

THE NEW LARNED HISTORY

FOR READY REFERENCE
READING AND RESEARCH

VOLUME III

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OTTO KURTH

THE NEW LARNED HISTORY

FOR READY REFERENCE
READING AND RESEARCH

THE ACTUAL WORDS OF THE WRITERS OF THE
BIOGRAPHS AND SPECIALS

A COMPLETE SYSTEM OF WRITING THE HISTORY OF
ALL COUNTRIES AND SUBJECTS OF THE
THE BIRTH OF A NATION

PUBLISHED BY THE

NEW LARNED

HOW COMPILED BY

COSTUMES OF MEDIEVAL AND MODERN EUROPE

1. Northern European, 13th Century.
2. Byzantine, 13th Century.
3. Norman, 11th Century.
4. German, 16th Century.
5. Florentine, 15th Century.
6. French, 18th Century.
7. Spanish, 15th Century.
8. English, 15th Century.
9. Italian, 15th Century.
10. Spanish, 15th Century.
11. French, 18th Century.



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COSTUMES OF MEDIEVAL AND MODERN EUROPE

1. Northern European, 1st-3rd Century.
2. Byzantine, 6th Century.
3. Norman, 11th Century.
4. German, 16th Century.
5. Florentine, 15th Century.
6. French, 16th Century.
7. German, 15th Century.
8. Burgundian, 15th Century.
9. English, 17th Century.
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BIOGRAPHERS AND SPECIALISTS

A COMPLETE SYSTEM OF HISTORY FOR ALL USES, EXTENDING TO
ALL COUNTRIES AND SUBJECTS AND REPRESENTING
THE BETTER AND NEWER LITERATURE
OF HISTORY

BASED ON THE WORK OF THE LATE

J. N. LARNED

NOW COMPLETELY REVISED, ENLARGED AND BROUGHT UP TO DATE

WITH A LARGE NUMBER OF TEXT ILLUSTRATIONS, MAPS AND CHARTS
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DOUBLE AND SINGLE-PAGE HISTORICAL AND OTHER MAPS IN COLOR, FROM ORIGINAL
STUDIES AND DRAWINGS BY ALAN C. REILEY AND OTHERS

IN 12 VOLUMES

VOL. III. — CHOPIN TO ELEC



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VOLUME III

CHOPIN, Frédéric François (1809-1849), greatest master of pianoforte composition. Born at Zelazowa Wola, Poland; studied first with Zwiny; later with Elsner at Warsaw Lyceum; played in public before he was nine; creator of a new style of writing for the pianoforte which enormously increased the means of emotional expression; his compositions are unsurpassed in their recognition of that instrument's powers and limitation. See **MUSIC: Modern: 1818-1880.**

CHORASMIA. See **KHUAAREZM.**

CHOREGIA. See **LITURGIES.**

CHORLTON vs. LINGS CASE: Against woman suffrage. See **SUFFRAGE, WOMAN: England: 1810-1860.**

CHOSEN, Japanese name for Korea. See **KOREA: 1910,** and **CHINA: Map; JAPAN: Map.**

CHOSHU, one of the great military clans that have played an important part throughout the history of Japan. In recent years the government of the country has been largely in the hands of the leaders of the Satsuma and Choshu clans. See **JAPAN: 1863-1868; 1894-1912.**

CHOSROES I, the greatest of the Sassanian kings of Persia, 531-579. He fought successfully against Rome, and placed his empire on a strong basis, introducing many internal improvements. See **PERSIA: 226-627.**

Chosroes II, a Persian king of the Sassanian dynasty, 590-628. He defeated the Romans in several campaigns, but was later overcome by a Roman army under Heraclius, and shortly afterwards was murdered as a result of a palace conspiracy. See **EGYPT: 616-628; PERSIA: 226-627; ROME: Medieval city: 565-628.**

CHOTEK, Countess Sophie, duchess of Hohenberg (1868-1914),morganatic wife of Archduke Francis Ferdinand, heir to Austria-Hungary throne, whom she married in 1900. Both were assassinated on June 28, 1914, at Serajevo, Bosnia, which event led indirectly to the World War.

CHOTUSITZ, or Czaslau, Battle of. See **AUSTRIA: 1742 (January-May).**

CHOUANS, Chouannerie, royalist insurgents of Brittany during the French revolution. See **FRANCE: 1794-1796.**

CHOUT, blackmail levied by the Mahrattas. See **INDIA: 1805-1816.**

CHOW DYNASTY: Importance. See **CHINA: Origin of the people.**

CHOWANS. See **IROQUOIS CONFEDERACY: Tribes of the South.**

CHREMONIDEAN WAR (c. B. C. 266-263). See **ATHENS: B. C. 288-263.**

CHRIST. See JESUS CHRIST.

CHRIST, Knights of the order of. See **PORTUGAL: 1415-1460.**

CHRISTADELPHIANS. — "John Thomas, M. D., an Englishman, came to this country [the United States] in 1844 and identified himself with

the Disciples of Christ. Soon after, his views changed and he became convinced by a study of the Bible that the cardinal doctrines of the existing churches correspond with those of the apostate church predicted in the Scripture. He began to publish his views and organized a number of societies in this country, Canada, and Great Britain. [The members called these societies 'ecclesias' instead of churches.] No name was adopted for these societies until the Civil War broke out. The members applied to the government to be relieved from military duty in consequence of conscientious scruples, and finding it necessary to have a distinctive name, that of Christadelphians or Brothers of Christ, was adopted."—H. K. Carroll, *Religious forces of the United States*, p. 89.—Among the most noted of the preachers and writers of the Christadelphians was Robert Roberts, of Birmingham, England, who did much to disseminate their doctrines not only in England but in the United States. He died in 1898, at San Francisco, California. There are also a few Christadelphian Churches in England. Statistics available January, 1920, report 145 churches and 2,022 members of the denomination in the United States.—*Year Book of the Churches*, 1920, p. 198.

ALSO IN: J. Thomas, *Who are the Christadelphians?* (pam., 1860).—Idem., *Elpis Israel* (pam., 1871).—R. Roberts, *Dr. Thomas, his life and work.*—United States Census, *Religious bodies*, 1916, pt. 2, pp. 189-191.

CHRISTENSEN, Jens Christian, Danish minister of defense. See **DENMARK: 1901; 1902-1900.**

CHRISTIAN I (1425-1481), king of Denmark, Norway and Sweden, 1448-1481.

Christian II (1481-1559), king of Denmark, Norway and Sweden, 1513-1523. See **SCANDINAVIAN STATES: 1397-1527.**

Christian III (1503-1559), king of Denmark and Norway, 1534-1558.

Christian IV (1577-1648), king of Denmark and Norway, 1588-1648.

Christian V (1646-1699), king of Denmark and Norway, 1670-1699.

Christian VI (1699-1746), king of Denmark and Norway, 1730-1746.

Christian VII (1749-1808), king of Denmark and Norway, 1766-1808.

Christian VIII (1786-1848), king of Denmark, 1830-1848.

Christian IX (1818-1906), king of Denmark, 1863-1906. See **DENMARK: 1906.**

Christian X (1870-), king of Denmark, 1912-. See **DENMARK: 1912-1915.**

CHRISTIAN, of Brunswick (1599-1626), bishop of Halberstadt and leader of the Protestant troops against Emperor Ferdinand, during the Thirty Years' War. See **GERMANY: 1621-1623.**

CHRISTIAN AND MISSIONARY ALLIANCE, outcome of the union in 1805 of two societies, the Christian alliance, for home work, and the International Missionary alliance for foreign work. "The Christian and Missionary Alliance is strictly evangelical in its doctrine. . . . It is not a sectarian body but allows liberty in the matter of baptism and church doctrine and is in fraternal union with evangelical Christians of all denominations, accepting missionaries from the various churches provided they are in full sympathy with the evangelical standards of the Alliance."—United States Census. *Religious bodies*, 1916, pt. 2, p. 192.—Statistics available in 1920 report its activity in 166 churches and 9,625 members in the United States.—*Year Book of the Churches*, 1920, p. 198.

CHRISTIAN ART, Early. See ARCHITECTURE: Medieval: Early Christian; EDUCATION, ART: Roman and Early Christian; PAINTING: Early Christian and Byzantine art.

CHRISTIAN BROTHERS, religious fraternity for education of the poor. See EDUCATION: Modern: 17th-20th centuries: Christian brothers; 19th century: Ireland.

CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION, religious sect founded in 1806 in Chicago by a former Congregational minister, John Alexander Dowie, who claimed to be Elijah III, John the Baptist being Elijah II. "The world first began to hear of John Alexander Dowie in Australia, where after receiving ordination to the ministry in the Congregational body, he repudiated the organized church and became an Independent. He quickly assumed place as a leader in the fight against the liquor traffic, . . . founded a Free Christian Church, taught the doctrine of 'Divine Healing,' preached constantly. . . . When he left Australia for a world tour in 1888, he had gained many adherents to his religious faith and possessed a strong personal following throughout that continent and the Islands. . . . After a few years on the Pacific coast in America he located near Chicago. . . . [In 1893 he built] a 'tabernacle' just outside the World's Fair grounds—of so poor and flimsy a character it was dubbed by the press an 'old wooden hut.' . . . His strong, pungent, denunciatory words and aggressive methods concerning the practice of medicine and surgery aroused the State Board of Health to action, in which they were defeated. . . . His following grew into the thousands, he engaged and filled to overflowing each Sunday the largest auditorium in Chicago, founded a church in 1896, sent out his paper and other almost innumerable literature from a printing plant which he owned and operated, bought a large downtown hotel as a 'Home' and headquarters, rented another, established a college with full equipment and faculty, started a bank, established in America a new industry—lace making—the machinery and lace makers being imported from England, and in 1901 founded Zion City, forty-two miles north of Chicago, which within a few years reached a population of 8,000 people, all adherents of the faith and living under the rules and regulations prescribed, leases taking the place of the ordinary deeds to property—the land, 6,500 acres, being 'dedicated to God' and practically held in perpetuity. . . . About this time he made public declaration to his church and the world that his mission was to 'restore all things spoken by the holy prophets' and that he came in 'the power and spirit of Elijah,' according to Biblical prophecy to do this. Millions flowed into his hands, and his power and activities multiplied. He spent

himself prodigally. Besides his ecclesiastical, educational and political work, he kept his hand upon and gave personal attention to no less than thirty-seven industries, all a part of the Zion undertaking. Wide reaching plans, world-wide in their character, occupied his tireless mind."—E. Shel-drake, ed., *Personal letters of John Alexander Dowie*, Introduction, pp. vii-ix.—The following extracts were written [1906] when Dowie was still alive and show the status of the Church at the height of its power.—"The statistics of Zion are not to be had from any trustworthy Zion source. . . . U. S. Statistics . . . give the estimate forty thousand as a maximum figure for Mr. Dowie's followers. About 22,000 have been baptized by trine immersion up to the present, and this includes practically all the members. However, with lapses and deaths the decrease has been large. . . . In this membership are found the rich and poor, some (officers) of University education, but mostly humble unlearned people. It is claimed that over seventy nationalities are to be found enrolled in Zion. Branches and stations are to be found in many parts of the world. All over the United States and in Canada, Zion has established preaching points and carries on an aggressive evangelistic campaign. In the United Kingdom, in many provinces of Europe, in Asia and Africa, Zion's representatives are preaching their threefold gospel of Salvation, Healing and Holy Living. The publications of Zion are now printed, or have been, in German, French, Danish, Norwegian, Dutch, with some little work done in Chinese and Japanese. . . . A number of things are entirely forbidden in Zion City. Bill boards at the cross streets caution one that swearing or smoking or bad language of any sort are not allowed. Zion City will tolerate no breweries, no saloons, no drug or tobacco stores, no physician's or surgeon's offices, no theaters, no gambling places, no dance halls, no secret lodge rooms, no keeping or selling of swine's flesh. During the history of the city these regulations have been rigidly enforced, in fact there has seldom been any attempt at infringement. Zion's attitude toward Secretism has been one of uncompromising hostility. Not only has renunciation of membership in any secret order been demanded of a prospective member of Zion, but an aggressive warfare has been waged. . . . Early in 1903 Mr. Dowie conceived the idea of a New York visitation. By visitation he meant the placing of a large body of his followers in the metropolis for the purpose of assisting him in what might be called a gigantic evangelistic campaign. He began advertising this visitation, and incidentally spoke of the probability of making one to Salt Lake City to root out Mormonism. Another to London later with ten thousand of his people was also mentioned. The New York visitation was carefully planned and about three thousand of his people were conveyed from Zion City and Chicago to the metropolis. Taking the Restoration vow and making this trip if able to do so, was practically made a test of the loyalty of a resident in Zion City. The journey was made in special trains, and the visitation was so widely advertised that New York was on the *qui vive*. Meetings were held in Madison Square Garden and in Carnegie Music Hall, during part of October and November, 1903, with great crowds in attendance. Nothing was accomplished except the stirring up of the press to rabid and sarcastic attacks upon Mr. Dowie and his Zion, and his disgracing himself and his people, by thoroughly losing his head and descending to vulgarity in speech that is almost

past belief. This attempt of the spectacular cost over \$300,000 at a time when the finances of Zion City could not stand the strain. . . . Affairs in Zion City were getting very bad financially. Depression increased. Many of the people were being allowed to remain idle, and capital invested, or supposed to be invested, was unproductive over long periods. Mr. Dowie commanded the people to sell and come into Zion City, placing their money at his disposal. November 28, 1904, he ordered every person residing in the city, to deposit funds in Zion City bank. . . . However, this command of Mr. Dowie did not relieve the situation very much. . . . From this time on it appears that there was an effort on the part of the business managers of Zion financial institutions to get Mr. Dowie to turn over the commercial affairs of Zion to others and give himself to the specifically religious work. . . . In the spring of 1905 matters became almost desperate, and Mr. Dowie's presence in Zion City during the summer of 1905 did not relieve the situation, as he was agitating his Paradise Plantation schemes in Mexico and paying little or no attention to the local financial stringencies and industrial depression. On September 24, 1905, Mr. Dowie suffered a paralytic stroke and was compelled to cease active participation in Zion affairs. . . . The 'Triumvirate' composed of Overseer John G. Speicher, Deacon V. V. Barnes, and Deacon Alexander Granger began their administration upon the departure of Mr. Dowie, December 18, 1905, with the full confidence of the Zion people. . . . Overseer Voliva was recalled from Australia and appointed by Mr. Dowie as deputy general overseer at Zion City with full power to act in all business and ecclesiastical matters. This really did away with the 'Triumvirate.' Mr. Voliva arrived in Zion City, February 12, 1906, under definite promise to Mr. Dowie to carry out in full his instructions, and to administer the church in accord with his wishes. Mr. Voliva is an Indiana man by birth and rearing, and has been preaching since his seventeenth year. He was first with the Christian Connection and then with the Disciples. He joined the C. C. C. in Zion in 1899. In 1901 he was sent to Australia and it is said he won over a thousand adherents to Zion in the less than five years of his work there. . . . Just what was the precise order of developments in the determination to renounce allegiance to Mr. Dowie, can not be fully ascertained from published documents, altho it seems clear that Mr. Voliva was planning and discussing what course to take looking to the revolt, while it appeared to the public, and Mr. Dowie believed, that he was carrying out fully his chief's orders. . . . The revolt was precipitated April 1st in the afternoon services at Shiloh Tabernacle, Zion City. . . . In this meeting of April 1st Mr. Voliva read the telegram [from Dowie], and immediately in defiance of the authority of Mr. Dowie, reinstated the deposed Overseer Speicher, and announced his determination not to carry out the instructions contained in the telegram. A large majority of those present sanctioned these acts of rebellion, and emboldened by this demonstration of general dissatisfaction with Mr. Dowie's rule, the following telegram was sent to the deposed leader:

"ZION CITY, ILL., APRIL 2, 1906.

"DOWIE:—

"Telegram read here, Chicago practically all including Cincinnati representative endorsed Voliva administration, Speicher's reinstatement, Granger's

retention, emphatically protesting against your extravagance, hypocrisy, misrepresentations, exaggerations, misuse of investment, tyranny and injustice. You are hereby suspended from office and membership for polygamous teaching and other grave charges. See letter. You must answer these satisfactorily to officers and people. Quietly retire. Further interference will precipitate complete exposure, rebellion, legal proceedings. Your statement of stupendously magnificent financial outlook is extremely foolish in view of thousands suffering through your shameful mismanagement. Zion and creditor will be protected at all costs.

"S. VOLIVA, PIPER, BRAISEFIELD, EXCELL, SPEICHER, CANTEL." "

—R. Harlan, *J. A. Dowie and the Christian Catholic Apostolic Church in Zion*, pp. 3-4, 15-16, 18-20, 22-24.—Dowie immediately returned to Chicago to fight for his leadership. "The large property known as 'Zion Estate,' with value variously estimated into the millions, was immediately thrown into litigation. . . . In the midst of complicated conditions in both church and finance, John Alexander Dowie passed away March 9, 1907."—E. Shel Drake, ed., *Personal letters of John Alexander Dowie*, Introduction, p. x.—The large church property with all its industrial plants went into the hands of a receiver. "On January 13, 1908, Judge Landis, addressing from the bench Mr. Voliva's attorney, said, 'Your client and his associates gave evidence as to values which subsequent investigation has disclosed was not founded on fact.' . . . Both Church and Estate being bankrupt, the Court declared the Church had no equity in the Estate and that the Estate belonged to the investors and creditors, and that the Receiver was no longer required to recognize the Church as a party in interest. Besides this, it was found impossible to unite the investors on a plan that would again give the Church control of the Estate. After the Receiver was appointed, Mr. Voliva tried to have . . . a refunding scheme accepted by the investors. . . . About one-third of the investors accepted Mr. Voliva's plan. The Receiver was then requested to submit a plan giving the investors control of all the assets of the Estate."—J. C. Hatley, *Receiver's report on the estate of Zion*, pp. 14-15.—According to the 1916 census reports no figures are available as to the present status of the church. Mr. Glenn Wilbur Voliva is still "overseer," and is working to build up the industries at Zion City.

CHRISTIAN CHURCH.—"This body which is commonly known as the Christian Connection, but owns only the simple designation 'The Christians' had its beginning in the early part of the present [19th] century in the union of three distinct movements: one in which Rev. James O'Kelley of Virginia, a Methodist, was prominent; another in which Abner Jones, M. D., of Vermont, a Baptist, was first; and a third in which Burton W. Stone and other Presbyterian ministers in Kentucky and Ohio cooperated. These three movements, each independent and unknown to the leaders of the others until 1806, were alike in taking the Bible as the only rule of faith, and in rejecting Calvinism. Mr. Stone and many ministers and congregations subsequently united with the Disciples of Christ, with which this denomination is often confounded. They are much alike in many respects; they have no creeds, taking the Bible simply as their rule of faith and practice; . . . they believe that immersion is the only form of baptism . . . and that believers only are its proper subjects, rejecting infant baptism. The Christians make

difference of theological views no bar to membership. . . . In church government the Connection is Congregational. It has, however, annual conferences. . . . At the General Convention held in Cincinnati in 1854 . . . representatives of the Southern churches withdrew, the result of which was the organization of the Christian Church, South. The two bodies have agreed upon a form of union [1890], by which each retains its general conference."—H. K. Carroll, *Religious forces in the United States*, pp. 91-92.—The Christians have a membership of 188,735 and 1,265 churches.—United States Census, *Religious bodies*, 1916.

CHRISTIAN COMMISSION. See **SANTARY COMMISSION AND CHRISTIAN COMMISSION.**

CHRISTIAN ENDEAVOR, United Society of.—The first society which supplied the germ of the organization for all succeeding ones, was formed in the Williston Congregational Church of Portland, Maine, on February 2, 1881, by the Rev. Francis E. Clark, the pastor of the church. The object, as indicated by the name of the society, was to organize the religious energies of the young people of the church for Christian life and work. Any society which adhered to the leading points in the constitution, accepted the name and the pledge, was admitted to the organization. The constitution provided that members must take active part in meetings and faithfully carry on various kinds of work through the parent church and under the pastor. "As the news of the new organization was spread by the press, it was gradually introduced into many churches; but there were only six societies when the first convention was held at Williston Church in June, 1882. There were fifty-three with an enrolled membership of 2,630 when the second convention was held the next year. Before ten years passed, 5,000 delegates were present in a national convention held in Chicago, representing thirty-three states and territories, societies had been started in England [1887], and Dr. Clark had been induced to retire from the pastorate to become the President of the United Society of Christian Endeavor. . . . By the time the national convention met in Philadelphia in July, 1889, 6,500 delegates were sent, a number of foreign countries were represented and the President of the United States sent a telegram of greeting. . . . These conventions have become a most important feature of this movement."—H. B. F. Macfarland, *Christian Endeavor movement (North American Review, Feb., 1906)*.—In 1915 the Fifth World's Christian Endeavor Convention was held at Chicago, and in 1921 the Sixth World's and Twenty-eighth International Christian Endeavor Convention was held in New York City, from July 6th to the 11th. The gathering, which was attended by 16,000 members, was held in the 71st Regiment Armory and presided over by the founder, Dr. Clark. On the opening day the General Secretary, E. P. Gates, announced that the organization consisted of 80,000 societies, an average increase of 2,029 societies per year for twenty-nine years. On Saturday, July 9, the delegations formed an impressive parade along Fifth Avenue to Central Park, accompanied by brass bands, banners from many states, and a series of floats depicting scenes from Bunyan's "Pilgrim's Progress." In the course of one of the meetings it was decided by ballot that the next Convention should be held in Des Moines, Iowa, in 1923. Numerous Christian Endeavor societies are working among foreign-speaking peoples in the United States. In Fresno, California, there is a strong union of Armenian societies, which issues a paper in Armenian—*The Endeavorer*. In the

Finnish churches of Massachusetts there are several societies which have formed a Finnish Christian Union employing a Finnish "field-secretary." There is also a Spanish-speaking society in New York which sent a group of delegates to the Convention. There are more of such branches on the borders of Mexico, besides others in different parts of the country speaking Bohemian and German. A dozen races are represented in the Golden Gate Union. Similar societies are spread over the American continent—in Brazil, Mexico, Bolivia, Venezuela, Colombia, the Canal Zone and Canada. Abroad, the organization has units in Great Britain and Ireland, France, Switzerland, Holland, Germany, Spain, Hungary, Poland, Esthonia, Russia, Scandinavia, Palestine, Australia and New Zealand, Africa, India, Burma, China, Siam, Japan, Korea and throughout the islands of the South Seas. In 1922 the society had a membership of 3,800,000.

CHRISTIAN ERA. See **CHRONOLOGY: Christian era.**

CHRISTIAN LITERATURE. See **CHRISTIANITY: 100-300: Period of growth and struggle.**

CHRISTIAN MISSIONARY SOCIETY, a loose confederation of independent, non-sectarian churches in Kentucky, now extinct. In 1895 there were thirteen churches.

ALSO IN: *New Schaff-Herzog religious encyclopedia*, v. 3, p. 41.

CHRISTIAN MISSIONS. See **MISSIONS, CHRISTIAN.**

CHRISTIAN MUSIC, Early. See **MUSIC: Ancient: B. C. 4-A. D. 397.**

CHRISTIAN PHILOSOPHY. See **MIRACLES: Modern attitude of Christian philosophy.**

CHRISTIAN REFORMED CHURCH, a religious denomination in the United States which is the outcome of three secession movements of the Dutch Reformed Church. The first secession took place in 1822 in New York and New Jersey, the seceders calling themselves in 1827 the "True Dutch Reformed Church." The second secession took place in Michigan in 1857. The Hollanders who settled in Michigan, Wisconsin, Iowa and the northwest had united with the Dutch Church in America in 1849, but since they had strong Calvinistic tendencies they soon became dissatisfied; a dozen churches in Michigan separated under Rev. K. Vanden Bosch, and formed themselves into a separate organization. The third set of seceders were those in the old Reformed Church who in 1882 were dissatisfied with the attitude of the General Synod towards the admission of masons to membership. About a half a dozen churches withdrew and united with the 1857 group. This group had changed its name in 1850 to "Holland Reformed Church," in 1861 to "True Dutch Reformed Church," in 1880 to "Holland Christian Reformed Church in America." In the meantime the first set of seceders had declined slowly and in 1890 the classis of Hackensack, a remnant of this group, joined the "Holland Christian Reformed Church in America" which now dropped the "Holland." In 1904 "In America" was dropped.

ALSO IN: H. Vander Werp, *Outlines of the history of the Christian Reformed Church*.—*New Schaff-Herzog religious encyclopedia*, v. 9, pp. 425-426.

CHRISTIAN SCIENCE: Definition.—The discovery and discoverer.—The religion discovered and founded by Mary Baker Eddy, and the denomination represented by The First Church of Christ, Scientist, in Boston, Massachusetts, U. S. A. and its local branches throughout the world. "It was in Massachusetts, in February, 1866, . . . that I discovered the Science of divine meta-

physical healing which I afterwards named Christian Science. . . . I then withdrew from society about three years,—to ponder my mission, to search the Scriptures to find the science of Mind that should take the things of God and show them to the creature and reveal the great curative Principle,—Deity. The Bible was my textbook. It answered my questions as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. . . . The miracles recorded in the Bible, which had before seemed to me supernatural, grew divinely natural and apprehensible. . . . He who antedated Abraham, and gave the world a new date in the Christian Era, was a Christian Scientist, who needed no discovery of the science of being in order to rebuke the evidence. To one 'born of the flesh,' however, divine Science must be a discovery."—M. B. Eddy, *Retrospection and introspection*, pp. 24-26.—"No mystery to-day surrounds the life story of Mary Baker Eddy. Her birth, her ancestry for two hundred years, her education, her social development, and her individual service to the world have been scrutinized with strong searchlights of both love and criticism. . . . [She] was born in the town of Bow, New Hampshire, . . . [her] ancestry can be traced clearly through six generations to the first Baker in America, her earliest emigrant ancestor being John Baker, who was freeman in Charlestown, Massachusetts, in 1634. . . . The day of her birth was July 16, 1821. . . . [In 1843 she married George Washington Glover, who, however, died within seven months. A son was born three months later. In 1853 she was married to Dr. Daniel Patterson, from whom she later secured a divorce.] But through all the various changes in her outward fortune her spiritual life had been developing consistently. This life, awakened in the days of her loving communion with a devout mother, was strengthened in her conscientious struggles with a dominating Calvinistic father; it was stimulated by the uplifting companionship with her clergyman teacher; it was confirmed in the subsequent personal seeking for God in the cloistered suffering in the mountain home. Going out from that cloister she met the first real obstacle to her faith in the weird doctrines of Phineas Quimby [a mesmerist or magnetist and faith healer]. How she strove to harmonize his strange theories with her faith, how she labored to evolve a philosophy from his incoherencies have been related. She had come to a crisis when her faith would no longer endure the association with ideas so incongruous. . . . The battle was terrific and it was prolonged. It had begun in 1862 and was still going on when the year 1866 dawned. . . . She was lifted suddenly by a physical shock which set her free for her great discovery and revelation. . . . [She] fell on the ice and was picked up in an insensible condition. . . . Dr. Alvin M. Cushing . . . was called. . . . The watchers believed him to imply that the case might terminate fatally. . . . After the doctor's departure on Friday, however, she refused to take the medicine he had left, and as she expressed it, lifted her heart to God. On the third day, which was Sunday [February 4, 1866], she sent those who were in the room away, and taking her Bible, opened it. Her eyes fell upon the account of the healing of the palsied man by Jesus [Matthew, 9:2]. . . . A spiritual experience so deep was granted her that in that moment all pain evanesced into bliss, all discord in her physical body melted into harmony, all sorrow was translated into rapture. She recognized this state as her rightful condition as a child of God. . . . Mrs. Patterson arose from her bed, dressed and walked

into the parlor where a clergyman and a few friends had gathered, thinking it might be for the last words on earth with the sufferer, who they believed, was dying. They arose in consternation at her appearance, almost believing they beheld an apparition. She quietly reassured them and explained the manner of her recovery, calling upon them to witness it. . . . She in that hour received a revelation for which she had been preparing her heart in every event of her life. . . . There was an interval before she could demonstrate what dawned upon her in that hour."—S. Wilbur, *Life of Mary Baker Eddy*, pp. xi, 1, 5, 12, 125-128, 130-133.

Early fruition.—"It was on . . . Dorr [Phillips], then a schoolboy, [at Lynn, Massachusetts] that Mrs. Eddy made her first demonstration of Mind science. The lad had a bone felon which kept him awake at night and out of school during the day. . . . She questioned him, 'Dorr, will you let me



MARY BAKER EDDY

heal that felon?' 'Yes, indeed . . . if you can do it,' replied the lad. . . . The boy actually forgot the felon and when his attention was called to the finger it was found to be well. . . . At the Oliver home lived a rich young man from Boston who had come to Lynn to learn the shoe business. . . . [One day] he was brought home from the factory and put to bed, where he promptly lapsed into delirium. . . . Mrs. Patterson had made him well in spite of the physician's declaration that he was in for a run of fever. [She] had in this instance once more illustrated her discovery. . . . Such were some of the first results of Mary Baker's efforts to prove that she had grasped a great truth."—*Ibid.*, pp. 146-148, 150-151.

First students.—Molding influences.—"Among the boarders [where Mrs. Patterson was living] were Hiram S. Crafts and his wife. The former was known as an expert heel-finisher in the shoe factory. He possessed an ordinary intelligence, a common school education, and a tendency towards transcendentalism. . . . Kant used this word to denote intuitions which the descendants of Puritans had already analyzed before Emerson made the word transcendentalism familiar in New Eng-

land as Carlyle did in old England. Thus it was not left for the Yankee shoe-worker to dig it out of the Critique. . . . Before the Civil War broke out, in the late forties and early fifties, the lyceum system became popular in American, especially in New England. Courses of lectures were instituted in the small towns as well as in the large cities, and the latest thoughts of science, art, literature, politics, and philosophy were given to the people. How democratic these audiences were was shown in results. Now transcendentalism in both religion and politics began to flourish. The working people were ready to believe something in religion that released them from the pain and cramp of a long-preached doctrine of inherent total depravity. The 'rise of man' was being substituted for the 'fall of man' and the cramp in the brain and the ache in the heart were letting go their clutch. Much earlier than this the intellectual world had revolted from the Calvinistic 'plan of salvation.' William Ellery Channing had done such work in Boston that Lyman Beecher left his parish in Eastern Massachusetts in 1823 to go to Boston to 'confront and stay the movement'; and he shortly wrote in a letter that 'all the literary men of Boston, the professors of Harvard College, the judges on the bench are Unitarian.' That was in 1823. The movement continued among the scholars and intellectuals until about 1836, when it reached the people and spread like contagion. Elias Hicks became the unorthodox leader of the Quakers, and Hosea Ballou was with less intellectual difficulty attacking the Calvinistic dogma with the doctrine of Universalism. This last was the really popular reaction in New England. Unitarianism was scholarly, Universalism popular. But it all amounted to a revolt against dogmatic theology. Channing denied the depravity of man to show 'how capable God had made him of righteousness.' . . . Emerson taught that the revelations God made to man were made within the soul, that the soul had infinite dignity and capacity, that transcendentalism was an experience of the immanence of God. . . . Now it must be remembered that this liberalizing work had been going on in New England for fifty years. . . . There was a danger in the work, looked at religiously, for whereas the scholars might be supposed to take care of themselves philosophically, the breach made in religious customs for the common man left him nothing. In giving up creed and catechism he could scarcely be expected to come into 'living touch' with the philosophy of Germany. So the spectacle is presented of Puritan churches becoming Unitarian and Universalist, and presently a large percentage of the members of these, unable to feed on elevated ethical ideas, dropping off into Spiritualism. Yet Spiritualism . . . did not generally satisfy the religious need of the descendants of the Puritans. They had been used to the teachings of stern duty, and it was in their nature to show themselves capable of spiritual effort. Though often of but ordinary intelligence, the artisans and craftsmen and agriculturalists of that period had a deep capacity for religion. . . . Hiram Crafts was such a man, a Yankee workman transcendentalized. He was not singular, but a type of man who was to be reached by Christian Science in the first twenty-five years of its promulgation. . . . Nor was it singular that her [Mrs. Eddy's] first convert should be made in this way. This man had no intellectual antagonisms to overcome. He was simply hungry for spiritual experience, hungry to realize that personal communion with God that the religious movement of his times had led him

to crave. The hunger of this shoe-worker was such that Mary Baker saw she must provide mental food. . . . She began to systematize her ideas and to write out a new manuscript, . . . written that Hiram Crafts might have something to study. The writings were exceedingly simplified, they were brief summaries, a primer of the simplest statements. . . . Hiram Crafts was Mrs. Eddy's first pupil. She taught him to return to his Bible, to seek in primitive Christianity the religion he had lost through liberalism, and to become a mental practitioner to the sick and the sinning. . . . For a long period he did so earn his living and made some unusual cures . . . and becoming absorbed with this topic of Mind-science, he decided to return to Stoughton to practise it. . . . In leaving Lynn with these humble people, Mary Baker took a radical step. . . . After a winter of such work as was thought necessary to prepare Hiram Crafts to practise mental healing, the family removed to the neighboring town of Taunton. . . . [He] opened an office and advertised in the local papers his readiness to deal with various mentioned diseases. . . . In three weeks he was able to print the testimonial of a woman patient who had been healed of an internal abscess. Mrs. Patterson encouraged, advised, and supported her student in all he did. . . . Every cure that he made, however simple, was a further demonstration of the science. . . . [She] saw that not only could she herself heal, but she could impart the understanding of the modus operandi to another. . . . Mary Baker was not ready to state the science of Mind-healing directly after her discovery through her own personal healing. She was not ready after she had healed others by this discovery; nor was she ready when she had fitted her first student to heal disease. How she was prepared for this work cannot be explained by the usual methods of the biographer. . . . A process of germination and unfoldment took place. . . . The work laid upon her was that of renaming, actually rechristening the verities. Returning to Amesbury in the fall of 1860, Mary Baker spent the winter completing certain manuscripts and teaching two students. . . . The Socratic method of teaching was necessarily adopted . . . as she had as yet no text-book. These early talks were later systematized, the dissertations were dignified into the form of lectures. And these lectures some of her early students declare to have been illuminating and inspirational beyond valuing in money."—*Ibid.*, pp. 155-160, 164, 189.

First publication.—Extension of teaching at Lynn.—"By the spring of 1870 she [Mrs. Patterson] had completed a manuscript which she entitled 'The Science of Man.' This manuscript was copyrighted but not published until some time later. It was first issued as a pamphlet and is advertised in the first number of the Christian Science Journal. It was later converted into the chapter Recapitulation, embraced in later editions of 'Science and Health.' It contains the fundamental principles of Christian Science and its simplest comprehensive tenet, the scientific statement of being. With this manuscript completed she knew that she could teach the science and extend her work, that the time was ripe for harvest. Through four successive years she had labored carefully, patiently, earnestly, writing and rewriting, while the truth grew in her understanding. It is no refutation of her sublime discovery in 1866 or of her divine guidance in preparing and presenting its principles that the work was a growth and did not spring full blown into her mind. . . . [Her] thoughts were definitely shaped for the work

before her. She had decided to return to the city of Lynn and take up the teaching of Divine Science. She had the manuscript, 'The Science of Man,' for a basis. . . . She formed her first class . . . shortly after they were settled. Her first pupils came from the shoe shops. Patients came in response to the modest sign which was put up outside the door. Mrs. Glover advised and instructed her associate [Richard Kennedy] in giving treatment. Meanwhile she continued her writing. . . . The treatment interested the more speculative of the patients and they sought Mrs. Glover to talk with her and learn of this new Science. Thus the first students were gathered around her, . . . workers, their hands stained with the leather and tools of the day's occupation. . . . Mary Baker laid her finger upon the central motive of life those summer evenings on Lynn Common, and the response was a realization of divine consciousness which reached throughout the world, not immediately, but gradually, persistently as the years passed. . . . It was not by overstating what Mrs. Glover had taught them, but by misstating her teaching, through misapprehension or through wilful distortion, that some of these earlier students became ineffectual and subsequently, through chagrin, were entirely estranged from the cause which they had at first so ardently espoused."—*Ibid.*, pp. 189, 190, 193, 198, 200.

Publication of "Science and Health."—Continued teaching and healing.—"Her application to her purpose from 1872 to 1875 was more rigid, more exclusive, more laborious than it had ever been. . . . These three years . . . flowered in the first edition of 'Science and Health.' . . . When Mrs. Glover moved into her new home her means were so limited she was obliged to lease the greater part of the house. . . . On the attic floor she also reserved a small bedroom, lighted only by a skylight. . . . In this garret chamber she finished her manuscript of 'Science and Health,' practically the work of nine years. . . . No one entered this room but Mary Baker until the book was finished. On the wall she had hung the framed inscription, 'Thou shalt have no other gods before me.' . . . The daily attendance of her students, their devotion to their teacher, and zeal for their faith created astonishment in Lynn and so caused some gossip. The purple-and-gold sign, 'Christian Science Home,' which arched the door was the cause of much speculation. It became a common thing for cripples and invalids to go to the house for treatment, and many remarkable cures which Mrs. Eddy performed instantaneously are recorded. . . . [Her book came out at the close of this period], the edition numbering one thousand. It was a stout volume bound in green cloth, a succinct, concise, and lucid statement of Christian Science. Though Mrs. Eddy many times revised this book, her revision was always for what she believed to be an improvement of expression. The essential statements are the same as in the original volume. . . . Internal evidence or higher criticism will not divorce this work from its author Mary Baker Eddy any more than it will divorce the fourth gospel from St. John. The first edition of 'Science and Health,' which the critics of that day fell upon with ironic glee, stands as the model of the finished structure of to-day. It was written under the severest hardships and was revised painstakingly in the midst of the multitudinous duties of a leader. It has been plagiarized and pirated from, vilified and burlesqued, but it will stand. . . . A great work of promulgation lay before the founder

of Christian Science. . . . All during the summer of 1875, in spite of laborious hours spent in her little study under the eaves, she conducted classes, and these were more numerous than were those formerly held."—*Ibid.*, pp. 208, 213, 215, 219, 221.

First step towards organization.—Founding of the Church of Christ, Scientist, Massachusetts Metaphysical College, and Christian Scientist associations.—In May, 1875, eight students arranged with Mrs. Glover to preach to them or direct their meetings on each Sunday for a year, and between them pledged ten dollars weekly for her maintenance as teacher, rental, and other incidental expenses. "This was the first step towards a Christian Science church. . . . Besides teaching, preaching, and writing, . . . [she] performed many healings. She healed George Barry of consumption. [She] had instantly healed a finger on Mrs. Godfrey's right hand from which she was suffering greatly [from broken needle and poisoning.] . . . [Mrs. Godfrey's] astonishment and gratitude was such that she sent many patients to Mrs. Glover, brought her own child through a blinding snowstorm to be cured of membranous croup, sent a workman who had fallen from the roof of a house and lost the use of his arm. All these cases were cured by Mrs. Glover. . . . [On New Year's day, 1877, Mrs. Glover married Asa Gilbert Eddy, the first of her students to announce himself a Christian Scientist and the first organizer of a Christian Science Sunday School. He passed away in 1882.] During the summer of 1878 Mrs. Eddy had ventured to carry the work into Boston. She first gave lectures in the Shawmut Avenue Baptist Church and later lectured in the Parker Fraternity Building. . . . The Boston audiences were a revelation to Mrs. Eddy. The listeners attracted to the new doctrine were distinctly of a cultivated world. . . . Organization was her word for the hour. . . . A tentative organization had been made. In 1875, it will be remembered, the little band of eight students had pledged themselves to raise money for church services, but . . . that organization was disbanded. On July 4, 1876, the Christian Scientist Association was formed to hold the students together for work and occasional meetings. This proved effectual for its purpose for a number of years. Mrs. Eddy now urged the incorporation of a church society. This was accomplished in August, 1879, and a charter, issued August 23, was received from the state. The articles of incorporation stated that the Church of Christ, Scientist, was to be established in Boston. . . . The members of the new church were twenty-six in number. . . . They elected and ordained Mrs. Eddy after the Congregational method of New England. . . . [This] organization continued in existence for about thirteen years when the church was reorganized. For a year and a half the church carried on public meetings in the parlors of the various members. Not until December, 1883, were regular services held in a public hall, . . . Hawthorne Hall on Park Street, Boston, and that hall, which has since been demolished, was the real cradle of the church. [Chickering Hall was afterwards used.] . . . The Massachusetts Metaphysical College was the name she [Mrs. Eddy] selected for [the college of instruction], . . . which she organized in January, 1881. [It was chartered by the Commonwealth of Massachusetts with the right to grant degrees.] Mrs. Eddy was named President and six students directors. . . . [The college was moved from Lynn to Boston in 1882] and students soon began to overflow the parlors.

. . . They were attracted through the public services at which Mrs. Eddy usually presided, or through the accounts of her own or her students' healings which were frequently printed in the papers of Boston. Of the work of the college she bore the entire burden. . . . During the eight years of its existence the students aggregated four thousand. [Classes at the college were discontinued in May, 1899 and on October 29 of that year the college was closed. Ten years later the work of the college was resumed by a Board of Education sitting in Boston, Mrs. Eddy acting as President. This Board grants degrees and issues certificates to teachers of Christian Science.] Mrs. Eddy spent a month [in the spring of 1884] in Chicago teaching a class. Students came from towns outside of Chicago as well as from various

Missouri, and Kentucky. Mrs. Eddy had encouraged her students all over the country to organize local churches, and this work progressed with wonderful strides. The first denominational chapel was erected at Oconto, Wisconsin, in 1886.

Reorganization of The Mother Church.—Building original church and great extension.—On September 23, 1892, the church was reorganized by twelve members under the name of The First Church of Christ, Scientist. It is also known as The Mother Church, other Christian Science churches being regarded as its branches. The original edifice of The Mother Church, the corner stone of which was laid on May 21, 1894, was dedicated on January 6, 1895. The site for this building was given under deed of trust by Mrs. Eddy. Owing to the great growth in the attend-



THE FIRST CHURCH OF CHRIST, SCIENTIST, BOSTON

The Mother Church at the right; offices of The Christian Science Publishing Society at the left

parts of the city. [On February 11, 1886, a National Christian Scientist Association was founded in New York City], with delegates present from Boston and Chicago. This national association held four subsequent meetings and was of tremendous aid in the formative period of the church. It held its second meeting in Boston [1887], its third meeting in Chicago [1888], its fourth meeting in Cleveland [1889], and its final meeting in New York [1890]."—*Ibid.*, pp. 227, 229, 261, 266-267, 272, 290, 300, 302-303.—During the period covered above Christian Science had been rapidly spreading throughout the country, and a large number of academies and institutes for the teaching of Christian Science had sprung up, and in 1888 such academies were in existence in Colorado, Kansas, California, Iowa, Nebraska, New York, District of Columbia, Pennsylvania, Illinois, Wisconsin, Ohio,

and Missouri. In 1902 it was voted at the annual meeting in Boston to raise a fund of two million dollars to provide a large extension. The new building, which was connected with the original Mother Church, was dedicated June 10, 1906, the corner stone having been laid April 16, 1904. It has a seating capacity of about 5,000, but owing to the growth of the movement it has been necessary to organize many other churches and societies in the Boston district.

Creed and polity of the church.—Conduct of services.—Board of directors.—Publications.—Lectures.—Reading rooms.—Committee on Publications.—The following "scientific statement of being," formulated by Mrs. Eddy and read as part of the Sunday services in Christian Science churches states fundamentally the basis of Chris-

tian Science teaching: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is Immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."—M. B. Eddy, *Science and health, with key to the Scriptures*, p. 468.—"Though Christian Science repudiates all creeds or articles of faith, the [Mother Church] Manual contains a statement of *Six Tenets*, whose subscription is obligatory on all candidates for membership, and which therefore in effect as well as in form constitute a Confession. They are a revision of *Five Tenets* submitted by Mrs. Eddy to the World's Parliament of Religions in Chicago in 1893. The *Six Tenets* are as follows: (1) As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life. (2) We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness. (3) We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts. (4) We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death. (5) We acknowledge that the crucifixion of Jesus and his resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter. (6) And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure."—W. A. Curtis, *History of creeds and confessions of faith*, pp. 393-394.—All the Christian Science "churches and societies accept the six brief tenets of the Mother Church, yet retain individual independence in the conduct of their own affairs. Centralized ecclesiastical paternalism or domination is made practically impossible by the Section entitled, 'Local Self-Government,' in Article [XXIII] of the Mother Church Manual. . . . The branch churches have their own rules and by-laws as local need calls for them, discipline their own members, maintain their own churches and organizations, and support the general Cause and church. As most branch church members are also members of the Mother Church, they come under the rules of membership of this Church as set forth in its Manual in the same way that the resident of a particular State or Territory of the American Union is subject not only to State and territorial law, but to that of the national constitution as well."—C. Norton, *Christian Science Church, its organization and polity*, pp. 6, 14-15.—"The Christian Science church began with twenty-six members, and its Founder tells us the object of its establishment; viz., 'To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing.' Mrs. Eddy was appointed on the committee to draft the Tenets of the Mother Church. . . . The Christian Science church embraces a large body of practical Christian workers, including teachers, lecturers, publication committee, readers, missionaries, and practitioners of Christian healing. There

is no exclusive priesthood or separate ministry. The church Readers are elected from the ranks of the church membership for a period of three years, and are not eligible for re-election. Moral fitness, integrity in Christian Science, and proper educational qualification are to govern election to this office. . . . The ministry can thus be denominated with accuracy a lay ministry, and the church services not ritualistic, but congregational and uniform as to procedure and character. . . . A unique and interesting feature in the public services of the churches of this denomination throughout the world is this, that on Sundays the same sermon is read in all the churches. The sermons are arranged by a Bible Lesson Committee, appointed by the authorities of the Mother Church. These sermons on selected subjects consist of passages from the Bible and from the Christian Science text-book, 'Science and Health with Key to the Scriptures,' which are read in each pulpit by the two Readers, usually a man and a woman. These selections constitute the Lesson-Sermon, and they are read alternately, and without comment. . . . The mid-week public meeting of the Christian Science body all over the world is in the hands of the congregation, led by the First Reader."—*Ibid.*, pp. 11-12.—At the head of The Mother Church is The Christian Science Board of Directors, consisting of five members, who are subject to the Manual of The Mother Church consisting of by-laws and rules, formulated by the founder of Christian Science, Mary Baker Eddy. Vacancies in this Board are filled by vote of the remaining members. This Board has general supervision of all the affairs of the church including its publications. The Christian Science Publishing Society, which is in immediate charge of the publications, was founded by Mrs. Eddy and afterwards made a gift by her to the church members, and as an auxiliary to the church. The Society is under three trustees who, like all loyal Christian Scientists, are subject to the provisions of the Manual of The Mother Church. The society publishes the following periodicals: *The Christian Science Quarterly Bible Lessons* (quarter-yearly from 1890); *The Christian Science Journal* (monthly from 1883); *Der Herold der Christian Science* (monthly from 1903); *Le Héraut de Christian Science* (monthly from 1918); *The Christian Science Sentinel* (weekly from 1898); and *The Christian Science Monitor* (an international daily newspaper from 1908). In 1898 a Board of Lectureship was established with view to the correction of some of the public misconceptions of Christian Science. This Board is composed of lecturers, both men and women, whose qualifications are passed upon by The Christian Science Board of Directors, and every church and society is expected to provide at least one lecture each year, the lectures being free to the public. According to a report made at the annual meeting in 1922 of The Mother Church, the approximate attendance at lectures during the preceding year was 2,147,520. The notable difference between the "field" work of Christian Science and that of other churches is seen in its free public reading rooms, every church having to maintain one. These rooms are nearly always located in a busy section and the authorized Christian Science literature, including the writings of Mrs. Eddy and the Bible are always available for reading, borrowing or purchasing. The organization manifests its vigilance in another way, namely, through committees on publication who are charged with the detection and correction of any misstatements or misrepresentations of Christian Science in the public press.

Each state and important country or division has a committee on publication, and there are local committees or correspondents wherever a church is organized, and all of this work is under the general supervision of a manager of committees on publication, who is an official of The Mother Church in Boston.

Practice legally recognized.—Activity during World War.—Christian Science Benevolent Association.—Many attempts were made, especially in the early history of Christian Science, to forbid or regulate the practice of Christian Science healing as if it were the practice of medicine. At the instance of medical organizations, laws were proposed in many of the United States, designed to subject Christian Science practitioners to examination and licensure by medical boards. This effort, however, failed. At the present time (1923), in most of the United States, the public health laws expressly recognize the legality of Christian Science practice, and such laws in other States and countries tacitly recognize the legality thereof. The United States Government has consistently recognized the practice of Christian Science as the exercise of religion whenever occasions have arisen. Thus it has commissioned Christian Scientists as chaplains in both the army and the navy. The work of Christian Science practitioners is regarded as an individual ministry, subject to the provisions of the Church Manual and the discipline of The Mother Church. During and after the great war, an extensive camp welfare and war relief work was done in the United States and in the allied countries by committees of Christian Scientists working under the auspices of The Mother Church. The amount contributed by Christian Scientists and thus expended was nearly \$2,000,000. Another institution auxiliary to The First Church of Christ, Scientist, in Boston, is The Christian Science Benevolent Association, which was opened in 1919 pursuant to instructions previously given by Mrs. Eddy. At present the equipment of this Association includes a sanatorium surrounded by beautiful grounds in Brookline, Mass., a suburb of Boston. The present buildings were erected and furnished at a cost of about \$1,000,000. The Christian Science Benevolent Association, in addition to conducting a sanatorium for persons desiring Christian Science healing, also trains persons to act as Christian Science nurses.

Its spread.—Growth throughout the world.—Present number of accredited organizations.—Christian Science churches, and societies not yet organized into Churches, are established all over the world—in London, where there are eight churches and three societies, and in many other parts of England; in Edinburgh, Glasgow, Dublin, Belfast, and many other places in the United Kingdom and Ireland; also in Africa, Argentina, Australia, China, Chile, Cuba, Canada, Denmark, France, Germany, Holland, India, Italy, Japan, Mexico, Norway, Panama, Philippines, Sweden, Switzerland and the United States. The Christian Science movement has grown steadily since its inception, and at the annual meeting of The Mother Church in 1893, a membership of 1545 was reported. Membership statistics are not available, but it is significant that in 1910 there were 1201 Christian Science churches throughout the world—1077 of them in the United States, 58 in England, 38 in Canada, and 28 elsewhere. In 1922 the total number of churches had increased to 2,001. Much of the missionary effort of the Christian Scientists was made possible by Mrs. Eddy's provision in her will that the income from her large estate should be used for the spread of her

teachings. She passed away on December 3, 1910.

Spiritual and therapeutic influences noted by non-Scientists.—"Hundreds of thousands bear witness to having risen through Christian Science into a spiritual consciousness in which sin, poverty, and sickness cannot exist. Here is the dynamic of Love, which can regenerate the world and elevate the underworld of crime and misery to heavenly places of holiness and joy. . . . No topic of conversation is of such interest to Christian Scientists as their faith and practice. They talk of it with joy and practise it with enthusiasm. . . . Healing sickness is with them as much a religious duty as destroying sin. Both are simply a manifestation of the inner spiritual life which they are constantly striving to have more abundantly. This practice of primitive Christianity by the disciples for nearly three hundred years, which was lost to the Church when the Holy Spirit was driven out, is now undoubtedly restored in Christian Science. If the Church should adopt it there would be manifest the strongest evidence of the renaissance of Christianity. . . . Lecturers make trips around the world, teaching clearly just what Christian Science means. A monthly magazine, two weekly papers, and a daily newspaper, which is a model of Christian journalism, are sowing the seeds of Truth everywhere. The fine type of Christian character, the striving to have the mind of Christ Jesus, the art of healing as an expression of its practical theology, the business prosperity, pure living following clean thinking, the spirituality, the loyal citizenship to the Kingdom of God with its ardent missionary spirit, these are the undoubted fruits of the Spirit. Such fruitage is not common in the average church."—Rev. J. Winthrop Hege-man, *Must Protestantism adopt Christian Science?* pp. 11-14.—"Christian Science starts from God, and seeks to magnify him in the thoughts of men. By emphasizing the things of the spirit it has rendered incalculable service to spiritual religion. It has brought sense-bound souls into touch with the Infinite; has widened their horizon by bringing into view the things which are unseen and eternal; and has led to the cultivation of the upward look. Coming in as a movement of reaction and revolt, it has raised a much-needed protest against materialism in philosophy and life; and has certainly helped in the liberation of the spirit from the tyranny of the material. Coming at a time when the world was weary of religious ceremonies and doctrinal contentions, it has also supplied a needed antidote to formalism in religion."—Rev. J. M. Campbell, *What Christian Science means and what we can learn from it*, pp. 20, 160.

Also in: M. B. Eddy, *Science and health, with key to the Scriptures* (First edition, 1875; final revision, 1900).—Idem, *People's idea of God* (1886).—Idem, *Christian healing* (1886).—Idem, *Retrospection and introspection* (1891).—Idem, *Unity of good* (1801).—Idem, *Rudimental divine science* (1891).—Idem, *No and yes* (1891).—Idem, *Church manual* (First edition, 1895; last edition, 1910).—Idem, *Miscellaneous writings* (1896).—Idem, *Christ and Christmas* (1807).—Idem, *Christian Science versus Pantheism* (1898).—Idem, *Pulpit and press* (1898).—Idem, *Messages to the Mother Church* (1900, 1901, 1902).—Idem, *First Church of Christ, Scientist, and miscellany* (1013).—S. Wilbur, *Life of Mary Baker Eddy* (1913).

CHRISTIAN SCIENCE BENEVOLENT ASSOCIATION: Opened 1919. See CHRISTIAN SCIENCE: Practice legally recognized.

CHRISTIAN SCIENCE PUBLISHING SOCIETY. See CHRISTIAN SCIENCE: Creed and polity.

CHRISTIAN SCHOOL OF ECONOMICS. See ECONOMICS: 19th century: Effect of Christianity.

CHRISTIAN SOCIALISM. See ECONOMICS: 19th-20th centuries: Social Protestantism.

CHRISTIAN SOCIALIST PARTY. See SOCIALISM: 1844-1848; AUSTRIA: 1906-1909; 1920.

CHRISTIAN UNION.—"This body, which is now called the Independent Churches of Christ in Christian Union, was organized in Ohio during the first years of the Civil War. Elder J. V. B. Flack was one of the most prominent leaders of the movement, which was outspoken in opposition

to the war. . . . The church claims to be non-partisan, non-sectarian, and non-denominational."—H. K. Carroll, *Religious forces of the United States*, pp. 90-100.—Statistics: available in 1920 report 220 churches and 13,692 members.—*Year Book of the Churches*, 1920, p. 198.—See also CHURCHES OF GOD.

CHRISTIANIA (Norway): 1818.—Royal Art and Industrial School Founded. See EDUCATION, ART: Modern Period: Norway.

CHRISTIANIA UNIVERSITY LIBRARY. See LIBRARIES: Modern: Scandinavian states: Norway.

CHRISTIANITY

Stage of development of religious philosophy at the beginning of the Christian era.—Pagan thought.—Mysticism.—Messianic hopes of the Jews.—"The world [at the beginning of the Christian era] was one of religious unrest and inquiry. The traditional religions and the inherited forms of religious expression had in large part failed. There was a sense of weariness and dissatisfaction which showed itself in the large resort of all classes to Stoic philosophy, in the devotion among the cultured to the mystic philosophies, in conversions to Judaism, and later in the ready reception of oriental religions, including Christianity. . . . Both philosophy and mysticism recognized that men had a sense of moral guilt and were conscious of an estrangement from God through sin, from which they desired to secure purification, that is, to attain freedom from the common lot of the bondage of wickedness. Philosophy and mysticism also agreed in holding that the means at man's disposal were not sufficient to accomplish his release, that the reason and the will unaided could not free him, and that therefore external help was necessary—that an act of grace made known by a divine revelation was required. This escape from sin, this freeing of man's spirit, for which they longed, was regarded as a reunion with God, which gave the promise of security and salvation here and hereafter, and which thereby answered man's hope for an unbroken and a perfect existence. It was into a world of such a nature and with such religious thoughts as these that Christianity entered. [See EUROPE: Ancient: Roman civilization: Intellectual bankruptcy, etc.] But Christianity grew out of Judaism. It will be well therefore to recall briefly to our minds those religious ideas of the Jews to which the mission and the teaching of Jesus were immediately related. At the beginning of our era a majority of the Jews had abandoned the earlier notion of a golden age, a material kingdom of God, which was to be set up on earth, for a belief in a more spiritual kingdom, which was to be established at some future time either on a transformed earth or in a supermundane heaven. They no longer expected that the whole nation would share in the supreme happiness of this kingdom, but only those individuals who by righteousness and through God's mercy had won a place therein; the wicked were to be either utterly destroyed or punished forever in Sheol. Moreover, the Jews generally entertained Messianic expectations of various kinds; they did not, however, look forward with confidence, as their forefathers had done, to the coming of one who should be a national king on earth. There were besides hopes of revelation from God on which we must not pause. Nor is it necessary to speak of the weaknesses of Judaism, its tendency to make the

practice of religion a matter of conformity to the minute regulations of the law, its frequent disregard of moral motives, its pride and religious pretence."—C. H. Moore, *Religious thought of the Greeks*, pp. 300-301.—See also RELIGION: B. C. 600-A. D. 30: Inner logic of Hebrew religion; SEMITIC LITERATURE.

ALSO IN: C. Wernle, *Beginnings of Christianity*, v. 1.—C. F. Kent, *History of the Jewish people during the Babylonian, Persian, and Greek periods*.—E. Schürer, *Jewish people in the time of Jesus Christ*.—S. J. Case, *Historicity of Jesus and evolution of early Christianity*.—S. Mathews, *Messianic hope in the New Testament*.

Christianity as a historical force.—"It remains for us to point out, so far as it is possible, the contributions of Christianity to our civilization, as one of the four great sources from which that civilization has been derived. What are the new elements which were brought into human life and progress by the Christian religion? In making an attempt to do this it is necessary at the outset to notice briefly, by way of caution, two or three elementary facts. . . . In the first place, we are to examine the effect of Christianity as an historical force, not as a divine religion. Whether its claim to an especial divine character be true or false makes no difference in this inquiry. Here we are to seek the influences which certainly follow from it as historical facts, whichever hypothesis may be adopted. In the second place, we are concerned here neither with the results which were accomplished by the Christian theology, nor with those which followed from the church as a government or an ecclesiastical institution. In both these directions the Christian religion furnished the foundation for great historical constructions which had extremely important results. But in neither case is Christianity as a religion the really creative power, and the results which followed from the dogmatic system, or from the church, can be credited to the religion only in so far as it furnished an occasion for the action of the forces which really called them into existence. It is with the religious that we are concerned at this point, and not with the theological or the ecclesiastical. Again, it should be noticed that influences of a religious nature, like those of pure ideas of any sort, are difficult to trace with absolute exactness. Their action is much less likely to be made a matter of record than is that of other causes which may have contributed to the common result. There can be no question, for example, but that the teachings of the gospel were decisive influences, in thousands of individual cases in the United States, in creating a public opinion against slavery before the Civil War; but it would be far more difficult to write the history of their action than to write

the history of the political influences which combined with them. We are often confined to inference in such cases in the absence of positive proof, but the inference may be so obvious as to be equivalent to proof. Taking up, then, the work of Christianity for civilization, we must first consider its influence upon the world's religious ideas in the strict sense of the word, and it will be in this direction that its most important influence will be found. Religion forms one great side of civilization, and whatever raises the world's religious conceptions to a higher level must be, it need hardly be said, among the great civilizing forces of history."—G. B. Adams, *Civilization during the Middle Ages*, pp. 50-52.—See also ETHICS: Christian; HISTORY: 18.

Life of Jesus Christ. See JESUS CHRIST.

Three stages in the development of Christianity.—Teachings of Christ.—Progress after His death.—"All thoughtful readers of the New Testament are aware that within it are represented three stages in the early development of Christianity. In the first the disciples of Jesus formed a group and then a sect within the Jewish nation. The second was that in which the gospel was carried outside Judea into the Roman Empire to Gentiles as well as to Jews. Thus the transformation of Christianity into a universal religion was begun. In that movement, as we all know, Paul was the chief figure. The third stage was that in which philosophic thought began to operate upon the doctrines of this new religion. It was the period in which Christian theology started to develop; the time in which Christian thought began to be expressed in philosophic form and squared with the philosophy of the day. The fourth Gospel is the document in our canon in which the use of a great philosophic conception for the expression of Christian ideas is first obvious. . . . Like every great spiritual teacher Jesus built on the beliefs of his time, refining, enlarging, ennobling, and transforming men's conceptions of God and of his kingdom, of man and of his salvation. His teachings were concrete; he made no attempt to present his views in philosophic form, but inculcated his lessons as occasion offered or required. His words and the history of his life are preserved to us in imperfect and fragmentary forms, having been recorded after his death at a time when his followers had considerably increased in numbers and were to be found at many places outside Judea and Syria. For our present purpose we must confine ourselves to the three synoptic gospels. Of these Mark in essentially its present form was written shortly after 70; Matthew and Luke can hardly be earlier than 80-90 A. D. These gospels are necessarily both historical and interpretative; their writers were children of their own day and shared in its beliefs and superstitions. They were naturally credulous toward the myths and legends which had rapidly grown up about Jesus. When we consider their great eschatological interest, we realized that the authors actually tell us an extraordinary amount concerning Jesus' life and teachings. The historical interpretation of the gospels must take all these matters into account. . . . After Jesus' death his followers made the central theme of their preaching the proclamation of him as the Christ, who by his sufferings and death had brought salvation to men; they taught that through him men might be delivered from their sin and enter into the blessings promised by his gospel. In general they laid more stress on eschatology than Jesus had done, for they confidently expected an early end of the world and the reappearance of Christ in glory. Quietly no doubt at first they

began to make converts in Jerusalem. Then a persecution broke out and conversions were made outside Judea among other peoples than the Jews. About the year 45 a church, largely Gentile, was formed at Antioch, the third city of importance in the Empire. The founding of this church definitely began the expansion of Christianity beyond the bounds of Judaism."—C. H. Moore, *Religious thought of the Greeks*, pp. 302, 311.

A. D. 33-70.—Early Christian Jews.—Obedience to old Hebrew law.—Attempts to harmonize Judaism and Christianity.—Revolt of Hellenists and their persecution.—First apostolic missions.—Death of James.—Work of Peter.—"We find the early [Jewish] Christians observing the national feasts and holidays (Acts ii. 1; xviii. 21; xx. 6, 10; Rom. xiv. 5). They take part in the worship of the temple and the synagogue; they pray at the customary hours (Acts ii. 46; iii. 1; v. 42; x. 9). They observe the fasts, and undergo voluntary abstinence, binding themselves by special vows like all pious Jews (xiii. 2; xvii. 18; xxi. 23). They scrupulously avoid unlawful food, and all legal defilement (x. 14). They have their children circumcised (xv. 5; xvi. 3; Gal. v. 2). . . . This scrupulous piety won for them the esteem and admiration of the people (chap. v. 13)." At first their creed was "comprised in a single dogma; 'Jesus is the Messiah.' . . . Their preaching of the Gospel strictly followed the lines of Messianic tradition (i. 7; ii. 36; iii. 20). . . . But in reality all this formed only the outside of their life and creed. Thus in the very midst of Judaism we see created and unfolded a form of religious life different from it."—A. Sabatier, *Apostle Paul*, pp. 35-36.—"The organic connection of Jewish Christians with the synagogue, which must, in accordance with the facts before us, be regarded as a rule, is certainly not to be taken as a mere incidental phenomenon, a customary habit or arbitrary accommodation, but as a moral fact resting upon an internal necessity, having its foundation in the love of Jewish Christians to their nation, and in the adhesion of their religious consciousness to the old covenant. To mistake this would be to underestimate the wide bearing of the fact. But lest we should over-estimate its importance, we must at once proceed to another consideration. Within Judaism we must distinguish not only the Rabbinical or Pharisaic tradition of the original canonical revelation, but also within the canon itself we have to distinguish the Levitical element from the prophetic, . . . taking the latter not in a close but a wide sense as the living spiritual development of the theocracy."—G. V. Lechler, *Apostolic and Post-Apostolic times*, v. 1. p. 54.—"Moreover the law had claims on a Hebrew of Palestine wholly independent of his religious obligations. To him it was a national institution, as well as a divine covenant. Under the Gospel he might consider his relations to it in this latter character altered, but as embodying the decrees and usages of his country it still demanded his allegiance. To be a good Christian he was not required to be a bad citizen. On these grounds the more enlightened members of the mother-church would justify their continued adhesion to the law. Nor is there any reason to suppose that St. Paul himself took a different view of their obligations."—J. B. Lightfoot, *Dissertations on the Apostolic Age*, p. 67.—"The term 'Jewish-Christianity' is applicable exclusively to those Christians who really retained, entirely or in the smallest part, the national and political forms of Judaism and insisted upon the observance of the Mosaic Law without modification as essential to Christianity,

at least to the Christianity of the Jewish-born converts, or who indeed rejected these forms, but acknowledged the prerogative of the Jewish people also in Christianity."—A. Harnack, *Outlines of the history of dogma*, p. 75.—"Meanwhile at Jerusalem some years passed away before the barrier of Judaism was assailed. The Apostles still observed the Mosaic ritual; they still confined their preaching to Jews by birth, or Jews by adoption, the proselytes of the covenant. At length a breach was made, and the assailants as might be expected were Hellenists. The first step towards the creation of an organized ministry was also the first step towards the emancipation of the Church. The Jews of Judæa, 'Hebrews of the Hebrews' had ever regarded their Hellenist brethren with suspicion and distrust; and this estrangement reproduced itself in the Christian Church. The interests of the Hellenist widows had been neglected in the daily distribution of alms. Hence 'arose a murmuring of the Hellenists against the Hebrews' (Acts vi. 1), which was met by the appointment of seven persons specially charged with providing for the wants of these neglected poor. If the selection was made, as St. Luke's language seems to imply, not by the Hellenists themselves but by the Church at large (vi. 2), the concession when granted was carried out in a liberal spirit. All the names of the seven are Greek, pointing to a Hellenist rather than a Hebrew extraction, and one is especially described as a proselyte, being doubtless chosen to represent a hitherto small but growing section of the community. By this appointment the Hellenist members obtained a status in the Church; and the effects of this measure soon became visible. Two out of the seven stand prominently forward as the champions of emancipation, Stephen the preacher and martyr of liberty, and Philip the practical worker."—J. B. Lightfoot, *Dissertations on the Apostolic Age*, pp. 51-52.—"The Hellenist Stephen roused deep-stirring movements chiefly in Hellenist circles. . . . The persecution of the Jerusalem community—perhaps specially of its Hellenist part—which followed the stoning of Stephen, became a means of promoting the spread of the Christian faith to . . . Cyprus, at last to so important a centre as Antioch, the imperial capital of the East. To the winning of the Jews to faith in Jesus there is already added the reception into the Christian community of the pious Gentile Cornelius, a proselyte of the gate. . . . Though this appears in tradition as an individual case sanctioned by special Divine guidance, in the meantime Hellenist Christians had already begun to preach the Gospel to born Greeks, also at Antioch in Syria, and successfully (Acts xi. 19-26), Barnabas is sent thither from Jerusalem."—W. Moeller, *History of the Christian church*, pp. 53-54.—See also RELIGION: B. C. 600-A. D. 30: Value of Greek religion.—"Philip, driven from Jerusalem by the persecution, preached Christ to the Samaritans. . . . The Apostles who had remained at Jerusalem, hearing of the success of Philip's preaching, sent two of their number into this new and fruitful field of labor. . . . Peter and John returned to Jerusalem while the Deacon Philip is called, by a new manifestation of the will of God, yet further to extend the field of Christian missions. It is not a Samaritan but a pagan, whom he next instructs in the truth. . . . He was an Ethiopian eunuch, a great dignitary of the court of Meroë, treasurer of the Queen. . . . This man, a pagan by birth, had taken a long journey to worship the true God in the temple of Jerusalem."—E. De Pressensé, *Early years of Christianity*, pp. 71-74.—"For the sake of the popular

feeling Herod Agrippa laid hands on members of the community, and caused James the brother of John (the sons of Zebedee) to be put to death by the sword, in the year 44, for soon thereafter Herod Agrippa died. Peter also was taken prisoner, but miraculously escaped and provisionally left Jerusalem. From this time on James the brother of the Lord appears ever more and more as really bearing rank as head of the Jerusalem community, while Peter more and more devotes himself to the apostolic mission abroad, and indeed, more accurately, to the mission in Israel."—W. Moeller, *History of the Christian church*, p. 55.—"The accounts which we have regarding the apostle Peter, represent him as preaching the gospel from the far east to distant parts of the west. . . . According to his own words, he founded churches in Pontus, Galatia, Cappadocia, Asia, and Bithynia, and according to the testimony of ancient historians of the Church in the east also; in Syria, Babylon, Mesopotamia, Chaldaea, Arabia, Phoenicia and Egypt, and in the west, at Rome, in Britain, Ireland, Helvetia and Spain."—J. E. T. Wiltsh, *Hand book of the geography and statistics of the church*, v. 1, pp. 19-20.—"Three and three only of the personal disciples and immediate followers of our Lord hold any prominent place in the Apostolic records—James, Peter, and John; the first the Lord's brother, the two latter the foremost members of the Twelve. Apart from an incidental reference to the death of James the son of Zebedee, which is dismissed in a single sentence, the rest of the Twelve are mentioned by name for the last time on the day of the Lord's Ascension. Thenceforward they disappear wholly from the canonical writings. And this silence also extends to the traditions of succeeding ages. We read indeed of St. Thomas in India, of St. Andrew in Scythia; but such scanty notices, even if we accept them as trustworthy, show only the more plainly how little the Church could tell of her earliest teachers. Doubtless they laboured zealously and effectively in the spread of the Gospel; but, so far as we know, they have left no impress of their individual mind and character on the Church at large. Occupying the foreground, and indeed covering the whole canvas of early ecclesiastical history, appear four figures alone, St. Paul, and the three Apostles of the Circumcision."—J. B. Lightfoot, *Dissertations on the Apostolic Age*, p. 46.—"While Peter (as it appears) is occupied with the work of preaching to the Jews outside of Palestine, the community at Jerusalem, and indeed the Palestinian communities in general, stand under the leadership of the brother of the Lord, James, as their recognised head. They remain strictly in the life of the law, and still hold securely to the hope of the conversion of the whole of God's people (which Paul had for the present given up). The mission to the Gentiles is indeed recognised, but the manner of its conduct by Paul and the powerful increase of Pauline communities excite misgivings and dissensions. For in these mixed communities, in the presence of what is often a preponderating Gentile element, it becomes ever clearer in what direction the development is pressing; that, in fact, for the sake of the higher Christian communion the legal customs even of the Jewish Christians in these communities must inevitably be broken down, and general Christian freedom, on principle, from the commands of the law, gain recognition."—W. Moeller, *History of the Christian church*, p. 73.—"The fall of Jerusalem occurred in the Autumn of the year 70 [see JEWS: A. D. 66-70]. And soon the catastrophe came which solved the difficult problem. . . . Jerusalem was razed to

the ground, and the Temple-worship ceased, never again to be revived. The Christians foreseeing the calamity had fled before the tempest. . . .

Before the crisis came, they had been deprived of the counsel and guidance of the leading apostles. Peter had fallen a martyr at Rome; John had retired to Asia Minor; James, the Lord's brother, was slain not long before the great catastrophe. . . .

He was succeeded by his cousin Symeon, the son of Clotas and nephew of Joseph. Under these circumstances the Church was reformed at Pella. Its history in the ages following is a hopeless blank."—J. B. Lightfoot, *Dissertations on the Apostolic Age*, p. 68.—"While Cæsarea succeeded Jerusalem as the political capital of Palestine, Antioch succeeded it as the centre of Christendom."—A. Plummer, *Church of the early fathers*, ch. 3.

ALSO IN: S. Mathews, *History of New Testament times in Palestine*.—A. C. McGiffert, *History of Christianity in the Apostolic Age*.—D. S. Margoliouth, ed., *Works of Flavius Josephus*.

A. D. 33-52.—Greek culture at Antioch.—Advent of Paul.—His significance in the growth of the church and its beliefs.—Church at Antioch.—Differences with the church at Jerusalem.—"Under Macedonian rule the Greek intellect had become the leading intellectual power of the world. The great Greek-speaking towns of the East were alike the strongholds of intellectual power, the battlefields of opinion and systems, and the laboratories of scientific research, where discoveries were made and literary undertakings requiring the combination of forces were carried out. Such was Antioch on the Orontes, the meeting point of Syrian and Greek intellect; such, above all, was Alexandria."

—J. J. von Döllinger, *Studies in European history*, p. 165.—"The chief line along which the new religion developed was that which led from Syrian Antioch through the Cilician Gates, across Lycaonia to Ephesus, Corinth, and Rome. One subsidiary line followed the land route by Philadelphia, Troas, Philippi, and the Egnatian Way to Brindisi and Rome; and another went north from the Gates by Tyana and Cæsarea to Cappadocia to Amisos in Pontus, the great harbour of the Black Sea, by which the trade of Central Asia was carried to Rome. The maintenance of close and constant communication between the scattered congregations must be presupposed, as necessary to explain the growth of the Church and the attitude which the State assumed towards it. Such communication was, on the view advocated in the present work, maintained along the same lines on which the general development of the Empire took place; and politics, education and religion grew side by side."—W. M. Ramsay, *The church in the Roman empire*, p. 10.—"The incitement to the wider preaching of the Gospel in the Greek world starts from the Christian community at Antioch. For this purpose Barnabas receives Paul as a companion (Acts xiii., and xiv.). Saul, by birth a Jew of the tribe of Benjamin, born at Tarsus in Cilicia [about the beginning of the Christian era], educated as a Pharisee, and although indeed as a Hellenist, he had command of Greek and had come into contact with Greek culture and Greek life, yet had not actually passed through the discipline of Greek culture, was introduced by Gamaliel to the learned study of the law, and his whole soul was seized with fiery zeal for the Statutes of the fathers. . . .

After [his conversion and] his stay in Damascus and in Arabia and the visit to Peter (and James) at Jerusalem, having gone to Syria and Cilicia, he was taken to Antioch by Barnabas."—W. Moeller, *History of the Christian church*, p. 57.—"Paul was the chief leader in extending the

gospel to the Gentiles, and so much did he overshadow the other missionaries that his work and teaching mark the second period in the history of Christianity. Although no account can here be given of his life and experiences, it is necessary to have these in mind to understand his influence. Especially important is it to remember that he was a trained Jew, familiar with the Old Testament and with the theological doctrines of his people; nor was he unacquainted with the ideas and the language of the Greek world, or untouched by the mysticism of his day. A Roman citizen by birth, a Hebrew of the Hebrews by descent and education, he was well fitted to play his great rôle as the apostle who was to carry Christianity out of Judaism to the Gentiles. He was, however, no systematic theologian to lay down a logical body of doctrine as a Greek might have done, and his writings were all occasional. Furthermore he had not been a companion of Jesus, but was one who believed that by an extraordinary experience he had come directly into knowledge of the risen Christ. . . . These, briefly, are the fundamental elements in Paul's doctrine: first, the significance of the death and resurrection of Jesus; second, faith which secures the mystic union with Christ; third, the indwelling Holy Spirit, which completes man's redemption and moral regeneration. For all Paul doubtless found warrant in the life and words of Jesus, although he seems to have neglected the ethical teachings of the Master. Paul's views have formed the basis of much of the doctrine of the Church since his time, although his idea of union with Christ through faith soon fell into the background; when it was revived it took on a form very unlike the apostle's teaching."

—C. H. Moore, *Religious thought of the Greeks*, p. 312.—"The strength and zeal of the Antioch Christian society are shown in the sending forth of Paul and Barnabas, with Mark, a cousin of Barnabas, for their companion for a part of the way, on a preaching tour in the eastern districts of Asia Minor. First they visited Cyprus, where Sergius Paulus, the proconsul, was converted. Thence they sailed to Attalia, on the southern coast of Pamphylia, and near Perga; from Perga they proceeded to Antioch in Pisidia, and from there eastward to Iconium, and as far as Lystra and Derbe in Lycaonia. Retracing their steps, they came back to Attalia, and sailed directly to Antioch. . . .

This was the first incursion of Paul into the domain of heathenism."—G. P. Fisher, *History of the Christian church*, p. 22.—"How then should Paul and Barnabas proceed? To leave Syria they must go first to Seleucia, the harbour of Antioch, where they would find ships going south to the Syrian coast and Egypt, and west either by way of Cyprus or along the coast of Asia Minor. The western route led toward the Roman world, to which all Paul's subsequent history proves that he considered himself called by the Spirit. The Apostles embarked in a ship for Cyprus, which was very closely connected by commerce and general intercourse with the Syrian coast. After traversing the island from east to west, they must go onward. Ships going westward naturally went across the coast of Pamphylia, and the Apostles, after reaching Paphos, near the west end of Cyprus, sailed in one of these ships, and landed at Attalia in Pamphylia."

—W. M. Ramsay, *The Church in the Roman empire*, p. 60.—"The work starting from Antioch, by which access to the faith is opened to the Gentiles, the formation of (preponderatingly) Gentile Christian communities, now introduces into the original Christian development an important problem, which (about the year 52, probably not

later), (Gal. ii.; Acts xv.) leads to discussions and explanations at the so-called Apostolic Council [at Jerusalem]. . . . For Paul, who has risen to perfect independence by the energy of his own peculiar stamp of gospel, there now begin the years of his powerful activity, in which he not only again visits and extends his former missionary field in Asia Minor, but gains a firm footing in Macedonia (Philippi), Athens, and Achaia (Corinth); then on the so-called third missionary journey he exercises a comprehensive influence during a stay of nearly three years at Ephesus, and finally looks from Achaia towards the metropolis of the world."—W. Moeller, *History of the Christian Church*, pp. 57-50.—"If the heathen whom he (Paul) had won to the faith and received into the Church were to be persuaded to adopt circumcision and the law before they could attain to full participation in the Christian salvation, his preaching had fallen short of his aim, it had been in vain, since it was very doubtful whether the Gentiles gained over to believe in the Messiah would submit to the condition. Paul could only look on those who made such a demand as false brethren, who having no claim to Christian brotherhood had forced themselves into the Church at Antioch in an unauthorized way (Gal. ii. 4), and was persuaded that neither the primitive Church as such, nor its rulers, shared this view. In order therefore to prevent the Gentile Christians from being disturbed on this point, he determined to go to Jerusalem and there to challenge a decision in the matter that should put an end to the strife (ii. 2). The Church at Antioch also recognized this necessity; hence followed the proceedings in Jerusalem [about A.D. 52], whither Paul and Barnabas repaired with other associates (Gal. ii. 1; Acts xv. 2 ff). . . . It is certain that when Paul laid his (free) gospel before the authorities in Jerusalem, they added nothing to it (Gal. ii. 2-6), i. e., they did not require that the gospel he preached to the Gentiles should, besides the sole condition of faith which he laid down, impose Judaism upon them as a condition of participation in salvation. . . . Paul's stipulations with the authorities in Jerusalem respecting their future work were just as important for him as the recognition of his free gospel (Gal. ii. 7-10). They had for their basis a recognition on the part of the primitive apostles that he was entrusted with the gospel of the uncircumcision, to which they could add nothing (ii. 6), just as Peter (as admittedly the most prominent among the primitive apostles) was entrusted with that of the circumcision."—B. Weiss, *A manual of introduction to the New Testament*, v. 1, pp. 172-175, 178.—"It seems clear that the first meetings of the Christians as a community apart—meetings that is of a private rather than a proselytising character—took place, as we see from Acts i. 13-15, in private apartments, the upper rooms or large guest-chambers in the houses of individual members. Such a room was doubtless provided by the liberality of Titus Justus (Acts xviii. 7), such a room again was the upper chamber in which St. Paul preached at Troas (Acts xx. 7, 8); in such assembled the converts saluted by the Apostle as the church which is in the house of Aquila and Prisca, of Nymphas and of Philemon. . . . The primitive Roman house had only one story, but as the cities grew to be more densely populated upper stories came into use, and it was the custom to place in these dining apartments, which were called cenacula. Such apartments would answer to the 'upper rooms' . . . associated with the early days of Christianity. . . . The Christian communities con-

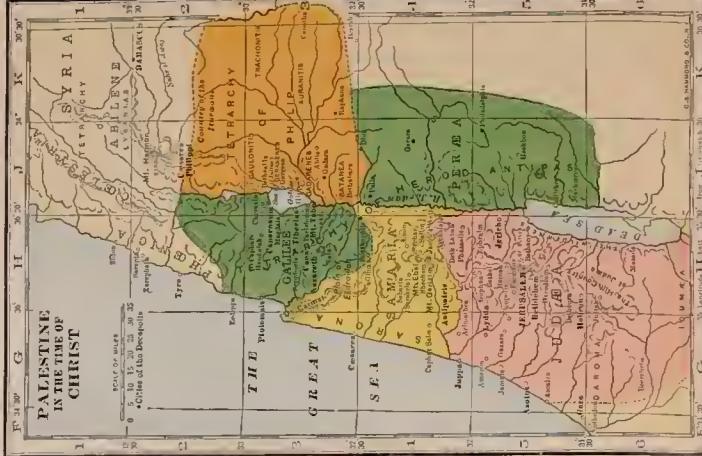
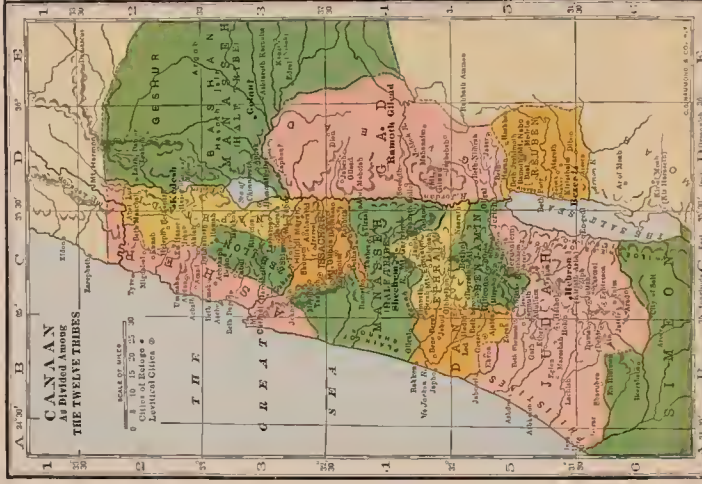
tained from an early period members of wealth and social position, who could accommodate in their houses large gatherings of the faithful; and it is interesting to reflect that while some of the mansions of an ancient city might be witnessing in suppers of a Trimachio or a Virro, scenes more revolting to modern taste than almost anything presented by the pagan world, others, perhaps in the same street, might be the seat of Christian worship or of the simple Christian meal."—G. B. Brown, *From schola to cathedral*, pp. 38-43.

A. D. 35-60.—Paul's work among the churches of Asia Minor and Greece.—Loyalty of the Macedonian churches.—Effect of Christianity upon the Near East.—"Paul's apostolic career, as known to us, lasted . . . twenty-nine or thirty years; and it falls into three distinct periods which are summarized in the following chronological table: First Period—Essentially Missionary: 35 A. D., Conversion of Paul.—Journey to Arabia; 38, First visit to Jerusalem; 38-40, Mission in Syria and Cilicia—Tarsus and Antioch; 50-51, First missionary journey—Cyprus, Pamphylia and Galatia (Acts xiii., xiv.); 52, Conference at Jerusalem (Acts xv.; Gal. ii.); 52-55, Second missionary journey—Epistles to the Thessalonians (from Corinth). Second Period—The Great Conflicts, and the Great Epistles: 54, Return to Antioch—Controversy with Peter (Gal. ii. 12-22); 55-57, Mission to Ephesus and Asia; 56, Epistle to the Galatians; 57 or 58 (Passover), First Epistle to the Corinthians (Ephesus); 57 or 58 (Autumn), Second Epistle to the Corinthians (Macedonia); 58 (Winter), Epistle to the Romans. Third Period—The Captivity: 58 or 59 (Pentecost), Paul is arrested at Jerusalem; 58-60, or 59-61, Captivity at Cæsarea—Epistles to Philemon, Colossians and Ephesians; 60 or 61 (Autumn), Departure for Rome; 61 or 62 (Spring), Arrival of Paul in Rome; 62-63, Epistle to the Philippians; 63 or 64, End of the narrative of the Acts of the Apostles."—A. Sabatier, *Apostle Paul*, pp. 21-22.—"Our knowledge of the Apostle Paul's life is far from being complete. We have only a brief sketch of journeys and toils that extended over a period of thirty years. Large spaces are passed over in silence. For example, in the catalogue of his sufferings, incidentally given, he refers to the fact that he had been shipwrecked three times, and these disasters were all prior to the shipwreck on the Island of Malta described by Luke. Shortly after the conference at Jerusalem he started on his second missionary tour. He was accompanied by Silas, and was joined by Timothy at Lystra. He revisited his converts in Eastern Asia Minor, founded churches in Galatia and Phrygia, and from Troas, obedient to a heavenly summons, crossed over to Europe. Having planted at Philippi a church that remained remarkably devoted and loyal to him, he followed the great Roman road to Thessalonica, the most important city in Macedonia. Driven from there and from Berea, he proceeded to Athens [see ATHENS: A. D. 54 (?)]. In that renowned and cultivated city he discoursed on Mars Hill to auditors eager for new ideas in philosophy and religion, and in private debated with Stoics and Epicureans. At Corinth, which had risen from its ruins and was once more rich and prosperous, he remained for a year and a half. It was there, probably, that he wrote his two Epistles to the Thessalonian Christians. After a short stay at Ephesus he returned to Antioch by way of Cæsarea and Jerusalem. It was not long before Paul—a second Alexander, but on a peaceful expedition—began his third great missionary journey. Taking the land route from Antioch, he

traversed Asia Minor to Ephesus, a flourishing commercial mart, the capital of the Roman province of Asia. There, with occasional absences, he made his abode for upwards of two years. From Ephesus, probably, he wrote the Epistle to the Galatians. . . . From Ephesus Paul also wrote the First Epistle to the Corinthians. The Second Epistle to the Corinthians he probably wrote from Philippi. . . . Coming down through Greece, he remained there three months. There he composed his Epistle to the Romans. . . . The untiring Apostle now turned his face towards Jerusalem. He desired to be present at the festival of the Pentecost. In order to save time, he sailed past Ephesus, and at Miletus bade a tender farewell to the Ephesian elders. He had fulfilled his pledge given at the conference, and he now carried contributions from the Christians of Macedonia and Achaia for the poor at Jerusalem."—G. P. Fisher, *History of the Christian church*, pp. 27-28.—"We may safely say that if Saul had been less of a Jew, Paul the Apostle would have been less bold and independent. His work would have been more superficial, and his mind less unfettered. God did not choose a heathen to be the apostle for the heathen; for he might have been ensnared by the traditions of Judaism, by its priestly hierarchy and the splendours of its worship, as indeed it happened with the church of the second century. On the contrary God chose a Pharisee. But this Pharisee had the most complete experience of the emptiness of external ceremonies and the crushing yoke of the law. There was no fear that he would ever look back, that he would be tempted to set up again what the grace of God had justly overthrown (Gal. ii. 18). Judaism was wholly vanquished in his soul, for it was wholly displaced."—A. Sabatier, *The Apostle Paul*, p. 69.—"Notwithstanding the opposition he met from his countrymen, in spite of all the liberal and the awakened sympathies which he derived from his work, despite the necessity of contending daily and hourly for the freedom of the Gospel among the Gentiles, he never ceased to be a Jew. . . . The most ardent patriot could not enlarge with greater pride on the glories of the chosen race than he does in the Epistle to the Romans. His care for the poor in Judæa is a touching proof of the strength of this national feeling. His attendance at the great annual festivals in Jerusalem is still more significant. 'I must spend the coming feast at Jerusalem.' This language becomes the more striking when we remember that he was then intending to open out a new field of missionary labour in the far West, and was bidding perhaps his last farewell to the Holy City, the joy of the whole earth."—J. B. Lightfoot, *Biblical essays*, pp. 209-210.—"The Macedonian Churches are honorably distinguished above all others by their fidelity to the Gospel and their affectionate regard for St. Paul himself. While the Church of Corinth disgraced herself by gross moral delinquencies, while the Galatians bartered the liberty of the Gospel for a narrow formalism, while the believers of Ephesus drifted into the wildest speculative errors, no such strain attaches to the brethren of Philippi and Thessalonica. It is to the Macedonian congregations that the Apostle ever turns for solace in the midst of his severest trials and sufferings. Time seems not to have chilled these feelings of mutual affection. The Epistle to the Philippians was written about ten years after the Thessalonian letters. It is the more surprising therefore that they should resemble each other so strongly in tone. In both alike St. Paul drops his official

title at the outset . . . and in both he adopts throughout the same tone of confidence and affection. In this interval of ten years we meet with one notice of the Macedonian Churches. It is conceived in terms of unmeasured praise. The Macedonians had been called upon to contribute to the wants of their poorer brethren in Judæa, who were suffering from famine. They had responded nobly to the call. Deep-sunk in poverty and sorely tried by persecution, they came forward with eager joy and poured out the riches of their liberality, straining their means to the utmost in order to relieve the sufferers. . . . We may imagine that the people still retained something of those simpler habits and that sturdier character, which triumphed over Greeks and Orientals in the days of Philip and Alexander, and thus in the early warfare of the Christian Church the Macedonian phalanx offered a successful resistance to the assaults of an enemy, before which the lax and enervated ranks of Asia and Achaia had yielded ignominiously."—J. B. Lightfoot, *Biblical essays*, pp. 240-250.—At Jerusalem, "the Apostle was rescued by a detachment of the Roman garrison from a mob of Jewish malignants, was held in custody for two years at Cesarea, and was finally enabled to accomplish a long-cherished intention to go to Rome, by being conveyed there as a prisoner, he having made an appeal to Cæsar. After being wrecked on the Mediterranean and cast ashore on the Island of Malta, under the circumstances related in Luke's graphic and accurate description of the voyage, he went on his way in safety to the capital."—G. P. Fisher, *History of the Christian church*, p. 29.—"The impression that we get from Acts is, that the evangelisation of Asia Minor originated from St. Paul; and that from his initiative the new religion gradually spread over the country through the action of many other missionaries (Acts xix. 10). Moreover, missionaries not trained by him, were at work in South Galatia and in Ephesus as early as 54-56 A.D. (Gal. v. 7-10; Acts xviii. 25). . . . The Christian Church in Asia Minor was always opposed to the primitive native character. It was Christianity, and not the Imperial government, which finally destroyed the native languages, and made Greek the universal language of Asia Minor. The new religion was strong in the towns before it had any hold of the country parts. The ruder and the less civilised any district was, the slower was Christianity in permeating it. Christianity in the early centuries was the religion of the more advanced, not of the 'barbarian' peoples; and in fact it seems to be nearly confined within the limits of the Roman world, and practically to take little thought of any people beyond, though in theory, 'Barbarian and Scythian' are included in it. . . . The First Epistle of John was in all probability 'addressed primarily to the circle of Asiatic Churches, of which Ephesus was the centre.'"—W. M. Ramsay, *The Church in the Roman empire*, pp. 284, 44, 303.

A. D. 35-64.—Early church at Rome.—Death of Paul.—"Alongside of the province of Asia Minor, Rome very early attains to an outstanding importance for young Christianity. If, as we have supposed, the community here which emancipated itself from the synagogue was mainly recruited from among the proselyte circles which had formed themselves around the Jewish synagogue, if Paul during the years of his captivity, and Peter also, influenced this preponderatingly Gentile-Christian community, we must, however, by no means undervalue for the Christian community the continuous influence of Judaism on the Roman world, an



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influence which was not lessened but rather increased by the destruction of Jerusalem. Many thousands of Jewish captives had arrived here and been sold as slaves—Rome was the greatest Jewish city in the Empire, . . . and in part it was an enlightened and liberal Judaism. Jewish Hellenism had already long availed itself of the weapons of Hellenic philosophy and science . . . in order to exalt the Jewish faith. . . . Under this stimulus there was . . . developed a proselytism which was indeed attracted by that monotheism and the belief in providence and prophecy and the moral ideas allied therewith, and which also had a strong tendency to Jewish customs and festivals—especially the keeping of the Sabbath—but which remained far from binding itself to a strictly legal way of life in circumcision, etc. We may suppose that Roman Christianity not only appeared in the character of such a proselytism, but also retained from it a certain Jewish colouring.”—W. Moeller, *History of the Christian Church: A.D. 1-600*, pp. 83-84.—“The last notice of the Roman Church in the Apostolic writings seems to point to two separate communities, a Judaizing Church and a Pauline Church. The arrival of the Gentile Apostle in the metropolis, it would appear, was the signal for the separation of the Judaizers, who had hitherto associated with their Gentile brethren coldly and distrustfully. The presence of St. Paul must have vastly strengthened the numbers and influence of the more liberal and Catholic party; while the Judaizers provoked by rivalry redoubled their efforts, that in making converts to the Gospel they might also gain proselytes to the law.”—J. B. Lightfoot, *Dissertations on the Apostolic Age*, p. 94.—“Historical information of any certainty on the latter period of Paul’s life is entirely wanting. While the epistles require this unknown period, and a second captivity, as a basis for their apostolic origin, on the other hand, the hypothesis of a second captivity scarcely finds any real foundations except in the three Pastoral letters.”—A. Sabatier, *Apostle Paul*, p. 269.—It only remains for us, returning to the close of the apostle’s life, to put together the slender indications that we have of its date. He embarked for Rome in the autumn of 60 (or 61) A.D.; but was compelled by shipwreck to winter in the island of Malta, and only reached the Eternal City in the spring of 61 (62). Luke adds that he remained there as a prisoner for two years, living in a private house under the guard of a soldier; then his narrative breaks off abruptly, and we are confronted with the unknown (Acts xxviii. 30). Paul is supposed to have perished in the frightful persecution caused by the fire of Rome in July, 64 A.D. (See ROME: Empire: 64-68.) All that is certain is that he died a martyr at Rome under Nero (Sabatier).

A. D. 50-100.—Apostle John and the churches of Asia Minor.—Influence of Hellenistic philosophy on Christianity.—Alexandrine school.—“Unless we are prepared to reject without a hearing all the traditions of Christianity, we cannot refuse to believe that the latest years of the Apostle St. John were spent in the Roman province of Asia and chiefly in Ephesus its capital. This tradition is singularly full, consistent and well-authenticated. Here he gathered disciples about him, organized churches appointed bishops and presbyters. A whole chorus of voices unite in bearing testimony to its truth. One who passed his earlier life in these parts and had heard his aged master, a disciple of St. John himself, recount his personal reminiscences of the great Apostle; another, who held this very see of Ephesus, and writing less than

a century after the Apostle’s death, was linked with the past by a chain of relatives all bishops in the Christian Church; a third who also flourished about the close of the century and numbered among his teachers an old man from this very district—are the principal, because the most distinct, witnesses to a fact which is implied in several other notices of earlier or contemporary writers. As to the time at which St. John left his original home and settled in this new abode no direct account is preserved; but a very probable conjecture may be hazarded. The impending fall of the Holy City was the signal for the dispersion of the followers of Christ. About this same time the three other great Apostles, St. Peter, St. Paul and St. James, died a martyr’s death; and on St. John, the last surviving of the four great pillars of the Church, devolved the work of developing the theology of the Gospel and completing the organization of the Church. It was not unnatural that at such a crisis he should fix his residence in the centre of a large and growing Christian community, which had been planted by the Apostle of the Gentiles, and watered by the Apostle of the Circumcision. The missionary labours of St. Paul and St. Peter in Asia Minor were confirmed and extended by the prolonged residence of their younger contemporary. At all events such evidence as we possess is favourable to this view of the date of St. John’s settlement at Ephesus. Assuming that the Apocalypse is the work of the beloved Apostle, and accepting the view which assigns it to the close of Nero’s reign or thereabouts, we find him now for the first time in the immediate neighbourhood of Asia Minor and in direct communication with Ephesus and the neighbouring Churches. St. John however was not alone. Whether drawn thither by the attraction of his presence or acting in pursuance of some common agreement, the few surviving personal disciples of the Lord would seem to have chosen Asia Minor as their permanent abode, or at all events as their recognised headquarters. Here at least we meet with the friend of St. John’s youth and perhaps his fellow-townsmen, Andrew of Bethsaida, who with him had first listened to John the Baptist, and with him also had been the earliest to recognise Jesus as the Christ. Here too we encounter Philip the Evangelist with his daughters, and perhaps also Philip of Bethsaida, the Apostle. Here also was settled the Apostle’s namesake, John the Presbyter, also a personal disciple of Jesus, and one Aristion, not otherwise known to us, who likewise had heard the Lord. And possibly also other Apostles whose traditions Papias recorded, Matthew and Thomas and James, may have had some connexion, temporary or permanent, with this district. Thus surrounded by the surviving disciples of the Lord, by bishops and presbyters of his own appointment, and by the pupils who gathered about him and looked to him for instruction, St. John was the focus of a large and active society of believers. In this respect he holds a unique position among the great teachers of the new faith. St. Peter and St. Paul converted disciples and organized congregations; St. John alone was the centre of a school. His life prolonged till the close of the century, when the Church was firmly rooted and widely extended, combined with his fixed abode in the centre of an established community to give a certain definiteness to his personal influence which would be wanting to the wider labours of these strictly missionary preachers. Hence the notices of St. John have a more solid basis and claim greater attention than stories relating to the other Apostles.”—J. B. Lightfoot,

Biblical essays, pp. 51-53.—“In the parable of Jesus, of which we are speaking, it is said that ‘the earth bringeth forth fruit of herself’; that is, to transfer the Greek term into English, ‘automatically.’ That epithet is chosen which denotes most precisely a self-acting, spontaneous energy, inherent in the seed which Jesus, through his discourses, his acts of mercy and power, and his patience unto death, was sowing in the world. This grand prophetic declaration, uttered in a figure so simple and beautiful, in the ears of a little company of Galileans, was to be wonderfully verified in the coming ages of Christian history.”—G. P. Fisher, *Nature and method of revelation*, p. 47.—“We have thus far seen two tendencies in Christian thought. The first appears in the synoptic gospels where Jesus is represented as the mediator and teacher, who interpreted to men the universal loving fatherhood of God and showed them their proper relations to God and to their fellow-men; the other is seen in Paul who taught that through the indwelling Christ salvation was secured. It was inevitable that reflective thought should act upon these teachings, and that in the philosophic environment of the Christian churches, at least outside Judea, attempts should be made to apprehend and to formulate in intellectual terms the nature, life, and mission of Jesus—in other words to create a Christian philosophy or theology. When in the period between 50 and 100 A. D., Christianity came into conflict with Hellenistic philosophy and theosophy this work of building up a Christian philosophy began. This stage is the third represented in the New Testament. The so-called Epistle to the Hebrews (c. 90 A. D.) is the first document of the New Testament in which the Greek intellectual habit clearly appears. Although the unknown author was writing to Gentile Christians for practical and not doctrinal ends, there is good evidence that he had been influenced by Alexandrian thought. He presents Christianity as the final and absolute religion, emphasizes Christ’s priestly office and his sacrifice, and gives a more philosophical and abstract definition of faith than any other writer of the New Testament. The great example, however, of the effect of the contact of Christianity with Greek thought is furnished by the Gospel of John and the Johannine Epistles. This fourth Gospel was apparently written at Ephesus, probably between 100 and 110 A. D. by one who was well acquainted with the philosophy and mysticism of his time; he was also strongly influenced by Paul. If the Johannine Epistles are not by the same author, they represent the same range of ideas as the Gospel, and we are therefore justified in using them together with it. The fourth Gospel is much more an interpretation than a history of Jesus’ person and life; it takes for granted that its readers are acquainted with the facts; and it assumes that the church is one universal body. Here then are two fundamental ideas; first, the eternal existence and divine nature of Christ who is the Word, the Logos of philosophic speech, and second, the revelation of God to man through the incarnate Word—‘the Word became flesh and dwelt among us.’ The concept of the Logos as the world-reason we saw first appear in the philosophy of Heraclitus; then the idea developed through the centuries until the Logos was equivalent to the reason of God, as once existing in God and being his expression. As such it was a part of Alexandrian thought, being found, for example, in Philo. The Logos of the philosopher, however, was the agent connecting a transcendental god with the divine creation, making and sustaining

the world. In so far the Johannine statement is in accord with current thought and expression, although we should probably be wrong if we affirmed that the author was drawing on Philo directly; it is far more probable that he was simply using ideas and language common in the intellectual circles of the day. But if we compare the idea of the Logos in the Johannine prologue with that in Philo we observe a profound and striking difference between the two. For Philo, as we have just said, the Logos was an abstract entity which existed for cosmological purposes; in the Johannine thought, although the Logos is the creator of the world, he is much more; he is incarnate in mortal flesh that he may reveal God to man and bring man salvation. The author wished to show that the creator and revealer were one, that the Logos had appeared as a man on earth. Now this emphasis on the human side of Jesus, the son of God, was in all probability due to the arguments of some incipient Gnostics who denied that the Christ had come in the flesh, and this polemic purpose goes far to explain the abruptness of the prologue. When once the statement has been made the philosophical language dealing with the Logos is dropped; yet the position and emphasis of the ideas in the prologue were calculated to assure the enlightened readers of the fourth Gospel that the witness of the generation which had seen Jesus was true and must be accepted. The first purpose of the author was to set forth the prime significance of the personal human Jesus, with whom men had lived on familiar terms and from whom they had learned the deepest truths. The purpose of the fourth Gospel then was first to prove that Jesus was the Christ, the Son of God, and secondly to bring men to a belief in this fact which would give them life in Christ. The idea that salvation is present spiritual experience culminates in the Johannine writings; the doctrine that those who hear and believe have already entered into eternal life is clearly stated. . . . Let us now summarize the fundamental ideas of primitive Christianity. In the first place, because of his nature and his teachings Jesus was regarded as the revealer of God to men, and at the same time, being the Christ, he was held to be their saviour and redeemer. Paul emphasized Christ’s death and resurrection, John the incarnation as the great central facts. Secondly, love and faith and their effects on man’s relation to God and to his fellow-men were made the essential elements in the Christian life. Thirdly, the doctrine of the mystic union of the believer with the divine Christ and that of the indwelling Holy Spirit were fundamental in both the Pauline and Johannine writings. Revelation, faith, mystic union with the Divine, salvation—our previous studies have shown us that these ideas were both familiar and welcome in the Greco-Roman world of the first century of our era. We have now reviewed the essential elements in each of the three stages represented in the writings of the New Testament. In the first, the teachings of Jesus show no trace of any influence exerted by Greek philosophic or religious thought. With Paul we begin to detect the signs of such influence—the germs of the doctrine of Logos, for example, are found in the later epistles (Philippians, Ephesians, and Colossians), which set forth a belief in the eternal existence of Christ, the Son of God. But it remained for the Johannine writer to give a fuller philosophic statement to this doctrine, and in general to bring Christianity well within the province of Greek thought and expression. Thenceforth Christianity belonged to the Greek intellectual world.”—C. H.

Moore, *Religious thought of the Greeks*, pp. 317-320, 324-325.—“Plutarch looked upon it as the great mission of Alexander to transplant Grecian culture into distant countries, and to conciliate Greeks and barbarians, and to fuse them into one. He says of him, not without reason, that he was sent of God for this purpose; though the historian did not divine that this end itself was only subsidiary to, and the means of, one still higher—the making, viz., the united peoples of the East and West more accessible to the new creation which was to proceed from Christianity, and by the combination of the elements of Oriental and Hellenic culture the preparing for Christianity a material in which it might develop itself. If we overlook this ulterior end, and do not fix our regards on the higher quickening spirit destined to reanimate, for some new end, that combination which already bore within itself a germ of corruption, we might well doubt whether that union was really a gain to either party; whether, at least, it was not everywhere attended with a correspondent loss. For the fresh vigour which it infused into the old national spirit must have been constantly repressed by the violence which the foreign element did to it. To introduce into that combination a new living principle of development, and, without prejudice to their original essence, to unite peculiarities the most diverse into a whole in which each part should be a complement to the other, required something higher than any element of human culture. The true living communion between the East and the West, which should combine together the two peculiar principles that were equally necessary for a complete exhibition of the type of humanity, could first come only from Christianity. But still, as preparatory thereto, the influence which, for three centuries, went forth from Alexandria, that centre of the intercourse of the world, was of great importance.”—A. Neander, *General history of the Christian religion and church*, v. 1, introduction.—“The Greek version [of the Old Testament, the Septuagint], like the Targum of the Palestinians, originated, no doubt, in the first place, in a felt national want on the part of the Hellenists, who as a body were ignorant of Hebrew. Hence we find notices of very early Greek versions of at least parts of the Pentateuch. But this, of course, could not suffice. On the other hand, there existed, as we may suppose, a natural curiosity on the part of the students, specially in Alexandria, which had so large a Jewish population, to know the sacred books on which the religion and history of Israel were founded. Even more than this, we must take into account the literary tastes of the first three Ptolemies (successors in Egypt of Alexander the Great), and the exceptional favour which the Jews for a time enjoyed.”—A. Edersheim, *Life and times of Jesus the Messiah*, v. 1, p. 24.

ALSO IN: W. Moeller, *History of the Christian church*, v. 1: *the ancient church*.—A. C. McGiffert, *History of Christianity in the Apostolic Age*.—B. W. Bacon, *Story of St. Paul*.—H. V. Soden, *History of early Christian literature*.—C. V. Weizsäcker, *Apostolic Age of the Christian church*.—J. Moffatt, *Introduction to the literature of the New Testament*.—A. Schweitzer, *Paul and his interpreters*.—J. B. Lightfoot, *Apostolic fathers*, p. 527.

[The purpose of what follows in this article is to give a brief history of Christianity in some of its relations to general history, and in the light of some of the best thought of our time. The article as a combination of quotations from many authors attempts a presentation of historic facts, and also

a positive and representative view, so far as this may be obtained under the guidance of ideas common to many of the books used. Some of these books have had more influence on the development of the article than others: entire harmony and a full presentation of any author's view would manifestly be impossible. Nevertheless, the reader may discover in the article principles and elements of unity derived from the literature and representing it. Unfortunately, one of the essential parts of such a history must be omitted—biography.]

100-300.—Period of growth and struggle.—Inadequacy of the religious philosophies to satisfy men.—Opposition of Christian apologists to Greek philosophers.—Growth and spread of Christian literature.—“Christian belief, Christian morality, the Christian view of the world, of which the church as a religious society and institution is the focus, as fluid spiritual elements permeate humanity as it becomes Christian, far beyond the sphere of the church proper; while conversely the church is not assured against the possibility that spiritual elements originally alien to her may dominate and influence her in their turn. . . . In this living interaction the peculiar life of the church is unfolded, in accordance with its internal principles of formation, into an extraordinarily manifold and complicated object of historical examination. . . . For this purpose it is necessary to elucidate the general historical movement of the church by the relative separation of certain of its aspects, without loosening the bond of unity.”—W. Moeller, *History of the Christian church: A. D. 1-600*, pp. 1-3.—“Such, in fact, has been the history of the Faith: a sad and yet a glorious succession of battles, often hardly fought, and sometimes indecisive, between the new life and the old life. . . . The Christian victory of common life was wrought out in silence and patience and nameless agonies. It was the victory of the soldiers and not of the captains of Christ's army. But in due time another conflict had to be sustained, not by the masses, but by great men, the consequence and the completion of that which had gone before. . . . The discipline of action precedes the effort of reason. . . . So it came to pass that the period during which this second conflict of the Faith was waged was, roughly speaking, from the middle of the second to the middle of the third century.”—B. F. Westcott, *Essays in the history of religious thought in the West*, pp. 194-197.—“Philosophy went on its way among the higher classes, but laid absolutely no hold on men at large. The reformation which it wrought in a few elect spirits failed utterly to spread downward to the mass of mankind. The poor were not touched by it; society was not helped by it; its noblest men, and they grew fewer and fewer, generation by generation, bewailed bitterly the universal indifference. The schools dwindled into a mere university system of culture; Christianity developed into a religion for the civilised world. . . . New ideas it had in abundance, but new ideas were not the secret of its power. The essential matter in the Gospel was that it was the history of a Life. It was a tale of fact that all could understand, that all could believe; that all could love. It differed fundamentally from Philosophy, because it appealed not to culture, but to life. . . . It was the spell of substantial facts, living facts, . . . the spell of a loyalty to a personal Lord; and those who have not mastered the difference between a philosopher's speculations about life, and the actual record of a life which, in all that makes life holy and beautiful, transcended the phi-

osopher's most pure and lofty dreams, have not understood yet the rudiments of the reason why the Stoic could not, while Christianity could and did, regenerate society."—J. B. Brown, *Stoics and saints*, pp. 85-86.—The "period from the accession of Marcus Aurelius (A. D. 161) to the accession of Valerian (A. D. 253) was for the Gentile world a period of unrest and exhaustion, of ferment and of indecision. The time of great hopes and creative minds was gone. The most conspicuous men were, with few exceptions, busied with the past. . . . Local beliefs had lost their power. Even old Rome ceased to exercise an unquestioned mortal supremacy. Men strove to be cosmopolitan. They strove vaguely after a unity in which the scattered elements of ancient experience should be harmonized. The effect can be seen both in the policy of statesmen and in the speculations of philosophers, in Marcus Aurelius, or Alexander Severus, or Decius, no less than in Plotinus or Porphyry. As a necessary consequence, the teaching of the Bible accessible in Greek began to attract serious attention among the heathen. The assailants of Christianity, even if they affected contempt, shewed that they were deeply moved by its doctrines. The memorable saying of Numerius, 'What is Plato, but Moses speaking in the language of Athens?' shews at once the feeling after spiritual sympathy which began to be entertained, and the want of spiritual insight in the representatives of Gentile thought."—B. F. Westcott, *Essays in the history of religious thought in the West*, pp. 196-197.—"To our minds it appears that the preparation of philosophy for Christianity was complete. . . . The time was ripe for that movement of which Justin is the earliest [complete] representative."—G. T. Purves, *The Testimony of Justin Martyr*, p. 135.—"The writing in defense of Christianity is called the apology, and the writer an apologist. . . . There were two classes of apologists, the Greek and the Latin, according to the territory which they occupied, and the language in which they wrote. But there were further differences. The Greeks belonged mostly to the second century, and their writings exhibited a profound intimacy with the Greek philosophy. Some of them had studied in the Greek schools, and entered the church only in mature life. They endeavored to prove that Christianity was the blossom of all that was valuable in every system. They stood largely on the defensive. The Latins, on the other hand, were aggressive. They lived mostly in the third century. . . . The principal Greek apologists [were] Aristo, Quadratus, Aristides [131], Justin [160], Melito [170], Miltiades, Irenaeus, Athenagoras [178], Tatian, Clement of Alexandria [200], Hippolytus, and Origen [225]."—J. F. Hurst, *Short history of the Christian church*, p. 33.—Lightfoot assigns to about A. D. 150 (?) the author of the Epistle to Diognetus. "Times without number the defenders of Christianity appeal to the great and advantageous change wrought by the Gospel in all who embraced it. . . . 'We who hated and destroyed one another, and on account of their different manners would not receive into our houses men of a different tribe, now, since the coming of Christ, live familiarly with them. We pray for our enemies, we endeavor to persuade those who hate us unjustly to live conformably to the beautiful precepts of Christ, to the end that they may become partakers with us of the same joyful hope of a reward from God, the Ruler of all.' This distinction between Christians and heathen, this consciousness of a complete change in character and life, is nowhere more beautifully described

than in the noble epistle . . . to Diognetus."—G. Uhlhorn, *Conflict of Christianity with heathenism*, p. 166.—"For Christians are not distinguished from the rest of mankind either in locality or in speech or in customs. For they dwell not somewhere in cities of their own, neither do they use some different language, nor practise an extraordinary kind of life. . . . But while they dwell in cities of Greeks and barbarians as the lot of each is cast, and follow the native customs in dress and food and the other arrangements of life, yet the constitution of their own citizenship, which they set forth, is marvellous, and confessedly contradicts expectation. They dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign country is a fatherland to them, and every fatherland is foreign. . . . Their existence is on earth, but their citizenship is in heaven. They obey the established laws, and they surpass the laws in their own lives. They love all men and they are persecuted by all. . . . War is urged against them as aliens by the Jews, and persecution is carried on against them by the Greeks, and yet those that hate them cannot tell the reason of their hostility."—J. B. Lightfoot, *Translation of the Epistle to Diognetus (Apostolic Fathers, pp. 505-506)*.—"These apologists rise against philosophy also, out of which they themselves had arisen, in the full consciousness of their faith open to all and not only to the cultured few, the certainty of which, based upon revelation, cannot be replaced by uncertain human wisdom, which, moreover, is self-contradictory in its most important representatives. On the other hand, they willingly recognise in the philosophy by means of which they had themselves been educated, certain elements of truth, which they partly derive from the seed-corns of truth, which the divine Logos had scattered among the heathen also, partly externally from a dependence of Greek wisdom on the much older wisdom of the East, and therefore from the use of the Scriptures of the Old Testament. To the reproach that they had deserted the religion which had been handed down from their ancestors and thereby made sacred, they oppose the right of recognised truth, the right of freedom of conscience; religion becomes the peculiar affair of personal conviction, against which methods of force do not suffice: God is to be obeyed rather than man."—W. Moeller, *History of the Christian church: A. D. 1-600*, p. 170.—"A religion so widespread had naturally begun to produce its own literature. From the synagogue it had inherited a precious group of sacred books, the fountains of ancient wisdom, and the guarantee through prophecy and psalm of the claims of Christ. But beside the authority of the Jewish Scriptures the Church of the early decades of the second century was beginning to set the 'Word of the Lord.' As Papias tells us, the tradition that might be gathered from living lips was still treasured as more valuable than any book. No Gospel yet is cited under any name, though our first three were certainly approaching if they had not definitely reached their present form in Pliny's day. The Fourth Gospel had hardly yet emerged out of the limited circle in which it first appeared. The churches founded by the Apostle Paul had doubtless preserved the letters addressed to them, and neighbouring communities would exchange their possessions. When Clement writes in the name of the Roman church to Corinth, he bids the disputants take up the letter of the blessed Paul the Apostle; what had been *his* advice at the

beginning of his preaching? When the Philippians wrote to Polycarp for copies of the letters of Ignatius, they doubtless had already a collection of those of Paul. Behind Clement stands the author of the so-called Epistle to the Hebrews, a sermon without a name transformed by some additions into a letter without an address. A similar homily is probably to be found in the Epistle of James. . . . There are other documents belonging (within wide limits) to this age, such as the Teaching of the Twelve Apostles, the Epistle of Barnabas, the letters of Ignatius. They all gather more or less definitely round the person of the Founder. The initiates into the Mystery-religions might believe themselves rooted and grounded in trust begotten of incommunicable personal experiences; the followers of Christ could produce the title-deeds of a historic faith."—J. E. Carpenter, *Phases of early Christianity*, pp. 4-5.

100-300.—Need in the Roman empire for a universal religion.—Christian opposition to paganism.—Reasons for governmental interference.—“As far as she could, Rome destroyed the individual genius of nations; she seemed to have rendered them unqualified for a national existence. When the public life of the Empire ceased, Italy, Gaul, and Spain were thus unable to become nations. Their great historical existence did not commence until after the arrival of the barbarians, and after several centuries of experiments amid violence and calamity. But how does it happen that the countries which Rome did not conquer, or did not long have under her sway, now hold such a prominent place in the world—that they exhibit so much originality and such complete confidence in their future? Is it only because, having existed a shorter time, they are entitled to a longer future? Or perchance, did Rome leave behind her certain habits of mind, intellectual and moral qualities, which impede and limit activity?”—E. Lavisse, *Political history of Europe*, p. 6.—Patriotism was a considerable part of both the ancient religion and the old morality. The empire weakened the former and deeply injured the latter by conquest of the individual states. It had little to offer in place of these except that anomaly, the worship of the emperor; and a law and justice administered by rulers who, to say the least, grew very rich. “The feeling of pride in Roman citizenship . . . became much weaker as the citizenship was widened. . . . Roman citizenship included an ever growing proportion of the population in every land round the Mediterranean, till at last it embraced the whole Roman world. . . . Christianity also created a religion for the Empire, transcending all distinctions of nationality. . . . The path of development for the Empire lay in accepting the religion offered it to complete its organisation. Down to the time of Hadrian there was a certain progress on the part of the Empire towards a recognition of this necessity.”—W. M. Ramsay, *The Church in the Roman empire*, pp. 373, 191-192.—“The economic influence of the Roman empire affected in many ways indeed the larger movements of history. The comparative free trade which the empire established, the constitution of the Roman villa or farm, the beginning of the process which transformed the slave into the serf, the forced dependence of the small landholder upon the large one, are important instances. These things constitute together, in some respects, the most primary and fundamental department of civilization, and must not be forgotten, though, with the exception of a few instances which we shall notice, they demand, like the greater part of politi-

cal history, specific treatment. [See EUROPE: Middle Ages: Roman civilization inherited.] Into this Roman empire there came the Christian religion as the first of the great influences transforming the ancient into the modern world, and adding its contribution of great ideas to those of the Greeks and Romans. It appeared just after the empire had received its organization as a monarchy; it grew very slowly by count of numbers during the next succeeding generations, while the empire was still strong and perfecting its organization; as the Roman power decayed it began to spread with greater rapidity, till, by the middle of the fourth century, on the eve of the German conquest, it was the prevailing religion—not perhaps in actual numbers, but certainly in influence and energy and in the actual control of society. During its early career, at least, the progress of this new faith was rendered slow by certain facts which were characteristic of it. Its adherents were few. They were from the lowest ranks of society, workmen and slaves—more largely also women than men—so that it attracted very little attention from persons of position and influence. Its missionaries also were Jews, a turbulent race, not to be assimilated, and as much despised and hated by the pagan Roman as by the medieval Christian. Wherever it attracted any notice, therefore, it seems to have been regarded as some rebellion of the Jews, gone mad upon some obscure point of the national superstition—an outcast sect of an outcast race. Again, it is a permanent characteristic of Christianity that many, at least, of its external features in any particular age—the points of conduct upon which it insists with the greatest emphasis—are determined, we may almost say are selected, by the character of the great evils which, for the time being, it has especially to fight. In the first age the greatest enemy to be overcome was paganism. Christianity had other truths of importance to teach, and other evils to overcome, but the one deadly foe whose complete possession of society must be first of all destroyed was the worship of many gods. This complete contrast between the new religion and the dominant heathenism led necessarily to a strictness in the teaching and practice of the monotheistic doctrine which the pagan society found it hard to understand and which placed Christianity at a disadvantage in competition with the numerous other Oriental religions which were at this time spreading over the Roman empire—Christianity would seem to the observant Roman nothing more than one of this general class. These other religions said to the Roman: Continue to worship your own gods, worship as many gods as you please, only take this one in addition; they are good, but we bring you something better on some particular point, some more perfect statement of the common truth, accept this also. Christianity said: No. All these teachings are false, all idol worship is a deadly sin. You must abandon all these beliefs and accept this alone as the only true and exclusive faith. And this teaching the Christians carried out in their daily living even, in frequent cases concerning such minutiae as food to be eaten and occupations to be pursued. This was a demand entirely new and incomprehensible to the heathen mind, trained in the idea of an unlimited pantheon. It is not strange that the determination of the Christian to die rather than to perform the simplest rite of pagan worship seemed to the Roman the most obstinate and insane stupidity. In other words, the native attitude of the ancient mind toward questions of religion must be completely revolutionized before the new faith could

be victorious—a task of immense difficulty, and not completely performed in that age, as we shall see when we come to consider the transformation of Christian ideas which resulted from the struggle.

“And yet, notwithstanding these obstacles, and the apparently slight chance of success which it had, Christianity made extremely rapid progress in relative increase. Starting from an insignificant province, from a despised race, proclaimed by a mere handful of ignorant workmen, demanding self-control and renunciation before unheard of, certain to arouse in time powerful enemies in the highly cultivated and critical society which it attacked, the odds against it were tremendous. But within a single generation it had been successfully taught in all the central provinces of the Roman empire and far beyond its boundaries. In the second century its progress among all classes was very rapid. In less than three hundred years from the crucifixion it had become the recognized religion of the imperial court, and had been placed on a footing of legal equality with paganism throughout the empire, and before that century closed it was the only legal religion. Its progress seems miraculous, and Freeman has not overstated the case in the following sentence: ‘The miracle of miracles, greater than dried-up seas and cloven rocks, greater than the dead rising again to life, was when the Augustus on his throne, Pontiff of the gods of Rome, himself a god to the subjects of Rome, bent himself to become the worshipper of a crucified provincial of his empire.’ It must have possessed certain great compensating advantages to give it so speedy a victory in the face of such difficulties. . . . Like all great movements of the kind, the spread of Christianity is not to be explained by the action of a single cause, and others, perhaps as important as these, contributed to the rapidity of its advance. However the fact may be accounted for, the number of its adherents soon became great enough to attract to itself the attention of the state. Whatever may be true of the first century, whether or not the Roman government was conscious in that age of any distinction between Christians and Jews, or whether it had any clear idea of what it was doing in the persecution under such tyrants as Nero and Domitian, it is certain that, early in the second century, it came to have an understanding of Christianity and its attitude toward the state religion—an attitude which the conscientious Roman ruler could hardly pass unnoticed. The action of the Roman government in respect to many of the new religions which were making their way toward the West was inconsistent. It was an alternation of careless indifference, or even apparent favor, with spasmodic attempts at repression which really accomplished nothing. But there was in Christianity an element of hostility toward the state which none of the other new religions contained. While they might lead to a neglect of the state religion by the greater interest excited in the new faith, Christianity insisted upon the entire abandonment of the national worship, not as an inferior religion but as an actual and particularly heinous sin. According to all the ideas of the Romans such a demand could be nothing but rebellion and treason. The safety of the state depended upon the fidelity of the citizens to the national worship. If the gods were duly honored and the sacrifices carefully performed, the state flourished; if they were neglected or carelessly worshipped, misfortunes followed. Undoubtedly this belief, on its practical, if not on its theoretical side, had greatly weakened during the prosperous times of Rome’s history.

But it had not been abandoned, and when public misfortunes became frequent and the power of the state seemed declining, it was natural that the earnest reformer should believe the neglect of the gods to be the source of the evil and seek a restoration of prosperity by means of a restoration of the national religion; or, if not himself fully confident of this, it was natural that he should believe that the ‘reflex influence’ of an earnest national worship would check the cause of decline. It follows from this that the time of systematic and deliberate persecution comes when the real statesmen of the empire have become conscious of the deadly nature of her disease. It seems evident that we must say that, during the first century, the government had no distinct consciousness of the existence of Christianity. The second century is a time of local and temporary enforcement of the laws against the Christians. With the third century we reach an age of fearfully rapid decline and of most earnest attempts, at intervals, by clear-sighted emperors, to turn back the tide. . . . Christianity was a vast, organized defiance of the law. It vehemently denounced the national religion as a deadly sin. It earnestly denied any paramount duty of loyalty to the state, and appealed to a higher loyalty to another fatherland. No restoration of earlier Roman conditions, such as the reformers hoped for, could be possible unless it was overcome. But it was too late. Christianity was now too strong.”—G. B. Adams, *Civilization during the Middle Ages*, pp. 39-42, 45-48.—See also EUCRATITES.

100-300.—Persecutions.—Change in their nature after 250.—“In September, 111 A. D., Gaius Plinius Caecilius Secundus reached Bithynia with the special title of ‘Legate Propraetor with consular power.’ He had not been long in office before he found it necessary to consult his imperial master, Trajan, on the treatment of the professors of a ‘wicked and arrogant superstition’ endangering many of both sexes, of all ages and every rank. Its infection had spread from the cities to the villages and the country districts. The temples had been almost deserted; the ceremonies of religion had been long neglected; the farmers who brought fodder to feed victims for the temple sacrifices found the markets almost without purchasers. What crimes were alleged against those who had wrought this change? They were the followers of a new faith. They met on a field day before the dawn and sang in turn a hymn to Christ as to a god; and they bound themselves by an oath—not for any deeds of darkness—but to abstain from theft and robbery and adultery, and to restore upon demand money entrusted to their care. At a second meeting they shared a common meal of harmless food; but in deference to the imperial prohibition of clubs this custom had been suspended. Of one grave offence, however, they were guilty. Confronted in court with the images of the gods, they declined to repeat a prayer at Pliny’s dictation; when wine and incense were handed to them with which to invoke Trajan’s name before his statue, they refused. The Christian movement might be checked by vigorous repression in Bithynia, but it bore within itself the impulses of constant expansion.”—J. E. Carpenter, *Phases of early Christianity*, pp. 1-2.—The relations of the laws of the empire to Christianity may be briefly stated, but there are differences of opinion which cannot be noted here: “A. D. 30 to 100, Christians treated as a sect of the Jews and sharing in the general toleration accorded to them. A. D. 100 to 250, Christians recognized, . . . and rendered liable

to persecution: (1st) For treason and impiety. (2nd) As belonging to illegal associations, but at the same time protected in their capacity of members of Friendly or Burial Societies of a kind allowed by the law. A. D. 250 to 260, Christianity recognized as a formidable power by the State. Commencement of an open struggle between Christianity and the secular authority. . . . The cemeteries of the Christians now for the first time interfered with and become places of hiding and secret assembly. [See CATACOMBS OF ROME.] A. D. 260 to 300, Persecutions cease for a time, 40 years Peace for the Church. Time of much prosperity when, as Eusebius writes, 'great multitudes flocked to the religion of Christ.' A. D. 300 to 313, Last decisive struggle under Diocletian."—G. B. Brown, *From schola to cathedral*.—"The judges decided simply in accordance with the laws, and, in the great majority of cases, did so coolly, calmly, without passion, as men who were simply discharging their duty. . . . Not the priests, but the Emperors led the attack. . . . It is true the Christians never rebelled against the State. They cannot be reproached with even the appearance of a revolutionary spirit. Despised, persecuted, abused, they still never revolted, but showed themselves everywhere obedient to the laws, and ready to pay to the Emperors the honor which was their due. Yet in one particular they could not obey, the worship of idols, the strewing of incense to the Cæsar-god. And in this one thing it was made evident that in Christianity lay the germ of a wholly new political and social order. This is the character of the conflict which we are now to review. It is a contest of the spirit of Antiquity against that of Christianity, of the ancient heathen order of the world against the new Christian order. Ten persecutions are commonly enumerated, viz., under Nero, Domitian, Trajan, Hadrian, Marcus Aurelius, Septimius Severus, Maximinus the Thracian, Decius, Valerian, and Diocletian. This traditional enumeration is, however, very superficial, and leaves entirely unrecognized the real course of the struggle. . . . Though times of relative tranquillity occurred, Christianity remained, notwithstanding, a prohibited religion. This being the case, the simple arrangement of the persecutions in a series makes the impression that they were all of the same character, while in fact the persecution under Nero was wholly different from that under Trajan and his successors, and this again varied essentially from those under Decius and Diocletian. The first persecution which was really general and systematically aimed at the suppression of the Church, was the Decian [see ROME: Empire: 192-284]. That under Trajan and his successors [see ROME: Empire: 96-138, 138-180, and 303-305] consisted merely of more or less frequent processes against individual Christians, in which the established methods of trial were employed, and the existing laws were more or less sharply used against them. Finally, the persecutions under Nero and Domitian [see ROME: Empire: 64-68, and 70-96] were mere outbreaks of personal cruelty and tyrannical caprice. . . . Christianity is the growing might; with the energy of youth it looks the future in the face, and there sees victory beckoning onward. And how changed are now its ideas of that triumph! The earlier period had no thought of any victory but that which Christ was to bring at his coming. . . . But in the time of Cyprian the hopes of the Christians are directed towards another victory: they begin to grasp the idea that Christianity will vanquish heathenism from within, and become the dominant

religion in the Roman Empire. . . . It is true that the Christians were still greatly in the minority. It is generally assumed that they formed about one-twelfth of the whole population in the East, and in the West about one-fifteenth. Even this is perhaps too high an estimate. But there were two things which gave a great importance to this minority. First, that no single religion of the much divided Heathenism had so many adherents as the Christian. Over against the scattered forces of Heathenism, the Christians formed a close phalanx; the Church was a compact and strongly framed organization. Second, the Christians were massed in the towns, while the rural population was almost exclusively devoted to Heathenism. There existed in Antioch, for instance, a Christian church of fifty thousand souls."—G. Uhlhorn, *Conflict of Christianity with heathenism*, bk. 2.—"The Encyclopedia of Missions" on the authority of R. D. Hitchcock states that there are on record "the names of churches existing at this period [at the close of the persecutions] in 525 cities: cities of Europe 188, of Asia 214, of Africa 123."

100-300. — Church organization. — Growth of the patristic church.—Rise of the episcopate.—"It is the age when the New Testament writings begin to come together to form a generally recognized canon. The opposition, too, to the sovereign spirit of Montanist [see MONTANISTS] prophecy undoubtedly increased the need for it. . . . In this same opposition to the heretics it is sought to secure the agreement of the different churches with one another, and in this relation importance is gained by the idea of a universal (Catholic) church. So-called catholic Epistles of men of repute in the church to different communities are highly regarded. As illustrations take those of Bishop Dionysius of Corinth to Lacedæmon, Athens, Crete, Paphlagonia, Pontus, Rome (Euseb. 4, 23)."—W. Moeller, *History of the Christian Church*, pp. 183-184.—"This period [100-300] may be divided into the Post-Apostolic Age which reaches down to the middle of the second century, and the Age of the Old Catholic Church which ends with the establishment of the Church under Constantine. . . . The point of transition from one Age to the other may be unhesitatingly set down at A. D. 170. The following are the most important data in regard thereto. The death about A. D. 165 of Justin Martyr, who marks the highest point reached in the Post-Apostolic Age and forms also the transition to the Old Catholic age; and Irenæus, flourishing somewhere about A. D. 170, who was the real inaugurator of this latter age. Besides these we come upon the beginnings of the Trinitarian controversies about the year 170. Finally, the rejection of Montanism from the universal Catholic Church was effected about the year 170 by means of the synodal institution called into existence for that purpose."—J. H. Kurtz, *Church history*, v. 1, p. 70.—"If every church must so live in the world as to be a part of its collective being, then it must always be construed in and through the place and time in which it lives."—A. M. Fairbairn, *Place of Christ in modern theology*.—"The Church of the first three centuries was never, except perhaps on the day of Pentecost, in an absolutely ideal condition. But yet during the ages of persecution, the Church as a whole was visibly an unworldly institution. It was a spiritual empire in recognized antagonism with the world-empire."—F. W. Puller, *Primitive saints and the See of Rome*, p. 153.—All the greater forces of the age, political and legal, and commercial, aided those working within the

church to create an organic unity. "Speaking with some qualifications, the patristic church was Greek, as the primitive church had been Jewish, and the mediæval church was to be Latin. Its unity, like that of the Greek nation, was federative; each church, like each of the Grecian states, was a little commonwealth. As the Greece which resisted the Persians was one, not by any imperial organization, but by common ideas and a common love of liberty, so the church of the fathers was one, not by any organic connection, but by common thoughts and sympathies, above all by a common loyalty to Christ. Naturally the questions which agitated such a church were those which concern the individual soul rather than society. Its members made much of personal beliefs and speculative opinions; and so long as the old free spirit lasted they allowed one another large freedom of thought, only requiring that common instinct of loyalty to Christ. Happily for the world, that free spirit did not die out from the East for at least two centuries after Paul had proclaimed the individual relationship of the soul to God. . . . The genius of the Greek expressing itself in thought, of the Latin in ruling power, the Christianity which was to the former a body of truth, became to the latter a system of government."—G. A. Jackson, *Fathers of the third century*, pp. 154-156.—The Apostolic ideal was set forth, and within a few generations forgotten. The vision was only for a time and then vanished. "The kingdom of Christ, not being a kingdom of this world, is not limited by the restrictions which fetter other societies, political or religious. It is in the fullest sense free, comprehensive, universal. . . . It is most important that we should keep this ideal definitely in view, and I have therefore stated it as broadly as possible. Yet the broad statement, if allowed to stand alone, would suggest a false impression, or at least would convey only a half truth. It must be evident that no society of men could hold together without officers, without rules, without institutions of any kind; and the Church of Christ is not exempt from this universal law. The conception in short is strictly an ideal, which we must ever hold before our eyes. . . . Every member of the human family was potentially a member of the Church, and, as such, a priest of God. . . . It will hardly be denied, I think, by those who have studied the history of modern civilization with attention, that this conception of the Christian Church has been mainly instrumental in the emancipation of the degraded and oppressed, in the removal of artificial barriers between class and class, and in the diffusion of a general philanthropy untrammelled by the fetters of party or race; in short, that to it mainly must be attributed the most important advantages which constitute the superiority of modern societies over ancient. Consciously or unconsciously, the idea of an universal priesthood, of the religious equality of all men, which, though not untaught before, was first embodied in the Church of Christ, has worked and is working untold blessings in political institutions and in social life. But the careful student will also observe that this idea has hitherto been very imperfectly apprehended; that throughout the history of the Church it has been struggling for recognition, at most times discerned in some of its aspects but at all times wholly ignored in others; and that therefore the actual results are a very inadequate measure of its efficacy, if only it could assume due prominence and were allowed free scope in action. . . . It may be a general rule, it may be under ordinary circumstances a practically universal law, that the highest acts of

congregational worship shall be performed through the principal officers of the congregation. But an emergency may arise when the spirit and not the letter must decide. The Christian ideal will then . . . interpret our duty. The higher ordinance of the universal priesthood will overrule all special limitations. The layman will assume functions which are otherwise restricted to the ordained minister."—J. B. Lightfoot, *Dissertations on the Apostolic Age*, pp. 137-140, 237.—"No Church now existing is an exact counterpart of the Apostolic Church. . . . Allusions bear out the idea that the Church at Corinth was as yet almost structureless—little more than an aggregate of individuals—with no bishop, presbyter or deacon."—J. W. Cunningham, *Growth of the church in its organization and institutions*, pp. 73, 18.—"Some time before the middle of the second century heresy began sadly to distract the Christian community; and to avoid imminent danger of schism, it was deemed expedient in a few great towns to arm the chairman of the eldership with additional power. A modified form of prelacy was thus introduced."—W. D. Killen, *Old Catholic church*, p. 51.—Respecting the rise of the Episcopate as a distinct office there is a difference of opinion among scholars,—some holding that it was expressly ordained by the Apostles, others that it arose quite independently of them; a third class think that it was developed gradually out of the eldership, but not without the sanction of one or more of the Apostles. "For the Church is a catholic society, that is, a society belonging to all nations and ages. As a catholic society it lacks the bonds of the life of a city or a nation—local contiguity, common language, common customs. We cannot then very well conceive how its corporate continuity could have been maintained otherwise than through some succession of persons such as, bearing the apostolic commission for ministry, should be in each generation the necessary centres of the Church's life."—C. Gore, *Mission of the church*, pp. 10, 11.—"Jewish presbyteries existed already in all the principal cities of the dispersion, and Christian presbyteries would early occupy a not less wide area. . . . The name of the presbyter then presents no difficulty. But what must be said of the term bishop? . . . But these notices, besides establishing the general prevalence of episcopacy, also throw considerable light on its origin. They indicate that the relation suggested by the history of the word 'bishop' and its transference from the lower to the higher office is the true solution, and that the episcopate was created out of the presbytery. . . . They seem to hint also that, so far as this development was affected at all by national temper and characteristics, it was slower where the prevailing influences were more purely Greek, as at Corinth and Philippi and Rome, and more rapid where an Oriental spirit predominated, as at Jerusalem and Antioch and Ephesus. Above all, they establish this result clearly, that its maturer forms are seen first in those regions where the latest surviving Apostles (more especially St. John) fixed their abode, and at a time when its prevalence cannot be dissociated from their influence or their sanction."—J. B. Lightfoot, *Dissertations on the Apostolic Age*, pp. 151, 100, 101.—"Since then in the constitution of the church two elements met together—the aristocratic and the monarchical—it could not fail to be the case that a conflict would ensue between them. . . . These struggles between the presbyterial and episcopal systems belong among the most important phenomena connected with the process of the development of church life in the

third century. Many presbyters made a capricious use of their power, hurtful to good discipline and order in the communities."—A. Neander, *General history of the Christian religion and church*, v. 1, sect. 2.—"As a rule Christianity would get a footing first in the metropolis of its region. The lesser cities would be evangelized by missions sent from thence; and so the suffragan sees would look on themselves as daughters of the metropolitan see. The metropolitan bishop is the natural center of unity for the bishops of the province. . . . The bishops of the metropolitan sees acquired certain rights which were delegated to them by their brother bishops. Moreover, among the most important churches a certain order of precedence grew up which corresponded with the civil dignity of the cities in which those churches existed; and finally the churches which were founded by the apostles were treated with peculiar reverence."—F. W. Puller, *Primitive saints and the See of Rome*, pp. 11 and 18.—"The triumph of the episcopal system undoubtedly promoted unity, order, and tranquillity. But, on the other hand, it was unfavorable to the free development of the life of the church; and while the latter promoted the formation of a priesthood foreign to the essence of that development of the kingdom of God which the New Testament sets forth [see PRIESTHOOD: Christian priesthood from 1st century], on the other hand a revolution of sentiment which had already been prepared—an altered view of the idea of the priesthood—had no small influence on the development of the episcopal system. Thus does this change of the original constitution of the Christian communities stand intimately connected with another and still more radical change,—the formation of a sacerdotal caste in the Christian church. . . . Out of the husk of Judaism Christianity had evolved itself to freedom and independence,—had stripped off the forms in which it first sprang up, and within which the new spirit lay at first concealed, until by its own inherent power it broke through them. This development belonged more particularly to the Pauline position, from which proceeded the form of the church in the Gentile world. In the struggle with the Jewish elements which opposed the free development of Christianity, this principle had triumphantly made its way. In the churches of pagan Christians the new creation stood forth completely unfolded; but the Jewish principle, which had been vanquished, pressed in once more from another quarter. Humanity was as yet incapable of maintaining itself at the lofty position of pure spiritual religion. The Jewish position was better adapted to the mass, which needed first to be trained before it could apprehend Christianity in its purity,—needed to be disabused from paganism. Out of Christianity, now become independent, a principle once more sprang forth akin to the principles of the Old Testament,—a new outward shaping of the kingdom of God, a new discipline of the law which one day was to serve for the training of rude nations, a new tutorship for the spirit of humanity, until it should arrive at the maturity of the perfect manhood in Christ. This investiture of the Christian spirit in a form nearly akin to the position arrived at in the Old Testament, could not fail, after the fruitful principle had once more made its appearance, to unfold itself more and more, and to bring to light one after another all the consequences which it involved; but there also began with it a reaction of the Christian consciousness as it yearned after freedom, which was continually bursting forth anew in an endless variety of appearances, until

it attained its triumph at the Reformation."—A. Neander, *General history of the Christian religion and church*, v. 1, sect. 2, B.—"Though the forms of [pagan] religion had broken away, the spirit of religion was still quick; it had even developed: the sense of sin, an almost new phenomenon, began to invade Society and Philosophy; and along with this, an almost importunate craving after a revelation. The changed tone of philosophy, the spread of mysticism, the rapid growth of mystery-worship, the revived Platonism, are all articulate expressions of this need. The old Philosophy begins not only to preach but to pray; the new strives to catch the revealed voice of God in the oracles of less unfaithful days. . . . In the teeth of an organised and concentrated despotism a new society had grown up, self-supporting, self-regulated, self-governed, a State within the State. Calm and assured amid a world that hid its fears only in blind excitement, free amid the servile, sanguine amid the despairing, Christians lived with an object. United in loyal fellowship by sacred pledges more binding than the sacramentum of the soldier, welded together by a stringent discipline, led by trained and tried commanders, the Church had succeeded in attaining unity. It had proved itself able to command self-devotion even to the death. It had not feared to assimilate the choicest fruits of the choicest intellects of East and West. . . . Yet the centripetal forces were stronger; Tertullian had died an heresiarch, and Origen but narrowly and somewhat of grace escaped a like fate. If rent with schisms and threatened with disintegration, the Church was still an undivided whole."—G. H. Rendall, *Emperor Julian, Paganism and Christianity*, pp. 21-22.—"The designation of the Universal Christian Church as Catholic dates from the time of Irenaeus. . . . At the beginning of this age, the heretical as well as the non-heretical Ebionism may be regarded as virtually suppressed, although some scanty remnants of it might yet be found. The most brilliant period of Gnosticism, too, . . . was already passed. But in Manichæism there appeared, during the second half of the third century, a new peril of a no less threatening kind inspired by Parseism and Buddhism. . . . With Marcus Aurelius, Paganism outside of Christianity as embodied in the Roman State, begins the war of extermination against the Church that was ever more and more extending her boundaries. Such manifestation of hostility, however, was not able to subdue the Church. . . . During the same time the episcopal and synodal-hierarchical organization of the church was more fully developed by the introduction of an order of Metropolitans, and then in the following period it reached its climax in the oligarchical Pentarchy of Patriarchs, and in the institution of œcumenical Synods."—J. H. Kurtz, *Church history*, v. 1, pp. 72-73.

ALSO IN: P. Schaff, *History of the Christian church*.—W. Smith and H. Wace, *Dictionary of Christian biography*.

100-300.—Missionary efforts.—"Missionary effort in this period was mainly directed to the conversion of the heathen. On the ruins of Jerusalem, Hadrian's colony of Ælia Capitolina was planted; so that even there the Church, in its character and modes of worship, was a Gentile community. Christianity was early carried to Edessa, the capital of the small state of Osrhene, in Mesopotamia. After the middle of the second century, the Church at Edessa was sufficiently flourishing to count among its members the king, Abgar Bar Manu. At about this time the gospel

was preached in Persia, Media, Parthia, and Bactria. We have notices of churches in Arabia in the early part of the third century. [See ARABIA: Sabæans.] They were visited several times by Origen, the celebrated Alexandrian Church teacher (185-254). In the middle of the fourth century a missionary, Theophilus, of Diu, found churches in India. In Egypt, Christianity made great progress, especially at Alexandria, whence it spread to Cyrene and other neighboring places. In upper Egypt, where the Coptic language and the superstition of the people were obstacles in its path, Christianity had, nevertheless, gained a foothold as early as towards the close of the second century. At this time the gospel had been planted in pro-consular Africa, being conveyed thither from Rome, and there was a flourishing church at Carthage. [See AFRICA: Ancient and medieval civilization: Roman occupation.] In Gaul, where the Druidical system, with its priesthood and sacrificial worship, was the religion of the Celtic population, several churches were founded from Asia Minor. At Lyons and Vienne there were strong churches in the last quarter of the second century. At this time Irenæus, Bishop of Lyons, speaks of the establishment of Christianity in Germany, west of the Rhine, and Tertullian, the North African presbyter, speaks of Christianity in Britain. [See BRITAIN: 2d-3d centuries.] The fathers in the second century describe in glowing terms, and not without rhetorical exaggeration, the rapid conquests of the Gospel. The number of converts in the reign of Hadrian must have been very large. Otherwise we cannot account for the enthusiastic language of Justin Martyr respecting the multitude of professing Christians. Tertullian writes in a similar strain. Irenæus refers to Barbarians who have believed without having a knowledge of letters, through oral teaching merely."—G. P. Fisher, *History of the Christian church*, pp. 45-46.

100-300. — Church in Alexandria. — Struggle against agnosticism.—Clement and Origen.—"Christianity first began its activity in the country among the Jewish and Greek population of the Delta, but gradually also among the Egyptians proper (the Copts) as may be inferred from the Coptic (Memphytic) translation of the New Testament (third century). In the second century, Gnosticism [see GNOSTICS], which had its chief seat here as well as in Syria, and, secondly, towards the close of the century, the Alexandrian Catechetical School, show the importance of this centre of religious movement and Christian education."—W. Moeller, *History of the Christian church*, p. 105.—"Never perhaps has the free statement of the Christian idea had less prejudice to encounter than at Alexandria at the close of the second century. Never has it more successfully vindicated by argument its right to be the great interpreter of the human spirit. The institutions of the great metropolis were highly favourable to this result. The Museum, built by the Ptolemies, was intended to be, and speedily became, the centre of an intense intellectual life. The Serapeum, at the other end of the town, rivalled it in beauty of architecture and wealth of rare MSS. The Sebastion, reared in honour of Augustus, was no unworthy companion to these two noble establishments. In all three, splendid endowments and a rich professoriate attracted the talent of the world. If the ambition of a secured reputation drew many eminent men away to Rome, the means of securing such eminence were mainly procured at Alexandria. . . . The Christian Church in this city rose to the height of its grand oppor-

tunity. It entered the lists without fear and without favour, and boldly proclaimed its competence to satisfy the intellectual cravings of man. Numbers of restless and inquiring spirits came from all parts of the world, hoping to find a solution of the doubts that perplexed them. And the Church, which had already brought peace to the souls of the woman and the slave, now girded herself to the harder task of convincing the trained intelligence of the man of letters and the philosopher."—C. T. Cruttwell, *Literary history of early Christianity*, v. 2, bk. 4, ch. 1.—"The question . . . came up for decision towards the close of the sub-apostolic age, as to what shape the Church was finally to take. Two types were set before her to choose from—one the Hebrew-Latin type, as we may call it, into which . . . she finally settled down; the other the Hellenist type of a Demos, or commonwealth of free citizens, all equal, all alike kings and priests unto God, and whose moral and spiritual growth was left very much to the initiative of each member of the community. In Alexandria, as the meeting-point of all nationalities, and where Judaism itself had tried to set up a new type of thought, eclectic between Hebraism and Hellenism, and comprehending what was best in both, naturally enough there grew up a Christian type of eclecticism corresponding to that of Philo. . . . Into this seething of rival sects and races the Alexandrian school of catechists threw themselves, and made a noble attempt to rescue the Church, the synagogue, and the Stoics alike from the one bane common to all—the dangerous delusion that the truth was for them, not they for the truth. Setting out on the assumption that God's purpose was the education of the whole human family, they saw in the Logos doctrine of St. John the key to harmonise all truth, whether of Christian sect, Hebrew synagogue, or Stoic philosophy. . . . To educate all men up to this standard seemed to them the true ideal of the Church. True Gnosis was their keynote; and the Gnostic, as Clement loves to describe himself, was to them the pattern philosopher and Christian in one. They regarded, moreover, a discipline of at least three years as imperative; it was the preliminary condition of entrance into the Christian Church."—J. B. Heard, *Alexandrian and Carthaginian theology contrasted*, pp. 37-38.—The two great Christian writers of Alexandria were Clement and Origen. "The universal influence of Origen made itself felt in the third century over the whole field of Greek theology. In him, as it were, everything which had hitherto been striven after in the Greek field of theology, had been gathered together, so as, being collected here in a centre, to give an impulse in the most various directions; hence also the further development of theology in subsequent times is always accustomed to link itself on to one side or the other of his rich spiritual heritage. . . . And while this involves that Christianity is placed on friendly relations with the previous philosophical development of the highest conceptions of God and the world, yet on the other hand Christian truth also appears conversely as the universal truth which gathers together in itself all the hitherto isolated rays of divine truth. . . . In the great religious ferment of the time there was further contained the tendency to seek similar religious ideas amid the different mythological religious forms and to mingle them syncretistically. This religious ferment was still further increased by the original content of Christianity, that mighty leaven, which announced a religion destined to the redemption and perfecting of the world, and by this means a like direc-

tion and tendency was imparted to various other religious views likewise. The exciting and moving effect of Gnosticism on the Church depended at the same time on the fact that its representatives practically apprehended Christianity in the manner of the antique religious mysteries, and in so doing sought to lean upon the Christian communities and make themselves at home in them, according as their religious life and usages seemed to invite them, and to establish in them a community of the initiated and perfect; an endeavour which the powerful ascetic tendency in the church exploited and augmented in its own sense, and for which the institution of prophecy, which was so highly respected and powerful in the communities, afforded a handle. In this way the initiated were able to make for themselves a basis in the community on which they could depend, while the religio-philosophical speculations, which are always intelligible only to a few, at the same time propagated themselves and branched out scholastically."—W. Moeller, *History of the Christian church*, pp. 215, 213, 130-131.—"At Alexandria, Basilides (125) and Valentine exerted in turn an extraordinary influence; the latter endeavored to establish his school at Rome about the year 140. The Gnostics of Syria professed a more open dualism than those of Egypt. The Church of Antioch had to resist Saturnin, that of Edessa to oppose Bordesanes and Tatian."—E. De Cousin, *Early years of Christianity; martyrs and apologists*, p. 135.—"There was something very imposing in those mighty systems, which embraced heaven and earth. How plain and meagre in comparison seemed simple Christianity! There was something remarkably attractive in the breadth and liberality of Gnosticism. It seemed completely to have reconciled Christianity with culture. How narrow the Christian Church appeared! Even noble souls might be captivated by the hope of winning the world over to Christianity in this way. . . . Over against the mighty systems of the Gnostics, the Church stood, in sober earnestness and child-like faith, on the simple Christian doctrine of the Apostles. This was to be sought in the churches founded by the apostles themselves, where they had defined the faith in their preaching."—G. Uhlhorn, *Conflict of Christianity with heathenism*, bk. 2, ch. 3.—"Greek philosophy had joined hands with Jewish theosophy, and the Church knew not where to look for help. So serious did the danger seem, when it was assailed at once and from opposite sides by Jewish and Greek types of Gnosticism, the one from the monotheistic point of view impugning the Godhead, the other for the Docetic side explaining away [as a spiritual illusion] the manhood of Christ, that the Church, in despair of beating error by mere apology, fell back on the method of authority. The Church was the only safe keeper of the deposit of sacred tradition; whoever impugned that tradition, let him be put out of the communion of saints."—Rev. J. B. Heard, *Alexandrian and Carthaginian theology contrasted*, p. 41.—"The interest, the meaning, of Gnosticism rest entirely upon its ethical motive. It was an attempt, a serious attempt, to fathom the dread mystery of sorrow and pain, to answer that spectral doubt, which is mostly crushed down by force—Can the world as we know it have been made by God? 'Cease,' says Basilides, 'from idle and curious variety, and let us rather discuss the opinions, which even barbarians have held, on the subject of good and evil.' 'I will say anything rather than admit that Providence is wicked.' Valentinus describes in the strain of an ancient prophet the woes that afflict mankind, 'I durst

not affirm,' he concludes, 'that God is the author of all this.' So Tertullian says of Marcion, 'like many men of our time, and especially the heretics, he is bewildered by the question of evil.' They approach the problem from a non-Christian point of view, and arrive therefore at a non-Christian solution. . . . Many of them, especially the later sectaries, accepted the whole Christian Creed, but always with reserve. The teaching of the Church thus became in their eyes a popular exoteric confession, beneath their own Gnosis, or Knowledge, which was a Mystery, jealously guarded from all but the chosen few."—C. Bigg, *Christian platonists of Alexandria*, pp. 28-29.

100-300.—Syrian churches.—Cæsarea.—Edessa.—Rural Palestine.—"The chief points of interest in the history of the Church of Cæsarea during this period are the residence of Origen there (first between A. D. 215 and 219 and again after his final departure from Alexandria in 231), the education of Eusebius, the foundation of the great library by Pamphilus, and the martyrdoms during the Diocletian persecution. Most of these will come before us again in other connexions, but they require mention here. It would be difficult to over-estimate the effect of what they imply on the Church at large. Had the work of Origen, Pamphilus, and Eusebius at Cæsarea remained unrecorded, there would be a huge blank in ecclesiastical history, rendering much that is otherwise known scarcely intelligible. Had that work never been done, the course of ecclesiastical history would have been very different. In the whole of the second and third centuries it would be difficult to name two more influential Christians than Origen and Eusebius; and Pamphilus laboured earnestly to preserve and circulate the writings of the one and to facilitate those of the other. It was from the libraries of Pamphilus at Cæsarea and of Alexander at Jerusalem that Eusebius obtained most of his material. . . . [for his 'Ecclesiastical History,' which has preserved titles and quotations from many lost books of exceeding value]."—A. Plummer, *Church of the early fathers*, ch. 3.

"Edessa (the modern Urfa) was from the beginning of the third century one of the chief centres of Syrian Christian life and theological study. For many years, amid the vicissitudes of the theological persecution, a series of flourishing theological schools were maintained there, one of which (the 'Persian school') is of great importance as the nursery of Nestorianism in the extreme East. It was as bishop of Edessa, also, that Jacob Baradaeus organized [during the sixth century] the monophysite churches into that Jacobite church of which he is the hero. From the scholars of Edessa came many of the translations which carried Greek thought to the East, and in the periods of exciting controversy Edessa was within the range of the theological movements that stirred Alexandria and Constantinople. The 'Chronicle of Edessa,' as it is called because the greater number of its notices relate to Edessene affairs, is a brief document in Syriac contained in a manuscript of six leaves in the Vatican library. It is one of the most important fundamental sources for the history of Edessa, contains a long official narrative of the flood of A. D. 201, which is perhaps the only existing monument of heathen Syriac literature, and includes an excellent and very carefully dated list of the bishops of Edessa from A. D. 313 to 543."—*Andover Review*, v. 19, p. 374.—The Syriac versions (of the Gospel) form a group of which mention should undoubtedly be made. The Syriac versions of the Bible (Old Testament) are among the most ancient remains of the language,

the Syriac and the Chaldee being the two dialects of the Aramaean spoken in the North. Of versions of the New Testament, 'the Peshito' or the 'Simple,' though not the oldest text, has been the longest known. . . . The 'Curetonian' . . . was discovered after its existence had been for a long time suspected by sagacious scholars [but is not much more than a series of fragments]. . . . Cureton, Tregelles, Alford, Ewald, Bleek, and others, believe this text to be older than the Peshito [which speaks for the Greek text of the second century, though its own date is doubtful]. . . . Other valuable Syriac versions are 'Pseudo-lexian' . . . and the 'Jerusalem Syriac Lectionary' . . . a service-book with lessons from the Gospels for Sundays and feast days throughout the year . . . written at Antioch in 1030 in a dialect similar to that in use in Jerusalem and from a Greek text of great antiquity. [A recent discovery renders these facts and statements of peculiar interest.]—G. E. Merrill, *Story of the manuscripts*, ch. 10.

"If Ebionism [see EBIONISM] was not primitive Christianity, neither was it a creation of the second century. As an organization, a distinct sect, it first made itself known, we may suppose, in the reign of Trajan: but as a sentiment, it had been harboured within the Church from the very earliest days. Moderated by the personal influence of the Apostles, soothed by the general practice of their church, not yet forced into declaring themselves by the turn of events, though scarcely tolerant of others, these Judaizers were tolerated for a time themselves. The beginning of the second century was a winnowing season in the Church of the Circumcision. . . . It is a probable conjecture, that after the destruction of Jerusalem the fugitive Christians, living in their retirement in the neighbourhood of the Essene settlements, received large accessions to their numbers from this sect, which thus inoculated the Church with its peculiar views. It is at least worthy of notice, that in a religious work emanating from this school of Ebionites the 'true Gospel' is reported to have been first propagated 'after the destruction of the holy place.'—J. B. Lightfoot, *Dissertations on the Apostolic Age*, pp. 73-80.

100-300.—Church in Carthage and Rome.—"If the world is indebted to Rome for the organisation of the Church, Rome is indebted to Carthage for the theory on which that organisation is built. The career of Carthage as a Christian centre exemplifies the strange vicissitudes of history. The city which Rome in her jealousy had crushed, which, not content with crushing, she had obliterated from the face of the earth, had at the bidding of Rome's greatest son risen from her ashes, and by her career almost verified the poet's taunt that the greatness of Carthage was reared on the ruin of Italy. For in truth the African capital was in all but political power no unworthy rival of Rome. It had steadily grown in commercial prosperity. Its site was so advantageous as to invite, almost to compel, the influx of trade, which ever spontaneously moves along the line of least resistance. And the people were well able to turn this natural advantage to account. A mixed nationality, in which the original Italian immigration lent a steadying force to the native Punic and kindred African elements that formed its basis, with its intelligence enriched by large accessions of Greek settlers from Cyrene and Alexandria—Carthage had developed in the second century of our era into a community at once wealthy, enterprising and ambitious. . . . It was no longer in the sphere of profane literature, but in

her contributions to the cause of Christianity and the spiritual armoury of the Church, that the proud Queen of Africa was to win her second crown of fame. . . . The names of Tertullian, Cyprian and Augustine, at once suggest the source from which Papal Rome drew the principles of Church controversy, Church organisation, and Church doctrine, which have consolidated her authority, and to some extent justified her pretensions to rule the conscience of Christendom."—C. T. Cruttwell, *Literary history of early Christianity*, v. 2, bk. 5, ch. 2.—"At the end of the second century the African Tertullian first began to wrestle with the difficulties of the Latin language in the endeavour to make it a vehicle for the expression of Christian ideas. In reading his dogmatic writings the struggle is so apparent that it seems as though we beheld a rider endeavouring to discipline an unbroken steed. Tertullian's doctrine is, however, still wholly Greek in substance, and this continued to be the case in the church of the Latin tongue until the end of the fourth century. Hilary, Ambrose, even Jerome, are essentially interpreters of Greek philosophy and theology to the Latin West. With Augustine learning begins to assume a Latin form, partly original and independent—partly, I say, for even later compositions are abundantly interwoven with Greek elements and materials. Very gradually from the writings of the African fathers of the church does the specific Latin element come to occupy that dominant position in Western Christendom, which soon, partly from self-sufficient indifference, partly from ignorance, so completely severed itself from Greek influences that the old unity and harmony could never be restored. Still the Biblical study of the Latins is, as a whole, a mere echo and copy of Greek predecessors."—J. J. I. von Döllinger, *Studies in European history*, pp. 170-171.—From Carthage which was afterward the residence of "the primate of all Africa . . . the Christian faith soon disseminated throughout Numidia, Mauritania and Getulia, which is proved by the great number of bishops at two councils held at Carthage in 256 and 308. At the latter there were 270 bishops, whose names are not given, but at the former were bishops from (87) . . . cities."—J. E. T. Wilsch, *Handbook of the geography and statistics of the church*.—See also AFRICA: Ancient and medieval civilization: Roman occupation.

"In the West, Rome remains and indeed becomes ever more and more the 'sedes Apostolica,' by far the most important centre where, alongside of the Roman element, there are to be found elements streaming together from all points of the Empire. Greek names, and the long lasting (still dominant in the second century) maintenance of Greek as the written language of Roman Christianity are here noteworthy. . . . Rome was the point of departure not only for Italy and the Western Provinces, but without doubt also for Proconsular Africa, where in turn Carthage becomes the centre of diffusion. . . . The diffusion in the Græco-Roman world as a whole goes first to the more important towns and from these gradually over the country. . . . The instruments however of this mission are by no means exclusively apostolic men, who pursue missions as their calling; . . . every Christian becomes a witness in his own circle, and intercourse and trade bring Christians hither and thither, and along with them their Christian faith."—W. Moeller, *History of the Christian church*, pp. 105-107.—"It has been contended, and many still believe, that in ancient Rome the doctrines of Christ found no proselytes, except among the lower and poorer classes of

citizens. . . . The gospel found its way also to the mansions of the masters, nay, even to the palace of the Cæsars. The discoveries lately made on this subject are startling, and constitute a new chapter in the history of imperial Rome. . . . A difficulty may arise in the mind of the reader: how was it possible for these magistrates, generals, consuls, officers, senators, and governors of provinces, to attend to their duties without performing acts of idolatry? . . . The Roman emperors gave plenty of liberty to the new religion from time to time; and some of them, moved by a sort of religious syncretism, even tried to ally it with the official worship of the empire, and to place Christ and Jupiter on the steps of the same 'lararium.' . . . We must not believe that the transformation of Rome from a pagan into a Christian city was a sudden and unexpected event, which took the world by surprise. [See IDOLATRY AND IMAGE WORSHIP: In Christianity: 2d and 6th centuries.] It was the natural result of the work of three centuries, brought to maturity under Constantine by an inevitable reaction against the violence of Diocletian's rule. It was not a revolution or a conversion in the true sense of these words; it was the official recognition of a state of things which had long ceased to be a secret. The moral superiority of the new doctrines over the old religions was so evident, so overpowering, that the result of the struggle had been a foregone conclusion since the age of the first apologists. The revolution was an exceedingly mild one, the transformation almost imperceptible. . . . The transformation may be followed stage by stage in both its moral and material aspect. There is not a ruin of ancient Rome that does not bear evidence of the great change. . . . Rome possesses authentic remains of the 'houses of prayer' in which the gospel was first announced in apostolic times. . . . A very old tradition, confirmed by the 'Liber Pontificalis,' describes the modern church of S. Pudentiana as having been once the private house of the same Pudens who was baptized by the apostles, and who is mentioned in the epistles of S. Paul. . . . The connection of the house with the apostolate of SS. Peter and Paul made it very popular from the beginning. . . . Remains of the house of Pudens were found in 1870. They occupy a considerable area under the neighboring houses. . . . Among the Roman churches whose origin can be traced to the hall of meeting, besides those of Pudens and Prisca already mentioned, the best preserved seems to be that built by Demetrias at the third mile-stone of the Via Latina, near the 'painted tombs.' . . . The Christians took advantage of the freedom accorded to funeral colleges, and associated themselves for the same purpose, following as closely as possible their rules concerning contributions, the erection of lodges, the meetings, and the . . . love feasts; and it was largely through the adoption of these well-understood and respected customs that they were enabled to hold their meetings and keep together as a corporate body through the stormy times of the second and third centuries. Two excellent specimens of scholæ connected with Christian cemeteries and with meetings of the faithful have come down to us, one above the Catacombs of Callixtus, the other above those of Soter." This formation of Christian communities into colleges is an important fact, and connects these Christian societies with one of the social institutions of the Empire which may have influenced the church as an organization. "The experience gained in twenty-five years of active exploration in ancient Rome, both above

and below ground, enables me to state that every pagan building which was capable of giving shelter to a congregation was transformed, at one time or another, into a church or a chapel. . . . From apostolic times to the persecution of Domitian, the faithful were buried, separately or collectively, in private tombs which did not have the character of a Church institution. These early tombs, whether above or below ground, display a sense of perfect security, and an absence of all fear or solicitude. This feeling arose from two facts: the small extent of the cemeteries, which secured to them the rights of private property, and the protection and freedom which the Jewish colony in Rome enjoyed from time immemorial. . . . From the time of the apostles to the first persecution of Domitian, Christian tombs, whether above or below ground, were built with perfect impunity and in defiance of public opinion. We have been accustomed to consider the catacombs of Rome as crypts plunged in total darkness, and penetrating the bowels of the earth at unfathomable depths. This is, in a certain measure, the case with those catacombs, or sections of catacombs, which were excavated in times of persecution; but not with those belonging to the first century. [See CATACOMBS OF ROME.] The cemetery of these members of Domitian's family who had embraced the gospel—such as Flavius Clemens, Flavia Domitilla, Plautilla, Petronilla, and others—reveals a bold example of publicity. . . . How is it possible to imagine that the primitive Church did not know the place of the death of its two leading apostles? In default of written testimony let us consult monumental evidence. There is no event of the imperial age and of imperial Rome which is attested by so many noble structures, all of which point to the same conclusion,—the presence and execution of the apostles in the capital of the empire."—R. Lanciani, *Pagan and Christian Rome*, ch. 1, 3 and 7.—The Church at Rome "gave no illustrious teachers to ancient Christianity. . . . All the greatest questions were debated elsewhere. . . . By a sort of instinct of race, [it] occupied itself far more with points of government and organization than of speculation. Its central position, in the capital of the empire, and its glorious memories, guaranteed to it a growing authority."—E. De Pressensé, *Early years of Christianity: the martyrs and apologists*, p. 41.

100-300.—Church in Gaul and Spain.—"Of the history of the Gallican Churches before the middle of the second century we have no certain information. It seems fairly probable indeed that, when we read in the Apostolic age of a mission of Crescens to 'Galatia' or 'Gaul,' the western country is meant rather than the Asiatic settlement which bore the same name; and, if so, this points to some relations with St. Paul himself. But, even though this explanation should be accepted, the notice stands quite alone. Later tradition indeed supplements it with legendary matter, but it is impossible to say what substratum of fact, if any, underlies these comparatively recent stories. The connection between the southern parts of Gaul and the western districts of Asia Minor had been intimate from very remote times. Gaul was indebted for her earliest civilization to her Greek settlements like Marseilles, which had been colonized from Asia Minor some six centuries before the Christian era; and close relations appear to have been maintained even to the latest times. During the Roman period the people of Marseilles still spoke the Greek language familiarly along with the vernacular Celtic of the native population and the official Latin of the dominant power.

When therefore Christianity had established her headquarters in Asia Minor, it was not unnatural that the Gospel should flow in the same channels which already conducted the civilization and the commerce of the Asiatic Greeks westward. At all events, whatever we may think of the antecedent probabilities, the fact itself can hardly be disputed. In the year 177, under Marcus Aurelius, a severe persecution broke out on the banks of the Rhone in the cities of Vienne and Lyons—a persecution which by its extent and character bears a noble testimony to the vitality of the Churches in these places. To this incident we owe the earliest extant historical notice of Christianity in Gaul.—J. B. Lightfoot, *Essays on the work entitled supernatural Religion*, pp. 251-252.—“The Churches of proconsular Africa, of Spain, of Italy, and of Southern Gaul constitute, at this period, the Western Church, so different in its general type from the Eastern

that country.”—J. E. T. Wiltch, *Handbook of the geography and statistics of the church*, pp. 40-41.

ALSO IN: C. E. Chapman, *History of Spain*, pp. 22-23.

100-300.—British or Celtic church.—“All that we can safely assert is that there is some reason for believing that there were Christians in Britain before A.D. 200. Certainly there was a British Church with bishops of its own soon after A.D. 300, and possibly some time before that. Very little can be known about this Celtic Church; but the scanty evidence tends to establish three points, (1) It had its origin from, and remained largely dependent upon, the Gallic Church. (2) It was confined almost exclusively to Roman settlements. (3) Its numbers were small and its members were poor. . . . That Britain may have derived its Christianity from Asia Minor cannot be denied;



INTRODUCTION OF CHRISTIANITY INTO BRITAIN, A. D. 177

(After painting by J. R. Herbert)

With the exception of Irenaeus [bishop of Lyons] and Hippolytus [the first celebrated preacher of the West, of Italy and, for a period, Lyons] who represent the oriental element in Gaul and at Rome, the Western Fathers are broadly distinguished from those of the East. . . . They affirm rather than demonstrate; . . . they prefer practical to speculative questions. The system of episcopal authority is gradually developed with a larger amount of passion at Carthage, with greater prudence and patience in Italy.”—E. De Pressense, *Early years of Christianity: the martyrs and apologists*.

“Christians are generally mentioned as having existed in all parts of Spain at the close of the second century; before the middle of the third century there is a letter of the Roman bishop Anterus (in 237) to the bishops of the provinces of Betica and Toletana; . . . and after the middle of the same century a letter of Cyprian’s was addressed to . . . people . . . in the north . . . as well as . . . in the south of

but the peculiar British custom respecting Easter must not be quoted in evidence of it. It seems to have been a mere blunder, and not a continuation of the old Quarta-deciman practice. Gaul is the more probable parent of the British Church. . . . At the Council of Rimini in 350 Constantius offered to pay out of the treasury the travelling expenses of all the bishops who attended. Out of more than four hundred bishops, three from Britain were the only clergy who availed themselves of this offer. Neither at Rimini, any more than at Arles, do the British representatives make any show; they appear to be quite without influence.”—A. Plummer, *Church of the early fathers*, ch. 8.—See also BRITAIN: 2d-3d centuries; CELTIC CHURCH: 176-597.

238-400.—Conversion of the Goths.—Ulfilas and the Gothic church.—Influence of the West on the development of Christianity.—“It has been observed that the first indisputable appearance of the Goths in European history must be dated in A.D. 238, when they laid waste the

South-Danubian province of Moesia as far as the Black Sea. In the thirty years (238-269) that followed, there took place no fewer than ten such inroads. . . . From these expeditions they returned with immense booty,—corn and cattle, silks and fine linen, silver and gold, and captives of all ranks and ages. It is to these captives, many of whom were Christians, and not a few clergy, that the introduction of Christianity among the Goths is primarily due. . . . The period of the inroads, which so strangely formed a sowing-time for Christianity, was followed by a long period of tranquillity, during which the new faith took root and spread. . . . It is to the faithful work and pure lives of [Christian] men . . . who had fled from Roman civilisation for conscience' sake, to the example of patience in misfortune and high Christian character displayed by the captives, and to the instruction of the presbyters sprinkled among them, that we must look, as the source of Christianity among the Goths. . . . The fact (to which we shall have to refer later), that, of all the sea raids undertaken by the Goths between the years 238 and 260, the Visigoths took part in only two, while the Ostrogoths, who were settled in Southern Russia along the coast of the Euxine from the Crimea to the Dniester, were engaged probably in all of them, makes it very unlikely that the captives mentioned by Philostorgius were carried anywhere else than the eastern settlements. To the influence of these Asian Christians, exerted mainly, if not entirely upon the Ostrogoths, must be added the ever-increasing intercourse carried on by sea between the Crimea and both the southern shore of the Euxine and Constantinople. To these probabilities has now to be added the fact that the only traces of an organised Gothic Church existing before the year 341 are clearly to be referred to a community in this neighbourhood. Among the bishops who were present at the Council of Nicaea (A. D. 325), and who signed the symbol which was then approved, we find a certain Theophilus, before whose name stands the words, 'de Gothis,' and after it the word 'Bosphoritanus.' There can be little doubt that this was a bishop representing a Gothic Church on the Cimmerian Bosphorus; and if, following the Paris MSS., we read further down the list the name *Domnus Bosphorensis* or *Bosphoranus*, we may find here another bishop from this diocese, and regard Theophilus as chief or arch-bishop of the Crimean churches. The undoubted presence at this council of at least one bishop of the Goths, and the conclusion drawn therefrom in favour of the orthodoxy of the Gothic Church in general, led afterwards to the greatest confusion. Failing to distinguish between the Crimean and Danubian communities, the historians often found their information contradictory, and altered it in the readiest way to suit the condition of the Church which they had specially in view. . . . The conversion of that section of the nation, which became the Gothic Church, was due to the apostolic labours of one of their own race,—the great missionary bishop *Ulphilas* [see *GOths*: 341-381]. But to him too was to be traced the heresy in which they stopped short on the way from heathenism to a complete Christian faith."—C. A. A. Scott, *Ulphilas, apostle of the Goths*, pp. 19-30.—"The superstitions of the barbarians, who had found homes in the empire, had been exchanged for a more wholesome belief. But Christianity had done more than this. It had extended its influence to the distant East and South, to Abyssinia, and the tribes of the Syrian and Lybian deserts, to Armenia, Persia, and India."—G. P. Fisher, *History of the Christian*

church, p. 08.—"We have before us many significant examples of the facility with which the most intelligent of the Pagans accepted the outward rite of Christian baptism, and made a nominal profession of the Faith, while they retained and openly practiced, without rebuke, without remark, with the indulgence even of genuine believers, the rites and usages of the Paganism they pretended to have abjured. We find abundant records of the fact that personages high in office, such as consuls and other magistrates, while administering the laws by which the old idolatries were proscribed, actually performed Pagan rites and even erected public statues to Pagan divinities. Still more did men, high in the respect of their fellow-Christians, allow themselves to cherish sentiments utterly at variance with the definitions of the Church."—C. Merivale, *Four lectures on some epochs of early church history*, p. 150.—"We look back to the early acts and policy of the Church towards the new nations, their kings and their people; the ways and works of her missionaries and lawgivers, *Ulphilas* among the Goths, *Augustine* in Kent, *Remigius* in France, *Boniface* in Germany, *Anschar* in the North, the Irish *Columban* in Burgundy and Switzerland, *Benedict* at Monte Cassino; or the reforming kings, the Arian *Theodoric*, the great German *Charles*, the great English *Alfred*. Measured by the light and the standards they have helped us to attain to, their methods no doubt surprise, disappoint—it may be, revolt us; and all that we dwell upon is the childishness, or the imperfect morality, of their attempts. But if there is anything certain in history, it is that in these rough communications of the deepest truths, in these [for us] often questionable modes of ruling minds and souls, the seeds were sown of all that was to make the hope and the glory of the foremost nations. . . . I have spoken of three other groups of virtues which are held in special regard and respect among us—those connected with manliness and hard work, with reverence for law and liberty, and with pure family life. The rudiments and tendencies out of which these have grown appear to have been early marked in the German races; but they were only rudiments, existing in company with much wilder and stronger elements, and liable, amid the changes and chances of barbarian existence, to be paralysed or trampled out. No mere barbarian virtues could by themselves have stood the trial of having won by conquest the wealth, the lands, the power of Rome. But their guardian was there. What Christianity did for these natural tendencies to good was to adopt them, to watch over them, to discipline, to consolidate them. The energy which warriors were accustomed to put forth in their efforts to conquer, the missionaries and ministers of Christianity exhibited in their enterprises of conversion and teaching. The crowd of unknown saints whose names fill the calendars, and live, some of them, only in the titles of our churches, mainly represent the age of heroic spiritual ventures, of which we see glimpses in the story of *St. Boniface*, the apostle of Germany; of *St. Columban* and *St. Gall*, wandering from Ireland to reclaim the barbarians of the Burgundian deserts and of the shores of the Swiss lakes. It was among men like these—men who were then termed emphatically 'men of religion'—that the new races saw the example of life ruled by a great and serious purpose, which yet was not one of ambition or the excitement of war; a life of deliberate and steady industry, of hard and uncomplaining labour; a life as full of activity in peace, of stout and brave work, as a warrior's was wont to be in the camp,

on the march, in the battle. It was in these men and in the Christianity which they taught, and which inspired and governed them, that the fathers of our modern nations first saw exemplified the sense of human responsibility, first learned the nobleness of a ruled and disciplined life, first enlarged their thoughts of the uses of existence, first were taught the dignity and sacredness of honest toil. These great axioms of modern life passed silently from the special homes of religious employment to those of civil; from the cloisters and cells of men who, when they were not engaged in worship, were engaged in field-work or book-work,—clearing the forest, extending cultivation, multiplying manuscripts—to the guild of the craftsman, the shop of the trader, the study of the scholar. Religion generated and fed these ideas of what was manly and worthy in man."—R. W. Church, *Gifts of civilisation*, pp. 270-283.—"Turning from the stagnant East a student seeks to know what differentiates Western and Eastern Christianity. No difference is found in the formulation of trinitarian and christological doctrine. The West in fact furnished the terminology adopted in the ecumenical creeds. The West also shows a similar fusion of Christianity with elements of paganism, Roman or Teutonic. Pagan shrines, rites, and festivals were Christianized in name. Christmas, Easter, Whitsuntide had usages of pagan origin, and the saints are obviously successors to the pagan gods. It was in fact by this blending with Teutonic elements that Christianity became the religion of the masses. . . . The fact of a significant difference may be seen in the varied and powerful moral personalities of Western history, whose personal energy and rich individuality apparently center in the strength of their religious consciousness. To know the mediæval period one must gain intimacy with these remarkable types of human character: Gregory I, Hildebrand, Bernard of Clairvaux, Francis of Assisi—men who enrich our conception of human possibility. More broadly, the whole life of the West shows that religion did not suppress or conventionalize diversified human power in men of varied talents; Charlemagne, Arnold of Brescia, Frederick II, Abelard, Aquinas, Dante. Is this related to the higher valuation in the West of Christ's human personality as compared with the Greek church, where Jesus vanished into a vague, abstract humanity, attaining personality only in the Logos, and where ritualistic or monastic mysticism rested upon a pantheistic conception? It is in the West that we hear of Christ as *mediator tanquam homo* (Augustine), of the love of the human Jesus as prior to mystical ecstasy (Bernhard), of the apostolic life as the ideal (Arnold, Francis, Waldensians), of the *Imitatio Christi* (à Kempis), of the devotions of the Stations of the Cross. The play of the religious consciousness as awe and self-submission to One who is holy through righteousness, the type of religious consciousness by which the Hebrew prophets reached ethical monotheism and Jesus found the fatherhood of love in God—this seems to resume its sway more distinctly in the Western development. The East dealt with categories of substance or nature. The West talked of the will, the tragedy of the divided will, the perfection of the will in *caritas*. The Western soul vibrated more to the ethical note. There was more homesickness for the morally perfect. If the Greek church developed that aspect of Paul's thought which is now seen to be related, in expression at least, to the sacramentalism of mystery-cults, the West began with Augustine to understand that other Paulinism which wrestled with

the problems of guilt and forgiveness, of law, of merit, of justification by faith. It is Augustine who first makes us understand Christianity as 'the religion of personality,' and Harnack's chapter on Augustine as 'The Reformer of Piety' (*History of dogma*, Vol. V) is a good basis for all sympathetic understanding of the best in Western religion."—G. B. Smith, *Guide to the study of the Christian religion*, p. 342.

ALSO IN: A. Harnack, *History of dogma*, v. 5.—R. Eucken, *Problem of human life*.—H. B. Workman, *Christian thought to the reformation*.—L. Duchesne, *Early history of the church*.—R. Rainy, *Ancient Catholic church*.—G. Krüger, *Early Christian literature in the first three centuries*.—A. Harnack, *Mission and expansion of Christianity in the first three centuries*.—H. M. Gwatkin, *Early church history to A. D. 313*.—J. E. Carpenter, *Phases of early Christianity*.—G. P. Fisher, *History of Christian doctrine: ante-Nicene fathers*.—L. H. Canfield, *Early persecutions of the Christians*.

4th century.—Abyssinian church. See ABYSSINIA: 4th century.

4th-5th centuries.—Importance of monasteries in education. See EDUCATION: Mediæval: 4th-5th centuries.

312-337.—The Church and the empire.—Conversion of Constantine.—Conquest of the pagans by arms.—Constantine and the organization of the church.—Patriarchal system.—Christian conquest political rather than moral.—"Shortly after the beginning of the fourth century there occurred an event which, had it been predicted in the days of Nero or even of Decius, would have been deemed a wild fancy. It was nothing less than the conversion of the Roman Emperor to the Christian faith. It was an event of momentous importance in the history of the Christian religion. The Roman empire, from being the enemy and persecutor of the Church, thenceforward became its protector and patron. The Church entered into an alliance with the State, which was to prove fruitful of consequences, both good and evil, in the subsequent history of Europe. Christianity was now to reap the advantages and incur the dangers arising from the friendship of earthly rulers and from a close connection with the civil authority. Constantine was born in 274. He was the son of Constantius Chlorus. His mother, Helena, was of obscure birth. She became a Christian—whether before or after his conversion, is doubtful. . . . After the death of Constantine's father, a revolt against Galerius augmented the number of emperors, so that, in 308, not less than six claimed to exercise rule. The contest of Constantine was at first in the West, against the tyrannical and dissolute Maxentius. It was just before his victory over this rival at the Milvian Bridge, near Rome, that he adopted the Christian faith. That there mingled in this decision, as in most of the steps of his career, political ambition, is highly probable. The strength of the Christian community made it politic for him to win its united support. But he sincerely believed in the God whom the Christians worshipped, and in the help which, through his providence, he could lend to his servants. . . . Shortly before his victory over Maxentius there occurred what he asserted to be the vision of a flaming cross in the sky, seen by him at noonday, on which was the inscription, in Greek, 'By this conquer.' It was, perhaps, an optical illusion, the effect of a parheliion beheld in a moment when the imagination . . . was strongly excited. He adopted the labarum, or the standard of the cross, which was afterwards carried in his armies. [See ROME:

Empire: 323.] In later contests with Licinius, the ruler in the East, who was a defender of paganism, Constantine became more distinctly the champion of the Christian cause. The final defeat of Licinius, in 323, left him the master of the whole Roman world. An edict signed by Galerius, Constantine, and Licinius, in 311, had proclaimed freedom and toleration in matters of religion. The edict of Milan, in 312, emanating from the two latter, established unrestricted liberty on this subject. If we consider the time when it was issued, we shall be surprised to find that it alleges as a motive for the edict the sacred rights of conscience."—G. P. Fisher, *History of the Christian church*, pp. 87-88.—"Towards the end of the year Constantine left Rome for Milan, where he met Licinius. This meeting resulted in the issue of the famous edict of Milan. Up to that hour Christianity had been an 'illicita religio,' and it was a crime to be a Christian. Even in Trajan's answer to Pliny this position is assumed, though it forms the basis of humane regulations. The edict of Milan is the charter of Christianity; it proclaims absolute freedom in the matter of religion. Both Christians and all others were to be freely permitted to follow whatsoever religion each might choose. Moreover, restitution was to be made to the Christian body of all churches and other buildings which had been alienated from them during the persecution. This was in 313 A.D. [See also ROMÉ: Empire: 313.] . . . But the causes of dissension remained behind. Once more (323) the question between paganism and Christianity was to be tried on the field of battle, and their armies confronted one another on the plains of Hadriano. Again the skill of Constantine and the trained valour of his troops proved superior to the undisciplined levies of Licinius; while at sea Crispus, the eldest and ill-fated son of Constantine, destroyed the enemy's fleet in the crowded waters of the Hellespont, sowing thereby the seeds of his father's jealousy. Byzantium fell, but not without a vigorous resistance; and, after one more crushing defeat on the site of the modern Scutari, Licinius submitted himself to the mercy of Constantine. . . . What we notice in the whole of these events is the enormous power which still belonged to paganism. The balance still wavered between paganism and Christianity. . . . Constantine had now, by a marvellous succession of victories, placed himself in a position of supreme and undisputed power. At this juncture it is of interest to observe that . . . the divided empire, which followed the reign of Constantine, served to sustain Catholicity at least in one half of the world. . . . The foundation of Constantinople was the outward symbol of the new monarchy and of the triumph of Christianity. . . . The choice of this incomparable position for the new capital of the world remains the lasting proof of Constantine's genius. . . . The magnificence of its public buildings, its treasures of art, its vast endowments, the beauty of its situation, the rapid growth of its commerce, made it worthy to be 'as it were a daughter of Rome herself.' But the most important thought for us is the relation of Constantinople to the advance of Christianity. That the city which had sprung into supremacy from its birth and had become the capital of the conquered world, should have excluded from the circuit of its walls all public recognition of polytheism, and made the Cross its most conspicuous ornament, and the token of its greatness, gave a reality to the religious revolution. . . . The imperial centre of the world had been visibly displaced."—A. Carr, *Church*

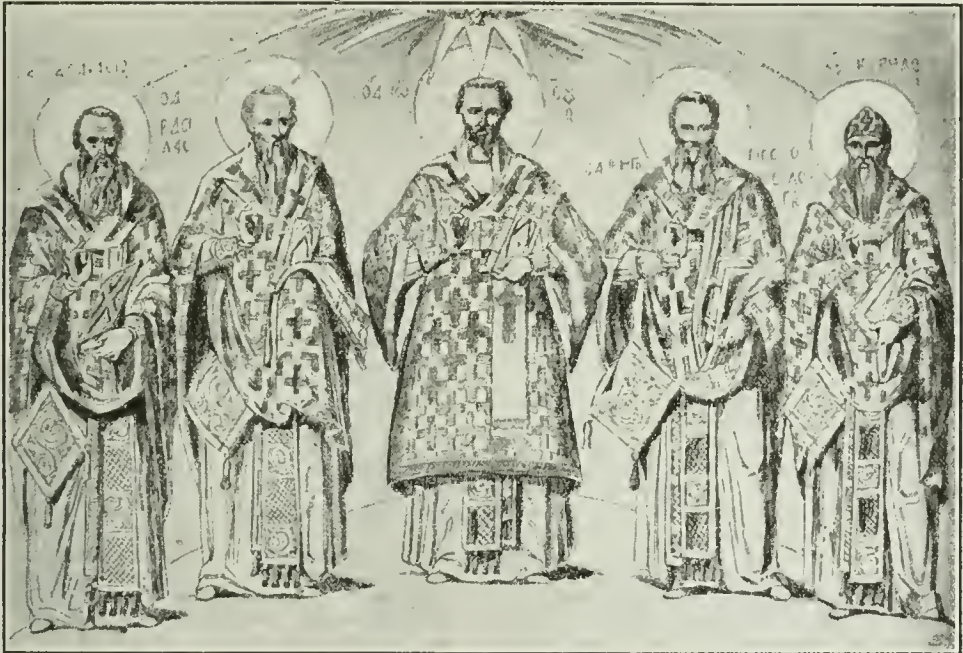
and the Roman empire, ch. 4.—With the first General Council of the Church, held at Nicæa, 325 (see NICÆA: 325), "the decisions . . . of which received the force of law from the confirmation of the Emperor, a tendency was entered upon which was decisive for the further development; decisive also by the fact that the Emperor held it to be his duty to compel subordination to the decisions of the council on penalty of banishment, and actually carried out this banishment in the case of Arius and several of his adherents. The Emperor summoned general synods, the fiscus provided the cost of travel and subsistence (also at other great synods), an imperial commissioner opened them by reading the imperial edict, and watched over the course of business. Only the bishops and their appointed representatives had votes. Dogmatic points fixed . . . were to be the outcome of unanimous agreement, the rest of the ordinances (on the constitution, discipline and worship) of a majority of votes."—W. Moeller, *History of the Christian church*, p. 337.—"The direct influence of the emperor, however, does not appear until the Emperor Marcian procured from the Council of Chalcedon the completion of the Patriarchal system. Assuming that Rome, Alexandria, and Antioch were Patriarchates by the recognition of their privileges at the Council of Nicæa (though the canon of that council does not really admit that inference), the Council of Chalcedon, by its ninth, seventeenth and twenty-eighth canons, enlarged and fixed the patriarchal jurisdiction and privileges of the Church of Constantinople, giving it authority over the Dioceses of Thrace, Asia and Pontus, with the power of ordaining and requiring canonical obedience from the metropolis of those Dioceses, and also the right to adjudicate appeals in causes ecclesiastical from the whole Eastern Church. The Bishop of Jerusalem also obtained in this council patriarchal authority over Palestine. The organization of the Church was thus conformed to that of the empire, the patriarchs corresponding to the Prætorian Prefects, the exarchs, to the governors of the Dioceses, and the metropolitans to the governors of the provinces—the Bishop of Rome being given by an edict of Valentinian III., of the year 445, supreme appellate jurisdiction in the West, and the Bishop of Constantinople, by these canons of Chalcedon, supreme appellate jurisdiction in the East. . . . Dean Milman remarks that the Episcopate of St. John Chrysostom was the last attempt of a bishop of Constantinople to be independent of the political power, and that his fate involved the freedom of the Church of that city."—J. H. Egar, *Christendom: ecclesiastical and political, from Constantine to the reformation*, pp. 25-27.—"The name of patriarch, probably borrowed from Judaism, was from this period the appellation of the highest dignitaries of the church, and by it were more immediately, but not exclusively, designated the bishops of Constantinople, Alexandria, Antioch, and Jerusalem. One patriarch accordingly presided over several provinces, and was distinguished from the metropolitan in this, that the latter was subordinate to him, and had only the superintendence of one province or a small district. However the designation applied only to the highest rulers of the church in the east, and not to those in the west, for here the title of patriarch was not unfrequently given, even in later times, to the metropolitan. The first mention of this title occurs in the second letter of the Roman bishop, Anacletus, at the beginning of the second century, and it is next spoken of by Socrates; and after the Council of Chalcedon, in 451, it came into general use.

The bishop of Constantinople bore the special title of œcumenical bishop or patriarch; there were also other titles in use among the Nestorians and Jacobites. The Primates and Metropolitans or Archbishops arose contemporaneously. The title of Eparch is also said to have been given to primates about the middle of the fifth century. The metropolitan of Ephesus subscribed himself thus in the year 680, therefore in the succeeding period. There was no particular title of long continuance for the Roman bishop until the sixth century; but from the year 536 he was usually called Papa, and from the time of Gregory the Great he styled himself *Servus Servorum Dei*."—J. E. T. Wiltch, *Handbook of the geography and statistics of the church*, pp. 70, 71 and 72.—"Christianity may now be said to have ascended the imperial throne: with the single exception of Julian, from this period the monarchs of the Roman empire professed the religion of the Gospel. This important crisis in the history of Christianity almost forcibly arrests the attention to contemplate the change wrought in Christianity by its advancement into a dominant power in the state; and the change in the condition of mankind up to this period, attributable to the direct authority or indirect influence of the new religion. By ceasing to exist as a separate community, and by advancing its pretensions to influence the general government of mankind, Christianity to a certain extent, forfeited its independence. It could not but submit to these laws, framed, as it might seem, with its own concurrent voice. It was no longer a republic, governed exclusively—as far, at least, as its religious concerns—by its own internal polity. The interference of the civil power in some of its most private affairs, the promulgation of its canons, and even, in some cases, the election of its bishops by the state, was the price which it must inevitably pay for its association with the ruling power. . . . During the reign of Constantine Christianity had made a rapid advance, no doubt, in the number of its proselytes as well as in its external position. It was not yet the established religion of the empire. It did not as yet stand forward as the new religion adapted to the new order of things, as a part of the great simultaneous change which gave to the Roman world a new capital, a new system of government, and, in some important instances, a new jurisprudence. . . . The religion of the emperor would soon become that of the court, and, by somewhat slower degrees, that of the empire. At present, however, as we have seen, little open aggression took place upon paganism. The few temples which were closed were insulated cases, and condemned as offensive to public morality. In general the temples stood in all their former majesty, for as yet the ordinary process of decay from neglect or supineness could have produced little effect. The difference was, that the Christian churches began to assume a more stately and imposing form. In the new capital they surpassed in grandeur, and probably in decoration, the pagan temples, which belonged to old Byzantium. The immunities granted to the Christian clergy only placed them on the same level with the pagan priesthood. The pontifical offices were still held by the distinguished men of the state: the emperor himself was long the chief pontiff; but the religious office had become a kind of appendage to the temporal dignity. The Christian prelates were constantly admitted, in virtue of their office, to the imperial presence."—H. H. Milman, *History of Christianity*, bk. 3, ch. 4.—"As early as Constantine's time the punishment of crucifixion was abolished; immoral practices, like

infanticide, and the exhibition of gladiatorial shows, were discouraged, the latter of these being forbidden in Constantinople; and in order to improve the relation of the sexes, severe laws were passed against adultery, and restrictions were placed on the facility of divorce. Further, the bishops were empowered, in the name of religion, to intercede with governors, and even with the emperor, in behalf of the unfortunate and oppressed. And gradually they obtained the right of exercising a sort of moral superintendence over the discharge of their official duties by the judges, and others, who belonged to their communities. The supervision of the prisons, in particular, was entrusted to them; and, whereas in the first instance their power of interference was limited to exhortations addressed to the judges who superintended them, in Justinian's reign the bishops were commissioned by law to visit the prisons on two days of each week in order to inquire into, and, if necessary, report upon, the treatment of the prisoners. In all these and many other ways, the influence of the State in controlling and improving society was advanced by its alliance with the Church."—H. F. Tozer, *The Church and the eastern empire*, pp. 56-57.—"The Christians were still a separate people. . . . It can scarcely be doubted that the stricter moral tone of Constantine's legislation more or less remotely emanated from Christianity. . . . During the reign of Constantine Christianity continued to advance beyond the borders of the Roman empire, and in some degree to indemnify herself for the losses which she sustained in the kingdom of Persia. The Ethiopians appear to have attained some degree of civilization; a considerable part of the Arabian commerce was kept up with the other side of the Red Sea through the port of Adulis; and Greek letters appear, from inscriptions recently discovered, to have made considerable progress among this barbarous people. . . . The theological opinions of Christianity naturally made more rapid progress than its moral influence. The former had only to overpower the resistance of a religion which had already lost its hold upon the mind, or a philosophy too speculative for ordinary understandings and too unsatisfactory for the more curious and inquiring; it had only to enter, as it were, into a vacant place in the mind of man. But the moral influence had to contest, not only with the natural dispositions of man, but with the barbarism and depraved manners of ages. While, then, the religion of the world underwent a total change, the Church rose on the ruins of the temple, and the pontifical establishment of paganism became gradually extinct or suffered violent suppression; the moral revolution was far more slow and far less complete. . . . Everywhere there was exaggeration of one of the constituent elements of Christianity; that exaggeration which is the inevitable consequence of a strong impulse upon the human mind. Wherever men feel strongly, they act violently. The more speculative Christians, therefore, who were more inclined, in the deep and somewhat selfish solicitude for their own salvation, to isolate themselves from the infected class of mankind, pressed into the extreme of asceticism; the more practical, who were in earnest in the desire of disseminating the blessings of religion throughout society, scrupled little to press into their service whatever might advance their cause. With both extremes the dogmatical part of the religion predominated. . . . In proportion to the admitted importance of the creed, men became more sternly and exclusively wedded to their opinions. . . . While they swept in converts indiscriminately from the palace and the

public street, while the emperor and the lowest of the populace were alike admitted on little more than the open profession of allegiance, they were satisfied if their allegiance in this respect was blind and complete. Hence a far larger admixture of human passions, and the common vulgar incentives of action, were infused into the expanding Christian body. Men became Christians, orthodox Christians, with little sacrifice of that which Christianity aimed chiefly to extirpate. Yet, after all, this imperfect view of Christianity had probably some effect in concentrating the Christian community, and holding it together by a new and more indissoluble bond. The world divided into two parties. . . . All, however, were enrolled under one or the other standard, and the party which triumphed eventually would rule the whole

Divine displeasure provoked by the debauchery of the Church. And then he proceeds to draw up an indictment and to lend proof which I prefer not to give in detail. After making every allowance for rhetorical exaggeration, enough remains to show that the morality of the Church had grievously declined, and that the declension was due to the inroads of Pagan vice. . . . Under this head, had space permitted, some account would have been given of the growth of the Christian literature of this period, of the great writers and preachers, and of the opposing schools of interpretation which divided Christendom. In the Eastern Church we should have had to notice [at greater length the work of] Eusebius of Cæsarea, the father of Church history and a friend of Constantine; Ephrem the Syrian, the poet-preacher;



THE FIVE GREEK FATHERS

St. Chrysostom, St. Basil the Great, St. Athanasius, St. Gregory of Nazianzus, St. Cyril of Alexandria
(From an ancient Greek painting in the Vatican)

Christian world."—H. H. Milman, *History of Christianity*, bk. 3, ch. 4-5.—"Of this deterioration of morals we have abundant evidence. Read the Canons of the various Councils and you will learn that the Church found it necessary to prohibit the commission of the most heinous and abominable crimes not only by the laity, but even by the clergy. Read the homilies of such preachers as Chrysostom, Basil, and Gregory, and you may infer what the moral tone of a Christian congregation must have been to which such reproofs could be addressed. Read, above all, the treatise on Providence, or *De Gubernatione Dei*, written at the close of our period by Salvian, a presbyter of Marseilles. The barbarians had over-spread the West, and Christians had suffered so many hardships that they began to doubt whether there was any Divine government of human affairs. Salvian retorted that the fact of their suffering was the best evidence of the doctrine of Providence, for the miseries they endured were the effects of the

the three Cappadocians, Basil of Cæsarea, Gregory of Nyssa, and Gregory of Nazianzus, each great in his own way, the first as a preacher and administrator, the second as a thinker, the third as a poet and panegyrist; Chrysostom, the orator and exegete; Theodore of Mopsuestia and Theodoret of Kyros, along with Chrysostom the most influential representatives of the School of Antioch. In the Western Church we should have had to speak of Ambrose, the eloquent preacher and voluminous writer; of Jerome, the biblical critic; and of Augustine, the philosopher and controversialist, whose thoughts live among us even at the present day."—W. Stewart, *Church of the 4th and 5th centuries* (*St. Giles' lectures, 4th series*).—See also *ROME: Empire: 323, to 391-395*.—"Hitherto Christian asceticism had been individualistic in its character. . . . In the third century hermits began to form a class by themselves in the East and in Africa; in the fourth they began to be organized into communities. After the institution of monastic

societies, this development of Christian asceticism spread far and wide from the deserts of the Thebaid and Lower Egypt; Basil, Jerome, Athanasius, Augustine, Ambrose, were foremost among its earliest advocates and propagators; Cassian, Columbanus, Benedict, and others, crowned the labours of their predecessors by a more elaborate organization."—I. Gregory Smith, *Christian monasticism*, pp. 23-25.

ALSO IN: *Cambridge mediæval history*, v. 1, *Christian Roman empire*.—W. Moeller, *History of the Christian church*, v. 1, *Ancient church (Nicene and post-Nicene fathers, Series 1)*.—A. C. McGiffert, tr., *Eusebius's Ecclesiastical history (Nicene and post-Nicene fathers, Series 2, v. 1)*.—C. W. King, *Gnostics and their remains*.—T. R. Glover, *Conflict of religions within the Roman empire*.—H. B. Workman, *Persecution in the early church*.

318-325.—Arian controversy and the Council of Nicæa. See ARIANISM; NICÆA: 325.

330-606.—Eastern (Greek, or Orthodox) church.—“The Eastern Church,” says a well-known writer, “was like the East, stationary and immutable; the Western, like the West, progressive and flexible. This distinction is the more remarkable, because at certain periods of their course, there can be no doubt that the civilization of the Eastern Church was far higher than that of the Western.”—G. F. Maclear, *The Slavs*, p. 25.—It is the more remarkable because this long-continuing uniformity, while peculiarly adapted to a people and a church which should retain and transmit an inheritance of faith and culture, stands in singular contrast to the reputed character of the Greek-speaking peoples of the East. The word Greek, however, has, as an adjective, many meanings, and there is danger of wrong inference through inattention to these; some of its distinctive characters are therefore indicated in brackets in various places in the following matter. “The New Rome at the time of its foundation was Roman. . . . But from the first it was destined to become Greek; for the Greeks, who now began to call themselves Romans—an appellation which they have ever since retained—held fast to their language, manners, and prejudices, while they availed themselves to the full of their rights as Roman citizens. The turning-point in this respect was the separation of the empires of the East and the West in the time of Arcadius and Honorius; and in Justinian’s time we find all the highest offices in the hands of the Greeks, and Greek was the prevailing language. But the people whom we call by this name were not the Hellenes of Greece proper, but the Macedonian Greeks. This distinction arose with the establishment of Greek colonies with municipal government throughout Asia by Alexander the Great and his successors. The type of character which was developed in them and among those who were Hellenised by their influence, differed in many respects from that of the old Greeks. The resemblance between them was indeed maintained by similarity of education and social feelings, by the possession of a common language and literature, and by their exclusiveness, which caused them to look down on less favoured races; but while the inhabitants of Greece retained more of the independent spirit and of the moral character and patriotism of their forefathers, the Macedonian Greeks were more cosmopolitan, more subservient, and more ready to take the impress of those among whom they were thrown; and the astuteness and versatility which at all times had formed one element in the Hellenic character, in them became the leading characteristic. The influence of this type is traceable in the policy of the Eastern Empire, varying in intensity in different

ages in proportion to the power exercised by the Greeks; until, during the later period of the history—in the time of the Comneni, and still more in that of the Palæologi—it is the predominant feature.”—H. F. Tozer, *The Church and the eastern empire*, pp. 9-10.—“What have been the effects of Christianity on what we call national character in Eastern Christendom? . . . The Greeks of the Lower Empire are taken as the typical example of these races, and the Greeks of the Lower Empire have become a byword for everything that is false and base. The Byzantine was profoundly theological, we are told, and profoundly vile. . . . Those who wish to be just to [it] . . . will pass . . . to the . . . equitable and conscientious, but by no means, indulgent, judgments of Mr. Finlay, Mr. Freeman, and Dean Stanley. One fact alone is sufficient to engage our deep interest in this race. It was Greeks [Hellenist Jews] and people imbued with Greek ideas who first welcomed Christianity. It was in their language that it first spoke to the world, and its first home was in Greek households and in Greek cities. It was in Greek [Hellenistic] atmosphere that the Divine Stranger from the East, in many respects so widely different from all that Greeks were accustomed to, first grew up to strength and shape; first showed its power of assimilating and reconciling; first showed what it was to be in human society. Its earliest nurslings were Greeks; Greeks [Hellenist Jews] first took in the meaning and measure of its amazing and eventful announcements; Greek sympathies first awoke and vibrated to its appeals; Greek obedience, Greek courage, Greek suffering first illustrated its new lessons. Had it not first gained over Greek mind and Greek belief, it is hard to see how it would have made its further way. . . . The Roman conquest of the world found the Greek race, and the Eastern nations which it had influenced, in a low and declining state—morally, socially, politically. The Roman Empire, when it fell, left them in the same discouraging condition, and suffering besides from the degradation and mischief wrought on all its subjects by its chronic and relentless fiscal oppression. . . . These were the men in whose childish conceit, childish frivolity, childish self-assertion, St. Paul saw such dangers to the growth of Christian manliness and to the unity of the Christian body—the idly curious and gossiping men of Athens; the vain and shamelessly ostentatious Corinthians, men in intellect, but in moral seriousness babes; the Ephesians, ‘like children carried away with every blast of vain teaching,’ the victims of every impostor, and sport of every deceit; the Cretans, proverbially, ‘ever liars, evil beasts, slow bellies;’ the passionate, volatile, Greek-speaking Celts of Asia, the ‘foolish’ Galatians. . . . The Greek of the Roman times is portrayed in the special warnings of the Apostolic Epistles. After Apostolic times he is portrayed in the same way by the heathen satirist Lucian, and by the Christian preacher Chrysostom; and such, with all his bad tendencies, aggravated by almost uninterrupted misrule and oppression, the Empire, when it broke up, left him. The prospects of such a people, amid the coming storms, were dark. Everything, their gifts and versatility, as well as their faults, threatened national decay and disintegration. . . . These races whom the Empire of the Cæsars left like scattered sheep to the mercy of the barbarians, lived through a succession of the most appalling storms, and kept themselves together, holding fast, resolute and unwavering, amid all their miseries and all their debasement, to the faith of their

national brotherhood. . . . This, it seems to me, Christianity did for a race which had apparently lived its time, and had no future before it—the Greek race in the days of the Cæsars. It created in them, in a new and characteristic degree, national endurance, national fellowship and sympathy, national hope. . . . It gave them an Empire of their own, which, undervalued as it is by those familiar with the ultimate results of Western history, yet withstood the assaults before which, for the moment, Western civilisation sank, and which had the strength to last a life—a stirring and eventful life—of ten centuries. The Greek Empire, with all its evils and weaknesses, was yet in its time the only existing image in the world of a civilised state. . . . The lives of great men profoundly and permanently influence national character; and the great men of later Greek memory are saints. They belong to the people more than emperors and warriors; for the Church is of the people. . . . The mark which such men left on Greek society and Greek character has not been effaced to this day, even by the melancholy examples of many degenerate successors. . . . Why, if Christianity affected Greek character so profoundly, did it not do more? Why, if it cured it of much of its instability and trifling, did it not also cure it of its falsehood and dissimulation? Why, if it impressed the Greek mind so deeply with the reality of the objects of faith, did it not also check the vain inquisitiveness and spirit of disputatiousness and sophistry, which filled Greek Church history with furious wranglings about the most hopeless problems? Why, if it could raise such admiration for unselfishness and heroic nobleness, has not this admiration borne more congenial fruit? Why, if heaven was felt to be so great and so near, was there in real life such coarse and mean worldliness? Why, indeed? . . . Profoundly, permanently, as Christianity affected Greek character, there was much in that character which Christianity failed to reach, much that it failed to correct, much that was obstinately refractory to influences which, elsewhere, were so fruitful of goodness and greatness. The East, as well as the West, has still much to learn from that religion, which each too exclusively claims to understand, to appreciate, and to defend.”—R. W. Church, *Gifts of civilisation*, pp. 188-216.—“The types of character that were developed in the Eastern Church, as might be expected, were not of the very highest. There was among them no St. Francis, no St. Louis. The uniformity which pervades everything Byzantine prevented the development of such salient characters as are found in the West. It is difficult, no doubt, to form a true estimate of the influence of religion on men’s lives in Eastern countries, just as it is of their domestic relations, and even of the condition of the lower classes, because such matters are steadily ignored by the contemporary historians. But all the evidence tends to show that individual rather than heroic piety was fostered by the system which prevailed there. That at certain periods a high tone of spirituality prevailed among certain classes is sufficiently proved by the beautiful hymns of the Eastern Church, many of which, thanks to Dr. Neale’s singular felicity in translation, are in use among ourselves. But the loftier development of their spirit took the form of asceticism, and the scene of this was rather the secluded monastery, or the pillar of the Stylite, than human society at large. But if the Eastern Church did not rise as high as her sister of the West, she never sank as low.”—H. F. Tozer, *The Church and the eastern empire*, pp. 45-46.—“The Greek Church,

or, as it calls itself, the Holy Orthodox, Catholic, Apostolic, Oriental Church, has a venerable if not an eventful history. Unlike the Church of the West, it has not been moulded by great political movements, the rise and fall of kingdoms, and the convulsions which have passed over the face of modern society. Its course has been out of the sight of European civilisation, it has grown up among peoples who have been but slightly affected, if they have been affected at all, by the progressive movements of mankind. It has no middle ages. It has no renaissance. It has no Reformation. It has given birth to no great universities and schools of learning. It has no Protestantism. It remains very much as the fourth and fifth centuries left it. . . . When the royal throne in the days of the first Christian Emperor was removed from Rome to Constantinople, there arose at once a cause of strife between the bishops of old and new Rome, as Byzantium or Constantinople was named. Each claimed pre-eminence, and each alternately received it from the governing powers in Church and State. One Council decreed A. D. (381) that the Bishop of the new Rome should be inferior only to that of the old; another declared (A. D. 451) the equality of both prelates. The Patriarch of Constantinople at the close of the sixth century claimed superiority over all Christian Churches,—a claim which might have developed, had circumstances favoured it, into an Eastern Papacy. The assumption was, however, but short-lived, and the Bishop of Rome, Boniface, obtained from the Emperor Phocas in 606 the much-coveted position. The Eastern Church submitted, but from this time looked with a jealous eye on her Western sister. She noted and magnified every point of divergence between them. Differences or apparent differences in doctrine and ritual were denounced as heresies. Excommunications fulminated between the Eastern and Western city, and ecclesiastical bitterness was intensified by political intrigue.”—J. C. Lees, *Greek church (Churches of Christendom)*, lect. 4.—See also **FILIOQUE CONTROVERSY**.

ALSO IN: W. F. Adeney, *Greek and Eastern churches*.—W. H. Hutton, *Church of the sixth century*.—A. H. Hore, *Students’ history of the Greek church*.—A. C. McGiffert, tr., *Eusebius’s ecclesiastical history (Nicene and post-Nicene fathers, series 2, v. 1)*.

337-476.—Fall of imperial Rome.—Rise of ecclesiastical Rome.—The political and religious history of the empire from the death of Constantine is so fully narrated under Rome that mere mention here of a few events will suffice, viz.: the revival of paganism under the emperor Julian; the reascendency of Christianity; the formal establishment of Christianity as the religion of the Romans, by the suffrages of the senate; the final division of the empire into East and West between the sons of Theodosius; the three sieges and the sacking of Rome by Alaric; the legal separation of the Eastern and Western empires; the pillage of Rome by the Vandals and its final submission to the barbarians. (See **ROME: Empire**: 337-361, to 445-476. For an account of the early bishops of Rome, see **PAPACY**.) “A heathen historian traces the origin of the calamities which he records to the abolition of sacrifice by Theodosius, and the sack of Rome to the laws against the ancient faith passed by his son. This objection of the heathens that the overthrow of idolatry and the ascendancy of Christianity were the cause of the misfortunes of the empire was so wide spread, and had such force with those, both Pagans and Christians, who conceived history to be the out-

come of magical or demonic powers, that Augustine devoted twelve years of his life to its refutation. His treatise, 'De Civitate Dei,' was begun in 413, and was not finished till 426, within four years of his death. Rome had once been taken; society, consumed by inward corruption, was shaken to its foundations by the violent onset of the Teutonic tribes; men's hearts were failing them for fear; the voice of calumny cried aloud, and laid these woes to the charge of the Christian faith. Augustine undertook to refute the calumny, and to restore the courage of his fellow-Christians. Taking a rapid survey of history, he asks what the gods had ever done for the well-being of the state or for public morality. He maintains that the greatness of Rome in the past was due to the virtues of her sons, and not to the protection of the gods. He shows that, long before the rise of Christianity, her ruin had begun with the introduction of foreign vices after the destruction of Carthage, and declares that much in the ancient worship, instead of preventing, had hastened that ruin. He rises above the troubles of the present, and amid the vanishing glories of the city of men he proclaims the stability of the city of God. At a time when the downfall of Rome was thought to presage approaching doom, Augustine regarded the disasters around him as the birth-throes of a new world, "as a necessary moment in the onward movement of Christianity."—W. Stewart. *Church of the 4th and 5th centuries (St. Giles' lectures, 4th series)*.—"There is as little ground for discovering a miraculous, as there is for disowning a providential element in the course of events. The institutions of Roman authority and law had been planted regularly over all the territory which the conquering hordes coveted and seized; alongside of every magistrate was now placed a minister of Christ, and by every Hall of Justice stood a House of Prayer. The Representative of Cæsar lost all his power and dignity when the armies of Cæsar were scattered in flight; the minister of Christ felt that behind him was an invisible force with which the hosts of the alien could not cope, and his behaviour impressed the barbarian with the conviction that there was reality here. That beneficent mission of Leo, A. D. 452, of which Gibbon says: 'The pressing eloquence of Leo, his majestic aspect and sacerdotal robes, excited the veneration of Attila for the spiritual father of the Christians'—would be but an instance of what many nameless priests from provincial towns did, 'not counting their lives dear to them.' The organisation of the Latin state vitalised by a new spiritual force vanquished the victors. It was the method and the discipline of this organisation, not the subtlety of its doctrine, nor the fervour of its officials, that beat in detail one chief with his motley following after another. Hence too it came about that the Christianity which was adopted as the religion of Europe was not modified to suit the tastes of the various tribes that embraced it, but was delivered to each as from a common fountain-head. . . . It was a social triumph, proceeding from religious motives which we may regard with unstinted admiration and gratitude."—J. Watt. *Latin church (St. Giles' lectures, 4th series)*.—"The temporal fall of the Imperial metropolis tended to throw a brighter light upon her ecclesiastical claims. The separation of the East and the West had already enhanced the religious dignity of the ancient capital. The great Eastern patriarchates of Antioch, Alexandria, and Jerusalem had up to that time all held themselves equal, if not superior to Rome. Constantinople had even assumed certain airs of supremacy over all. The General Councils which had defined

the Faith at Nicæa and Constantinople had been composed almost wholly of Orientals. The great Doctors of the Church, the men who had defended or diffused the common Faith, had been mostly Greeks by origin and language. None had been Romans, and it was rarely, till the fourth century, that any of them had written in the Latin tongue. When Athanasius, exiled from Alexandria, came to Italy and Gaul, it was three years before he could learn enough of the language of the West to address its congregations in public. But this curious fact shows that the Western Christians were now no longer the little Greek colony of the first and second centuries. Christianity had become the national religion of the native races. The Romans might now feel that they were becoming again a people; that their glorious career was assuming, as it were, a new point of departure. . . . For at this moment the popular instinct could not fail to perceive how strongly the conscience of the barbarians had been affected by the spiritual majesty of Christian Rome. The Northern hordes had beaten down all armed resistance. They had made a deep impression upon the strength of the Eastern Empire; they had, for a moment at least, actually overcome the Western; they had overrun many of the fairest provinces, and had effected a permanent lodgment in Gaul and Spain, and still more recently in Africa. Yet in all these countries, rude as they still were, they had submitted to accept the creed of the Gospel. There was no such thing as a barbarian Paganism established within the limits of the Empire anywhere, except perhaps in furthest Britain."—C. Merivale, *Four lectures on some epochs of early church history*, pp. 130-136.—"When the surging tides of barbarian invasion swept over Europe, the Christian organization was almost the only institution of the past which survived the flood. It remained as a visible monument of what had been, and, by so remaining, was of itself an antithesis to the present. The chief town of the Roman province, whatever its status under barbarian rule, was still the bishop's see. The limits of the old 'province,' though the boundary of a new kingdom might bisect them, were still the limits of his diocese. The bishop's tribunal was the only tribunal in which the laws of the Empire could be pleaded in their integrity. The bishop's dress was the ancient robe of a Roman magistrate. The ancient Roman language which was used in the Church services was a standing protest against the growing degeneracy of the 'vulgar tongue.' . . . As the forces of the Empire became less and less, the forces of the Church became more and more. The Churches preserved that which had been from the first the secret of Imperial strength. For underneath the Empire which changed and passed, beneath the shifting pageantry of Emperors who moved across the stage and were seen no more, was the abiding empire of law and administration,—which changed only as the deep sea changes beneath the windswept waves. That inner empire was continued in the Christian Churches. In the years of transition from the ancient to the modern world, when all civilized society seemed to be disintegrated, the confederation of the Christian Churches, by the very fact of its existence upon the old imperial lines, was not only the most powerful, but the only powerful organization in the civilized world. It was so vast, and so powerful, that it seemed to be, and there were few to question its being, the visible realization of that Kingdom of God which our Lord Himself had preached."—E. Hatch, *Organization of the Christian churches*, pp. 160-178.

ALSO IN: E. Gibbon, *History of the decline and fall of the Roman empire*.—*Cambridge medieval history*, v. 1, *Christian Roman empire*.—L. Duchesne, *Early history of the Christian church*.—E. G. Hardy, *Studies in Roman history* (1st series).

347-412.—Syrian churches.—“St. Chrysostom was born there A. D. 347; and it was in his time that Antioch, with its hundred thousand Christians, became the leading Church in Asia, especially in the Arian controversy [see **ARIANISM**], for Arianism was very prevalent there. But all this lies outside our period. The so-called ‘School of Antioch’ has its origin just before . . . our period [311, Wiltsch]. Dorotheus, . . . and the martyr Lucian may be regarded as its founders. In contrast to the allegorising mysticism of the School of Alexandria, it was distinguished by a more sober and critical interpretation of Scripture. It looked to grammar and history for its principles of exegesis. But we must not suppose that there was at Antioch an educational establishment like the Catechetical School at Alexandria, which, by a succession of great teachers, kept up a traditional mode of exegesis and instruction. It was rather an intellectual tendency which, beginning with Lucian and Dorotheus, developed in a definite direction in Antioch and other Syrian Churches. . . . These notices of the Churches of Jerusalem, Cæsarea in Palestine, and Antioch must suffice as representative of the Syrian Churches. The number of these Churches was considerable even in the second century; and by the beginning of the fourth was very large indeed, as is seen by the number of bishops who attend local Councils.”—A. Plummer, *Church of the early fathers*, ch. 3.—“The letters of St. Augustine . . . are in many parts very entertaining reading, but they are nothing in point of living interest when compared with St. Jerome’s. These letters illustrate life about the year 400 as nothing else can. They show us, for instance, what education then was, what clerical life consisted in; they tell us of modes and fashions, and they teach us how vigorous and constant was the communication at that same period between the most distant parts of the Roman empire. We are apt to think of the fifth century as a time when there was very little travel, and when most certainly the East and West—Ireland, England, Gaul and Palestine—were much more widely and completely separated than now, when steam has practically annihilated time and space. And yet such an idea is very mistaken. There was a most lively intercourse existing between these regions, a constant Church correspondence kept up between them, and the most intense and vivid interest maintained by the Gallic and Syrian churches in the minutest details of their respective histories. Mark now how this happened. St. Jerome at Bethlehem was the centre of this intercourse. His position in the Christian world in the beginning of the fifth century can only be compared to, but was not at all equalled by, that of John Calvin at the time of the Reformation. Men from the most distant parts consulted him. Bishops of highest renown for sanctity and learning, like St. Augustine, and Exuperius of Toulouse in southern France, deferred to his authority. The keen interest he took in the churches of Gaul, and the intimate knowledge he possessed of the most petty local details and religious gossip therein, can only be understood by one who has studied his very abusive treatise against Vigilantius or his correspondence with Exuperius. . . . But how, it may be asked, was this correspondence carried on when there was no postal system? Here it was that the

organization of monasticism supplies a want. Jerome’s letters tell us the very name of his postman. He was a monk named Sysinnius. He was perpetually on the road between Marseilles and Bethlehem. Again and again does Jerome mention his coming and his going. His appearance must indeed have been the great excitement of life at Bethlehem. Travelling probably via Sardinia, Rome, Greece, and the islands of the Adriatic, he gathered up all kinds of clerical news on the way—a piece of conduct on his part which seems to have had its usual results. As a tale-bearer, he not only revealed secrets, but also separated chief friends, and this monk Sysinnius with his gossips seems to have been the original cause of the celebrated quarrel between Augustine and Jerome.”—G. T. Stokes, *Ireland and the Celtic church*, pp. 170-172.

ALSO IN: *Nicene and post-Nicene fathers*, series 1, vs. 9-14.—F. W. Farrar, *Lives of the fathers*, vs. 1, 2.—L. Duchesne, *Early history of the church*.—*Cambridge medieval history*, v. 1.

496-800.—Frankish church to the empire of Charlemagne.—“The baptism of Chlodovech [Clovis—see **FRANKS**: 481-511] was followed by the wholesale conversion of the Franks. No compulsion was used to bring the heathen into the Church. As a heathen, Chlodovech had treated the Church with forbearance; he was equally tolerant to heathenism when he was a Christian. But his example worked, and thousands of noble Franks crowded to the water of regeneration. Gregory of Tours reckons the Franks as Christians after the baptism of their king, which took place at Christmas, 496. His conversion made no alteration in the policy and conduct of Chlodovech; he remained the same mixture of cunning and audacity, of cruelty and sensuality, that he was before. . . . But, though his baptism was to him of no moral import, its consequences were wide spreading. When Gregory of Tours compares the conversion of Chlodovech with that of Constantine the Great, he was fully in the right. . . . And the baptism of Chlodovech declared to the world that the new blood being poured into the veins of the old and expiring civilization, had been quickened by the same elements, and would unite with the old in the new development. . . . That many of those who were baptized carried with them into their new Christianity their old heathen superstitions as well as their barbarism is certain; and the times were not those in which the growth of the great Christian graces was encouraged; the germs, however, of a new life were laid.”—S. Baring-Gould, *Church in Germany*, ch. 3.—“The details of the history of the Merovingian period of Frankish history are extraordinarily complicated; happily, it is not at all necessary for our purpose to follow them. . . . In the earlier years after the conquest, all ranks of the clergy were filled by Gallo-Romans. The Franks were the dominant race, and were Christian, but they were new converts from a rude heathenism, and it would take some generations to raise up a ‘native ministry’ among them. Not only the literature of the (Western) Church, but all its services, and, still more, the conversational intercourse of all civilized and Christian people, was in Latin. Besides, the Franks were warriors, a conquering caste, a separate nation; and to lay down the battle-axe and spear, and enter into the peaceful ranks of the Romano-Gallic Church, would have seemed to them like changing their nationality for that of the more highly cultured, perhaps, but, in their eyes, subject race. The Frank kings did not ignore the value of education. Clovis is said to

have established a Palatine school, and encouraged his young men to qualify themselves for the positions which his conquests had opened out to them. His grandsons, we have seen, prided themselves on their Latin culture. After a while, Franks aspired to the magnificent positions which the great sees of the Church offered to their ambition; and we find men with Teutonic names, and no doubt of Teutonic race, among the bishops. . . . For a still longer period, few Franks entered into the lower ranks of the Church. Not only did the priesthood offer little temptation to them, but also the policy of the kings and nobles opposed the diminution of their military strength, by refusing leave to their Franks to enter into holy orders or into the monasteries. The cultured families of the cities would afford an ample supply of men for the clergy, and promising youths of a lower class seem already not infrequently to have been educated for the service of the Church. It was only in the later period, when some approach had been

Pope, in recognition of his active and beneficent apostleship. When Gregory II. appointed him bishop of Germany (723), he went through Bavaria and established there the dioceses of Frisingen, Passau, and Ratisbon. When Pope Zacharias bestowed the rank of metropolitan upon the Church of Mainz in 748, he entrusted its direction to St. Boniface, who from that time was primate, as it were, of all Germany, under the authority of the Holy See. St. Boniface was assassinated by the Pagans of Friesland in 755."—V. Duruy, *History of the middle ages, bk. 3, ch. 8.*—"Boniface, whose original name was Winfrid, was of a noble Devonshire family (A. D. 680), educated at the monastery of Nutele, in Hampshire, and at the age of thirty-five years had obtained a high reputation for learning and ability, when (in A. D. 716), seized with the prevalent missionary enthusiasm, he abandoned his prospects at home, and set out with two companions to labour among the Frisians. . . . Winfrid was refused permission by



ST. BONIFACE EMBARKING AT SOUTHAMPTON FOR HIS MISSIONARY WORK ON THE CONTINENT

(From a painting by Heinrich Hess in the Basilica at St. Boniface, Munich)

made to a fusion of the races, that we find Franks entering into the lower ranks of the Church, and simultaneously we find Gallo-Romans in the ranks of the armies. . . . Monks wielded a powerful spiritual influence. But the name of not a single priest appears in the history of the times as exercising any influence or authority. . . . Under the gradual secularization of the Church in the Merovingian period, the monasteries had the greatest share in keeping alive a remnant of vital religion among the people; and in the gradual decay of learning and art, the monastic institution was the ark in which the ancient civilization survived the deluge of barbarism, and emerged at length to spread itself over the modern world."—E. L. Cutts, *Charlemagne, ch. 5 and 7.* [See also MONASTICISM.]—"Two Anglo-Saxon monks, St. Wilfrid, bishop of York, and St. Willibrord undertook the conversion of the savage fishermen of Friesland and Holland at the end of the seventh and beginning of the eighth century; they were followed by another Englishman, the most renowned of all these missionaries, Wintrith, whose name was changed to Boniface, perhaps by the

the Duke to preach in his dominions, and he returned home to England. In the following spring he went to Rome, where he remained for some months, and then, with a general authorization from the pope to preach the gospel in Central Europe, he crossed the Alps, passed through Bavaria into Thuringia, where he began his work. While here the death of Radbod, A. D. 719, and the conquest of Frisia by Charles Martel, opened up new prospects for the evangelization of that country, and Boniface went thither and laboured for three years among the missionaries, under Willibrord of Utrecht. Then, following in the track of the victorious forces of Charles Martel, he plunged into the wilds of Hessa, converted two of its chiefs whose example was followed by multitudes of the Hessians and Saxons, and a monastery arose at Amöneburg as the headquarters of the mission. The Bishop of Rome being informed of this success, summoned Boniface to Rome, A. D. 723 and consecrated him a regentary bishop, with a general jurisdiction over all whom he should win from paganism into the Christian fold, requiring from him at the same time the oath which was

DEVELOPMENT MAP OF CHRISTIANITY

EXTENT OF CHRISTIANITY AT THE COMMENCEMENT
OF THE SEVENTH CENTURY

TERMINUS CHRISTIANIZED IN THE SEVENTH AND
EIGHTH CENTURIES

TERMINUS CHRISTIANIZED IN THE NINTH, TENTH
AND ELEVENTH CENTURIES

THE TERRITORY STILL HEATHEN AT THE COM-
MENCEMENT OF THE TWENTH CENTURY REMAINS
UNCOLORED

THE CHURCHES OF THE APOSTOLIC PERIOD
(30-100) ARE ORDERED THIS

THE MORE PROMINENT CHURCHES OF THE POST-
APOSTOLIC PERIOD (100-311) ARE UNDERLINED
THIS

CHURCHES WHICH FORMED AS CENTRES OF DIP-
LOMACY BETWEEN THE APOSTOLIC AND POST-
APOSTOLIC PERIODS ARE INDICATED BY THE
DOUBLE UNDERLINE THIS

THE DATES OF THE APOSTLE PAUL ARE
INDICATED THIS

CITIES OF THE ROMAN PERIOD ARE INDICATED
IN THIS TYPE

CITIES OF THE MEDIEVAL PERIOD ARE INDICATED
IN THIS TYPE

THE DATES ON THE MAP ARE INTENDED TO
INDICATE THE APPROXIMATE PERIODS OF
CONVERSION



usually required of bishops within the patriarchate of Rome, of obedience to the see. . . . Boniface was not only a zealous missionary, an earnest preacher, a learned scholar, but he was a statesman and an able administrator. He not only spread the Gospel among the heathen, but he organized the Church among the newly converted nations of Germany; he regulated the disorder which existed in the Frankish Church, and established the relations between Church and State on a settled basis. The mediæval analysts tell us that Boniface crowned Pepin king, and modern writers have usually reproduced the statement. 'Rettingberg, and the able writer of the biography of Boniface in Herzog (Real Ecyk, s. v.), argue satis-

the Church; they reformed the ecclesiastical life, forbade the priests to hunt or to ride through the woods with dogs, falcons, or sparrow-hawks; and, finally, made all priests subordinate to their diocesan bishops, to whom they were obliged to give account each year of their faith and their ministry—all of which were necessary provisions for the organization of the ecclesiastical hierarchy and for the regulation of church government. Similar measures were taken by the Council of Soissons, convoked by Pippin in 744. In 747, Karlmann renounced the world and retired to the celebrated Italian monastery of Monte Cassino. As he left he entrusted his children to the care of their uncle, Pippin, who robbed them of their inheri-



SUBMISSION OF WITIKIND TO CHARLEMAGNE, A. D. 785

After their subjugation, the Saxons were forced to adopt Christianity
(From a painting by Scheffer)

factorily from Boniface's letters that he took no part in Pepin's coronation.' When Boniface withdrew from the active supervision of the Frankish Churches, it is probable that his place was to some extent supplied in the councils of the mayor and in the synods of the Church by Chrodegang, Bishop of Metz, a man whose character and influence in the history of the Frank Church have hardly hitherto been appreciated.—E. L. Cutts, *Charlemagne*, ch. 12.—'Both Karlmann and Pippin tried to reform certain abuses that had crept into the Church. Two councils, convoked by Karlmann, the one in Germany (742), the other in the following year at Lestines (near Charleroi, in Belgium), drew up decrees which abolished superstitious rites and certain Pagan ceremonies, still remaining in force; they also authorized grants of Church lands by the 'Prince' for military purposes on condition of a payment of an annual rent to

tance and ruled alone over the whole Frankish Empire. . . . Charlemagne enlarged and completed the work which had only been begun by Charles Martel and Pippin. . . . The Middle Ages acknowledged two Masters, the Pope and the Emperor, and these two powers came, the one from Rome, and the other from Austrasian France. . . . The mayors of Austrasia, Pippin of Heristal, and Charles Martel, rebuilt the Frankish monarchy and prepared the way for the empire of Charlemagne; . . . the Roman pontiffs . . . gathered around them all the churches of the West, and placed themselves at the head of the great Catholic society, over which one day Gregory VII, and Innocent III, should claim to have sole dominion."—V. Duruy, *History of the Middle Ages*, pp. 110-122, 108.—See MAYOR OF THE PALACE; FRANKS: 768-814; PAPACY: 755-774, and 774.—The coronation of Charlemagne at Rome by Pope

Leo III. gave the western Church the place in the state it had held under the earlier Roman emperors. The character of so great a man, the very books he read and all that fed the vigorous ideal element in so powerful a spirit are worthy of interest; for this at least he sought to accomplish—to give order to a tumultuous and barbarian world, and to establish learning, and purify the church: "While at table, he liked to hear a recital or a reading, and it was histories and the great deeds of past times which were usually read to him. He took great pleasure, also, in the works of St. Augustine, and especially in that whose title is 'De Civitate Dei.' . . . He practiced the Christian religion in all its purity and with great fervour, whose principles had been taught him from his infancy. . . . He diligently attended . . . church in the evening and morning, and even at night, to assist at the offices and at the holy sacrifice, as much as his health permitted him. He watched with care that nothing should be done but with the greatest propriety, constantly ordering the guardians of the church not to allow anything to be brought there or left there inconsistent with or unworthy of the sanctity of the place. . . . He was always ready to help the poor, and it was not only in his own country, or within his own dominions that he dispensed those gratuitous liberalities which the Greeks call 'alms,' but beyond the seas—in Syria, in Egypt, in Africa, at Jerusalem, at Alexandria, at Carthage, everywhere where he learned that Christians were living in poverty—he pitied their misery and loved to send them money. If he sought with so much care the friendship of foreign sovereigns, it was, above all, to procure for the Christians living under their rule help and relief. Of all the holy places, he had, above all, a great veneration for the Church of the Apostle St. Peter at Rome."—Einhard, *Life of Charlemagne*.—"The religious side of Charles' character is of the greatest interest in the study of his remarkable character as a whole and his religious policy led to the most important and durable results of his reign. He inherited an ecclesiastical policy from his father; the policy of regulating and strengthening the influence of the Church in his dominions as the chief agent of civilization, and a great means of binding the various elements of the empire into one; the policy of accepting the Bishop of Rome as the head of Western Christianity, with patriarchal authority over all its Churches."—E. L. Cutts, *Charlemagne*, ch. 23.—The following is a noteworthy passage from Charlemagne's Capitulary of 787: "It is our wish that you may be what it behooves the soldiers of the church to be,—religious in heart, learned in discourse, pure in act, eloquent in speech; so that all who approach your house in order to invoke the Divine Master, or to behold the excellence of the religious life, may be edified in beholding you, and instructed in hearing you discourse or chant, and may return home rendering thanks to God most High. Fail not, as thou regardest our favour, to send a copy of this letter to all thy suffragans and to all the monasteries; and let no monk go beyond his monastery to administer justice or to enter the assemblies and the voting-places. Adieu."—J. B. Mullinger, *Schools of Charles the Great*.

Also in: J. Bryce, *Holy Roman empire*.—A. Lagarde, *Latin church in the Middle Ages*.

5th-7th centuries.—Nestorian, Monophysite and Monothelite controversies. See NESTORIAN AND MONOPHYSITE CONTROVERSY; MONOTHELITE CONTROVERSY.

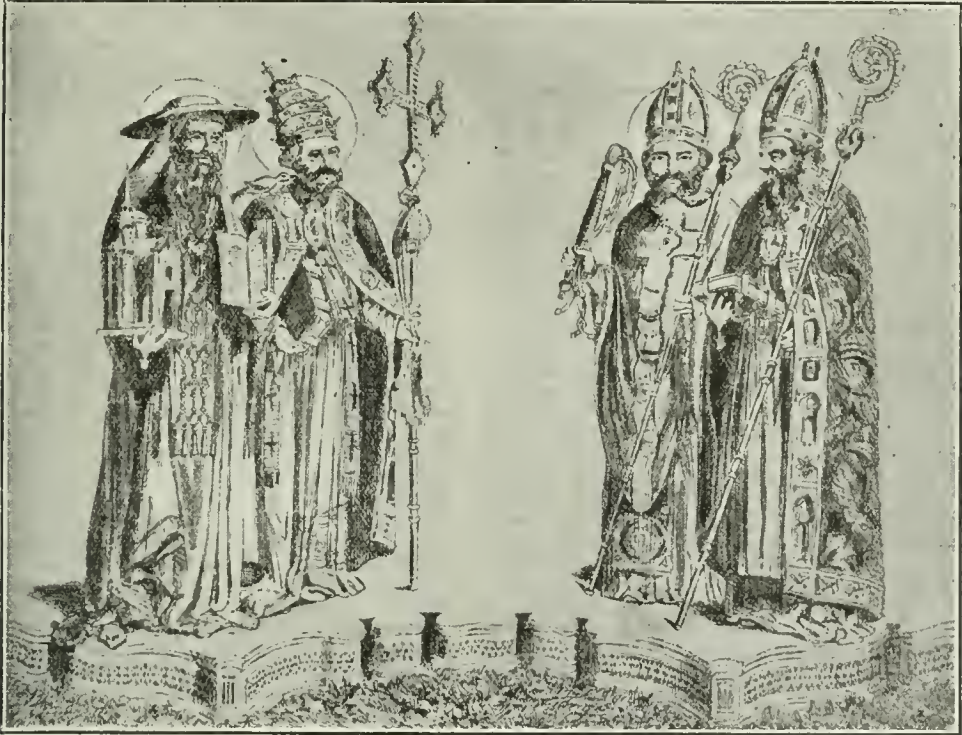
5th-9th centuries.—Irish church and its mis-

sions.—The story of the conversion of Ireland by St. Patrick, and of the missionary labors of the Church which he established, is briefly told elsewhere. (See IRELAND: 5th-6th centuries.) "The early Church worked her way, in the literal sense of the word, 'underground,' under camp and palace, under senate and forum. But turn where we will in these Celtic missions, we notice how different were the features that marked them now. In Dalaradia St. Patrick obtains the site of his earliest church from the chieftain of the country, Dichu. At Tara, he obtains from King Laoghaire a reluctant toleration of his ministry. In Connaught he addresses himself first to the chieftains of Tirawley, and in Munster baptizes Angus, the king, at Cashel, the seat of the kings. What he did in Ireland reproduces itself in the Celtic missions of Wales and Scotland, and we cannot but take note of the important influence of Welsh and Pictish chiefs. . . . 'The people may not have adopted the actual profession of Christianity, which was all perhaps that in the first instance they adopted from any clear or intelligent appreciation of its superiority to their former religion. But to obtain from the people even an actual profession of Christianity was an important step to ultimate success. It secured toleration at least for Christian institutions. It enabled the missionaries to plant in every tribe their churches, schools, and monasteries, and to establish among the half pagan inhabitants of the country societies of holy men, whose devotion, usefulness, and piety soon produced an effect on the most barbarous and savage hearts.'"—G. F. Maclear, *Conversion of the West: the Celts*, ch. 11.

—"The Medieval Church of the West found in the seventh century an immense task before it to fulfil. . . . The missionaries who addressed themselves to the enormous task of the conversion of Germany may be conveniently divided into three groups—the British, the Frankish, and, entering somewhat later into an honourable rivalry with these, the Anglo-Saxon. A word or two upon each of these groups. The British—they include Irish and Scotch—could no longer find a field for the exercise of their ministry in England, now that there the Roman rule and discipline, to which they were so little disposed to submit, had everywhere won the day. Their own religious houses were full to overflowing. At home there was little for them to do, while yet that divine hunger and thirst for the winning of souls, which had so possessed the heart of St. Patrick, lived on in theirs. To these so minded, pagan Germany offered a welcome field of labour, and one in which there was ample room for all. Then there were the Frankish missionaries, who enjoyed the support of the Frankish kings, which sometimes served them in good stead; while at other times this protection was very far from a recommendation in their eyes who were easily persuaded to see in these missionaries the emissaries of a foe. Add to these the Anglo-Saxons; these last, mindful of the source from which they had received their own Christianity, making it a point to attach their converts to Rome, even as they were themselves bound to her by the closest ties. The language which these spoke—a language which as yet can have diverged very little from the Low German of Frisia, must have given to them many facilities which the Frankish missionaries possessed in a far slighter degree, the British not at all; and this may help to account for a success on their parts far greater than attended the labours of the others. To them too it was mainly due that the battle of the Creeds, which had been fought and lost by the Celtic missionaries in England, and was

Presently renewed in Germany, had finally the same issues there as in England. . . . At the same time, there were differences in the intensity and obstinacy of resistance to the message of truth, which would be offered by different tribes. There was ground, which at an early day had been won for the Gospel, but which in the storms and confusion of the two preceding centuries had been lost again; the whole line, that is, of the Danube and the Rhine, regions fair and prosperous once, but in every sense wildernesses now. In these we may note a readier acceptance of the message than found place in lands which in earlier times that message had never reached; as though obscure reminiscences and traditions of the past, not wholly extinct, had helped to set forward the present

monastery of Sekkinga on the Rhine. Trutbert was a contemporary and at the same time a countryman of Gallus. His sphere of action is said to have been Brisgovia (Breisgau) and the Black Forest. Almost half a century later Kilian proclaimed the gospel in Franconia and Wirtzburg, with two assistants, Colonatus and Totnanus. In the latter place they converted duke Gozbert, and were put to death there in 688. After the above mentioned missionaries from Ireland, in the seventh century, had built churches and monasteries in southern Germany, the missionaries from Britain repaired with a similar purpose, to the northern countries. . . . Men from other nations, as Willicricus, bishop of Brema, preached in Transalbingia at the beginning of the ninth century. Almost all



THE FOUR LATIN FATHERS

St. Jerome, St. Ambrose, St. Augustine, St. Gregory

(From a painting by Antonio Vivarini in the Academy at Venice)

work."—R. C. Trench, *Lectures on medieval church history*, lecture 5.—"From Ireland came Gallus, Fridolin, Kilian, Trutbert and Levin. . . . The order in which these men succeeded one another cannot always be established, from the uncertainty of the accounts. We know thus much, that of all those above-mentioned, Gallus was the first, for his labours in Helvetia (Switzerland) were continued from the preceding into the period of which we are now treating. On the other hand, it is uncertain as to Fridolin whether he had not completed his work before Gallus, in the sixth century, for in the opinion of some he closed his career in the time of Clodoveus I., but, according to others, he is said to have lived under Clodoveus II., or at another period. His labours extended over the lands on the Moselle, in the Vosges Mountains, over Helvetia, Rhætia and Nigra Silva (the Black Forest). He built the

the missionaries from the kingdom of the Franks selected southern Germany as their sphere of action: Emmeran, about 649, Ratisbona, Rudbert, about 696, Bajoaria (Bavaria), Corbinian the country around Frisinga, Othbert the Breisgau and Black Forest, and Pirminius the Breisgau, Bajoaria, Franconia, Helvetia, and Alsatis."—J. E. T. Wiltsch, *Handbook of the geography and statistics of the church*, v. 1, pp. 365-367.

ALSO IN: J. B. Bury, *Life of St. Patrick and his place in history*.—G. F. Maclear, *History of Christian missions during the Middle Ages*.

553.—Dispute over Three Chapters. See THREE CHAPTERS.

553-800.—Western church.—Rise of the papacy.—"Though kindly treated, the Church of Rome did not make any progress under the Ostrogoths. But when their power had been broken (553), and Rome had been placed again under the

authority of the Emperor of Constantinople [see *ROME: Medieval city: 535-553*], the very remoteness of her new master insured to the Church a more prosperous future. The invasion of the Lombards drove a great many refugees into her territory, and the Roman population showed a slight return of its old energy in its double hatred toward them, as barbarians and as Arians. . . . It was at this favorable point in the state of affairs, though critical in some respects, that Gregory the Great made his appearance (590-604). He was a descendant of the noble Anicia family, and added to his advantages of birth and position the advantages of a well-endowed body and mind. He was perfect of Rome when less than thirty years old, but after holding this office a few months he abandoned the honors and cares of worldly things for the retirement of the cloister. His reputation did not allow him to remain in the obscurity of that life. Toward 570 he was sent to Constantinople by Pope Pelagius II. as secretary or papal nuncio, and he rendered distinguished services to the Holy See in its relations with the Empire and in its struggles against the Lombards. In 590 the clergy, the senate, and the people raised him with one accord to the sovereign pontificate, to succeed Pelagius. As it was still necessary for every election to be confirmed by the Emperor at Constantinople, Gregory wrote to him to beg him not to sanction this one; but the letter was intercepted and soon orders arrived from Maurice ratifying the election. Gregory hid himself, but he was discovered and led back to Rome. When once Pope, though against his will, he used his power to strengthen the papacy, to propagate Christianity, and to improve the discipline and organization of the Church. . . . Strengthened thus by his own efforts, he undertook the propagation of Christianity and orthodoxy both within and without the limits of the old Roman Empire. Within those limits there were still some who clung to paganism, in Sicily, Sardinia, and even at the very gates of Rome, at Terracina, and doubtless also in Gaul, as there is a constitution of Childebert still extant dated 554, and entitled: 'For the abolition of the remains of idolatry.' There were Arians very near to Rome—namely, the Lombards; but through the intervention of Theudalinda, their queen, Gregory succeeded in having Adelwald, the heir to the throne, brought up in the Catholic faith; as early as 587 the Visigoths in Spain, under Reccared, were converted. . . . The Roman Empire had perished, and the barbarians had built upon its ruins many slight structures that were soon overthrown. Not even had the Franks, who were destined to be perpetuated as a nation, as yet succeeded in founding a social state of any strength; their lack of experience led them from one attempt to another, all equally vain; even the attempt of Charlemagne met with no more permanent success. In the midst of these successive failures one institution alone, developing slowly and steadily through the centuries, following out the spirit of its principles, continued to grow and gain in power, in extent and in unity. . . . The Pope had now become, in truth, the ruler of Christendom. He was, however, still a subject of the Greek Emperor; but a rupture was inevitable, as his authority, on the one hand, was growing day by day, and the emperor's on the contrary, was declining."—V. Duruy, *History of the Middle Ages*, pp. 114-115, 108-109, 117.—"The real power which advanced the credit of the Roman see during these ages was the reaction against the Byzantine despotism over the Eastern Church; and this is the explanation of the fact that although the new

map of Europe had been marked out, in outline at least, by the year 500, the Roman see clung to the eastern connection until the first half of the eighth century. . . . In the political or diplomatic struggle between the Church and the Emperors, in which the Emperors endeavored to make the Church subservient to the imperial policy, or to adjust the situation to the necessities of the empire, and the Church strove to retain its autonomy as a witness to the faith and a legislator in the affairs of religion, the Bishop of Rome became, so to speak, the constitutional head of the opposition; and the East was willing to exalt his authority, as a counterpoise to that of the Emperor, to any extent short of acknowledging that the primacy implied a supremacy."—J. H. Egar, *Christendom: Ecclesiastical and political, from Constantine to the Reformation*, p. 90.—"The election system was only used for one degree of the ecclesiastical dignitaries, for the bishopric. The lower dignitaries were chosen by the bishop. They were divided into two categories of orders—the higher and the lower orders. There were three higher orders, namely, the priests, the deacons, and the sub-deacons, and four lower orders, the acolytes, the door-keepers the exorcists, and the readers. The latter orders were not regarded as an integral part of the clergy, as their members were the servants of the others. As regards the territorial divisions, the bishop governed the diocese, which at a much later date was divided into parishes, whose spiritual welfare was in the hands of the parish priest or curate (*curio*). The parishes, taken together, constituted the diocese; the united dioceses, or suffragan bishoprics, constituted the ecclesiastical province, at whose head stood the metropolitan or archbishop. When a provincial council was held, it met in the metropolis and was presided over by the metropolitan. Above the metropolitans were the Patriarchs, in the East, and the Primate in the West, bishops who held the great capitals or the apostolic sees, Constantinople, Alexandria, Antioch, Rome, Jerusalem, Caesarea in Cappadocia, Carthage in Africa, and Heraclius in Thrace; among them Rome ranked higher by one degree, and from this supreme position exercised a supreme authority acknowledged by all the Church."—V. Duruy, *History of the Middle Ages*, pp. 109-110.—"The divergence of the two Churches, Eastern and Western, was greater in reality than it appears to be from a superficial view. It was based on essential variations in the character and disposition of the people in the East and in the West, on the nature of their civilization, and on the different, almost antagonistic, development of the Christian idea in one Church and in the other. . . . The Eastern Church rejoiced in its direct affiliation with apostolic times, in its careful preservation of traditions, and was convinced of its especial right to be considered the true heir and successor of Christ. . . . The letter of the law superseded the spirit; religion stiffened into formalism; piety consisted in strict observance of ceremonial rites; external holiness replaced sincere and heartfelt devotion. . . . Throughout the West the tendency was in a contrary direction—towards the practical application of the religious idea. The effete, worn-out civilization of the past was there renovated by contact and admixture with young and vigorous races, and gained new strength and vitality in the struggle for existence. The Church, freed from control, became independent and self-asserting; the responsibility of government, the preservation of social order, devolved upon it, and it rose proudly to the task."—A. F. Heard, *Russian church and Russian dissent*, pp. 6-

10.—“On the overthrow of the Western Empire, and the demonstration, rendered manifest to all, that with the complete triumph of the new world of secular politics, a new spiritual development, a new phase of Divine guidance, was opening, the conscience of the believers was aroused to a sense of the sinfulness of their cowardly inactivity. ‘Go ye into all nations, and baptize them,’ had been the last words of their blessed Master. . . . It is to this new or revived missionary spirit which distinguished the sixth century, of which I would place Pope Gregory the First, or the Great, as the central figure, that I desire now to introduce you. Remember that the Empire, which had represented the unity of mankind, had become disintegrated and broken into fragments. Men were no longer Romans, but Goths and Sueves, Burgundians and Vandals, and beyond them Huns, Avars, Franks, and Lombards some with a slight tincture of Christian teaching but most with none. . . . Let but the Gospel be proclaimed to all, and leave the issue in God’s hands! Such was the contrast between the age of Leo and the age of Gregory! . . . The conversion of Clovis and the Franks is, I suppose, the earliest instance of a Christian mission carried out on a national scale by the common action of the Church represented by the Pope and See of Rome. It becomes accordingly a great historical event, deserving the earnest consideration not of Churchmen only, but of all political enquirers.”—C. Merivale, *Four lectures on some epochs of early church history*, pp. 172-177. —“Christianity thus renewed its ardor for proselytism, and Gregory contributed to its success most wisely by enjoining precepts of moderation upon his missionaries, and by the skillful manner in which he made the transition to Catholicism easy to the pagans; he wrote to Augustine: ‘Be careful not to destroy the pagan temples; it is only necessary to destroy the idols, then to sprinkle the edifice with holy water, and to build altars and place relics there. If the temples are well built, it is a wise and useful thing for them to pass from the worship of demons to the worship of the true God; for while the nation sees its old places of worship still standing, it will be the more ready to go there, by force of habit, to worship the true God.’ In the interior Gregory succeeded in arranging the different degrees of power in the Church, and in forcing the recognition of the supreme power of the Holy See. We find him granting the title of Vicar of Gaul to the bishop of Arles, and corresponding with Augustine, archbishop of Canterbury, in regard to Great Britain, with the archbishop of Seville in regard to Spain, with the archbishop of Thessalonica in regard to Greece, and, finally, sending legates ‘a latere’ to Constantinople. In his Pastoral, which he wrote on the occasion of his election, and which became an established precedent in the West, he prescribed to the bishops their several duties, following the decisions of many councils. He strengthened the hierarchy by preventing the encroachments of the bishops upon one another: ‘I have given to you the spiritual direction of Britain,’ he wrote to the ambitious Augustine, ‘and not that of the Gauls.’ He rearranged the monasteries, made discipline the object of his vigilant care, reformed Church music, and substituted the chant that bears his name for the Ambrosian chant, ‘which resembled,’ according to a contemporary, ‘the far-off noise of a chariot rumbling over pebbles.’ Rome, victorious again with the help of Gregory the Great, continued to push her conquests to distant countries after his death.”—V. Duruy, *History of the Middle Ages*, p. 116.—See also above: 496-800.

ALSO IN: H. B. Workman, *Church and the Middle Ages*.—F. H. Dudden, *Gregory the Great*.—*Cambridge medieval history*, v. 2.—P. Schaff, *Creeks of Christendom*, 4th ed., v. 1.

597-800.—English church.—“The Catholic Church in the west became practically split up into two great sections. One of these had its centre at Rome, drew its inspiration from the culture and discipline of the imperial city, its strength from the traditions of an apostolic see, and exercised an influence none the less real, because often fitful and resented, over her barbarian conquerors throughout western Europe. The other, driven back to the islands and hills of Ireland, Scotland, and Celtic England, developed singular powers of personal saintliness and missionary self-sacrifice among her uncultured and undisciplined children. From the union of the two the Church of England derived its full and matured life. . . . On the 16th of November (597) he (Augustine) was consecrated Archbishop of the English by Vergilius, Archbishop and Metropolitan of Arles, and the infant Church of England began to be.”—H. O. Wakeman, *Introduction to the history of the church of England*, ch. 1, 2.—“About the year 580, . . . Gregory occupied the rank of a deacon. . . . He was early noted for his zeal and piety; coming into large possessions . . . he had expended his wealth in the foundation of no less than seven monasteries, and had become himself the abbot of . . . St. Andrew’s, at Rome. Devoted as he was from the first to all . . . good works, . . . his attention was more particularly turned to the cause of Christian missions by casually remarking a troop of young slaves exhibited for sale in the Roman market. Struck with the beauty or fresh complexion of these strangers, he asked whether they were Christians or Pagans. They were Pagans, it was replied. How sad, he exclaimed, that such fair countenances should lie under the power of demons. ‘Whence came they?’—‘From Anglia.’—‘Truly they are Angels. What is the name of their country?’—‘Deira.’—‘Truly they are subject to the wrath of God; ira Dei. And their king?’—‘Is named Ælla.’—‘Let them learn to sing Allelujah.’ Britain had lately fallen under the sway of the heathen Angles. Throughout the eastern section of the island, the faith of Christ, which had been established there from early times, had been, it seems, utterly extirpated. The British church of Lucius and Albanus still lingered, but was chiefly confined within the ruder districts of Cornwall, Wales, and Cumbria. The reported destruction of the people with all their churches, and all their culture, begun by the Picts and Scots, and carried on by the Angles and their kindred Saxons, had made a profound impression upon Christendom. The ‘Groans of the Britons’ had terrified all mankind, and discouraged even the brave missionaries of Italy and Gaul. . . . Gregory determined to make the sacrifice himself. He prevailed on the Pope to sanction his enterprise; but the people of Rome, with whom he was a favourite, interposed, and he was constrained reluctantly to forego the peril and the blessing. But the sight he had witnessed in the market-place still retained its impression upon him. He kept the fair-haired Angles ever in view; and when, in the year 592, he was himself elevated to the popedom, he resolved to send a mission, and fling upon the obscure shores of Britain the full beams of the sun of Christendom, as they then seemed to shine so conspicuously at Rome. Augustine was the preacher chosen from among the inmates of one of Gregory’s monasteries, for the arduous task

thus imposed upon him. He was to be accompanied by a select band of twelve monks, together with a certain number of attendants. . . . There is something very remarkable in the facility with which the fierce idolaters, whose name had struck such terror into the Christian nations far and near, yielded to the persuasions of this band of peaceful evangelists."—C. Merivale, *Four lectures on some epochs of early church history*, pp. 192-198.—See also ENGLAND: 547-633.—The Roman missionaries in England landed in Kent and appear to have had more influence with the petty courts of the little kingdoms than with the people. The conversion of the north of England must be credited to the Irish monastery on the island of Iona. "At the beginning of the sixth century these Irish Christians were seized with an unconquerable impulse to wander afar and preach Christianity to the heathen. In 563 Columba, with twelve confederates, left Ireland and founded a monastery on a small island off the coast of Scotland (Iona or Hy), through the influence of which the Scots and Picts of Britain became converted to Christianity, twenty-three missions among the Scots and eighteen in the country of the Picts having been established at the death of Columba (597). Under his third successor the heathen Saxons were converted; Aedan, summoned by Oswald of Northumbria, having labored among them from 635 to 651 as missionary, abbot, and bishop. His successors, Finnan and Colman, worthily carried on his work, and introduced Christianity into other Anglo-Saxon kingdoms near East Anglia, Mercia, and Essex."—H. Zimmer, *Irish element in mediæval culture*, pp. 19-21.—"Two bands of devoted men had hitherto been employed in the conversion of England, the Roman, assisted by their converts and some teachers from France, and the Irish, who were plainly the larger body. Between the two there were the old differences as to the time of keeping Easter and the form of the clerical tonsure. . . . Thus, while Oswy [King of Mercia] was celebrating Easter according to the custom he had learnt at Iona, his queen Earfleda observed it according to the rule which she had learnt in Kent, and was still practising the austerities of Lent. These differences were tolerated during the Episcopate of Aidan and Finan, but when Finan died and was succeeded by Colman, the controversy" was terminated by Oswy, after much debate, with the words—"I will hold to St. Peter, lest, when I present myself at the gates of Heaven, he should close them against me." . . . Colman, with all his Irish brethren, and thirty Northumbrians who had joined the monastery, quitted Lindisfarne and sailed to Iona."—G. F. Maclear, *Conversion of the West: the English*, pp. 81-85.—See also LINDISFARNE.—The impartial historian to whom we owe all the early history of the English church, thus records the memory of these devoted men as it remained in the minds of Englishmen long after their departure. It is a brief passage, one like those in the greater Ecclesiastical History of Eusebius, which must stand for much we do not know. Referring to their devoted lives—"For this reason the religious habit was at that time in great veneration; so that whosoever any clergyman or monk happened to come, he was joyfully received by all persons, as God's servant; and if they chanced to meet him upon the way, they ran to him, and bowing, were glad to be signed with his hand, or blessed with his mouth. Great attention was also paid to their exhortations; and on Sundays they flocked eagerly to the church, or the monasteries, not to feed their bodies, but to hear

the word of God; and if any priest happened to come into the village, the inhabitants flocked together to hear from him the word of life; for the priests and clergymen went into the village on no other account than to preach, baptize, visit the sick, and, in few words, to take care of souls; and they were so free from worldly avarice, that none of them received lands and possessions for building monasteries, unless they were compelled to do so by the temporal authorities; which custom was for some time after observed in all the churches of the Northumbrians. But enough has now been said on this subject."—*The Venerable Bede's ecclesiastical history of England*; ed. by J. A. Giles, bk. 3, ch. 26.—The English church passed through several stages during this period. A notable one was the rise and fall of a loose monastic system which attracted men and women of the better classes, but for lack of a strict rule brought itself into disrepute. Another was the development of classical learning and the foundation of the school at Jarrow in Northumberland resulting in making England the intellectual centre of the world. Venerable Bede, who wrote the "Ecclesiastical history of the English church," was the greatest teacher of this epoch; and Alcuin, a Northumbrian by birth, and of the school of York, of the next. Invited by Charlemagne to the Frankish court, he carried English learning to the Continent, and although he died at the time of the foundation of the empire, left his influence in many ways on the development of European culture. A single fact of interest will suffice, to show the close connection of this early history with that of Rome and the Continent—viz., to Alcuin we are largely indebted for the parent script which formed our Roman letters. (I. Taylor, *Alphabet*, v. 2, p. 180.) Northumbrian learning and the rich libraries of ancient and Anglo-Saxon literature were destroyed by the Danes, who, in their incursions, showed for a long time peculiar animosity to monks and monasteries. Although the service of this early Anglo-Saxon church was partly in the vernacular, and large portions, if not all, of the Gospels had been translated, little remains to us of its early religious literature. The translations of the Gospel into Anglo-Saxon that have come down to us are to be attributed to a late period.—See also CHURCH OF ENGLAND: 597-1066.

ALSO IN: W. Hunt, *English church from its foundation to the Norman conquest*.

615.—Massacre of Christians by Jews. See JERUSALEM: 615.

8th century.—Iconoclastic controversy. See ICONOCLASTIC CONTROVERSY.

9th century.—Bulgarian church.—"In the beginning of this 9th century, a sister of the reigning Bulgarian king, Bogoris, had fallen as a captive into the keeping of the Greek emperor. For thirty-eight years she lived at Constantinople, and was there instructed in the doctrines of the Christian faith. Meanwhile, the administration passed into the hands of the empress regent, Theodora. She was interested in a certain monk named Cupharas, who had been taken prisoner by the Bulgarians, and with a view to his redemption, she opened negotiations with Bogoris. An exchange of prisoners was finally effected. The sister of Bogoris was restored to him, while Cupharas was permitted to return to Constantinople. Before the release of the pious monk, however, he had striven, though quite unavailingly, to win the Bulgarian prince to the service of the Cross. These fruitless endeavors were supplemented by the entreaties of the king's sister, on her return from Constantinople. . . . At last, fear snapped the fetters

which love had failed to disengage. . . . His baptism was celebrated at midnight with profound secrecy. The rite was administered by no less a personage than the patriarch Photius. He emphasized the solemnity of the occasion by presenting the neophyte with a lengthy treatise on Christianity, theoretical and practical, considered mainly in its bearings on the duties of a monarch. The emperor Michael stood sponsor by proxy, and the Bulgarian king received, as his Christian name, that of his imperial god-father. . . . The battles of theology rang over Christendom, and the world was regaled with the spectacle of a struggle between the rival Churches for the possession of Bulgaria, a country till recently so conspicuously destitute of dogma of any kind. The Bulgarians themselves, doubtless much astonished at the uproar for their sake, and, surely, more perplexed than ever by the manners and customs of Christianity, began to waver in their adherence to the Western Church, and to exhibit symptoms of an inclination to transfer their allegiance to Constantinople. The strife went on for years. At last, A. D. 877, the Latin clergy having been dismissed from the country, Pope John VIII. solemnly expostulated, protesting against the Greek proclivities of the Bulgarians, and predicting dire results from their identity with a Church which was rarely free from heresy in one form or another. Nevertheless, the Byzantine leanings of Bulgaria did culminate in union with the Eastern Church. A Greek archbishop and bishops of the same communion, settled in the country. . . . 'The Eastern branch' of the Slavonic languages, properly so called, 'comprehends the Russian, with various local dialects, the Bulgarian, and the Illyrian. The most ancient document of this Eastern branch is the so called ecclesiastical Slavonic, i. e., the ancient Bulgarian, into which Cyrillus and Methodius translated the Bible in the middle of the 9th century. This is still the authorized version of the Bible for the whole Slavonic race, and to the student of the Slavonic languages it is what Gothic is to the student of German.'—G. F. Maclear, *Conversion of the West: the Slavs*, pp. 54-60.—See also BULGARIA: 8th-9th centuries; 1258-1872.

ALSO IN: G. F. Maclear, *History of Christian missions during the Middle Ages*.

9th century.—Conversion of Moravia.—“In the opening years of the 9th century, Moravia stretched from the Bavarian borders to the Hungarian river Drina, and from the banks of the Danube, beyond the Carpathian mountains, to the river Stryi in Southern Poland. Into this territory Christianity had been ushered as early as A. D. 801, by Charlemagne, who, as his custom was, enforced baptism at the point of the sword, at least as far as the king was concerned. Efforts were subsequently made by the archbishops of Salzburg and Passau to fan this first feeble flicker into something like a flame. But no success attended their exertions. Paganism was overpoweringly strong, and Christianity not only weak, but rude and uncouth in type. . . . The story of this country, during the process of emancipation from paganism, is but a repetition of the incidents with which, in neighbouring states, we have already become familiar. Ramifications of the work of Cyril and Methodius extended into Servia. The Slavonic alphabet made way there, as in Bohemia and Moravia, for Christianity. The Servians 'enjoyed the advantage of a liturgy which was intelligible to them; and we find that, early in the 10th century, a considerable number of Slavonian priests from all the dioceses were or-

ained by the bishop of Nona, who was himself a Slavonian by descent.”—G. F. Maclear, *Conversion of the West: the Slavs*, ch. 4.—See also MORAVIA: 9th century.

ALSO IN: G. F. Maclear, *History of Christian missions during the Middle Ages*.

829.—Translation of body of St. Mark to Venice. See VENICE: 829.

9th-10th centuries.—Eastern church as a missionary church.—“If the missionary spirit is the best evidence of vitality in a church, it certainly was not wanting in the Eastern Church during the ninth and tenth centuries of our era. This period witnessed the conversion to Christianity of the principal Slavonic peoples, whereby they are both linked with Constantinople, and bound together by those associations of creed, as well as race, which form so important a factor in the European politics of the present day. The Moravians, the Bulgarians, and the Russians were now brought within the fold of the Church; and the way was prepared for that vast extension of the Greek communion by which it has spread, not only throughout the Balkan peninsula and the lands to the north of it, but wherever Russian influence is found—as far as the White Sea on the one side, and Kamchatka on the other, and into the heart of Central Asia. The leaders in this great work were the two brothers, Cyril and Methodius, who in consequence of this, have since been known as the Apostles of the Slavonians. What Mezep did for the Armenians, what Ulfilas did for the Goths, was accomplished for that race by Cyril in the invention of a Slavonic alphabet, which from this cause is still known by the name of the Cyrillic. The same teacher, by his translation of the Scriptures into their tongue, provided them with a literary language, thereby producing the same result which Luther's Bible subsequently effected for Germany, and Dante's Divina Commedia for Italy. It is no matter for surprise that, throughout the whole of this great branch of the human race—even amongst the Russians, who owed their Christianity to another source—the names of these two brothers should occupy the foremost place in the calendar of Saints. It is not less significant that their names are not even mentioned by the Byzantine historians.”—H. F. Tozer, *Church and the Eastern empire*, ch. 7.—See also SLAVS: 9th-10th centuries.

ALSO IN: W. F. Adeney, *Greek and Eastern churches*.—W. Moeller, *History of the Christian church*, v. 2, Middle Ages.

9th-11th centuries.—Western church as a missionary church.—The earlier missions of the western church have been described, but it is noteworthy that again and again missions to the same regions are necessary. It requires such a map as the one accompanying this article to make plain the slowness of its diffusions and the long period needed to produce even a nominally Christian Europe. “The views of Charlemagne for the conquest and conversion of the Northern heathens [see SAXONS: 772-804], were not confined to the limits, wide as they were, of Saxony. The final pacification effected at Salz, seemed to open his eyes to more extensive enterprises in prospect. Political may have combined with religious motives in inducing him to secure the peace of his new frontiers, by enlisting the tribes of Denmark under the banner of the Cross, and he conceived the idea of planting a church in the neighbourhood of Hamburg, which should become a missionary centre. This plan, though interrupted by his death, was not neglected by his son Louis le Debonnaire, or 'the Pious.' . . . But it is easier to propose such a plan than find one willing

to carry it out. The well-known ferocity of the Northmen long deterred any one from offering himself for such a duty. At length he received intelligence from Wala, the abbot of Corbey, near Amiens, that one of his monks was not unwilling to undertake the perilous enterprise. The intrepid volunteer was Anskar."—G. F. Maclear, *Conversion of the West: The Northmen*, ch. 2.—"In 822, Harold, the king of Jutland, and claimant of the crown of Denmark, came to seek the help of Louis the Pious, the son, and one of the successors, of Charlemagne. . . . On Harold's return to Denmark he was accompanied by Anskar, who well deserves to be called the apostle of Scandinavia. . . . Thus Anskar and Autbert set out in the train of Harold, and during the journey and voyage a kindly feeling sprang up between the royal and the missionary families. Harold got no cordial greeting from his proud heathen subjects when he announced to them that he had done homage to the emperor, and that he had embraced the gospel. He seems to have been very sincere and very earnest in his endeavours to induce his nobles and subjects to abandon idolatry and embrace Christianity. To expect that he was altogether judicious in these efforts would be to suppose that he had those views regarding the relation that ought to subsist between rulers and subjects, . . . views regarding liberty of conscience and the right of private judgment. . . . The result was that after two years, in 828, he was compelled to abdicate the throne. . . . The position of Anskar, difficult as it was while Harold was on the throne, became still more difficult after his abdication. . . . But just at the time when the door was shut against him in Denmark, another was opened in Sweden, which promised to be wider and more effectual. . . . He was kindly received by the Swedish king, who gave him permission to preach, and his subjects freedom to accept and profess the gospel of Christ. As Anskar had been led to expect, so he found, many Christian captives, who had been brought from other countries,—France, Germany, Britain, Ireland,—and who, having been as sheep without a shepherd, gladly received from Anskar those consolations and exhortations which were fitted to alleviate the sorrows of their captivity. . . . After a year and a half's stay in Sweden, Anskar returned home, and gladdened the heart of the good emperor, and doubtless of many others, by the cheering prospect he was able to present of the acceptance of the gospel by the Swedes. He was now made nominally bishop of Hamburg, but with the special design of superintending and conducting missionary operations both in Denmark and Sweden. . . . Horik, king of Denmark, who had driven Harold from his throne, . . . had been hitherto an uncompromising enemy of the gospel. Anskar undertook the management of some political negotiations with him, and in the conduct of them made so favourable an impression on him that he refused to have any other negotiator or ambassador of the German king at his court. He treated him as a personal friend, and gave him full liberty to conduct missionary operations. These operations he conducted with his usual zeal, and by God's blessing, with much success. Many were baptized. The Christians of Germany and Holland traded more freely with the Danes than before, and the Danes resorted in larger numbers as traders to Holland and Germany; and in these and other ways a knowledge of the gospel, and some apprehension of the blessings which it brings with it, were diffused among the people. . . . Although the Norwegians

were continually coming into contact, in the varying relations of war and peace, with the Swedes and the Danes, the French and Germans, the English and the Irish, and although in this way some knowledge of the Christian system must have been diffused among them, yet the formal introduction of it into their country was a full century later than its introduction into Denmark and Sweden."—T. Smith, *Mediæval missions*, pp. 122-138.—"The conversions in Denmark were confined to the mainland. The islands still remained pagan, while human victims continued to be offered till the Emperor Henry I. extorted from Gorm, the first king of all Denmark, in 934, protection for the Christians throughout his realm, and the abolition of human sacrifices. In Sweden, for seventy years after Anskar's death, the nucleus of a Christian Church continued to be restricted to the neighbourhood of Birka, and the country was hardly visited by Christian missionaries."—G. F. Maclear, *Conversion of the West: The Northmen*, ch. 2.—"It is very remarkable that, in the whole history of the introduction of Christianity into Norway and Iceland, extending over a period of a century and a half, we meet not with the name of any noted bishop, or ecclesiastic, or missionary. There were, no doubt, ecclesiastics employed in the work, and these would appear to have been generally Englishmen; but they occupied a secondary place, almost their only province being to baptize those whom the kings compelled to submit to that ordinance. The kings were the real missionaries; and one cannot help feeling a kind of admiration for the ferocious zeal which one and another of them manifested in the undertaking,—even as the Lord commended the unjust steward because he had done wisely, although his wisdom was wholly misdirected. The most persistent and the most successful of these missionary kings was Olaf the Thick, who came from England in 1017, and set himself with heart and soul to the work of the demolition of heathenism, and the substitution of Christianity as the national religion."—T. Smith, *Mediæval missions*, pp. 140-141.—See also ICELAND: 981-1000.

Also IN: H. B. Workman, *Evolution of the monastic ideal*.

966.—Adopted by Poles. See POLAND: Beginnings of national existence.

10th-12th centuries.—Adopted by Magyars. See HUNGARY: 972-1116.

10th-18th centuries.—Russian church.—"In the middle of the 10th century, the widowed Princess Olga, lately released from the cares of regency, travelled from Kiev to Constantinople. Whether her visit had political objects, or whether she was prompted to pay it solely, as some say, by a desire to know more of the holy faith of which only glimpses had been vouchsafed her at home, cannot be positively decided. But her sojourn in the imperial city was a turning-point in her career. Baptism was administered to her by the patriarch Polyuctes, the emperor Constantine Porphyrogenitus officiating as sponsor. Polyuctes then solemnly addressed the princess, predicting that through her instrumentality Russia should be richly blessed. 'Olga,' writes M. Mouravieff, 'now become Helena by baptism, that she might resemble both in name and deed the mother of Constantine the Great, stood meekly bowing down her head, and drinking in, as a sponge that is thirsty of moisture, the instructions of the prelate.' . . . Some latent impressions favourable to Christianity her youngest grandson, Vladimir, doubtless owed to her. Nevertheless when, at the death of his brother Yarapolk, for which indeed

he was held responsible, he mounted the throne, no signs of a gracious character revealed themselves. He was, on the contrary, a bitter and bigoted pagan. . . . It seems to have occurred to many missionaries of varying types, that a chief of such mark should not be left at the mercy of his own violent passions. The spiritual well-being of Vladimir accordingly became the object of laborious journeys, of much exertion, and of redundant eloquence. . . . Last of all came a Greek emissary. He was neither 'a priest nor a missionary, but a philosopher.' . . . Like Bogoris, the wild Russian chief was greatly moved. . . . The following year the king laid before the elders of his council the rival pleas of these variously recommended forms of faith, and solicited their advice. The nobles mused awhile, and then counselled their master to ascertain how each religion worked at home. This, they thought, would be more practical evidence than the plausible representations of professors. On this suggestion Vladimir acted. Envoys were chosen,—presumably, for their powers of observation,—and the embassy of inquiry started. 'This public agreement,' says the historian of the Russian Church, 'explains in some degree the sudden and general acceptance of Christianity which shortly after followed in Russia. It is probable that not only the chiefs, but the common people also, were expecting and ready for the change.' A report, far from encouraging, was in due time received from the ambassadors. Of the German and Roman, as well as the Jewish, religions in daily life, they spoke in very disparaging terms, while they declared the Mussulman creed, when reduced to practice, to be utterly out of the question. Disappointed in all these quarters, they now proceeded, by command, to Constantinople, or, as the Russians called it, Tzaragorod. . . . Singularly enough, the Russian envoys, accustomed, as we must suppose them to have been, only to the barest simplicity of life, had complained not only of the paucity of decoration in the Latin churches, but of a lack of beauty in their appointments. Thus the preparations of the patriarch were accurately fitted to their expectant frame of mind. They were led into the church of S. Sophia, gleaming with variegated marbles, and porphyries, and jasper, at that time 'the masterpiece of Christian architecture.' The building glittered with gold, and rich mosaics. The service was that of a high festival, either of St. John Chrysostom, or of the Death of the Virgin, and was conducted by the patriarch in person, clad in his most gorgeous vestments. . . . On their return to Vladimir, they dilated with eager delight on the wonders they had seen. The king listened gravely to their glowing account of 'the temple, like which there was none upon earth.' After sweetness, they protested, bitterness would be unbearable, so that—whatever others might do—they at all events should at once abandon heathenism. While the king hesitated, his boyars turned the scale by reminding him that if the creed of the Greeks had not indeed had much to recommend it, his pious and sagacious grandmother, Princess Olga, would not have loved and obeyed it. Her name acted like a talisman. Vladimir resolved to conform to Christianity. But still, fondly clinging to the habits of his forefathers, he cherished the idea of wooing and winning his new religion by the sword. . . . Under the auspices of the sovereign, the stately church of St. Basil soon arose, on the very spot recently occupied by the temple of Perun. Kiev became the centre of Christian influence, whence evangelizing energies radiated in all directions. Schools and

churches were built, while Michael, the first metropolitan, attended by his bishops, 'made progresses into the interior of Russia, everywhere baptizing and instructing the people.' The Greek canon law came into force, and the use of the service-book and choral music of the Greek communion became general, while, in the Slavonic Scriptures and Liturgy of Cyril and Methodius, a road was discovered which led straight to the hearts of the native population. 'Cyril and Methodius, if any one, must be considered by anticipation as the first Christian teachers of Russia; their rude alphabet first instructed the Russian nation in letters, and, by its quaint Greek characters, still testifies in every Russian book, and on every Russian house or shop, the Greek source of the religion and literature of the empire.'—G. F. Maclear, *Conversion of the West: the Slavs*, ch. 5. —See also RUSSIA: 10th-11th centuries; SLAVS: 9th-10th centuries.

'Vladimir (after he had, in his pagan way, made war upon the Greek emperor, and won Basil's sister and his religion alike with the sword) was baptised at the Cherson. His next act, after he had built a church to St. Basil, was to return to Kiev, to hurl the great idol of the thunder-god into the Dniéper, and to declare that he would hold for his enemy any who did not come to be christened. His people obeyed willingly enough, and were baptised in the river by the Greek clergy who named them in droves, while Vladimir stood in a transport of joy on the bank. It is all very characteristic of Russian history and significant both in the points where it resembles, and in those where it differs from the conversion of our own Aethelbert by St. Augustine. Gradually thereafter, as in England, order began to grow up out of chaos. The infant nation of Russia consisted of independent principalities, held slightly together by the senior member of the ruling family, the Grand Prince, who lived at Kiev. They gradually became one, as the princes and Greek bishops converted them into one Church—not a Russian Church yet, but a province of the Greek Church, with a Metropolitan, who was for more than two hundred years nearly always a Greek, living at Kiev. It was Constantinople that civilized Russia, and the religious basis of Russia is Byzantine to this day, as her deepest tradition is the championship of Christendom against the Turks, who in a later age overthrew Byzantium itself. Huge must have been the task of the monks, who in their absolute self-abnegation and the untiring courage of their zeal carried the civilization of their Greek teachers among the wild tribes.

"During our Norman period there were eighty-three civil wars and 203 different claimants to the principedom. Other centres began to supersede Kiev, notably Novgorod and Moscow. But Russia was becoming a nation, a nation in a church. Then came the terror of the Tatar invasion (just two years before St. Francis died at Assisi). By 1240 the Tatar domination had begun, and it continued for 240 years. . . . The adversity welded the Russian people together, and based their nationality more deeply in their Church: indeed, like the Balkan nations under a far more cruel Moslem oppression, when they ceased to exist as an independent nation they continued to exist as a Church. Indeed, their Church won its independence during these miserable hard years. Kiev was laid waste in 1243, and the Metropolitan perished with it: His successor was a Russian, and the Patriarch of Constantinople agreed to the appointment. The centre of gravity was shifting to middle Russia. Kiev was again laid waste.

The Metropolitan moved to Vladimir in 1299. In 1325 they settled in Moscow.

"Kiev, Moscow, Petrograd. These three towns give one the three periods of Russian history. Muscovy was rich and comparatively secure; the Grand Prince of Moscow obtained the absolute supremacy of Russia, he dealt wisely with the Tatars, and he was the 'eldest son' and the protector of the Metropolitan. In 1380 (just before the death of Wyclif) the heroic Dimitry of the Don defeated the Tatars; and though the victory was a barren one, it proved that Moscow was the champion of the Church and the nation against the 'Golden Horde,' and its prince the head of a nation, and not the mere chief of a coalition of princelets. In 1462 (when the Wars of the Roses were nearly over in England) Ivan the Great founded the Tsardom of Muscovy. By 1480 the Tatar domination was completely at an end. The Russian Church is now firmly established as a National Church and identical as always with the Russian people. . . . Meanwhile the parent Church had itself sunk under Moslem oppression; for in 1453 Constantinople had fallen. When [1588] . . . the Metropolitan of Moscow became Patriarch, there was no change except that of pomp and circumstance. He had long been the virtual patriarch of the Russian Church; and the Church itself gained nothing more than it had already in being pronounced autocephalous by his nominal superior the unhappy Patriarch of Constantinople, now a subject of the Turks. So the three periods are still Kiev, Moscow, and Petrograd, and the three chief dates 980, 1320, 1721. The establishment of the Patriarchate in the middle of the Moscow period is not the foundation of the independent Russian Church, but only a picturesque incident proclaiming the fact. Nikon, a peasant's son, was Patriarch during the years when Oliver Cromwell ruled in England. He was able, uncompromising, masterful, and modern. In the face of furious opposition he corrected some translator's mistakes in the Russian service books . . . [and made changes]. When London was being rebuilt after the Fire, a great Synod deposed Nikon, but at the same time excommunicated those who would not accept his corrections. Thus arose Russian Dissent: the Starobryádsy (old ritualists) or Starovyéry (old believers) were henceforth the Raskóliniky (the separated). It is all characteristic of the immense difference between the East and West: the Church had been too progressive for the people, and dissent arose in the interest of conservatism—of those who were too orthodox for the orthodox church; and, as happens sometimes with extreme conservatism even in the West, it was all a fuss about nothing. But fierce struggles and persecutions followed; the wildest sects sprang up from the Bezpapóvtsy, the priestless section of the Raskol, fierce ascetics, errants, self-mutilators, sects of licence, sects of suicide, silent sects (as late as 1897 twenty-four persons had themselves buried alive)—every example of the madness of collective hysteria and the *Idée fixe*. At the same time there are mystical sects like Dukhabórtsy, inspired by a kind of saintly foolishness, and sects of Western type like the Stundists and Russian Baptists; while the steady-going Old Believers include many of the most business-like, prosperous, and exemplary families of Russia. It is difficult to estimate the strength of Dissent in the Empire, but the true figure seems to lie somewhere between ten and twenty millions, as against the hundred millions of members of the Russian Orthodox Church. Far more dangerous for the

future . . . [was] the falling away of the Intelligentsia from the Church.

"In 1700 the last Patriarch of Moscow died . . . Peter the Great—for good and evil the maker of Modern Russia—moved the seat of government from Moscow to the town that he built and called by the German name of Petersburg. He wished to open a window upon the West, he also tried to Germanize the Russian Church, forbade the election of a new Patriarch, and in 1721 established the Holy Governing Synod on the model of the Lutheran consistories. So begins the modern period of Russian Church History—Kiev, Moscow, and now Petrograd. The Holy Synod consists of the Metropolitans of these three cities, Kiev, Moscow, Petrograd, the Exarch of Georgia, whose Church was a century ago incorporated with the Russian, and five of six other Bishops nominated by the Tsar, all sitting under the presidency of the Oberprokuror, a layman also nominated by the Emperor. It was an excellent plan for a man like Peter the Great, who wished to have the Church entirely under his thumb. . . . Since the establishment of the Holy Synod the deep Evangelical traditions of Russian Christianity . . . continued to flourish, because the religion of the people is too intimate and too vital to be disturbed by a change of organization. Russia has brought the gospel to large tracts of Asia in her great missionary efforts; and Russia has continued to produce thousands of Christ-like men and women: but the Church as a Church has not moved."—*Lectures on the Russian church, Bishop of London, ed., pp. 3-11.*—See also LIVONIA: 12th-13th centuries.

ALSO IN: G. F. Maclear, *History of Christian missions during the Middle Ages.*—W. F. Adeney, *Greek and eastern churches.*

11th-12th centuries.—TRUCE of God. See TRUCE OF GOD.

11th-13th centuries.—Extent of Christendom.—Schism.—"In the 9th, 10th, and 11th centuries of the Christian era the reign of the Gospel and of the church was extended over Bulgaria, Hungary, Bohemia, Saxony, Denmark, Norway, Sweden, Poland, and Russia. A laudable ambition excited the monks both of Germany and Greece to visit the tents and huts of the barbarians; the first conversions were free and spontaneous; and a holy life and an eloquent tongue were the only arms of the missionaries. The leaders of nations held it lawful and pious to impose the Catholic faith on their subjects and neighbors: the coast of the Baltic, from Holstein to the gulf of Finland, was invaded under the standard of the cross; and the reign of idolatry was closed by the conversion of Lithuania in the 14th century. The conversion of the North imparted many temporal benefits both to the old and the new Christians. The admission of the barbarians into the pale of civil and ecclesiastical society delivered Europe from the depredations, by sea and land, of the Normans, the Hungarians, and the Russians, who learned to spare their brethren and cultivate their possessions. The establishment of law and order was prompted by the influence of the clergy; and the rudiments of art and science were introduced into the savage countries of the globe. The liberal piety of the Russian princes engaged in their service the most skillful of the Greeks to decorate the cities and instruct the inhabitants; the dome and the paintings of St. Sophia were rudely copied in the churches of Kiev and Novgorod; the writings of the fathers were translated into the Slavonic idiom; and 300 noble youths were invited or compelled to attend the lessons of the college of Jaroslaus."—

E. Gibbon, *History of the decline and fall of the Roman empire (abridged)*, p. 519.—“It was Photius [holder of the Eastern see in the ninth century] who laid the foundations of the schism between East and West by unduly insisting during his conflict with Rome on the differences between the two Churches. . . . This came about toward the end of the tenth century . . . after a period during which comparatively friendly relations had been maintained with Rome. Under Eustathius (1010-25) a peace was indeed patched up with Rome. . . . Michael Cerularius, who followed him after an interval, was very differently disposed to Rome. In 1053, by his doing, the Latin Churches at Constantinople were suddenly closed, the monasteries were ordered to conform to the Greek rite, and on their refusal their inmates were . . . declared excommunicate. . . . A Council which he assembled reissued with approval the manifesto of Photius to the bishops of the West and laid the whole Latin Church under an anathema. . . . The breach once made was never mended and the example of Constantinople was soon followed by other Eastern Churches. . . . Wholly taken up with their supposed Orthodoxy, the Greeks seem to have lost all desire of re-entering into communion with the Latins.”—F. X. Funk, *Manual of church history*, v. 1, pp. 270-280.—The defections of the Western prelate and his followers enumerated by Photius and his successors makes a formidable list:

“They, the followers of Rome, deemed it proper to fast on the seventh day of the week—that is, on the Jewish Sabbath; in the first week of Lent they permitted the use of milk and cheese; they disapproved wholly of the marriage of priests; they thought none but bishops could anoint with the holy oil or confirm the baptized, and that they therefore anointed a second time those who had been anointed by presbyters; and fifthly, they had adulterated the Constantinopolitan Creed by adding to it the words Filioque, thus teaching that the Holy Spirit did not proceed only from the Father, but also from the Son. This last was deemed, and has always been deemed by the Greek Church the great heresy of the Roman Church. . . . The Greek Church to-day in all its branches—in Turkey, Greece, and Russia—professes to hold firmly by the formulas and decisions of the seven Œcumenical or General Councils, regarding with special honour that of Nice. The Nicene and Athanasian Creeds are the symbols of its faith, the Filioque clause being omitted from the former, and the eighth article reading thus: ‘And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, and with the Father and Son together is worshipped and glorified.’ . . . The Greek Church, unlike the Latin, denounces the use of images as objects of devotion, and holds in abhorrence every form of what it terms ‘image worship.’ [See also IDOLATRY AND IMAGE WORSHIP: In Christianity.] Its position in this manner is very curious. It is true, no figures of our Lord, of the Virgin, or saints, such as one sees in churches, wayside chapels, and in the open fields in countries where the Roman Church is powerful, are to be seen in Russia, Greece, or any of those lands where the Eastern Church is supreme. On the other hand, pictures of the plainest kind everywhere take their place, and are regarded with the deepest veneration.”—J. C. Lees, *The Greek church (Churches of Christendom)*, lecture 4.—“In the Middle Ages the Latin church chiefly assumed the task of christianizing and civilizing the new races which came upon the stage. The Greek church has had no Middle Ages in the usual sense, and there-

fore no Reformation. She planted Christianity among the Slavonic races, but they were isolated from the progress of European history, and have not materially affected either the doctrine or polity or cultus of the church. Their conversion was an external expansion, not an internal development. . . . When once the two churches were alienated in spirit and engaged in an unchristian race for supremacy, all the little doctrinal and ritualistic differences which had existed long before, assumed an undue weight, and were branded as heresies and crimes. The bishop of Rome sees in the Patriarch of Constantinople an ecclesiastical upstart. . . . The Eastern patriarchs look upon the Pope as an anti-christian usurper and as the first Protestant. . . . The patriarchs of Alexandria, Antioch, and Jerusalem adhered to the See of Constantinople. Thus the schism between the Christian East and West was completed. . . . During the Crusades the schism was deepened by the brutal atrocities of French and Venetian soldiers in the pillage of Constantinople (1204), the establishment of a Latin empire and the appointment by the pope of Latin bishops in Greek sees. Although this artificial empire lasted only half a century (1204-1261), it left a legacy of burning hatred in the memories of horrible desecrations and innumerable insults and outrages which the East had to endure from the Western barbarians.”—P. Schaff, *History of the Christian church*, v. 4, pp. 310-321.

ALSO IN: W. Moeller, *History of the Christian church*, v. 2.—W. F. Adeney, *Greek and Eastern churches*.

11th-13th centuries.—Period of the Crusades.—In the meantime Christendom was in the midst of an extraordinary emotional experience. “The Crusades are in many ways the most remarkable of the phenomena of the Middle Ages. Their causes were many. The historian who emphasizes economic influences may well claim the unusually trying conditions of the eleventh century as a main source. Between 970 and 1040 forty-eight famine years were counted. From 1085 to 1095 conditions were even worse. Misery and unrest prevailed widely. . . . Stimulated by these economic conditions doubtless, the whole eleventh century was a period of deepening religious feeling. Its manifestations took monastic and ascetic forms. . . . Those regions where the reform movement had shone brightest, or which had come into closest relations with the reforming papacy, France, Lorraine, and southern Italy, were the recruiting-ground of the chief crusading armies. . . . In 1291 the last of the Latin holdings in Palestine was lost. The Crusades were over, though men continued to talk of new expeditions for nearly two centuries more.”—W. Walker, *History of the Christian church*, pp. 238-244.—See also CRUSADES: Military aspect; EUROPE: Middle ages; Crusades, etc.

ALSO IN: E. Emerton, *Mediæval Europe*.—J. M. Ludlow, *Age of the crusades*.—*Cambridge modern history*, v. 1, chs. i., iv.

1048-1309.—Summit of papal power (1276).—Decline of papacy.—It was during this age that the church came to its greatest strength. Landmarks of this period of Christendom are: the rise of Hildebrand the monk reformer, who as Gregory VII gave the first impulse to the Crusades and to the struggle over the investitures, the great struggle between the Holy See and the empire and the final triumph of the church under Innocent III when scarcely a country in Christendom did not feel the power of the great pontiff. “Now it was an attempt to convert the Albigensian heretics in

the South of France, and a Crusade was started against them when preaching proved ineffectual. Now it was intervention to save the Jews from persecution and oppression. [See JEWS: 13th-14th centuries.] Now it was an excommunication for Pedro of Castile, bringing him to repentance for repudiating his wife. Now it was mediation between the King of Hungary and his brother. Now it was a similar arbitration in Norway, and again in Sweden. Now it was the coronation of a king for the Bulgarians. And amid this welter of state turmoil the Pope had an eye for the inner life of the Church, and welcomed both St. Francis and St. Dominic whose marvelous lives and new religious orders were to do so much for the Church of the Middle Ages. . . . The Trinitarians and the Humiliati also owed their approbation to him.

a group of feeble states than an effective single sovereignty. . . . The weakness of the papacy, from a worldly point of view, was that it had no adequate physical forces at its disposal. It must balance off one competition against another."—W. Walker, *History of the Christian church*, p. 289.—The removal in 1309 of the papacy to Avignon, the outcome of the growing power of France, was followed by the Great Schism when a Roman pope was acknowledged by approximately half of Christendom and a pope at Avignon by the other half. (See PAPACY: 1204-1348.) The confusion in the ranks of the church and its encroachments on temporal power were, however, offset by the various humanistic and reform movements which, springing out of the renaissance of learning, were leading up to the



THE SAINTS OF VALLOMBROSA

St. Bernardo, St. Benedict, St. Gualberto, St. Michael

(From a drawing by Perugino)

. . . The culminating event in Innocent's pontificate was the Ecumenical Council held at the Lateran in 1252. . . . Seventy-one patriarchs and archbishops, four hundred bishops and nine hundred abbots and priors gathered round the father of Christendom."—G. Stebbing, *Story of the Catholic church*, p. 332.—After 1276 "the general temporal power of the Pope over the European princes grew less. . . . At that time the Crusades were over and along with them the enthusiasm that had called them forth. Scholasticism still filled a large place in the life of the Church, but its greatest doctors, Thomas and Bonaventure, were dead; and at the same time the long absence of the popes at Avignon was preceded by absences of considerable duration sometimes amounting to whole reigns, at Viterbo and Perugia."—G. Stebbing, *Story of the Catholic church*, p. 360.—"Long quarrels and the consequent confusion had greatly enfeebled the power of the Holy Roman Empire. Thenceforward to the Reformation it was far more

Reformation. The protesting voice of Savonarola, the theories of Erasmus, the preaching of Luther, Wycliffe, Huss and Zwingli were the inevitable medicines offered to a sick church.

Also in: A. Lagarde, *Latin church in the Middle Ages*.—M. Creighton, *History of the Papacy from the great schism to the sack of Rome*.—P. Villari, *Life and times of Girolamo Savonarola*.—G. M. Trevelyan, *England in the age of Wycliffe*.—D. Schaff, *John Huss, his life, teachings and death*.—Idem, *History of the Christian church*, v. 5, pt. 2.—R. Lodge, *Close of the Middle Ages*.—G. Krüger, *Papacy: the idea and its exponents*.—R. L. Poole, *Illustrations of the history of mediæval thought*.—H. B. Workman, *Evolution of the monastic ideal*.

11th-16th centuries.—Currents of religious and intellectual thought.—"The new stirring of intellectual life in the eleventh century manifested itself in a greatly-quicken interest in theological questions and the introduction of new methods in

the treatment of them. . . . In the universities scholastic theology, which is the greatest intellectual achievement of the twelfth and thirteenth centuries was developed. Abelard is usually taken to mark the beginning of the movement, Thomas Aquinas its culmination; in the fourteenth century its decadence began. . . . The Franciscans took a no less active part in the scholastic movement than the Dominicans, but they kept closer to the Augustinian-Platonic tradition. . . . If we should attempt in a few words to sum up the chief results of the scholastic period, we should remark first the systematisation of the whole body of Catholic theology and the effort to give it throughout a rational, and as far as possible a logically demonstrative character. . . . The twelfth century witnessed not only the rise of scholastic theology but a great revival of mysticism, whose most conspicuous representatives are Bernard of Clairvaux and Hugh of St. Victor. . . . The rise of the mendicant orders is one of the most significant phenomena of the age. They were called into existence by a deep concern for the religious condition of the multitude, and the response their labours found shows that in the masses themselves the need of a revival of the religious life was felt. . . . The popes gave to both orders general power to confess penitents, and they soon became the favorite guides of lay consciences, the Dominicans largely in the higher classes, the Franciscans among the common people. . . . The same stirring of the religious life, the same dissatisfaction with existing conditions in the Church . . . manifested itself in movements which found no room in the Church and consequently separated from it. One of these sects, the Waldensians, had an origin not dissimilar to that of the Franciscans, but a totally dissimilar fortune. . . . The opposition of the church threw them into antagonism with it, and led them to deny its authority, asserting against it, as the sects always did, the authority of Scripture. . . . Another symptom of the religious unrest was an alarming recrudescence of dualistic heresies from which the West had for centuries been free. Their adversaries stamped them with the historical label, 'Manichaeans.' . . . Their own name for themselves was 'Cathari' (the Pure). . . . The Cathari had many ramifications and variations and were called by many local names, of which Albigenses is the best known. . . . Finally, in 1200 a crusade was launched against them; the nobles in whose territories they had flourished were dispossessed and the land ravaged by war. . . . Soon a new and . . . formidable instrument was created in the papal inquisition instituted by Gregory IX (in 1232-35) and intrusted to the Dominicans, which was promptly set to work in the countries infected with heresy. . . . Till the latter part of the fourteenth century England was little affected by the new religious movements of the continent. . . . Heresy . . . had got no foothold there; the inquisition had not been introduced and the statute '*De haeretico comburendo*' was enacted only in 1401. This law was directed primarily against the Lollards. . . . The writings of Wycliffe early found their way from Oxford to Prag and the Hussite movement in Bohemia was largely inspired by his ideas. . . . The revival of the study of classical Latin literature and antiquities in the fourteenth century, in which Petrarch's is the shining name, was followed in the fifteenth by the opening to the West of the whole wealth of Greek literature. . . . Now the authority of Plato was arrayed against that of Aristotle, and the foundations of the great scholastic

system were shaken. The humanists, who formed their taste on classical models had an aesthetic antipathy to the theologians . . . and they had an equally strong aversion to the scholastic method. . . . In the revival of letters and art the popes of the second half of the fifteenth and the beginning of the sixteenth centuries had an eminent part, and both the refinement of taste and the dissoluteness of morals which are associated with the Renaissance were conspicuously exemplified in the lives of more than one of them. . . . Savonarola, like one of the old prophets, lifted up his voice in season and out of season against the corruption of the age. . . . Complaints against the extortions of the curia were never louder or more universal than at the beginning of the sixteenth century. France and England had long ago found means to protect themselves in considerable part from these exactions; but on Germany, which for want of national unity and national spirit had no such defense, they fell with double weight. The resentment this created was easily turned into sympathy with Luther in his attacks upon the hierarchy among classes to whom his theological innovations were of no concern."—G. F. Moore, *History of religions*, v. 2, pp. 268-269, 272-274, 276, 282-285, 288, 290, 292-295.—See also EUROPE: Middle ages; Renaissance and Reformation: Characteristics of the period.

ALSO IN: R. L. Poole, *Illustrations of the history of mediæval thought*.—H. B. Workman, *Christian thought to the Reformation*.—J. H. Robinson, *Readings in European history*.—*Cambridge Modern History*, v. 1.

12th-16th centuries.—Lack of missionary effort.—"The period of the conversion of Northern Europe covered about four centuries. Then . . . there followed an interval of approximately four hundred years when practically no effort was made to carry the gospel to regions beyond. The Russian and Balkan area took on a religious stationariness from which it has not yet emerged. Mediæval Europe, so religious and Christian in its own way, possessing a civilization so much more wonderful than we are apt to acknowledge had lost almost all remembrance of a non-European world of which the classic civilization had been so well aware. The East, which it vividly realized, was only the margin of Islam, the region in which it had conducted the wars of the Crusades. Those wars themselves had built a barrier between the West and the Near East which has begun to crumble only in modern times. The Far East, India, China, Japan, and even Africa were almost a realm of legend. . . . Little islands of Greek and Eastern Christianity still stood out above the rising tide of Mohammedanism. Constantinople remained until 1453 the last bulwark against Islam. Yet in the Fourth Crusade, Venice betrayed Constantinople as if she had been her chief foe. Neither from Constantinople nor from the ancient churches of Syria or Asia Minor went out any effort toward regaining the East which had once been Christian. The Crusades, the European effort within this area, were the very opposite of a missionary movement."—E. C. Moore, *Spread of Christianity in the modern world*, pp. 10-11.

ALSO IN: G. F. Maclear, *History of Christian missions during the Middle Ages*.

13th century.—Conquest of Prussia by Teutonic knights. See PRUSSIA: 13th century.

1244.—Massacre of Christians in Jerusalem. See JERUSALEM: 1244.

1453.—Fall of Constantinople.—"The period between the Crusades and the Reformation

was one of gains and losses for Christendom. . . . The prevailing characteristic of this period was the loss of once Christian territories. The last of the conquests of the Crusaders in Palestine passed out of their hands in 1291. A new Mohammedan force was arising in the Ottoman Turks. Sprung from central Asia, they attained an independent position in Asia Minor in 1300. In 1354 they invaded the European portion of the Eastern empire, capturing Adrianople in 1361, and gradually spreading their rule over the Balkan lands. But a fragment of the empire remained till 1453, when Constantinople fell and the Eastern empire was at an end. . . . The Greek Church which had stood higher in culture than the Latin, certainly till the thirteenth century, was now largely robbed of significance. Its daughter in Russia was not conquered, however, and was growing rapidly in strength and importance. With it lay the future of the Eastern Church."—W. Walker, *History of the Christian church*, p. 283.

ALSO IN: *Cambridge Modern History*, v. 1.

16th century.—*Reformation period*.—"Those changes that are known collectively in history as the Reformation took on a three-fold aspect. There was the Reformation according to the princes, who wanted to stop the flow of money to Rome and to seize the moral authority, the educational power, and the material possessions of the church within their dominions. There was the Reformation according to the people, who sought to make Christianity a power against unrighteousness, and particularly against the unrighteousness of the rich and powerful. And finally there was the Reformation within the church, of which St. Francis of Assisi was the precursor, which sought to restore the goodness of the church and, through its goodness, to restore its power. . . . The Established Church of England is one of the most typical and successful [churches] of the resulting compromise. . . . All over Europe, wherever the new Protestant churches of the princes were set up, a living and very active residuum of Protestants remained who declined to have their religion made over for them in this fashion. These were the Non-conformists, a medley of sects having nothing in common but their resistance to authoritative religion, whether of the Pope or the State. . . . The change wrought by the Reformation within the Church of Rome was as great as the change wrought in the Protestant churches that detached themselves from the mother body."—H. G. Wells, *Outline of history*, v. 2, pp. 161-163, 167.—See also GERMANY: 1517-1523.—"M. Guizot has contrasted the consistency of the Church of Rome with the inconsistency of its heretical opponents. . . . 'When the multitude of different sects was charged against them, instead of acknowledging the legitimacy of their free development, they sought to anathematize dissenters, were annoyed by their own existence, and sought some apology for it. And when the dominant party amongst the Reformers were reproached with persecution, not by their enemies but by the children of the Reformation; when the sects which they anathematized exclaimed "We only do what you did; we separate ourselves from you, as you separated yourselves from Rome," they were still more embarrassed, and too frequently their only reply was an increase of severity. The reason of their inconsistency is that the religious revolution of the sixteenth century had never ascended to the first cause, it had never descended to the ultimate consequences of its own work. The rights and the claims of tradition have not been reconciled with those of liberty; and the cause of this must

undoubtedly be sought in the fact that the Reformation did not fully comprehend and accept its own principles or effects.' With this inconsistency he contrasts the harmonious completeness and the decision of the Roman Catholic theology. 'No government was ever more consistent and sympathetic than that of the Romish Church. In fact the Court of Rome was much more accommodating, yielded much more than the Reformers; but in principle it much more completely adopted its own system, and maintained a much more consistent conduct.'"—J. H. Newman, *Essay on development of Christian doctrine*, p. 198.—See also EUROPE: Middle Ages; Background of the Protestant Reformation; Renaissance and Reformation; Erasmus and the Reformation.

ALSO IN: F. Seeböhm, *Era of the Protestant reformation*.—W. Stubbs, *Lectures on European history*.—T. M. Lindsay, *History of the reformation*.—C. Beard, *Reformation of the sixteenth century in its relation to modern thought*.—H. Gee and W. J. Hardy, *Documents of English church history*.

16th century.—*Counter-Reformation*.—*Early Roman Catholic missions*.—"In the end of the fifteenth and beginning of the sixteenth centuries the urgent need for a Reformation of the Church was recognized by all thoughtful men. . . . The complaints took many forms. . . . The country, however, where all these various conceptions of what was meant by a reformation of the Church were combined in one definite scheme of reform which was carried through successfully, was Spain. . . . It was Spain that was to furnish the Counter-Reformation with its most devoted leader, Ignatius Loyola, and with its strongest body of combatants, the Society of Jesus which he founded. . . . The Spanish policy for the renovation of the Church was not a reformation in the sense of providing room for anything new in the religious experience. Its sole aim was to quicken religious life within the limits which had been laid down during the Middle Ages. . . . Italy is the land which next to Spain is the most important for the Counter-Reformation. . . . The Catholic Church was always to these pious Italians the great historical and external institution with its hierarchy and its visible head in the Bishop of Rome. A reform of the Church meant for them the reformation of that institution. . . . So there came into existence coteries of pious Italians who met to encourage each other and to plan the restoration of religion within the Church. Humanism had left its mark on them, and their reunions were called academies. . . . The first . . . *Oratory of Divine Love* gave rise to many kindred associations. . . . Contemporary with these offshoots from the *Oratory of Divine Love* was a revival among some of the monastic orders in Italy. . . . The most important for its influence on the religious life of the people was the Order of the Capuchins. [They restored the old Franciscan preaching. Gregorio Cortese, abbot of several Benedictine convents, made them centers of learning dedicated to the Church.] . . . The improvement of the secular clergy was more important. . . . [The] idea was taken from Augustine's practice of living monastically with some of his clergy; and fulfilled itself in the order of the Theatines . . . to incite by precept and above all by example, to a truly clerical life. . . . Neither the Inquisition nor the Index account for the Counter-Reformation. Repression might stamp out Reformers in southern Europe; but faith, enthusiasm, unselfish and self-denying work were

needed to enable the Roman Church to assume the offensive. These were supplied to a large extent by the devoted followers of Ignatius Loyola."—T. M. Lindsay, *History of the reformation*, v. 2, pp. 484-485, 488-489, 492, 501, 504-505, 507, 509-510, 606.—"The calling of the so-called Ecumenical Council of Trent [1545-1563] . . . marked the reaction toward a stern and intolerant antagonism against Protestantism. . . . The organization and papal recognition of the Jesuit order and the meeting of the Council of Trent may be regarded as the two acts that went to create an unbridgeable chasm between Romanism and Protestantism and permanently divided Western Christendom into two warring camps by bringing into clear consciousness the irreconcilable antagonism in fundamental principle."—G. B. Smith, *Guide to the study of the Christian religion*, pp. 411, 413.—"This Council, so eagerly demanded, so greatly protracted, twice dissolved . . . ended in the general contentment of the Roman Catholic peoples. . . . It had done three things for the Roman Catholic Church. It had provided a compact system of doctrine stripped of many of the vagaries of Scholasticism, and yet opposed to Protestant teaching. Romanism had an intellectual basis of its own to rest on. It had rebuilt the hierarchy on what may be called almost a new foundation and made it symmetrical. It had laid down a scheme of reformation which, if only carried out by succeeding Pontiffs, would free the Church from many of the crying evils which had given such strength to the Protestant movement. It had insisted on and made provisions for an educated clergy—perhaps the greatest need of the Roman Church in the middle of the sixteenth century."—T. M. Lindsay, *History of the reformation*, v. 2, p. 594.—"The middle of the sixteenth century witnessed a great revival of enthusiasm in the Roman church for the spread of the faith among non-Christian peoples. Jesuit and Franciscan missionaries followed the discoverers and explorers, the conquerors and traders who in Portuguese, Spanish, and French ships traversed every sea and brought to Europe the knowledge of the lands of two hemispheres. . . . The priests who accompanied the adventurers had also something of the mediæval conquerors' instinct. They planned completely to displace the indigenous faiths. They were anxious to add multitudes to the numbers of the adherents of their own church. They were eager to offset the losses which at that time the Protestant Reformation was inflicting upon their church in Europe. Yet they also left the question of the relation of the faith which they ardently preached to the civilization and culture of the peoples among whom they preached it very much on one side. They entered into easy accommodations with those civilizations. It was long before they came to regard themselves as the emissaries of a spirit which was to be, abroad as well as at home, the secret of the transformation of every relation of man's life on earth. . . . They apprehended Christianity as a matter of creeds and rites rather than of spirit and conduct. This remark would be measurably true of the earliest stages of the Protestant missionary movement when at last that movement began. The Reformation had been inaugurated some decades before the departure of Francis Xavier for India. Yet the Protestant churches sent out practically no missionaries until after the end of the seventeenth century."—E. C. Moore, *Spread of Christianity in the modern world*, pp. 11-13.

ALSO IN: J. A. Froude, *Lectures on the council of Trent*.—H. C. Lea, *History of the inquisition*

in Spain.—T. Hughes, *Loyola and the educational system of the Jesuits*.

17th-20th centuries.—Development of modern Christian philosophy.—"The ecclesiastical history of the seventeenth, eighteenth and nineteenth centuries is the history of the development of principles brought into prominence in the Reformation of the sixteenth. . . . When a large portion of Northern Europe rejected the authority of the Papal See and new religious communities were formed, certain political problems of great importance presented themselves for solution. . . . To speak generally, we may say that the hostilities which were in consequence of the Reformation came to an end with the seventeenth century. While the political struggle was going on, theological controversy continued. . . . The methods of Protestant theologians in the seventeenth century differed little from those of their Catholic predecessors." Meanwhile, "when the first shock of the Reformation was dying away, philosophy received a new and vigorous impulse. . . . Many symptoms showed that however strictly the traditional formularies might be maintained, intellectual life in the church had acquired a new and more liberal—not to say sceptical—tone. Before the end of the century by far the greater number of the brilliant men of letters who adorn it, both in France and Germany, were either hostile to Christianity or regarded it merely as one—perhaps the best—of the various imperfect religions of the world. As the spiritual powers claimed by the Pope and the hierarchy came to be brought in doubt, almost all the European powers sought to prevent the intrusion of the Papacy into their domestic affairs and to increase their own authority and the independence of their clergy. This tendency showed itself before the French Revolution. After that terrible explosion in which an attempt was made to abolish Christianity altogether [see FRANCE: 1793 (November)], there was a great reaction. . . . There ensued everywhere a revival of Church feeling and Church practice in the midst of which we still live. But with this revival . . . went a great extension of a freer and bolder criticism and interpretation of Holy Scripture and it is one of the marked characteristics of the latter part of the nineteenth century that the leading principles of the critical school are accepted by many who are, beyond all doubt, true servants of Christ."—S. Cheetham, *History of the Christian church*, pp. 1-5.—See also DEISM; THEISM.—"No small part in the religious restoration was taken by the religious Orders, which in their turn profited greatly by the new awakening of Christian life. The Revolution and the subsequent secularisation made a clean sweep of the monasteries and convents, which were then appropriated for other uses, and in some cases even demolished. As soon as the storm was over juster counsels and a better appreciation of their work came to prevail. The Sisters of Charity were readmitted into France by Napoleon (1807), and thence soon spread throughout the world. The Society of Jesus was re-established by Pius VII., first in Russia (1801) and in the kingdom of the Two Sicilies (1805), and then throughout the Church. . . . (1814). Many of the Orders succeeded in again obtaining possession of the houses which they had been forced to quit. Several reforms were also introduced. . . . Several entirely new religious associations also came into being, most of them devoted to the mission or to education."—F. Z. Funk, *Manual of church history*, v. 2, pp. 254-255.—"France was the center of theological learning for the Roman Catholic

Church during the greater part of the seventeenth and eighteenth centuries; and the Jesuits, Benedictines, and Oratorians produced the greatest number of eminent theologians. . . . The Puritan movement in England was essentially a Biblical movement. The Puritans urged a more thorough study of the Scriptures, a catechetical instruction of the people, and effective preaching. In dogma they used the doctrine of the Covenant as a structural principle over against the scholastic method. . . . In the Netherlands theological scholarship revived in the newly founded universities, the Arminian movement, and the Federal School of Theology. Among the Arminians of Holland, especially the scholars of Leyden, the Humanistic spirit found expression. . . . The critical principle reasserted itself mightily in the French School of Saumur, and a freer type of Theology was there maintained. . . . In England Francis Bacon became the father of Inductive Philosophy. . . . At Helinstädt the irenical school of Calixtus struggled with the scholastic spirit. . . . The milder Calvinism and the critical spirit of the school of Saumur took refuge in Switzerland. . . . Puritanism eventually gave birth to Pietism in Reformed and Lutheran Germany. . . . The vital religion and ethical principles of Puritanism revived in Great Britain and her colonies in the form of Methodism under the leadership of Wesley and Whitefield. . . . The American colonists founded colleges modelled after those of the British Universities . . . where instruction in Theology was mingled with general education. . . . In the eighteenth century the Nonconformists of England began to establish public colleges for the training of their ministry. . . . The revival of the study of Theology took place gradually in Germany by the introduction of the new learning . . . and under the influences of the Universities of Halle and Göttingen. . . . After the disasters of the French Revolution and the wars of Napoleon the Roman Church devoted itself to the revival of theological education. For that purpose it undertook the restoration of the diocesan seminary and the improvement in the training of the priesthood. To this end the Jesuit Order was restored in 1814; their college in Rome revived, and put under their control. . . . The newer learning was only moderately employed in the seminaries. These reverted to a modified Scholasticism, building essentially on Thomas Aquinas. . . . The Council of the Vatican (1870) urged the importance of higher universities; not of the grade of the German universities, but of a higher order, to which the best scholars of the seminaries might resort for the highest possible theological education. Such institutions were established at Rome, in Belgium, and in the capital of the United States. The Catholic Church has long aimed at one in Ireland; and would undertake to establish them in other countries, if it were practicable. . . . This highest theological education . . . is in advance of all theological education in the Protestant world. . . . Theological seminaries had their chief development among Protestants in America."—C. A. Briggs, *History of the study of theology*, v. 2, pp. 146-177, 204-207.

Also in: J. A. Dorner, *History of Protestant theology*.—W. E. H. Lecky, *History of the rise and influence of rationalism in Europe*.—A. D. White, *History of the warfare of science with theology*.—L. Stephens, *History of English thought in the eighteenth century*.—W. James, *Varieties of religious experience*.

18th to 20th centuries.—Development of Protestant Missionary spirit.—"Protestant nations,

the Dutch, the Danes, and the English, had succeeded the Latin races in the movement of conquest and trade both in the East and in the West. The Protestant peoples, however, undertook no world-evangelization on a great scale until the end of the eighteenth century. Something in their mode of apprehension of the gospel in the churches of the home lands made them also, at the first and for a long time, feel themselves to be the emissaries almost exclusively of a doctrine concerning the inner life and a future state. The full force of their gospel as a secret of the transformation of this world also has hardly begun to be felt until our own day. Meantime the empires of conquest and trade built up by the various European powers had waxed and waned. Those of the Latin races, except that of France, had practically vanished. Those of the Dutch and Danes had almost disappeared. That of the Russians is an episode of very modern times, at all events in its relation to Western civilization. The establishment and maintenance of these empires was marked at times by cruelties and unscrupulousness toward weaker races and by fierce rivalry among the colonizing powers. These facts brought reproach upon Christendom. . . . It is only within the last century and a quarter that any of these empires have understood it to be a part of the purpose of their existence to confer benefits upon subject peoples. The way has been opened for the gospel by secular agencies. Yet also the cause of the real gospel has been at times sorely compromised by association with these agencies. . . . The area of expansion is not now the basin of the Mediterranean. It is not the northern and western part of the little continent of Europe. In this epoch the area has been literally the whole of the habitable earth. . . . In the sense merely of proclaiming the gospel in all lands the work is entering upon its later stages. An arrest of this mere evangelizing process parallel to that . . . already twice observed in Christian history seems near. . . . How far we still are from the real Christianizing of the world is brought home to us with terrific force in these days of war [1919]. . . . Yet even that dissemination of the word of Christianity . . . and the beginning made of the transformation of men by its spirit have put practically all the nations of mankind in a position to judge between Christianity and Christendom."—E. C. Moore, *Spread of Christianity in the modern world*, pp. 13-15.

Also in: E. Troeltsch, *Protestantism and progress*.—G. Warneck, *Outline of the history of Protestant missions*.—C. H. Robinson, *History of Christian missions*.

20th century.—Modern problems.—"We propose to limit ourselves to asking how the Churches conceive the relation between the old traditional religion and the requirements of modern life, and whether their ways of handling the problem give promise of a satisfactory solution. Now from the standpoint of the churches, the outstanding feature . . . is the opposition between Catholic and Protestant. . . . This opposition fails to harmonise with the stage which the religious problem has now reached in the course of its historical development. For certain as it is that the motives which hold these two faiths apart are rooted in a question of principle and that an abiding problem underlies their divergence, namely, of the relation between community and personality in religion, still this problem is not the primary problem of the present day. . . . In truth the religious problem has passed far beyond the control of any ecclesiastical or sectarian body; over and outside

the existing churches, and through them and beyond, it has become a concern of the whole human race. And as such it demands to be treated, but this is not possible unless it takes on new shapes and follows new lines of its own. . . . What the age must win for itself is an essentially new form of Christianity answering to that phase of the Spiritual Life to which the world's historical development has led us."—R. Eucken, *Christianity and the new idealism*, pp. 151-152, 159-161.—See also INTERCHURCH WORLD MOVEMENT.—"The twentieth century is face to face with the need of a new Christian apologetic. This new need has been precipitated by the development of modern science, modern philosophy, and modern society, but also partly by modern missions. Just as the new discoveries in modern science compelled a reconstruction of Christian apologetics in the light of the new scientific facts, so the discoveries of missionaries in contact with the non-Christian religions has compelled a reconstruction of Christian apologetics in the light of the new religious facts. . . . In contact with new races, new societies, new religious beliefs, and the new civilizations Christianity is undergoing new tests and it is being compelled to reshape its message and redefine its essence. There has gradually arisen the outline of a new apologetic whose fundamental postulates are a universally imminent, ethical god and an organically related and growing world."—G. B. Smith, Ed., *Guide to the study of the Christian religion*, pp. 478-479.

See also PAPACY; EUROPE: Middle ages, Renaissance and Reformation; CHURCH AND STATE; BIBLE, ENGLISH; CRUSADES; ECCLESIASTICAL LAW; JESUITS; JESUS CHRIST; MISSIONS, CHRISTIAN; PURITANS; VATICAN; also names of churches, sects, etc.

ALSO IN: R. B. Perry, *Present philosophical tendencies*.—W. N. Rice, *Christian faith in an age of science*.—McGiffert, *Rise of modern religious ideas*.—C. P. Tiele, *Study of comparative religions*.

CHRISTIANS, name taken by the members of a religious denomination called the Christian Church (see CHRISTIAN CHURCH), and also by some of the members of a religious denomination called Disciples of Christ. See DISCIPLES OF CHRIST.

CHRISTINA, or Maria Christina (1806-1878), queen regent of Spain from 1833 until her abdication in 1840. See SPAIN: 1833-1846.

CHRISTINA (1626-1680), queen of Sweden from 1844 to 1854, when she abdicated in favor of Charles X. See SWEDEN: 1644-1697.

CHRISTINOS, Liberal party of Spain opposed to the Carlists in the civil war. See SPAIN: 1833-1846.

CHRISTMAS ISLAND.—This island is in the Indian ocean about 190 miles south of Java. It is a British possession under the government of the Straits Settlements. Before its settlement by Europeans in 1897 it had never been inhabited. It was visited by Dampier in 1688, by Captain Maclear in 1886, and by Captain Aldrich on *H. M. S. Egeria* in 1887. The island has valuable deposits of phosphate of lime.

CHRISTOFFERSON, Silas: Flight in 1914 over Mt. Whitney, California. See AVIATION: Important flights since 1900: 1914.

CHRISTOPHE, Henri (1767-1820), negro king of Haiti. See HAITI, REPUBLIC OF: 1804-1880.

CHRISTOPHER I, king of Denmark, 1252-1259.

Christopher II, king of Denmark, 1319-1334.

Christopher III (1418-1448), king of Denmark, Sweden and Norway, 1430-1448.

CHRISTOPHORUS, pope or antipope, 903-904. Imprisoned Leo V, his defeated competitor,

but was himself murdered at the instigation of Sergius III.

CHRONICLES, historical records of events treated in detail, and in order of time. Chronicles are ordinarily fuller than annals (see ANNALS), and are the form used for older histories, such as the Anglo-Saxon Chronicle, begun by Alfred (see ENGLAND: 885-880), and the Chronicle of Eusebius (see HISTORY: 18).—See also HISTORY: 14; 19.

CHRONOGRAPHIA, Christian chronology of Julius Africanus. See HISTORY: 18.

CHRONOLOGY.—Primitive origin of the calendar.—"Some of the data of experience must repeat themselves in order that mankind may be able to deal with the rest. Repetition, routine, enables us to calculate, and classify in terms of the old and known, the new phenomena which are set alongside them, as the moving present eternally varies our experiences. But since the data of life do not repeat themselves, but only those of its environment, the necessary framework for history must be furnished by the physical sciences, or their prescientific forerunners. In other words, the origins of the calendar precede the origins of chronology [definable as the science of time measuring and of dates]. Strangely enough, although it lies in the prehistoric world, we know under what circumstances the calendar was first worked out. It began when men settled on the soil and began to farm it. The wandering savage may have a crude sense of time-periods; but . . . his mind does not play on into the future in such a way as to modify his present by the calculation for its needs. Once entered upon the agricultural stage, however, the conditions of life demand more thought and foresight, more planning and work for to-morrow and the day after. . . . Simple observations of nature supplied the first basis for the calendar. Naturally this varies according to land and climate. Where the monsoon blows from the southwest from May to November, and from the northeast from November to May, as in Nicobar, even low-grade savages have a loose sense of the year, or the half-year; which the changing moons can make still more definite. The floods of the Nile stimulated in Egypt its extraordinary progress in time-reckoning, as the cloudless skies of Babylonia called out its progress in astronomy. But where nature is less calculable, where the sky is largely overcast with clouds, storms are sudden, winds variable, harvests precarious—as in most of Europe—the reckoning of calendar in terms of the weather, or of the common phenomena of nature is much more difficult. There are some world-old signs of the seasons,—lore which goes back to the ancient hunters before the days of agriculture, and is still in use. For instance, the flight or flocking of birds presaging winter was already an old sign in ancient Greece."—J. T. Shotwell, *Discovery of Time (Journal of Philosophy, Psychology and Scientific Methods, Apr. 15, 1915, pp. 202-204)*.

Use of astronomical constants in calendar making.—"However much the farmer might gain from observing the migration of birds, the habits of animals or plants, he could hardly have got beyond a few signs of weather-forecasting if he had not had more stable and more frequently recurring data to fall back upon. These were furnished by sun, moon, and stars. As for the sun, while it furnished the divisions of day and night, it offered no ready multiple for their grouping. Its yearly circuit served for no more than the framework of the calendar; in a sense, it merely offered the cycle that needed calendaring. And

yet, in those parts of the world where the seasons are marked off from each other with any degree of distinctness, a rough solar year could be appreciated without any detailed divisions by stellar or lunar periods. This is especially true outside the tropics, in the northern or southern temperate zones, where the farmer can grow but one crop of grain in the year, so that from a practical standpoint, he divides his time into two main seasons, winter and summer. This has always been, and still is, the essential basis of the farmer's calendar in Europe and America. . . . From March to November is the usual part of the solar year for war as well as for farming. The campaign can begin when winter is over; and the priests of Mars shake his spears to rouse him. In the Autumn they hang them up again in his temple. So the farmer's year, calendared in large by the seasons, is suited for the politics of the city state. In Greece, a country of commerce as well as farming, a more complicated system took its place; but in Rome the simple farmers of the Latin plain took over the Hesiodic calendar which Greece had grown out of, and kept it as the basis of their year until the great reform of Julius Cæsar,—at least so it seems from the fragmentary sources which have come down to us. . . . The solar year of the seasons was more, however, than a vague and more or less uncertain calendar based upon homely observations of weather forecasting. It was universally a stellar year as well. The moon, of course, did not fit it, since its periods shift annually with reference to the sun; but the motions of the stars more nearly coincide, and from earliest times their rising and setting furnished the most definite and surest dates for all the seasonal occupations. . . . All antique literature is full of such references to the connection of the stars with the seasons—a connection which religion was still further to enhance. In fact, so important was the observation of the stars, and so closely did their phases seem to fit the changes of the weather, that they seem to have furnished the basis of the practical farming calendar to both Greece and Rome, in spite of the rivalry which came from the beliefs about the moon."—*Ibid.*, pp. 204-206.

Solar chronological scheme of the Egyptians.—"The reckoning of time reflects everywhere the outlook and habits of society, as these in turn reflect the environment and conditions of life of early peoples. In no other country is this more evident than in ancient Egypt. There it was almost inevitable that the solar year should triumph, for the land itself forced along the adjustment. Nowhere else does nature provide such a chronometer as in the valley of the Nile. The long, rock-bound river basin, like a vast but narrow-throated water-glass, holds and slowly passes along the periodic floods. There was no such instrument as this at hand for the farmers of Bœotia or Italy to measure by. For four out of twelve months the water-glass fills and empties, leaving an interval of only eight months which it requires no great ingenuity to divide into two seasons of four months each, the first being that of the growth of the crops and the second rounding out the easy symmetry of the year. For the flood returns at such regular periods that it is possible for even fairly simple people to calculate against the time of its coming,—especially since the interval is not too long. Moreover, by a strange coincidence, priestly observers, watching the heavens at the critical time when the flood was due, could see the bright dog-star, Sirius, just rising then at dawn. This 'heliacal rising' of the star, so strangely fitting in with the coming

of the flood, furnished, therefore, a genuine date for a New Year,—and the river itself swelling out before one's eyes, announced the fact to the whole country. The coming and going of moons—while still a matter of some importance—was bound to be subordinated to such a system, where the major gods of a religion, the constant stars and the demands of business all fitted into a common scheme."—*Ibid.*, pp. 309-310.—See also **ASTRONOMY: Early history; HISTORY: 11.**

Error in the Egyptian system.—Sothic cycles.—"Moons would do for reckoning time in Babylonia, where the floods of the Euphrates were less exact, and less important. But in Egypt, where the whole country was a clock, how could one miss the time? Yet that is just what the Egyptians did! They never reckoned the time correctly. Three hundred and sixty-five days do not make a solar year, but only a rough guess at one; they are over six hours short. However, the Egyptians let it go at that and held to their venerable error through all the long centuries of their history. It was not until the year 238 B. C. that the simple device of a leap-year of 366 days once every four years was decreed, in order to keep the civil year in correspondence with the stars. But even this was not obeyed nor followed up, and it was left for Augustus to end the age-long blunder by imposing upon Egypt that revised calendar of 365¼ days which Julius had himself received from an Egyptian astronomer.

Although Egyptologists are all agreed that the Egyptian year was thus inaccurate, they are by no means united upon what was done by the Egyptians to make such an inadequate calendar work. It is claimed by one group of Egyptologists that nothing was done to check the error, that the short calendar year went on for centuries, gaining days and years over the solar year without any one ever bothering over it. This is as flatly denied by other scholars, basing their argument upon both inscriptions and probabilities. . . . The foremost exponents of the former view are Eduard Meyer in Germany and J. H. Breasted in America, both illustrious names in the science of Egyptology. According to them the calendar year, running ahead a little over one day in four years, had gained a whole year in 1460 (4 × 365) years, without priests or pharaohs intervening to stop the process. The gain was very slow, almost imperceptible, only a week in a generation, or about a month in a lifetime,—too little to bother about. Any reform would disturb business and religion even more than the retention of the old misleading cycle. Hence, they claim, the Egyptian year revolved through the solar once in every 1,460-year period. The text in Censorinus, the astronomical writer of the days of the Antonines, states that the opening of the calendar year coincided with the heliacal rising of Sirius in the year 139 A. D.; *i. e.*, that in that year the star rose at sunrise on the old first day of the Egyptian year, our 10th of July. With this as a starting point our historians reckon back 'Sothic cycles' of 1,460 years to 1321, 2781 and 4241 B. C., on which years the star Sirius rose at dawn on the 10th of July. This leads to the statement that in the year 4241 B. C., the calendar year of 365 days was inaugurated, since 1,460 years before that date would be too early and 1,460 later would be too late. If this theory could be accepted, then, we have an exact date, and one of the oldest in the world, for the beginning of an astronomical measure of time. Unfortunately, there seems to be little to support it. There is no mention of the 'Sothic cycle' until late in the Roman period. The ancient

monuments are silent upon it. So the first obvious conclusion seems to be that it was a creation of the late astronomers, calculating backwards in the way just indicated, and that it never existed as a matter of history at all. In fact, when it is used for chronology its critics claim that it leads to some impossible dates and direct contradictions with some of the monuments. These facts, combined with the silence of Herodotus, seem to the critics of the Meyer hypothesis sufficient ground for consigning the 'Sothic cycle' to the realm of historical myth. And yet when the critics come to offer the alternative hypothesis, *i. e.*, that the year was lengthened from time to time to bring the festivals' stars together, the data in the texts are just as lacking. Moreover, the Decree of Canopus assures us that in 239 B. C. the calendar year was 10 months out, and as the reform of that decree was not carried out we see how the short year was apparently allowed to go on completing its cycle then."—*Ibid.*, pp. 310-311.

Assyrian.—Methods of dating documents. See ASSYRIA, EPONYM CANON OF.

Babylonian method.—"The moon-god gained ascendancy in Babylon in the days of the first Semitic kingdom. Dominating the religion, it dominated the cosmology. In the earliest semitic records, Sin, the moon-god is so lofty a deity that the sun-god, Shamash, is referred to as his 'servitor.' The 'victorious sun' won his supreme place in Mesopotamia only in later ages, and not until the Semite had yielded before the Aryan Prussians was his triumph assured. So long as the Semites ruled, the moon blocked both his path and that of a rational cosmology. . . . But, on the other hand, the materialist data need not be neglected, and a little consideration shows us that although nature was perhaps more kindly to Babylonia than to Egypt in the fertility of farms, it was, by this very fact, less propitious in the arrangement of the seasons. Pliny tells us how wheat grew there twice a year, which would disorganize any farmer's calendar that was trying to follow the sun. Under such circumstances, we can see how the invading Semites, coming from the desert where they had imbibed so deeply the nomad feeling for the moon, would not be obliged, when settling on the soil, to lay aside that deep-seated, primitive sense of its dominating luck over the nights and days, for another calendar run by the sun. Whatever the reason, the moon ruled in Babylon, and the calendar bore the marks of it.

. . . But, whatever primitive measures of time they started with—different in different cities—the priests of Babylonia had their lunar calendar in operation as long ago as 2500 B. C. The month, which began with the first appearance of the new moon in the evening sky, was reckoned with fair exactness as 29½ days, but as this was an impossible measure, two lengths of months were employed, 29 days for a 'hollow' month and 30 days for a 'full' month. In the early calendars it was, therefore, customary and necessary to indicate along with the name of a month what number of days it contained. Twelve of these months made a year of 354 days. As this was over eleven days short of the solar year, the next calendar year would be quite out of reckoning with the sun, the seasons, and such festivals as they involved. As this kept getting worse instead of better, an additional month had to be intercalated—making the year 384 days—at the command of the priests, whenever they decided that the festivals needed readjustment. The priests seem to have worked out no unchanging system of intercalation until the close of Babylonian history, when in the

Persian period regularity was definitely assured. The query comes to even the superficial student whether the 'victorious sun' of the Persian heavens was not in some way responsible for this rectification. So far, the survey of the ancient Babylonian history has been disappointing. But a new era began in the seventh and sixth centuries B. C., in which the age-long grouping of the priests, their uncertain dating and ineffective observations were changed into accurate and scientific calculations."—*Ibid.*, pp. 316-317.

Babylonian reform under Nabonassar.—**Ptolemaic canon.**—"The Ptolemaic Canon is a work by Claudius Ptolemaeus, an eminent Egyptian astronomer, who lived in the second century A. D., and who furnishes in his *Canon of Kings* a list of Babylonian, Persian, and Greek monarchs. His catalogue, beginning with Nabonassar of Babylon and extending to Alexander the Great, gives the length of reign of each King of that period. . . . Winckler has pointed out that a calendar reform took place in Babylonia under the reign of this king. The reform was called forth by the fact that about this time the sun rose in the zodiacal sign of *Aries* at the vernal equinox. This means that about 747 B. C., when Nabonassar came to the throne, a new era began, in which the New Year began on the twenty-first day of *Nisan*, the first month of the Babylonian year. . . . An '*Aries-era*' was then begun. Before that time the sun rose in the sign of *Taurus* at the vernal equinox. That time we may designate as the '*Taurus-era*,' within which the *Hammurabi* period falls. But Winckler has shown that several myths and religious customs of the old Sumerian period were based on the fact that in that period the sun rose at the vernal equinox in the sign of *Gemini*, and that therefore that period belongs to the '*Gemini-era*.' The *Omen-tablets of Sargon*, with their numerous astronomical data, indicate that a new era, the '*Taurus-era*,' began with Sargon and lasted down to Nabonassar. From Nabonassar to Nabonidus there was an even period of 200 years, and the interval between Sargon (or *Narâm-Sin*) and Nabonidus was therefore an era + 200 years. In the time of Nabonidus such an era may have been counted as an even 3,000 years, and an 'era' + 200 years would therefore be 3,000 + 200 years in the time of Nabonidus, and would account for Nabonidus' '3,200 years.' But Berossos also tells us that Nabonassar in his calendar reform had destroyed all previous records. This may mean that they reckoned its past history by 'eras,' and that each era was made to be an even 3,000 years. Such an era, indicated by the earth entering from one zodiacal sign into another at the vernal equinox, does not take 3,000 years, but only about 2,140 years. The Babylonians were acute astronomical observers, and could not fail to observe when the earth passed into a new zodiacal sign. If this happened some time before Sargon, he would be expected to readjust their calendar and astronomical calculations according to this new order, and his *Omen-tablets* were a result thereof. So far as we know, the calendar reform necessitated by this new era was not introduced until the time of Sargon, and it was therefore regarded as a '*Sargon-era*.' Nabonidus' 3,200 years would then be explained as 'the *Sargon-era*' + 200 years. Now it is possible that Nabonidus made this inscription in the year 547 B. C., and there would then be exactly 200 years from Nabonassar to his own date. The time before Nabonassar he regarded as a whole era (designated by him as '3,000 years')." —O. A. Toffteen, *Ancient chronology*, pt. 1, pp. 2, 112-113.

Jewish year.—“It is only reasonable to suppose that the Hebrews, when dwelling in the land of Egypt, employed the Egyptian method of reckoning time. . . . Just before their departure from Egypt the command of God came to Moses and Aaron that the month then current, which had not long commenced, should be to them ‘the beginning of months,’ that is to say, it was in future to be accounted as the first month of the year. This occurred in the Spring season at or about the time of the Vernal Equinox; and this month has been retained ever since by the Jews as the first of the Legal or Ecclesiastical year for the regulation of all their Fasts and Festivals. If, however, the Hebrews had been in the habit of commencing their year at the time of the Autumnal Equinox, in common with the Egyptians—of which there can be but little if any doubt—it would be long before the whole nation would become accustomed to the innovation. It was from this cause, in all probability, that for civil and political purposes the year had another commencement. The first month of this civil year was the seventh of the Legal year, and corresponded to the Thoth of the Egyptians. After the time of the Captivity in Babylon it was called Tishri. . . . It will be gathered from what has been said that the ancient Hebrew year consisted, usually, of twelve Lunar months; and, taking the average length of a Lunation at twenty-nine and a half days, there would be 354 days in an ordinary Lunar year. It must, however, be distinctly understood that the ancient Hebrew calendar was not permanently fixed. The Lunar year falls short of the Solar year by nearly eleven days, and, because the Hebrew festivals were regulated not by the Moon alone, but also by the state of the harvests which depend upon the seasons, that is, upon the influence of the Sun, it became necessary to reconcile the length of the year when measured by Lunations to its length when measured by the motion of the Sun. For this purpose an extra month was intercalated once in about every three years. In later times seven months were intercalated regularly in the course of every nineteen years. In this way the Lunar year was brought into accord with the Solar, and the calendar was made to correspond to the season. . . . It was absolutely necessary for the due observance of the religious ceremonies, the Fasts and Festivals of the Hebrews, that the year should be made Luni-Solar. . . . Whatever may have been the method of measuring time adopted by the ancient Hebrews there is a want of any evidence that, before the time of the Babylonish Captivity, they possessed an acquaintance with even the fundamental laws of astronomy, or of the true motions of the earth and of the heavenly bodies. The names of the four months, which have been given as in use before the Captivity, prove that the year was Solar as well as Lunar, for these names have reference to the seasons at which they respectively occurred. . . . One thing is clear—that the commencements of the Hebrew months were governed by the New Moons, or rather by the first visibility of the Moon—the phase which she was assumed to present when New. We know, also, that the year was rendered Luni-Solar by the intercalation of an extra month as necessity for it arose. In this way the seasons at which the Fasts and Festivals were observed would be, year by year, restored to their proper places.”—S. B. Burnaby, *Elements of the Jewish and Muham-madan calendars*, pp. 3-13.—See also AB.

Cycles in use after the dispersion of the Jews.—“The method of forming the months and years

which has been indicated continued in use among the ancient Hebrews only while they dwelt in their own land. After the dispersion they were compelled to employ astronomical calculations for the purpose of fixing the times of Fasts and Festivals, as they had no means of rapid communication with their co-religionists scattered throughout the civilised world. For this purpose Cycles were employed. The first that was used appears to have been that of eighty-four years, formed by adding the Octaeteris of Cleostratus to the seventy-six years of the Callipic Cycle. Whether this were so or not must, however, remain doubtful, because during very many years—more than six centuries after the time when the astronomical computations were first made—the method by which the New Moons and Festivals were determined was kept as a profound secret, certain astronomical rules being handed down by tradition from Patriarch to Patriarch, but not made public [until A. D. 358, by Rabbi Hillel II.].”—*Ibid.*, pp. 14-15.

Jewish Mundane Era.—“The Jews do not reckon the commencement of their Mundane Era from the day upon which they believe that the world was created, although the contrary to this is very often erroneously stated. They hold that the world was created by God at the time of the Autumnal Equinox, September 21, in the year of the Julian Period 954, B. C. 3760, and that the Sun and Moon were formed on the fourth day of the week at 15h. measured from 6h. of the preceding evening, that is, at 9h. in the morning of feria 4, Wednesday. But the Mundane Era, the Calendar, and the computation for New Moons do not start from this point. They commence from a fictitious or imaginary Moon, the first Moon of an imaginary or anticipative year next preceding the year of the creation of the world. The first day of this imaginary Moon, if it had existed, would have been in the year of the Julian Period 953, on the second day of the week. . . . This day corresponds to Monday, October 7, B. C. 3761, and the time to 11h. 20m. p.m., or 40m. before the close of that Julian day at midnight. This day and hour is the Jewish Epoch, or Commencement of the Era, from which all computations for the Calendar are made.”—*Ibid.*, p. 41.

Arabian and Mohammedan system.—“It appears to be certain that from very ancient times till shortly after the commencement of the fifth century of the Christian Era the pagan Arabians made use of a purely Lunar year. One of the practices of their religion, to which they attached the highest importance, was an annual pilgrimage to the Ka’ba, the sacred Temple at Mecca, which they believed to have been almost coeval with the world itself. . . . Inasmuch as the Lunar year of twelve months is nearly eleven days shorter than the Solar year it follows that the commencement of the ancient Arabian year, and the time of the pilgrimage, became eleven days earlier in every successive Solar year, and as time went on must have run through all the seasons. When, from this cause, the pilgrimage occurred before the harvests of the current year were gathered, and when those of the preceding year had been almost or perhaps entirely consumed, the pilgrims found great difficulty in obtaining food. To remedy this inconvenience, the Arabians endeavoured to remodel their year in such a manner that the pilgrimage should always take place in the Autumn, when both grain and fruit were abundant. With this object in view they formed a Luni-Solar year by intercalating, from time to time, a thirteenth Lunar month at the end of their twelve Lunar months. This method of keeping, or rather of attempting

to keep, the months in unison with the seasons, they had learned from the Jews who were settled at Yathrib. They adopted it in A. D. 412, two hundred years before Islâm, or the Muslim religion, was introduced by Muhammad. . . . [See also SCIENCE: Ancient: Arabian.] In whatever way it may have been done it is generally believed that from the year 412 of the Christian Era an intercalation was made, and that the custom of making it was abolished by Muhammad in the year before his death, which occurred on June 8, A. D. 632. He then established the system which is still in use among Muhammadans of all nations. . . . When the Prophet abolished the old Arabian Calendar the Muhammadan year became exclusively Lunar. It was, and it still is, governed by the Moon alone, without any regard to the length of the Solar year, or to the seasons, which consequently 'wander' through the year, coming later and later, according to Calendar dates, at every recurrence. . . . The Calendar itself is based on a Cycle of thirty years, each consisting of twelve months."—S. B. Burnaby, *Elements of the Jewish and Muhammadan calendars*, pp. 367-369.

Era of the Hejira.—"The word Hijra [or hejira] means 'Departure,' or 'Flight,' and the consequent 'Separation of friends.' The Era derives its name from the Flight of Muhammad from Mecca to Medina. It is frequently said to have commenced with the day upon which Muhammad fled from Mecca. By others it is said to commence with the day upon which he entered Medina after the Flight. Both of these statements are wrong. . . . The date of the Flight must be carefully distinguished from the date of the commencement of the Era of the Hijra, instead of the two being confused together as is so frequently the case. Although the custom of referring to events according to the year of the Flight originated with Muhammad, yet the Era of the Hijra was not officially instituted till seven years after his death, which took place in the third month of the eleventh year of the Era, June, A. D. 632, and consequently seventeen years after the Flight. Moreover, when the Era was instituted, by the Khalifa 'Umar, its commencement was not made to coincide either with the day of the Flight or with the day upon which the prophet arrived at Medina. It was intended to commemorate the Flight, but in order that the change in the method of reckoning time might not alter the first day of the Arabian year, the Era was made to commence two months antecedent to the Flight, namely, with the first day of the month Muharram, the first day of the year current at the time of the Flight, the day upon which the Festival of the New Year had from time immemorial been commemorated. This day corresponded to July 16, A. D. 622, according to Civil reckoning. [This date is 1 A. H. or 1 Anno Hegira.] The error with respect to the Era, to which reference has been made above, consists in the assertion that this day was the day of the Prophet's Flight from Mecca; or, as others say, that it was the day of his arrival at Medina. It was neither the one nor the other. . . . Muhammad did not abolish the current Arabian method of computing by Luni-Solar years with the intercalation of a thirteenth month every third year, until the end of the tenth year of the Flight, in the month corresponding to March, A. D. 632. Now these ten years, according to the Arabian Calendar, which was then in use, contained 3630 days, for three of them, at least, were Embolismic [containing an intercalated month] and had 384 days, while the remaining seven years had each 354 days. In making July 16, A. D. 622, to be

the first day of the Era of the Hijra, these ten years are computed according to Hijra reckoning, and made to contain only 3544 days, namely, six years of 354 days, and four years of 355 days; that being in accord with the method introduced by Muhammad. . . . These ten years ought certainly to be reckoned in chronology according to the Calendar which was in use during the period of time which they covered, and not according to a Calendar which was introduced after these years had expired."—*Ibid.*, pp. 372-375.

Basis of Hindu calendar.—"The first astronomical constant [we have] to know in Hindu astronomy is the moon's synodical month of $29\frac{1}{2}$ days. The exact length of this period, according to the *Sûrya Siddhânta*, . . . is 29.530587946 days. The ancient Hindu astronomers purposely calculated this period to what we should now call nine places of decimals in order that there might be no error even after thousands of years. The period fixed by modern astronomy does not differ from the above in the first six decimal places, and as .000008, the actual difference is $\frac{7}{100}$ of a second, it follows that the difference between European and Indian astronomy in 5,000 years or 61,844 synodical months may amount to 4,260 seconds or a little over 1 hour and 11 minutes. . . . In practice, the difference between the European and the Indian computation of new moons is very much less. . . . The next astronomical constant [in Hindu chronology] is the solar year, the length of which, according to the *Sûrya Siddhânta*, is 365.258756484 days. . . . Hindu astronomers reckon the present chronology from the midnight between 17th and 18th February 3102 B. C., which is commonly called the beginning of *Kaliyuga*. . . . Hindus generally reckon completed or expired years, and not current years, as the European calendar does. . . . The first year of the Hindu chronology, which began on 18th February 3102 B. C., is, according to Hindu reckoning, the year 0. By adding 3101 to an English calendar year A. D. you can always arrive at the corresponding (expired) year of *Kaliyuga*. . . . For a B. C. year, the K. Y. equivalent is obtained by subtracting it from 3102, not 3101."—D. B. S. Pillai, *Indian chronology*, pp. 1-3.

Eras in Hindu chronology.—"Originally no continuous era was used. If it was considered necessary to mark the secular date of an event, it was registered by the year of the reign of the local king in which it happened. Sometimes, however, a king on coming to the throne carried on the years of his predecessor into his own reign, thus creating a dynastic era. This often happened on the rise of a new dynasty, which might signalise its accession by dating all events by an era starting from the coronation of its founder. Such a mode of reckoning might continue for many centuries and spread to many countries, or it might speedily fall into disuse; its fate depended upon the fortunes of the dynasty, and other circumstances. Sometimes again a king might ordain the commencement of a new era to commemorate some glorious event in his reign. Lastly some eras were based on astronomical calculations, and others on events in religious history. To the astronomical class belong the *Grahaparivritti* cycle of ninety years, starting theoretically from 24 B. C., which is sometimes found in the south; the *Brihaspati* cycle of sixty years, based on a twelve-years cycle of Jupiter; the *Kali* era, supposed to begin from 3102 B. C. . . . and perhaps the *Kollam* cycle of a thousand years or era of *Parásu-râma* used in Malabar, of which

the epoch is A.D. 825, and which begins each year with the entrance of the sun into Virgo in the month of Āśvina. The Saptarshi or Laukika era, used in Kashmir, is based upon the theory of a revolution of Ursa Major every two thousand seven hundred years. In practice, however, it is reckoned in cycles of a hundred years, beginning in the twenty-fifth year of each century of the Christian era; hence to equate a Saptarshi date with ours we must add to it the number of centuries from the beginning of the Christian era plus twenty-four or twenty-five. The term 'Saptarshi' is used when the era is counted in full; when the date is abridged by being given in the 100-year cycle, it is called 'Laukika' or 'Lōka-kala.' Of the eras based upon historical events the most important are the Vikrama and the Saka or Salivahana. The Vikrama era . . . starts from 58 B.C. (the bright fortnight of the month Chaitra according to the northern calendar; but it originally began with Karttika). The Saka era, which is connected with the dynasty of the Western Kshatrapas, and may have been founded by Nahapana, begins with the bright fortnight of Chaitra, A.D. 78. The Gupta era is that which began with the accession of Chandra-gupta I in A.D. 319-320, and was continued in the Valabhi-samvat era. The Traikutaka, Kalachuri, or Chedi era has for its first current year A.D. 248-9. The Chalukya-Vikrama era is reckoned from A.D. 1075-6, in which the Western Chalukya Vikramaditya VI came to the throne. A Ganga era was current from A.D. 590 for some time. The Harsha era marks the accession of Harsha-varhdhana, its epoch being A.D. 606-7. The Virodhikrit era was established in A.D. 1191-2 by the Hoysala Ballala II to signalise his victory over the Yadavas. The Lakshmana-sena or Sena era of Bengal began on October 7, 1119. The Siva-simha era of Gujarat appears to have begun on March 10, 1113. The Anandavikrama era of Prithvi-raja II has for its initial year A.D. 33. The first current year of the Newar era is A.D. 878-9. The Bengali San begins from A.D. 593-4. Besides these there are a number of minor eras, mostly obsolete or obsolescent, which it is needless to specify. From very ancient times the Buddhists recorded events by the years from the death of Gautama Buddha; but the system now in vogue in Ceylon and Further India, which was established in the twelfth century, wrongly starts from 544 B.C. The Jains reckon from 528 B.C., in which year their founder Mahavira or Vardha-mana is said to have died."—L. D. Barnett, *Antiquities of India*, pp. 94-95.

ALSO IN: D. B. S. Pillai, *Indian chronology*.

Sexagenary cycle of the Chinese.—"If we turn to the Far East, we find that the ancestors of the people we call Tartars, had long invented or adopted from the Babylonian Soss the unerring Sexagenary cycle, which the Chinese and other Eastern peoples still use. The Chinese also reckon time by the moon, and intercalated a month at intervals. It is said that the great cycle of 600 years was used for the adjustment of lunar time with the sun. . . . Be that as it may, the 1st Emperor of the Han dynasty, B. C. 206, reformed the calendar. New Year's day was attached to the new moon of that month during which the sun entered the sign corresponding to our Pisces. The lunation during which the sun entered no new sign was fixed as the intercalary month. Whatever reforms were made in the civil calendar, the Sexagenary cycle continued its unvarying course. It is no astronomical period, but an unailing register of the lapse of time. This pre-eminent cycle of cycles is a combination of the decimal and duo-

decimal. The characters representing our numbers are combined in pairs, the 10 decimal, with the first ten of the duodecimal, in rotation, and continuing with the first of the one with the 11th of the other the 60th double sign is composed of the last of both cycles, when no more combinations are possible. The day cycle, which is already mentioned in the 'Shu King,' . . . was followed by the month and year cycle. The annals reach back to B. C. 2607 or to B.C. 2637. The accession of Tai Tsu, the 1st Emperor of the Han dynasty, is placed at the 32nd year of the 42nd cycle, or B.C. 206. This works out to B.C. 2607 for the epoch year of the 1st cycle, but B.C. 2637 is considered the commencement of the Chinese kingdom. Quite apart from the credibility of their annals, the Chinese chronological system is perfect. It has known no change, thus the confusion common to all others is quite unknown in theirs. That they have provided their old annals with cyclical dates is certain, so have the Greeks with the years of their Olympiads, the Chronologists with the years of our Era. That great tyrant, the Emperor Tshin Shi, B.C. 221-209, destroyed the classical books. It is said that copies were hidden during the persecution. On the genuineness of these copies depends the authenticity of the annals. After the tropical year was accepted as the true measure of solar time, they used another cycle for ascertaining the cyclical character of any day, 387 cycles, or 29,220 days, are exactly 80 tropical years, after which period the cyclical signs return in similar order to the days of the Julian years. The reduction to Julian dates presents no difficulty, other than due to the intricacies of other calendars, the chronological interregnum of one year, between B.C. 1 and A.D. 1, the differences between the Julian and Gregorian calendars, leap years, etc., having to be discounted at their true value."—E. Stone, *Hebrew Jubilee period (Westminster Review, June, 1911, p. 693)*.—See also CHINA: Origin of the people.

System of Maya Indians.—"The early Spanish chronicles and the books of Chilan Balam, written in the Maya language but in Spanish characters, indicate that the native calendar system of Yucatan was highly elaborate. The days were grouped in two ways: First, they were named in four series of five each up to 20, this grouping probably representing an outgrowth of the vigesimal system of numeration [counting by twenties], though the group was called u (moon or month); and 18 of these months, with five intercalary days, formed the year, which was apparently determined (as indicated by the intercalation) by more or less refined astronomic observation. Thus there were 73 five-day periods (which might be called 'weeks' were not that term preoccupied in a less desirable way) in a year, on four and only four of which the year might begin; and accordingly (1) these four days—Kan, Muluc, Ix, Cauac—were especially designated as dominical days or 'year-bearers,' and also came to hold special place in religious and domestic observance; and (2) the years were grouped in series of four, each distinguished by the day on which it began, 'Year Kan,' 'Year Muluc,' etc. Thus this grouping of the days would seem, except for the name 'month,' to represent a nearly pure solar calendar modified by arbitrary time distinctions springing originally from the vigesimal system of counting, both calendar and counting being strengthened and more firmly fixed by the interaction. In the second place the days were numbered in groups of 13, and such a group is commonly called by students of the Maya calendar a 'week,' and 28 of these 'weeks,' with one

day added, formed the year. This arrangement gave rise (1) to a series of 13 years, forming a period called by the Mayas a 'katun of days' and by the Spaniards an 'indiction;' and (2) to a longer series of 52 years elapsing before a 'year-bearer' of given name and number would again form the new year. . . . In addition to the arrangement growing out of the grouping of days, the years were grouped arbitrarily either through the vigesimal system of counting or for some obscure reason in such manner as to give a long cycle recorded in the Spanish chronicles and in the books of Chilán Balam, though there is doubt as to its duration. According to some students 20 years were grouped as a 'katun' which was divided into five series of four years each (independent of the four-year groups determined by the dominical days), called 'tzuc' by the Mayas, 'lustros' by the Spaniards; and it was the custom to record or verify the chronology by erecting carved stones, each called like the period a 'katun,' at the end of each twentieth year, in a historical monument. Now since the days of the 'week' were numbered from 1 to 13 and the years of the 'katun' from 1 to 20, a new 'katun' could not commence on the same number-day until a period of 13x20 years had elapsed; and in this way a cycle of 260 years was formed. This period, developed from the chronicles by Brinton, was called an 'ahau katun,' or chief cycle, collectively, though each 20-year period within it bore the same name; and 'each was represented in the native calendar by the picture or portrait of a particular personage who in some way was identified with the katun, and his name was given to it.'—C. Thomas, *Maya year*, pp. 11-12.—See also MEXICO: Aboriginal peoples.

Era of the Olympiads.—"The Era of the Olympiads, so called from its having originated from the Olympic games, which occurred every fifth year at Olympia, a city in Elis, is the most ancient and celebrated method of computing time. It was first instituted in the 776th year before the birth of our Saviour, and consisted of a revolution of four years. The first year of Jesus Christ is usually considered to correspond with the first year of the 195th olympiad; but as the years of the olympiads commenced at the full moon next after the summer solstice, i. e., about the first of July, . . . it must be understood that it corresponds only with the six last months of the 195th olympiad. . . . Each year of an olympiad was luni-solar, and contained 12 or 13 months, the names of which varied in the different states of Greece. The months consisted of 30 and 29 days alternately; and the short year consequently contained 354 days, while the intercalary year had 384. The computation by olympiads . . . ceased after the 304th olympiad, in the year of Christ 440."—H. Nicolas, *Chronology of history*, pp. 1-2.

Era of the foundation of Rome.—"Great doubts have been entertained, as well by ancient historians as by modern chronologists, respecting this era. Polybius fixes it to the year B. C. 751; Cato, who has been followed by Dionysius of Halicarnassus, Solinus, and Eusebius, to B. C. 752; Fabius Pictor, to B. C. 747; Archbishop Usber, to B. C. 748; and Newton, to B. C. 627; Terentius Varro, however, refers it to B. C. 753; which computation was adopted by the Roman emperors, and by Plutarch, Tacitus, Dion, Aulus Gellius, Censorinus, Onuphrius, Baroius, Bishop Beveridge, Stranchius, Dr. Playfair, and by most modern chronologists: Livy, Cicero, Pliny, and Velleius Paterculus occasionally adopted both the Varronian and Catonian

computations. Dr. Hales has, however, determined, from history and astronomy, that the Varronian computation is correct, viz. B. C. 753."—H. Nicolas, *Chronology of history*, p. 2.—This era is indicated in dates by A. U. C. (*ab urbe condita*) or U. C. (*urbe condita*), meaning "after the founding of the city," or A. U. (*anno urbis*), meaning "in the year of the city."

Spanish era.—"The Spanish era dates from 38 B.C. (A. U. 716) and is supposed to mark some important epoch in the organization of the province by the Romans. It may coincide with the campaign of Calvinus, which is only known to us from a notice in the *Fasti Triumphales*. . . . The Spanish era was preserved in Aragon till 1358, in Castile till 1383, and in Portugal till 1415."—C. Merivale, *History of the Romans*, ch. 34, note.

Julian era.—**Reformed Roman calendar.**—"The epoch of the Julian Era, which precedes the common or Christian Era by forty-five years, is the reformation of the Roman calendar by Julius Cæsar, who ordained that the Year of Rome 707 should consist of 15 months, forming altogether 445 days; that the ensuing year, 708, should be composed of 365 days; and that every fourth year should contain 366 days, the additional day being introduced after the 6th of the calends of March, i. e., the 24th of February, which year he called Bissextile, because the 6th of the calends of March were then doubled. Julius Cæsar also divided the months into the number of days which they at present contain. The Roman calendar, which was divided into calends, nones and ides, was used in most public instruments throughout Europe for many centuries. . . . The calend is the 1st day of each month. The ides were eight days in each month; in March, May, July and October the ides commenced on the 15th, and in all other months on the 13th day. The nones are the 5th day of each month, excepting in March, May, July and October, when the nones fall on the 7th day. The days of the month were reckoned backwards instead of forwards; thus, the 3d calends of February is the 30th of January; the 4th calends of February the 20th of January. . . . Excepting July and August, which were named after Julius and Augustus Cæsar, having been called Quintilis and Sextilis, the Roman months bore their present names. An error prevailed for 37 years after the death of Julius Cæsar, from reckoning every third instead of every fourth year a bissextile, or leap year, as if the year contained 365 days, 8 hours. When this mistake was detected, thirteen intercalations had occurred instead of ten, and the year consequently began three days too late: the calendar was, therefore, again corrected, and it was ordered that each of the ensuing twelve years should contain 365 days only, and that there should not be any leap year until A. U. C. 760 or A. D. 7. From that time the years have been calculated without mistakes, and the Roman year has been adopted by all Christian nations, though about the sixth century they began to date from the birth of our Saviour."—H. Nicolas, *Chronology of history*, p. 4.—"It might naturally have been expected that Julius Cæsar would have so ordered his reformed solar year, as to begin on the day of the winter solstice, which, in the 'Year of Confusion' [i. e., the year in which the error of the calendar was corrected] was supposed to fall on Dec. 25. But he chose to begin his new year on the first of January following, because on that day the moon was new, or in conjunction with the sun, at 7 hours, 6 minutes and 35 seconds after noon. By this means he began his year on a most high or holy day among the ancient Druids, with

whose usages he was well acquainted, and also made his new year the first of a lunar cycle."—W. Hales, *New analysis of chronology*, v. 1, bk. 1.—See also ANNALS: *Medieval annals*.

ALSO IN: C. Merivale, *History of the Romans*, ch. 20.

Christian era.—"Unfortunately for ancient Chronology, there was no one fixed or universally established Era. Different countries reckoned by different eras, whose number is embarrassing, and their commencements not always easily to be adjusted or reconciled to each other; and it was not until A. D. 532 that the Christian Era was invented by Dionysius Exiguus, a Scythian by birth, and a Roman Abbot, who flourished in the reign of Justinian. . . . Dionysius began his era with the year of our Lord's incarnation and nativity, in U. C. 753, of the Varronian Computation, or the 45th of the Julian Era. And at an earlier period, Panodorus, an Egyptian monk, who flourished under the Emperor Arcadius, A. D. 395, had dated the incarnation in the same year. But by some mistake, or misconception of his meaning, Bede, who lived in the next century after Dionysius, adopted his year of the Nativity, U. C. 753, yet began the Vulgar Era, which he first introduced, the year after, and made it commence Jan. 1, U. C. 754, which was an alteration for the worse, as making the Christian Era recede a year further from the true year of the Nativity. The Vulgar Era began to prevail in the West about the time of Charles Martel and Pope Gregory II. A. D. 730. . . . But it was not established till the time of Pope Eugenius IV. A. D. 1431, who ordered this era to be used in the public Registers. . . . Dionysius was led to date the year of the Nativity, U. C. 753, from the Evangelist Luke's account that John the Baptist began his ministry 'in the fifteenth year of the reign of Tiberius Cæsar'; and that Jesus, at his baptism, 'was beginning to be about 30 years of age.' Luke iii. 1-23. . . . But this date of the Nativity is at variance with Matthew's account, that Christ was born before Herod's death; which followed shortly after his massacre of the infants at Bethlehem. . . . Christ's birth, therefore, could not have been earlier than U. C. 748, nor later than U. C. 749. And if we assume the latter year, as most conformable to the whole tenor of Sacred History, with Chrysostom, Petavius, Prideaux, Playfair, &c., this would give Christ's age at his baptism, about 34 years; contrary to Luke's account."—W. Hales, *New analysis of chronology*, v. 1, bk. 1.—In a subsequent table, Mr. Hales gives the results of the computations made by different chronologists, ancient and modern, to fix the true year of the Nativity, as accommodated to what is called "the vulgar," or popularly accepted, Christian Era. The range is through no less than ten years, from 7 B. C. to 3 A. D. His own conclusion, supported by Prideaux and Playfair, is in favor of the year 5 B. C. Somewhat more commonly at the present time, it is put at 4 B. C.—See also: HISTORY: 18; JESUS CHRIST: Chronology of birth.

Medieval cycles.—"The first Cycle which was used for historical purposes is that of the Indiction, which consisted of fifteen years. This Cycle is computed from September 1, A. D. 312, though it is possible that it was, in fact, instituted for fiscal purposes in 297. But the date from which the first Indiction was reckoned is immaterial, for the number of the Cycle is hardly ever spoken of. All that is mentioned is the place which a particular year holds in an unspecified Cycle of fifteen years. We can only tell which that Cycle is by comparing other dates named in connection with

that of the Indiction—for instance, the post-consular or regnal year, or later on the year of the Incarnation. The Indiction, therefore, is mainly useful to us now as a means of checking and correcting other chronological elements which accompany it. The date was always expressed in such a form as *prima Indictione*, not in the first year of the Indiction. When we wish to translate it into terms of years of the Christian Era, it is the rule to denote it by the year in which the greater part of it falls, so that the first Indiction is called the Indiction of 313. This is worth remark because the fact has not always been clearly stated; indeed, a famous scholar, Kemble, treated at large upon the chronology of Anglo-Saxon charters, in which it is a normal feature, under the belief that the Indiction began in the September of what we should call the current year. Such a practice is unknown except at Genoa. The Indiction, however, did not always start from the same day. Besides the original, Greek or Constantinopolitan, Indiction of September 1, two varying modes of reckoning were developed. One of these, called the Cæsarean or Imperial Indiction, or the Indiction of Constantine, began on September 24; this was invented probably in order to bring it into accord with the autumnal equinox. It won favour through the authority of Bede, who adopted it; and it is conveniently distinguished as the Bedan Indiction. The other is known as the Roman or Pontifical Indiction; this began on December 25, or perhaps sometimes on January 1, and was no doubt devised in order to make the Indiction correspond with the common reckoning of the year. Of these three varieties the Greek Indiction was regularly employed by the Popes until 1087; after this the usage fluctuates until under Alexander III (1159-1181) the Bedan Indiction of September 24 became established. From Italy the Indiction passed into the Imperial chancery with the coronation of Charles the Great in 800; first the Greek Indiction, and then alternatively the other two modes of reckoning. In England the Indiction of Bede was usual, but the simpler computation from Christmas gradually came to be employed. Outside the Papal and Imperial chanceries the Indiction was mainly an ecclesiastical system. It may be found in charters for churches, and historians occasionally make mention of it; but it passed more and more out of general use. Only the notaries public who received their authority from the Pope or Emperor, and who delighted to amplify their certificates in the most precise fashion, never omitted to insert the Indiction in their official Acts. Other Cycles which were employed were invented for the technical purpose of ascertaining the date of Easter, or more exactly of finding the fourteenth day of the Moon of the Vernal Equinox. In what relation Easter stood to that day had been a subject of long dispute, but it was nearly settled by the fifth or sixth century; and the definition which became accepted was that Easter Day was the Sunday next following the Full Moon on or next after March 21."—R. L. Poole, *Medieval reckonings of time*, pp. 29-31.

Gregorian reformation of Julian Calendar.—"This was a correction and improvement of the Julian. It was discovered at length, by more accurate astronomical observations, that the true solar or tropical year was 365 days, 5 hours, 48 minutes, and 57 seconds; whence it fell short of the Julian or Egyptian computation of 365 days and 6 hours by an interval of 11 minutes, 3 seconds, . . . which, in the course of 130 years, amounted to a whole day. At the end of 130 years,

therefore, the tropical year began a day earlier than the civil, or fell back a day behind it, . . . In the time of Pope Gregory XIII, A. D. 1582, . . . the [vernal] equinox was found to be on the 11th of March, having fallen back ten days. In order, therefore, to bring it forward to its former place of the 21st, he left out ten days in October, calling the 5th the 15th day of that month. Whence in that year of confusion, the 22d day of December became the first of January, A. D. 1583, which was the first year of the Gregorian Era. In making this correction, he was principally assisted by the celebrated mathematician Clavius. But to prevent the repetition of this error in future, a further reformation of the Julian Calendar was wanting. Because the vernal equinox fell backwards three days in the course of 390 years, Gregory, chiefly by the assistance of Aloysius Lilius, decreed that three days should be omitted in every four centuries; namely, that every first, second and third centennial year, which would otherwise be bissextile, should be a common year; but that every fourth centennial year should remain bissextile. Thus, the years A. D. 1700, 1800, 1900, and 2100, 2200, 2300, were to be common years; but A. D. 1600, 2000, 2400, to remain leap years. By this ingenious reform, the Julian Calendar is rendered sufficiently accurate for all the purposes of chronology, and even of astronomy, for 6000 years to come. . . . The Gregorian or reformed Julian year was not adopted in England until A. D. 1751, when, the deficiency from the time of the Council of Nice then amounting to eleven days, this number was struck out of the month of September, by Act of Parliament; and the 3d day was counted the 14th, in that year of confusion. The next year A. D. 1752, was the first of the new style, beginning January 1, instead of March 25."—W. Hales, *New analysis of chronology*, v. 1, bk. 1.—The change from Old Style, as the Julian Calendar, and dates according with it, now came to be called, the New Style, or the reformed, Gregorian Calendar, was made in Spain, Portugal, part of Italy, part of the Netherlands, France, Denmark, and Lorraine, in 1582; in Poland in 1586; in Hungary in 1587; in Catholic Switzerland in 1583; in Catholic Germany in 1584; in most parts of Protestant Germany and Switzerland in 1700 and 1701, and, . . . in England, in 1751.—H. Nicolas, *Chronology of history*.—Japan changed from the Julian to the Gregorian calendar in 1873, China in 1912, Turkey in 1917, Russia in 1918, and Rumania in 1919; Bulgaria, Greece and Jugoslavia still retain the Julian Calendar. When the Bolshevik government of Russia issued the decree abolishing the "Old Style" or Julian calendar and adopting the Gregorian or "New Style," the new calendar was thirteen days ahead of the old. In order to bring about this change, the first day after January 31 (February 1), 1918, was reckoned as February 14.—See also RUSSIA: 1917-1920: Bolshevik laws.

French revolutionary era and calendar.—"All popular journalists, patriots, and public bodies, had begun dating 'First Year of Liberty,' or 'First Year of the Republic'; and the old calendar had come to be considered as superstitious and slavish, as an abomination in the highest degree disgraceful to free and enlightened Frenchmen. Various petitions for a change had been presented; and at length the Convention had employed the mathematicians Romme and Monge, and the astronomer Laplace, to make a new republican calendar for the new era. These three philosophers, aided by Fabre d'Eglantine, who, as a poet, furnished the names, soon finished their work,

which was sanctioned by the Convention and decreed into universal use as early as the 5th of October [1793]. It divided the year into four equal seasons, and twelve equal months of 30 days each. The five odd days which remained were to be festivals, and to bear the name of 'Sansculottides.' . . . One of these five days was to be consecrated to Genius, one to Industry, the third to Fine Actions, the fourth to Rewards, the fifth to Opinion. . . . In leap-years, when there would be six days to dispose of, the last of those days or Sansculottides was to be consecrated to the Revolution, and to be observed in all times with all possible solemnity. The months were divided into three decades, or portions of ten days each, and, instead of the Christian sabbath, once in seven days, the *décadi*, or tenth day, was to be the day of rest. . . . The decimal method of calculation . . . was to preside over all divisions: thus, instead of our twenty-four hours to the day, and sixty minutes to the hour, the day was divided into ten parts, and the tenth was to be subdivided by tens and again by tens to the minutest division of time. New dials were ordered to mark the time in this new way, but, before they were finished, it was found that the people were puzzled and perplexed by this last alteration, and therefore this part of the calendar was adjourned for a year, and the hours, minutes and seconds were left as they were. As the republic commenced on the 21st of September close on the [autumnal] equinox, the republican year was made to commence at that season. The first month in the year (Fabre d'Eglantine being godfather to them all) was called Vendémiaire, or the vintage month, the second Brumaire, or the foggy month, the third Frimaire, or the frosty month. These were the three autumn months. Nivôse, Pluviôse, and Ventôse, or the snowy, rainy and windy, were the three winter months. Germinal, Floréal, and Prairial, or the bud month, the flower month, and the meadow month, formed the spring season. Messidor, Thermidor and Fructidor, or reaping month, heat month, and fruit month, made the summer, and completed the republican year. In more ways than one all this was calculated for the meridian of Paris, and could suit no other physical or moral climate. . . . But the strangest thing about this republican calendar was its duration. It lasted till the 1st of January, 1806."—C. MacFarlane, *French Revolution*, v. 4, ch. 3.—The Republican Calendar for the Year Two of the Republic (Sept. 22, 1793—Sept. 21, 1794) is synchronized with the Gregorian Calendar as follows: 1 Vendémiaire = Sept. 22; 1 Brumaire = Oct. 22; 1 Frimaire = Nov. 21; 1 Nivôse = Dec. 21; 1 Pluviôse = Jan. 20; 1 Ventôse = Feb. 19; 1 Germinal = March 21; 1 Floréal = April 20; 1 Prairial = May 20; 1 Messidor = June 19; 1 Thermidor = July 19; 1 Fructidor = Aug. 18; 1st to 5th Sansculottides = Sept. 17-21.—H. M. Stephens, *History of the French Revolution*, v. 2, app. 12.—See also FRANCE: 1804-1805.

ALSO IN: A. Thiers, *History of the French Revolution* (American ed.), v. 2, pp. 364-365.

Plans for world-wide reform.—"Plans for improving the Gregorian calendar had aroused serious attention on all hands shortly before the war. A committee to consider this subject was appointed at the St. Petersburg meeting of the International Association of Academies in 1913. The matter was also discussed at the International Geographical Congress which met in Rome the same year. The Congress of International Associations, meeting at Brussels in 1913, and the last three International

Congresses of Chambers of Commerce (1910, 1912 and 1914), all passed resolutions in behalf of calendar reforms. Lastly, an International Congress on the Reform of the Calendar met at Liège, May 27-29, 1914. Its membership included eminent astronomers and other specialists, as well as representatives of the commercial world and of the Protestant and Catholic churches. This notable assemblage . . . studied the whole question of calendar reform in great detail, and its deliberations, . . . place the matter in convenient shape for further consideration. . . . The resolutions adopted by this congress urge that a new and universal calendar be adopted by civil and ecclesiastical authorities throughout the world; that the new calendar be 'perpetual' (i. e., that a given date of the year always fall on the same day of the week); that one day in common years and two days in leap-years be dateless; that the year consist of 364 dated days (52 weeks); that the division of the year into twelve months be retained; and, finally, that a Sunday in April be adopted as a fixed date for Easter. It was expected that the government of Switzerland would follow up this unofficial movement by inviting the countries of the world to send delegates to an official conference, in which some definite action might be taken on the subject; but the war made this impossible. . . . A bill to establish a new calendar was introduced at the last session [1918] of Congress by Representative Smith, of Michigan; but if anything is obvious and incontrovertible in connection with such a proposal it is that the calendar is an international institution and that it should not be altered except by general agreement among the countries of the world. Just at present an opportunity for concerted action in this matter is presented by the meeting of the Peace Conference in Paris. The time seems to be ripe for securing at least a *uniform* calendar throughout the world in place of the several systems that now prevail, and the suggestion has been put forth that, instead of adopting the Gregorian calendar as it now stands, an improved system, based upon the Gregorian, might be found acceptable for universal use. Two distinguished French astronomers, M. Bigourdan and Deslandres, have recently discussed this question in the French Academy of Sciences, and both have outlined plans for a modified calendar with special reference to bringing them to the attention of the peace delegates or the prospective League of Nations. It has been especially urged that the Academy of Sciences itself endeavor to reconcile the conflicting views of the scientific world on this subject, and formulate a plan for submission to the assembled representatives of the powers. Finally, in the *Revue des Deux Mondes* M. Charles Nordmann, in support of a similar proposal, brings together a large amount of interesting information concerning the history of calendar reforms and the present state of the question."—*Calendar reforms and the peace conference* (*American Review of Reviews*, Apr., 1919).

ALSO IN: J. C. Macdonald, *Chronologies and calendars*.—H. C. Brearley, *Time telling through the ages*.—C. L. Ideler, *Handbuch der mathematischen und technischen chronologie*.

CHRYSE.—Vague reports of a region called Chryse (the Golden), somewhere beyond the Ganges, and of an island bearing the same name, off the mouths of the Ganges, as well as of another island called Argyre (the silver island), were prevalent among the early Roman geographical writers. They probably all had reference to the Malay peninsula, which Ptolemy called the

Golden Chersonese.—E. H. Bunbury, *History of ancient geography*, ch. 25.

CHRYSOBULUM, See GOLDEN BULL, BYZANTINE.

CHRYSOLORAS, Manuel (c. 1355-1415), Greek teacher. Byzantine reviver of Greek in Italy. See EUROPE: Renaissance and Reformation: Earlier and later Renaissance.

CHRYSOPOLIS, modern Scutari, opposite Constantinople; originally the port of the city of Chalcedon.

CHRYSOPOLIS, Battle of (323). See ROME: Empire: 305-323.

CHRYSOSTOM, John, Saint (c. 345-407), one of the most celebrated of the Greek church fathers, patriarch of Constantinople, 398-404. As a result of his conflict with the Empress Eudoxia, he was exiled in the latter year. See ROME: Empire: 400-518.

CHRYSTLER'S FARM, Battle of. See U. S. A.: 1813 (October-November).

CHUAS, African race. See AFRICA: Races: Modern peoples.

CHUBB, Thomas (1679-1747), English deist. See DEISM: English.

CHUD, ancient Russian tribe. See RUSSIA: 9th-12th centuries.

CHULAK KURGAN, Fort: Siege and capture of (1859). See RUSSIA: 1859-1881.

CHULALONGKORN PHRA PARAMINDR MAHA (1853-1910), ruler of Siam from 1868 until his death in 1910. See SIAM: 1800-1892: 1910.

CHUMARS, caste in India. See CASTE SYSTEM OF INDIA.

CHUMASHAN FAMILY.—"Derivation: From Chumash, the name of the Santa Rosa Islanders. The several dialects of this family have long been known under the group or family name, 'Santa Barbara,' which seems first to have been used in a comprehensive sense by Latham in 1856, who included under it three languages, viz.: Santa Barbara, Santa Inez, and San Luis Obispo. The term has no special pertinence as a family designation, except from the fact that the Santa Barbara Mission, around which one of the dialects of the family was spoken, is perhaps more widely known than any of the others."—J. W. Powell, *Seventh annual report, Bureau of Ethnology*, p. 67.

CHUMBI VALLEY, Tibet (1907), England and Russia agree as to its occupation. See ANGLO-RUSSIAN AGREEMENT OF 1907.

CHUN (1852-), Manchu prince and half brother of Kwang-su; made regent of China in 1908. See CHINA: 1908 (November).

CHUNGKING.—Chungking, which lies in the province of Szechuan, nearly 2,000 miles inland, is, despite its interior position, one of the most important . . . ports of China. Located at practically the head of navigation on the Yangtze, it is the chief city of the largest, most populous, and perhaps the most productive province of China, whose relative position, industries, population, and diversified products make it quite similar to the great productive valley of the upper Mississippi. In 1918 the estimated population of Chungking was 437,600.

1895.—Opened to Japan. See SHIMONOSEKI, TREATY OF.

CHUR, bishopric in Switzerland. See SWITZERLAND: 1306-1499; and TYROL.

CHURCH, Benjamin (fl. 1775), American political writer. See U. S. A.: 1772-1773.

CHURCH, Armenian. See ARMENIAN CHURCH, Bulgarian. See CHRISTIANITY: 9th century.

Greek or Eastern. See CHRISTIANITY: 330-606;

EASTERN ORTHODOX CHURCH.

Roman Catholic. See PAPACY; CHRISTIANITY; VATICAN.

Russian. See RUSSIAN ORTHODOX CHURCH; EASTERN ORTHODOX CHURCH.

Syrian. See CHRISTIANITY: 100-300: Syrian churches.

CHURCH AND KING RIOTS, Birmingham. See BIRMINGHAM, ENGLAND: 1701.

CHURCH AND STATE.—Totemism.—Patriarchal society.—“The influence of the state in matters religious presents a curious line of development. Any permanent phase of human activity will embody itself in a social institution, and the church, using the word in its generic sense, is the institution through which religious activity formally expresses itself. In the later animistic stage, religion, if that term may be applied to savage notions of the supernatural, found its best expression in totemism. The older men of the totem represented the authority of the church. They regulated totem relationship with its system of rights and obligations, instructed and initiated the youth into the mysteries of the worship, interpreted the meaning of the supernatural and sought as medicine men and conjurers to heal the physical and mental diseases of the people. Such a function contains in essence all that the church strove to become in later ages, and its early importance as a civilizing factor can hardly be overestimated. With the development of patriarchal society totemism disappeared and in its place came nature and ancestor worship. The formal part of worship now became the prerogative of heads of families, as far as ancestral deities were concerned, but side by side with these arose a system of nature worship, partly a matter of common superstition and partly a cult with a definite priesthood. Supplementing these systems were seers, soothsayers, magicians, and necromancers, who claimed a more practical and larger knowledge of supernatural beings than the more formal priesthood. The combined influence of these several priestly classes was overwhelming. The entire life of the community was dominated by them, and men became through social pressure religious in thought and action. . . . The maturity of the patriarchal system marks the height of this influence. During this period church and state were for all practical purposes one in aim and in spirit. Rulers were themselves priests and exercised priestly functions. Both institutions were conservative, loved stability, and taught submission to authority.”—J. Q. Dealey, *State and government*, pp. 89-90.

Coöperation of church and state.—“The church defied the ruler either as himself a god or God’s representative, exalted his priestly authority, educated his nobles to obedience, and kept the masses submissive by declaring rebellion to be impious. Consequently, the priesthood became a separate class, a social hierarchy, having large possessions of land, wealth, and special privileges, and exercised an authority hardly second to that of the throne itself. Its leaders were the trusted advisers and assistants of the king. It had charge of higher education and instructed aspiring youth in medicine, sanitation, the known sciences, statecraft, and divine wisdom. It regulated the morals of the people, condemning or approving social customs, and punishing infringements of its standards. It inculcated the virtues of hospitality, charity, and kindness toward the lowly. It sanctioned wholesome amusements and participated in them, developing for its own purposes the rhythm of the song and the dance, as well as the stately march of the procession and the use of musical instruments. Its

connection with family worship gave it influence there also, and through its conservative attitude and educational power it was able to solidify into a static civilization the slowly developing forces of the patriarchal period. . . . But this harmony of church and state was sometimes rudely disturbed. The prophetic or inspirational side of religion, voiced by the seer and by the religious reformer, was not infrequently in opposition to the *status quo*, and denounced both ruler and priest for their shortcomings. Then, too, as patriarchal state passed into the age of commercialism, the spirit of the newer age fought against the existing system. As intercourse with other countries developed, there came a knowledge of foreign divinities; worshipers of these resided within the borders of the state, and in many cases the worship itself was encouraged and sanctioned. New influences and broader knowledge tended to destroy unquestioning belief in the older system, and material progress demanded liberalism in state policy. Competition of religious ideas and systems and philosophizing slowly sapped beliefs in national and local gods. Even though the forms of worship survived, confidence in religious teaching and the efficacy of worship disappeared. For the ecclesiastical organization, as a rule, is slow to adapt its teachings to the changing conditions of the age, its priesthood is a class apart and sees the signs of the times by refracted light. It is inherently conservative and tends to emphasize the permanent and accepted features of life but not to understand the volcanic energy pent up and seeking expression. For such reasons it regularly fails to adapt itself readily to the newer environment, loses its power in consequence and then, after slow readjustments, tends to regain part of the influence lost. At such crises the truer interests of society may demand that the state supersede the church in many of its activities. The state, in so doing, realizing the authority and prestige of the church over the minds and hearts of men, may continue to allow it large powers and wealth, but by regulation of its organization and teachings makes it a useful ally rather than a rival for supremacy. It may, however, go farther than this; by depriving it of countenance and financial support, it may thereby thrust it into competition with other social institutions, making it dependent for support on popular favor and approval. The period of the Renaissance illustrates this. When the theological tendencies of the church became iron bands restrictive of the growing life within, the state burst these asunder and encouraged science, invention, philosophy, and secular education. It also ignored ecclesiastical teachings in respect to charity, crime, insanity, intemperance, and such social ethical questions, and sought to solve these problems by scientific investigation rather than by theological dogmatism. The result is that the church is no longer looked on as the final authority in such matters; the state, rather, making use of the teachings of science and sociology, has become the authority in fixing moral standards. On the other hand the church in adversity may turn away from the material aspect of ecclesiasticism and catch glimpses of a world mission, a world empire dominated by religious ideals. The inspiration of such an ideal might even carry the church to victory against the state and render its government theocratic. Such struggles of church and state have been common and victory has passed from one to the other. Sometimes, as in the struggles of church and state in mediæval and modern times, a truce has been declared and the respective powers of each defined, as, for example, in the *concordats* so common in the

history of the Roman Catholic Church. Broadly speaking, however, whenever a state passes into commercial-manufacturing life, it tends to emancipate itself from sacerdotal authority and to favor a more or less complete separation of church and state. A separation of church and state, however, does not imply an absolute separation. The church as a social and property-holding institution is still subordinated to the state, but it is left free to regulate its own life and religious practices."—*Ibid.*, pp. 90-93.

Separation of church and state.—"There seem to be four well-defined stages in the accomplishment of this object: (1) The state and church separate in organization, personnel, and function, but work in harmony, as in Russia under the tsars. (2) The state subordinates the church so effectively that it becomes virtually a department of governmental administration, dominated by the ruler and his ministers. This was practically the situation in several of the states of Germany under the Empire. (3) The church frees itself from governmental control in spiritual matters, but is financially chiefly supported by the state. France in the latter part of the nineteenth century illustrates this system. (4) The church becomes separate from the state and is no longer supported from public funds. This 'separation of church and state' may have a friendly aspect, as in Mexico during the last fifty or sixty years."—*Ibid.*, pp. 93-94.

Passing of religious functions to the state.—"As already indicated, the church in conflict with the state lost many of its historic functions. As long as it was in sympathy with the state and was supported by it, it mattered little which institution performed social service. But as the two drew apart and public financial support was supplied more sparingly or withdrawn altogether, it became important from the state's standpoint that it, rather than the church, should perform functions so essential to national welfare. Financial weakness also made the church less able to perform her accustomed functions. Slowly but surely, therefore, one power after another passed from the church to the other social institutions or to the state; charity, medicine, amusements, scientific investigation, philosophy, education, domestic regulation, and morals. This change has come more fully in some states than in others, but broadly speaking the power of the modern church tends to confine itself to devotional and spiritual lines only, and other functions are passing from its control. The churches may still advance theories of disease and healing, or scientific and philosophic speculations, and may seek to regulate for their members amusements, morals, domestic institutions, and education, but such religious *dicta* are suggestions, not authoritative decisions and are adopted, if at all, because of their inherent reasonableness."—*Ibid.*, p. 94.

Revolutionary idea of religious toleration.—"The Revolutionary idea of liberty logically required the acknowledgment of the principle of liberty of conscience, that is, the liberty of the individual publicly to profess his religious faith and to worship according to the dictates of his own conscience. It cannot be said that religious liberty was a doctrine to which the American people were naturally inclined. In several of the colonies it had been vigorously denied, and only Rhode Island and Pennsylvania expressly tolerated all Christian sects. The Puritan idea of liberty, as has been stated, laid less stress on legal rights than on moral attitudes, but the formation of the Union and the growth of a national spirit rendered sectarian intolerance archaic, thus enabling Puritanism at last to rid itself of its worst defect. To the Revolutionary

leaders freedom of thought was as vital as freedom of conduct, and to their lasting renown they established liberty of the conscience on the same basis as liberty of the person among the 'natural, essential, and unalienable' rights of man. The Revolutionary idea of religious toleration did not require that the public offices should be thrown open indiscriminately to all persons without regard to religious faith. In Massachusetts all state officers chosen by popular election were expressly required to declare their belief in the Christian religion, and in New Hampshire they had to be Protestants. Virginia set a better example by the abolition of religious tests for office-holding when the first state constitution was adopted in 1776, but a majority of the states which adopted constitutions during the Revolutionary period required some sort of a religious qualification from the holders of the principal public offices. The opposition to religious tests was, however, strong and growing, and in 1787 the Federal Convention provided that no religious test should ever be required as a qualification for any office or public trust under the United States. Public opinion by that time had clearly turned against it, and most of the states got rid of their religious tests for office-holding at the first revision of their constitutions. The doctrine of the complete separation of Church and State was more difficult to establish. Several of the colonies had been founded for the express purpose of providing a haven for particular sects, and in most of them the care of religion was generally felt to be a sacred duty of government. At the beginning of the Revolution the Church of England was established by law and the clergy of that church were maintained out of the public treasury in Virginia, Maryland, and the Carolinas. The same church was especially favored by the colonial governments of New York and New Jersey. In New England, outside of Rhode Island, the Independent or Congregational Churches were strongly favored, and the Massachusetts declaration of rights emphatically proclaimed the necessity of making suitable provision at public expense 'for the institution of the public worship of God.' With the lapse of time, however, the established and favored churches had become less suited to the needs of the people, and with the growth of the Revolutionary spirit the idea of a privileged church came into conflict with the principle of freedom of conscience. One of Jefferson's most cherished enterprises was the disestablishment of the Church of England in Virginia. This was accomplished immediately after the close of the Revolution. The assessment of the citizens for the support of religion by public authority was finally abandoned in Massachusetts a half century later. With the fall of the privileged churches came the rise of the doctrine of the complete separation of Church and State, a doctrine which followed logically, even if slowly, from the Revolutionary belief in the natural nobility of man."—A. N. Holcombe, *State government in the United States*, pp. 26-28.

Ancient.—**Priests political officers.**—Religion a state affair. See **BABYLONIA**: Early Chaldean monarchy; **PIETHOOD**: In Egypt; In Greece and Rome; **CHRISTIANITY**: 100-300: Need in Roman Empire for universal religion; 312-337.

Temporal power of Rome passes to her bishops. See **BISHOPS**: Early development; **CHRISTIANITY**: 337-476; 553-800; **CONSISTORY COURTS OF THE BISHOPS**; **PAPACY**: 728-774.

Medieval.—**Popes of Rome the arbiters of Europe.**—**Crusades.**—**Resistance of England.** See **GERMANY**: 768-814; 800; **PAPACY**: 1056-1122; 1122-1250; 1198-1303; **CRUSADES**; **CHURCH OF ENG-**

LAND; 597-1066; ENGLAND: 1162-1170; 1205-1213; 1306-1393.

Political features of Reformation.—Separation of England from Roman church. See PAPACY: 1517 to 1531; ENGLAND: 1513-1529; 1527-1534; FRANCE: 1532-1547 to 1577-1578; GERMANY: 1533-1546; ITALY: 1530-1600; CHURCH OF ENGLAND: 1534-1563.

Emigration to the New World.—Religious conflicts in the American colonies.—Civil power taken from English clergy. See ENGLAND: 1558-1588; 1641 (March-May); U. S. A.: 1607-1752; 1620-1776; 1686-1689; MASSACHUSETTS: 1623-1629 to 1636; RHODE ISLAND: 1631-1636; MARYLAND: 1643-1649; 1650-1675; PURITANS: 1620-1660; SUFFRAGE: MANHOOD: 1621-1776; PENNSYLVANIA: 1681; FRIENDS: Origin and early history.

Thirty Years' War. See GERMANY: 1608-1618, to 1648; BOHEMIA: 1611-1618; 1621-1648.

Conflict with Louis XIV. See ROME: Modern city: 1664; PAPACY: 1682-1693.

Power of the Church reduced by the wars of the Spanish Succession. See PAPACY: 1700-1790; ROME: Modern city: 1707; 1782-1790.

Position of Jansenists.—Doctrine of Christophe de Beaumont. See FRANCE: 1756-1759.

Expulsion and suppression of the Jesuits. See JESUITS: 1761-1769; 1769-1781; ROME: Modern city: 1773.

French Revolution.—Civil constitution of clergy.—State worship of reason. See CIVIL CONSTITUTION OF THE CLERGY IN FRANCE; FRANCE: 1789: Survey of France on the eve of revolution; 1789-1791; 1793 (November).

Napoleon's quarrel with Pope.—Concordat. See CONCORDAT: 1515-1801; FRANCE: 1801-1804; PAPACY: 1808-1814; ROME: Modern city: 1808-1814.

Separation in Connecticut. See CONNECTICUT: 1818.

Revolt of Papal states.—Flight of pope.—Restoration.—Consequences of Austro-Italian war.—End of papal sovereignty. See ITALY: 1830-1832; 1848-1849; 1859-1861; ROME: Modern city: 1815-1840; 1850-1870; 1871-1907.

Kulturkampf in Germany. See GERMANY: 1873-1887; PAPACY: 1870-1874.

Disestablishment of church in Brazil. See BRAZIL: 1889-1891.

Controversies over education, in Germany. See GERMANY: 1892.

Gambetta and anti-clericalism. See FRANCE: 1875-1889.

Controversies in France.—Power of church regulated by law. See FRANCE: 1900-1904; 1904-1908.

Separation of church and state in Portugal. See PORTUGAL: 1900-1912.

Separation of church and state in Russia. See RUSSIA: 1917-1920: Bolshevik laws.

CHURCH COUNCILS. See COUNCILS OF THE CHURCH.

CHURCH COURTS. See ECCLESIASTICAL LAW: 1285-1660.

CHURCH ENABLING ACT, 1919. See CHURCH OF ENGLAND: 20th century.

CHURCH HISTORY OF EUSEBIUS. See HISTORY: 18.

CHURCH LANDS, France. See AGRICULTURE: Modern Period: France: Development since the revolution.

CHURCH MUSIC: Origin and development. See MUSIC: Ancient: B. C. 4-A. D. 397; Modern: 1535-1674; 1842-1921; Modern Italian school.

CHURCH OF BOHEMIA, Utraquist national. See BOHEMIA: 1434-1457.

CHURCH OF DANIEL'S BAND. See EVANGELISTIC ASSOCIATIONS.

CHURCH OF ENGLAND: Theory of origin.—Continuity of its history.—“The Church of England, the national Church of England as by law established, may be regarded as a product of the Protestant Reformation; and from this point of view its history is held to begin with the refusal of Henry VIII to own further allegiance to the pope, and the resultant declaration that the king was the head of the Church in his dominions. In theology it is in general harmony with Protestantism, but in government it claims to have retained in unbroken succession from the Apostles, and hence from Christ himself, the three major orders of bishop, priest and deacon. In ritual and worship it maintains a uniform order of church service, parts of which are derived immediately from ancient and medieval rituals. It occupies an intermediate position between the Latin communion and the churches of the Reformation. Many Anglican writers regard the Reformation as merely an incident in the history of the Church of England, which did not interrupt its historic continuity, which is held to date from Augustine, and even from the old Celtic Church. A considerable number, particularly in the High-church party, look upon the Reformation as a serious mistake, if not as a crime.”—D. S. Schaff, *Church of England* (*New Schaff-Herzog religious encyclopedia*, v. 4, p. 131).—“It [the Church] was ‘established’ not by the State, for there was no one State to establish anything, but by its own inherent force, when this land was nothing but a congeries of different and often hostile tribes. There has been no break in its continuity from that day to this; for the theory that a new Church was erected in the sixteenth century is one that has been consigned by all competent historians, some of whom are very far indeed from holding a brief for the Church, to the limbo of exploded fallacies. . . . ‘There are not many grand things left in England,’ said the late Lord Beaconsfield in his old age, ‘but the National Church is one of them.’ . . . Looking back through the long vista of ages stretching away for thirteen centuries one cannot but feel sure that the same God who has so marvellously protected His Church in the past through all its varied fortune will still protect it in the future. Over and over again the English Church has seemed to be within a hair’s-breadth of destruction; but it has never been destroyed. Hardly a century has elapsed without some crisis in its eventful history. The heathen Danes seemed likely to sweep away every vestige of it from off the land; the Normans all but reduced it to a mere appanage of Rome; King John, its official guardian basely betrayed it to the foreigner; in the civil wars of the fifteenth century it was sunk into the last stage of impotency and decrepitude; there were times, many in the sixteenth century when it appeared in imminent danger of breaking off altogether from historic Christianity; in the seventeenth it passed through a period of twenty years’ occultation; in the Georgian era it seemed to have settled down upon its lees, and to have sunk into a state of stagnation; in the first half of the nineteenth it was regarded by very many as a doomed institution; in the second half it has been frequently predicted that a society so torn by internal dissensions could not possibly survive. But God has preserved it still.”—J. H. Overton, *History of the church in England*, v. 2, pp. 420-422.

597-1066.—Anglo-Saxon period.—Council of Whitby.—Perfect union of church and state.—Resulting strength and weakness.—“The Anglo-Saxons . . . did not receive Christianity from the

Britons because in the bitter struggle which attended their conquest of Britain the Celtic inhabitants were driven, step by step, back to the western part of the island, and with them went their civilization and religion. . . . But Christianity was to come to the Anglo-Saxons first from Rome. . . . [At the end of the sixth century] Gregory sent the abbot Augustine with a numerous train of followers, as missionaries to the English. . . . [See also CHRISTIANITY: 597-800; MISSIONS, CHRISTIAN: Early Missions: 7th-11th centuries.] The simple and unselfish life of the monks won the confidence of all. . . . Augustine required of the British conformity to the Roman ritual and submission to himself as primate. . . . As soon as political affairs in the north were in a more settled condition, strife arose between the British and the Romish churchmen. . . . To adjust the differences a conference was held at Whitby in 664. . . . The king decided for Rome. . . . The decision had an important effect on the subsequent history of the English Church. The more free spirit of the British, which would have proved powerful in resisting the encroachments of Rome, was driven out. Yet the Church was perhaps saved from perilous irregularities and brought into close connection with the development of the civilization and Christianity of Europe."—G. P. Fisher, *History of the Christian Church*, pp. 146-149.—"There is a peculiar interest in the Church before the [Norman] Conquest . . . for it was *par excellence* a National Church. During the five centuries that . . . passed, . . . it not only represented the best features of national life, but it was the most important of all factors in welding together all classes, and giving a model for what had not yet become one united nation. There seems to have been absolutely no friction in the relations between Church and State. There were, of course, individual ecclesiastics who came into collision with the State authorities, and individual laymen who came into collision with the ecclesiastical authorities; but these were isolated cases, and in scarcely any instance brought the two bodies to which they belonged into conflict. The functions of each were clearly defined, and they rarely clashed. 'The Bishop and the Ealdorman sat side by side at the shire-mote to expound God's law and the world's law'; the clergy were, like other citizens, punishable by the State for offences which came under the cognizance of the State, and the laity devolved upon the clergy the duty of carrying out those laws which seemed especially to belong to their province. . . . This remarkable harmony between Church and State was, no doubt due in part to the fact that the conversion of almost every little kingdom in England began with the King and his Court, and spread downwards. . . . Instances of kings resigning their thrones and retiring into monasteries are numerous. . . . On the other hand, while the Church was thus closely connected with the highest classes, it was regarded as the best friend of the poor, and hence formed a most valuable link between the different grades of society. It was also a ladder by which members of the lowest class might rise to the highest. S. Cuthbert, the greatest Saint of the North, on whom a powerful monarch had humbly to wait to implore him to accept a bishopric, had been a mere shepherd lad. . . . The implicit confidence that was then placed in the Church was enhanced by the fact that all education was exclusively in her hands; and this was a part of her work which she did not neglect. . . . [Moreover] the Church . . . was thoroughly patriotic. . . . In short, as Dr. Freeman tersely and pointedly expresses it, 'the nation was intensely religious, and the Church

was intensely national.' The weak side of this remarkable union, which continued, with few breaks, for more than four centuries, and to which it would be hard to find a parallel, was that it partly arose *from*, and partly contributed to *form*, an insularity which, from the nature of things, could not last. . . . Another weakness, which, though not perhaps peculiar to the early English Church, is certainly very noticeable in it, was the survival of heathen ideas long after heathenism had given place to a better faith. 'The decrees of Anglo-Saxon councils,' writes Canon Bright, 'abound in prohibitions of charms, incantations, auguries, omens, necromancy, or heathenish rites, connected with wells, with stones, or with trees.' . . . But in spite of these drawbacks, there is a charm about the Church before the Conquest which we certainly miss in the subsequent period. . . . We are passing from the sweet simplicity of childhood to the hardness and too great knowl-ness of manhood."—J. H. Overton, *History of the church in England*, pp. 149-155.

1066-1534.—The medieval church.—Subjection of State to Church and Church to Pope.—Conflict between Becket and Henry II.—Edward III defies the Papacy.—Wycliffe, and the Lollards.—"The Norman period . . . is distinguished by the complete vassalage into which the Church went to the papal see, the subjection of the State to ecclesiastical domination, and the growing corruption of the clergy. But the State in turn struggled to emancipate itself from ecclesiastical fetters by legislation, and the people to rid themselves of clerical incompetency and scandal by a reform in the life and doctrine of the Church. . . . Archbishop after archbishop contended with royalty, now for the superior rights of the Church and papal investiture, now for the liberties of the people. . . . Thomas Becket . . . contended with Henry II, who sought to reform the abuses growing out of clerical exemptions from civil jurisdiction. Becket's attitude called forth the famous Constitution of Clarendon in 1164, which forbade papal briefs to be received in England without the royal consent, or prelates to go to Rome without the same consent. Though Becket was murdered victory did not rest with the king [see ENGLAND: 1162-1170]. It remained for the State as a national body to come into subjection to the ecclesiastical power of Rome. This was accomplished during the reign of John. . . . A new era seemed to have dawned with the earnest and plain preaching of the Dominican (1221) and Franciscan friars (1224); but, becoming fat with lands, they lost their hold on the popular mind. . . . The great English chronicler, Matthew Paris, in the middle of the thirteenth century, voices the protest of the people against the monetary exactions of the pope and his agents. . . . In 1366 a parliament of Edward III definitely refused to pay the annual tribute of a thousand marks promised by John to the apostolic see. In the fourteenth century loud protests began to be heard from the people and the clergy. John Wycliff . . . 'the morning star of the Reformation' translated the Scriptures and asserted the rights of the State and the individual conscience [see ENGLAND: 1360-1414]. . . . The Lollards were . . . numerous. . . . But the energetic opposition of Church and State was effective in silencing them or inducing them to recant. The statute 'for burning heretics' was enacted in 1401. . . . The Church slumbered on for more than a century longer, but the great movement finally came, out of which Christianity in England, again crystallized in a distinctly national Church of England, started forward on a career of renewed life and achievement."—D. S. Schaff, *Church of England (New Schaff-*

Herzog religious encyclopedia, v. 4, pp. 131-132).—“In the later . . . fourteenth and throughout the fifteenth century the smouldering resentment of the laity against the Church took definite shape in two movements, distinct yet tending in the same direction. One is the attack upon the moral abuses in the Church, together with its temporal and political power; the other is the growing spirit of scepticism. The former is represented by Wycliffe and the Lollards, whose story is known to everyone; the latter by the rise of the New Learning, ‘the crossing of the Alps by Greece.’ This second movement was not specifically directed against the Church; it rather produced an atmosphere in which the Church’s tapers could not burn, but flickered out of themselves. Nor did it make for moral reform. ‘When Zion was running riot, was it likely that austere virtue should take refuge on Olympus?’ . . . Right and wrong were a mere matter of taste or personal idiosyncrasy. And so we get Renaissance Italy, where Thomas Cranmer—‘an Englishman Italianised in a devil incarnate’—learnt from Macchiavelli that ruthless statecraft which struck down the English monasteries and revolutionized the English Church, not by the progress of education and piety, but by the brute force, by bloodshed reduced to a system.”—A. T. Bannister, *Church life in the latter Middle Ages* (*Edinburgh Review*, July, 1920, pp. 160-161).

1534-1563.—Establishment under Henry VIII to settlement under Elizabeth.—The Six Articles.—Doctrinal reformation under Edward VI.—Completed separation from the Catholic see under Elizabeth.—Acts of Supremacy and Uniformity.—Rise of Puritanism.—In the meantime, “the open rupture between Rome and England, which might not inconceivably have come to pass in any case as actually forced, not as the protest of religious principles against ecclesiastical abuses, but as a political expedient to which Henry VIII resorted to accomplish and to justify his divorce. . . . The king . . . demanded that he should be recognized as ‘chief protector, the only supreme lord, and head of the Church and clergy in England.’ . . . The English Church was thus severed from the papal communion and became an independent body. . . . The king, however, had little or no sympathy with the Continental Reformation. . . . The six so-called ‘Bloody Articles’ of 1539 denounced all denial of transubstantiation as heresy, and declared strongly in favor of auricular confession, the celibacy of the clergy, and the sacrifice of private masses. . . . Under Edward VI (1548-53), the doctrinal reformation was accomplished. The six articles were repealed . . . a Prayer Book was issued in 1549, the Forty-two Articles . . . drawn up in 1552. They declared that ‘the Church of Rome both erred not only in matters of faith,’ (xix); expressly denied transubstantiation; permitted the marriage of the clergy; discontinued auricular confession and approved of the communion in both kinds. With their adoption the formative period of the Church of England closes. The reign of Mary (1553-58), a firm adherent of the Roman Catholic faith, checked the Reformation for the moment, but did not crush it [see also ENGLAND: 1555-1558]. . . . The accession of Elizabeth restored the independence of the Church of England which in spite of occasional resistance from within and papal opposition from without . . . became the permanent religious home of the large majority in the land, and was firmly established by the defeat of the Spanish Armada in 1588. Two periods stand out in the history of the Church under Elizabeth. In the early part of her reign the separation of the National Church from the

Roman Catholic see was completed, and in the latter part the conflict between Anglicanism and Puritanism deepened and resulted in the victory of the Anglican school. . . . In the first year of her reign the Act of Supremacy [see ENGLAND: 1559; SUPREMACY, ACT OF] was renewed and the Act of Uniformity was passed. . . . By the latter the use of the liturgy was enforced. . . . In spite of seeming to approximate the Church of Rome in points of ritual, Elizabeth did not interfere by any public measures with the results of Reformation of Edward VI. The reduction of the Forty-two Articles to thirty-nine (1563) [see THIRTY-NINE ARTICLES], the form which they have ever since retained, did not impair their Protestant character. The independence of the National Church being thus permanently settled . . . the great question was whether Puritanism should be tolerated. This was not a question of doctrine, for the prevailing doctrinal views were Calvinistic. . . . It was a question of ecclesiastical polity, ritual, and vestments. . . . The controversy was closed in 1593 by an act of Parliament which made Puritanism an offense against the statute law.”—D. S. Schaff, *Church of England* (*New Schaff-Herzog religious encyclopedia, v. 4, pp. 133-134*).—See also ENGLAND: 1531-1503; 1547-1553; 1558-1588.

17th century.—Dissent.—Doctrine of divine appointment of episcopacy.—Laud.—Fall of Puritanism.—Act of Toleration.—“The history of the seventeenth century is marked by the consolidation of the Church of England in spite of a temporary triumph of Puritanism and by the development of the doctrine of the divine appointment of episcopacy, the first indications of which showed themselves in the Puritan controversies of the Elizabeth period, with a consequent uncompromising resistance to all dissent in ritual and doctrines, culminating in the repressive legislation of Charles II. . . . James retained relations with the Reformed Churches of the Continent. . . . But full sympathy with the Continental churches was hereafter impracticable, and recognition of their order (as was the case under Elizabeth) impossible, by the High-church views of episcopacy which were spreading, and which, under Charles I (1625-49) and Archbishop Laud . . . assumes an extreme form. . . . During the Commonwealth, the established Church was, in fact, a *religio illicita*, an act of Parliament having abolished episcopacy, and discontinued the use of the Liturgy (Sept. 10, 1642) . . . but in spite of the strong theological intellects which supported it . . . Puritanism was a failure in England. The accession of Charles II (1660) restored the Church of England to the national position which it has ever since held. . . . By the Act of uniformity of 1662, the use of the Prayer-Book was rigidly enforced; and two thousand English clergymen . . . [including Baxter and Howe], were deprived of their benefices [non-conformists who for nearly a century had sought to purify the church from within were now, in the majority of the cases, forced outside]. . . . These penalties for dissent were increased by the Five Mile Act of 1665 while the Test Act of 1673, by excluding all Puritans from office, marked the culmination of legislation against dissenters. . . . The accession of William and Mary in 1688 ushered in a new epoch. The principle that the established Church had an exclusive right to existence and protection was abrogated. . . . The first legislation in this direction was the Act of Toleration of 1689, establishing freedom of worship.”—*Ibid.*, p. 135.—See also ENGLAND: 1633-1640; 1638-1640; 1641 (March-May); 1643 (July); (July-September); 1646 (March); 1661; 1662-

1665; 1672-1673; 1687; 1687-1688; 1689 (April-August); SOLEMN LEAGUE AND COVENANT.

18th century.—Deists and evangelicals.—"The eighteenth century was characterized by a wide spread religious apathy and worldliness among the clergy and witnessed the culmination of Deism, (q.v.) which identified Christian revelation with natural religion. . . . But the influence of Deism was more than counteracted by the Evangelical spirit and activity of Whitfield and the Wesleys, graduates of Oxford, which worked with irresistible power upon the masses. . . . Against his will John Wesley founded a new church organization [Methodists]. Fresh life sprang up in the Church of England as a result of this revival of practical religion. . . . The century closed with an intense sympathy for the heathen abroad and the depraved classes at home. Sunday Schools were organized by the layman Robert Raikes of Gloucester in 1780 and in 1790 the Church Missionary Society was founded."—*Ibid.*, p. 135.—See also ENGLAND: 1711-1714.

19th century.—Oxford movement.—High, Low and Broad Church parties.—Reforms.—Organization.—"The nineteenth century was characterized by earnest philanthropic movements, by the rise of the Oxford Movement [a movement to revive church feeling and inculcate a high view of the sacraments], which profoundly influenced the Church, and by the close affiliation with the Episcopal Churches in the United States and the English colonies. [See OXFORD OR TRACTARIAN MOVEMENT.] The British and Foreign Bible Society united Churchmen and dissenters in a common enterprise, and the Evangelical Alliance in 1846 again sought to unify them in spirit and prayer. . . . However, the Church received a blow . . . when John Henry Newman, Henry Edward Manning, Frederick W. Faber, and other men of eminence among both the clergy and the laity became converts to the Roman Catholic communion. A far different school, equally devoted to the Church of England, and adhering to Reformation rather than to Anglo-Catholic tenets, included such men as the Hares, F. D. Maurice, and Archbishop Whateley. In the last half of the century Biblical scholarship was carried on to a high point by such men as Archbishop Trench, Dean Alford, Bishops Lightfoot and Westcott of Durham, Bishop Elliott, Dean Stanley, and Professors Hatch and Hart, not to mention the living. These Biblical studies culminated in the movement to revise the English translation of the Bible. The High-Church party lays emphasis upon the exclusive right of episcopacy and apostolic succession, and maintains an advanced ritual, together with insistence on the doctrines of the Real Presence and baptismal regeneration. The extreme wing has reintroduced practices abrogated under Lutheran and Calvinistic influence, such as veneration of the Blessed Sacrament, auricular confession, communion in one kind for the laity, and the establishment of monastic orders. They are distinguished for the elaborate and reverend character of their services, for the frequent celebration of the Eucharist, which is held to be sacrificial, and for their great zeal and devotion in benevolent church work. Occupying opposite ground is the Low-Church party, which holds strictly to the national interpretation of the Thirty-nine Articles, denies episcopacy to be of the essence of the Church, and denounces so-called ritualistic practices. Between these two schools, a third has grown up, since the middle of the nineteenth century. Its combination of tolerant and sometimes latitudinarian, sympathies with loyalty to the Church has secured for it the name of the Broad-Church party. Among

its more prominent representatives have been Arnold, Julius Hare, Maurice, Kingsley, and Stanley. During the nineteenth century the vigorous life of the Church was further shown by the restoration of cathedrals and the construction of churches, in the creation of new episcopal sees at home and the rapid extension of the Church and episcopate in the colonies. In addition to the Parliamentary acts bearing on the rights of Churchmen were the Compulsory Church Rate Abolition Act 1868 relieving dissenters of Church taxation, and the University Test Act (1871) throwing open the universities to all irrespective of creed. . . . The nineteenth century witnessed the repeal of the Test Act (1828) the removal of the disabilities of the Roman Catholics (1829) and Jews (1858), and the disestablishment of the Irish Church (1869). . . . England is divided into the two archbishoprics of Canterbury and York. In 1906 there were within the limits of the former twenty-five sees, and within the latter nine. In order of dignity the archdioceses and dioceses rank: Canterbury, York, London, Durham, Winchester, etc. In connection with the Church of England and Wales there are also twenty-one suffragan bishops and two assistant bishops. The Irish Church, disestablished in 1869 [see ENGLAND: 1868-1870], has two archbishops and eleven bishops, and the Scotch Episcopal Church has seven bishops. The first colonial see was that of Nova Scotia, which was created in 1787. . . . Many of the parishes have endowments in lands; others are supported, in whole or in part from public funds, such as Queen Anne's Bounty. The system of patronage has led to abuses, some of which still remain. On the other hand, the plurality system by which a clergyman might hold any number of livings at the same time . . . [and] the evils of non-residence have . . . been restrained by law. . . . The Church of England is one of the estates of the realm. Its relation to the State is one of dependence, the sovereign being its supreme governor, and Parliament its highest legislature. The archbishop of Canterbury is the first peer in the realm and crowns the king. . . . In 1888 the first Lambeth Synod was held which included the bishops of the Church of England and the Colonies and all the Protestant Episcopal Churches of America. As in America . . . the opposition of a wing of the Low-Church party to the Oxford Movement led to the formation of the Free Church of England as well as to the introduction into England of the Reformed Episcopal Church."—*Ibid.*, pp. 135-136.—See also BISHOP: Since the Reformation; and PROTESTANT EPISCOPAL CHURCH: 1607-1776.

1896.—Pope Leo XIII's decision on invalidity of Anglican orders. See PAPACY: 1896 (September).

20th century.—Problems of disestablishment and reunion.—Church Enabling Act.—During the present century the controversy over disestablishment and union, whether of "uniformity" or of "organic unity," has occupied Churchmen, High, Low and Evangelical (Broad Churchmen). The theory of episcopacy maintained by the Anglicans and rejected by non-conformists is an obstacle difficult to surmount. On the Roman side of the question, papal infallibility is of course the point at issue. "[In] June [1914] a conference was held at Kikuyu, East Africa, of all the Protestant missionary bodies in the region, for the purpose of establishing among them a working union. The opening service was held in the place of worship of the Kirk of Scotland, and the bishops of Mombasa and Uganda administered the communion to Presbyterians, Baptists, Congregationalists, Methodists,

as well as to members of their own church. At once the bishop of Zanzibar petitioned for the impeachment of his brother bishops who had arranged the meeting and admitted to the communion those who were not members of the Church of England. As a consequence, a controversy has been roused which is now going on throughout the entire English Church."—F. Palmer, *Crisis in the church of England* (*Harvard Theological Review*, 1914, pp. 235-236).—The Lambeth Conference which convenes the bishops of all Anglican communions every ten years issued a document at its session in the summer of 1920, offering a new approach to reunion, suggesting as a basis of organic unity the common acceptance of the Holy Scriptures as "the rule and ultimate standard of faith"; the Nicene Creed as "the sufficient statement of the Christian faith"; the Creeds as the baptismal confession of belief; the sacraments of Baptism and Holy Communion, and "a ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body." While this is only a challenge to the other churches of Christendom and details are yet to be worked out, it is generally regarded as a revolutionary step in the annals of the Anglican Church. The bill for the disestablishment of the Church in Wales which was passed in 1914 (see also ENGLAND: 1912-1914) was suspended during the period of the war and became effective in 1920. "Under the Church Enabling Act of 1919 the first National Assembly of the Church of England was elected in 1920. It consists of three Houses, the House of Bishops, the House of Clergy, and the House of Laity. The House of Laity is composed of about 330 members, elected for five years, on the basis of about one for every 100,000 population in each diocese, the Province of Canterbury returning about 210 members and that of York about 120 members. The House of Clergy totals about 260 members. The number of clergy in England and Wales is estimated to be about 23,000. At Easter, 1919, there were 2,220,194 communicants."—*New Hazell Annual Almanack*, 1921, p. 317.—See also ACADEMIC FREEDOM; CHARITIES: England: 1818-1919; ERASMIANISM.

ALSO IN: T. Fuller, *Church history of Britain*.—E. Churton, *Early English church*.—J. H. Overton, *Church in England*.—S. R. Maitland, *Reformation in England*.—J. H. Overton, *Anglican revival*.—G. R. Balleine, *History of the Evangelical party in the Church of England*.

CHURCH OF FRANCE. See GALLICAN CHURCH.

CHURCH OF GOD. See ADVENTISTS; CHURCHES OF GOD; DUNKARDS.

CHURCH OF GOD AND SAINTS OF CHRIST, organized in 1896 at Lawrence, Kansas, by William S. Crowdy, a negro, who claimed to have had a prophetic vision calling him to lead his people to God. "Believing that the negro race is descended from the ten lost tribes of Israel, the prophet taught that the Ten Commandments and a literal adherence to the teachings of the Bible, including both the Old and the New Testaments, are man's positive guide to salvation."—United States Census, *Religious bodies*, 1916, Part 2, p. 204.—Statistics available in 1920 report ninety-four churches and 3,311 members of the denomination. Federal Council of Churches of Christ in America.—*Year Book of the Churches*, 1920, p. 108.

CHURCH OF GOD AS ORGANIZED BY CHRIST. See EVANGELISTIC ASSOCIATIONS.

CHURCH OF GOD IN CHRIST. See MENONITES.

CHURCH OF IRELAND.—While the Church of Ireland makes a well founded claim to continuity in the Apostolic Succession, the Reformation had as profound an influence on its history as on the history of the Church of England. In the early centuries of its existence the hierarchy of the church in Ireland may be said to have been independent, but by degrees became more or less subject to Rome. This subjection was absolute by the 12th century, remaining thus till the Reformation. Then, like the Church of England, it disavowed the Pope and gradually became Protestant. "At the time of the Reformation, during the reign of Henry VIII., an attempt was made to correct some of the abuses of the church in Ireland, but the Reformation did not meet with much popular favor, owing in a large measure to fear that only the English language could be used in church. Through the reigns of Henry VIII., Edward VI., and Elizabeth various attempts were made to introduce the English liturgy, and the government proceeded with great severity against the Roman Catholics. Under Mary there was a reaction in favor of the Roman Catholics. At the accession of James I, the Roman Catholics, thinking that he favored them, tried to expel the Protestants from the island. The king, however, suppressed the attempts, confiscating the estates of many Roman Catholics, especially in Ulster, and settling Scotch Presbyterians in their place. During the Civil War and the Commonwealth, as also during the reign of Charles I., there were many rebellions and consequent suppressions of the Roman Catholics in Ireland. At the Revolution the Roman Catholics were filled with hope, and many Protestants had to flee the country. William III., however, finally completed the conquest of Ireland, and from that epoch until recent times the Roman Catholics [as well as all other dissenters from the established church] were discriminated against in many ways. Gradually, however, the restrictions against them have been removed. Just as the Roman Catholics were discriminated against, so the Protestant Church, as the state church, was granted many favors. These have been done away with from time to time, and at last, July 26, 1860, the Irish Church Act was passed, taking effect January 1, 1871. This act disestablished the church and dissolved its union with the Church of England [see ENGLAND: 1868-1870]. Compensation was made for all vested interests, including even the annual grants for the Roman Catholic college at Maynooth and the *Regium Donum* granted to the Presbyterians by James I."—*New Schaff-Herzog religious encyclopaedia*, v. 6, p. 28.—The Church of Ireland is divided into two archbishoprics, Armagh and Dublin. In 1921 the number of clergy in the church was thirteen bishops, about 1,300 incumbents, and 370 curates. The church population was 576,000.—*New Hazell Almanack*, 1921, p. 318.—See also CELTIC CHURCH; CHRISTIANITY: 5th-6th centuries; IRELAND: 1641; 1691-1782.

CHURCH OF LATER DAY SAINTS. See MORMONISM: 1805-1830.

CHURCH OF ROME. See PAPACY.

CHURCH OF SCOTLAND.—Christianity was introduced into Scotland as early as the third century, and the Church of Scotland like the Church of Ireland was more or less independent of Rome. It was, however, gradually brought under Roman domination where it remained until the Reformation. The history of the origin of Scottish Reformation is synonymous with the life of John Knox who founded the Presbyterian church in Scotland. After various vicissitudes, the union of 1707 guaranteed its position, and since then the Church of

Scotland has been the established church of the country.

Its birth. See SCOTLAND: 1547-1557.

First Covenant. See SCOTLAND: 1557.

Rebellion and triumph of the Lords of the Congregation. See SCOTLAND: 1558-1560.

Knox and the reformed church. See SCOTLAND: 1568-1572.

Restoration of episcopacy. See SCOTLAND: 1572.

First national covenant. See SCOTLAND: 1581.

Black Acts. See SCOTLAND: 1584.

Appropriation of church lands. See SCOTLAND: 1587.

Five articles of Perth. See SCOTLAND: 1618.

Laud's liturgy and Jenny Geddes' stool. See SCOTLAND: 1637.

Signing of the national covenant. See SCOTLAND: 1638.

First Bishops' War. See SCOTLAND: 1638-1640.

Second Bishops' War. See ENGLAND: 1640.

Westminster Assembly. See ENGLAND: 1643 (July).

Solemn League and Covenant. See ENGLAND: 1643 (July-September).

Montrose and the Covenanters. See SCOTLAND: 1644-1645.

Restored king and restored prelacy. See SCOTLAND: 1660-1666.

Persecutions of the Covenanters. See SCOTLAND: 1669-1679; 1679; 1681-1689.

Revolution and reestablishment of the Presbyterian church. See SCOTLAND: 1688-1690.

Disruption.—Formation of the Free church. See SCOTLAND: 1750-1921; and 1843.

Act of Parliament authorizing change of the Formula of Subscription required from its ministers. See SCOTLAND: 1900-1905.

CHURCH SCHOOL CONTROVERSIES. See SECULAR EDUCATION AND CHURCH SCHOOL CONTROVERSIES.

CHURCH OF THE BRETHREN. See DUNKARDS; and MORAVIAN OR BOHEMIAN BRETHREN.

CHURCH OF THE LIVING GOD. See CHURCHES OF THE LIVING GOD.

CHURCH OF THE NAZARENE (Pentecostal Church of the Nazarene), an organization resulting from three movements, revival in nature; one in New England, one in New York City, and one in Los Angeles, Calif. The first two united in 1896 under the name of the Association of Pentecostal Churches of America and in 1907 this body met the Los Angeles organization and formed the Pentecostal Church of the Nazarene, now called simply the Church of the Nazarene. In doctrine this body is essentially in accord with the Methodist Episcopal Church.—United States Census, *Religious bodies*, 1916.—The census reported 596 churches and 32,250 members in 1916.

CHURCH OF THE UNITED BRETHREN. See BOHEMIA: 1434-1557; and MORAVIAN OR BOHEMIAN BRETHREN.

CHURCH OF THE UNIVERSAL MESSIANIC MESSAGE, a church which has supplanted the Christian Yoga Society organized in 1911 in Spokane, Wash., by A. K. Mozumdar in response to interest awakened by the introduction into the United States of various phases of oriental religions. It recognizes no creed or confession and observes no sacrament.—United States Census, *Religious bodies* 1916, pt. 2, p. 206.—Statistics available in 1920 report two churches and 266 members.—*Year Book of the Churches* 1920, p. 108.

CHURCH OF WALES.—The Church of Wales severed its connection with the Church of England when the Act of Disestablishment, passed in 1914, went into effect on March 31, 1920.

CHURCH SEPARATION LAW, France. See FRANCE: 1904-1908.

CHURCH TRIUMPHANT, "a church founded by a Mrs. Beekman (d. 1883), who claimed to be the 'spiritual mother of Christ in the second coming' and declared George Jacob Schweinfurth the 'Messiah of the New Dispensation.' Mr. Schweinfurth left the ministry of the Methodist Episcopal Church, became a follower of Mrs. Beekman, and subsequently the leader of her followers. Headquarters of the body were established at the Weldon Farm, six miles from Rockford, Ill. . . . The church is now extinct, and when most flourishing numbered only 12 congregations with 384 communicants."—*New Schaff-Herzog religious encyclopedia*, v. 3, p. 112.

CHURCHES: Structure. See CATHEDRAL.

CHURCHES OF CHRIST, originally included under the denomination called Disciples of Christ. The Conservatives of the parent body, disagreeing with the Progressives on such issues as the use of instrumental music, scriptural sanction for raising money, etc., gradually withdrew from the ranks of the Disciples and have made their denominational reports separately since 1906. Statistics report 5,570 churches and 317,937 members in the United States.—United States Census, *Religious bodies* 1916, pt. 2, p. 208.

CHURCHES OF GOD (General Assembly), founded in 1886 in Monroe County, Tenn., by several churches of various denominations, under the name of "Christian Union." The denomination was reorganized in 1902 under the name of "Holiness Church" and again in 1907 under the present name, "Churches of God." The work of the denomination is evangelistic in character. There are state assemblies for educational purposes and a General Assembly recognized as the Supreme Council. Statistics available in 1920 report 202 churches and 7,784 members in the United States.—United States Census, *Religious bodies* 1916, pt. 2, p. 211.

CHURCHES OF GOD IN CHRIST JESUS. See ADVENTISTS.

CHURCHES OF GOD IN NORTH AMERICA (General Eldership), non-sectarian churches founded in 1830 in Pennsylvania by John Winebrenner, a former pastor in the Reformed German church. "In doctrine the Churches of God are evangelical and orthodox, and Armenian rather than Calvinistic. . . . The policy of the churches is presbyterian. . . . The ministers within a certain territory and an equal number of laymen elected by the various churches (or charges) constitute annual elderships, corresponding to presbyteries, which have the exclusive right to ordain ministers. . . . The different annual elderships combine to form the General Eldership which meets once in four years."—United States Census, *Religious bodies* 1916, pt. 2, p. 213.—Statistics available in 1920 report 443 organizations and 28,376 members in the United States.

CHURCHES OF THE LIVING GOD, three bodies of negro churches in the United States similar in their general evangelistic type but differing in details. There are 193 of these churches with 11,635 members, by far the largest of the three divisions being that called "Christian Workers for Fellowship."—United States Census, *Religious bodies* 1916, pt. 2, pp. 216-220.

CHURCHES OF THE NEW JERUSALEM. See SWEDENBORG.

CHURCHILL, John, duke of Marlborough. See MARLBOROUGH, JOHN CHURCHILL, 1ST DUKE OF.

CHURCHILL, Lord Randolph Henry Spencer (1849-1895), English statesman, member of Parliament, 1874; advocate of progressive conservatism; appointed secretary of state for India in Lord

Salisbury's cabinet, 1885; chancellor of the exchequer in Lord Salisbury's second cabinet, 1886.

CHURCHILL, Winston (1871-), American novelist and politician; graduated 1894, from the United States Naval Academy; 1903-1905, member of the New Hampshire legislature; 1912, candidate for governorship of New Hampshire; best known as a writer, particularly as an historical novelist. Among his famous novels are: "Richard Carvel," "The Crisis," "Conistan," "Inside the Cup" and "A Far Country."

CHURCHILL, Winston Leonard Spencer (1874-), English statesman. Served with Spanish forces in Cuba in 1895, with Malakand field force, 1897, and with Tirah expeditionary force, 1898; war correspondent in South Africa, 1899-1900; under secretary of state for the colonies 1906-1908 (see ENGLAND: 1905-1906); president, board of trade, 1908 (see ENGLAND: 1908 [April]); Lord of the admiralty, 1911-1915 (see ADMIRALTY: Constitution of the British Admiralty; PEACE MOVEMENT: Attitude of governments; and WAR, PREPARATION FOR: 1912-1913); minister of munitions, 1917 (see ENGLAND: 1915: Ministry of munitions); appointed colonial-secretary, 1921; prominent figure at imperial conference, 1921. See BRITISH EMPIRE: Colonial and imperial conferences: 1921.

Speech on racial friction in Jerusalem. See JERUSALEM: 1920.

CHURL, in early Anglo-Saxon society, one of the two main classes into which the freemen were divided. See EORL AND CEORL.

CHURUBUSCO, Battle of. See MEXICO: 1847 (March-September).

CHUSAN ISLANDS, group of islands off the coast of China. In 1842 they were given to the control of China by England. See ASIA: 1500-1900.

CIABAN or **KIERAN, Saint** (516-549), founder of Clonmacnoise. See CLONMACNOISE.

CIBALIS, Battle of (313). See ROME: Empire: 305-323.

CIBBER, Colley (1671-1757), English restoration dramatist. See DRAMA: 1660-1680.

CIBOLA, Seven cities of. See PUEBLOS; AMERICA: 1540-1541.

CIBUNYS, aboriginal tribe. See CUBA: Aborigines.

CICALA PASHA (fl. 1600), Turkish commander during invasion of Hungary. See HUNGARY: 1595-1606.

CICERO, Marcus Tullius (B.C. 106-43), Roman orator and statesman. Filled various offices in the state and soon became the most popular leader of the day because of his unequalled oratory. His most famous orations are the "Philippics" and those against Catiline; those on philosophy are "De Senectute" and "De Amicitia." He was killed by the soldiers of Mark Antony in 43 B. C. See ROME: Republic: B. C. 69-63 to 44-42; LATIN LITERATURE: B. C. 82-43.

Philosophic interpretation of history. See HISTORY: 15.

Speeches recorded in shorthand: Tironian notes. See ABBREVIATION: Roman system.

CID, The (Rodrigo Diaz de Bivar) (1040-1099), favorite hero of Spain. See SPAIN: 1034-1090.

Romances of. See SPANISH LITERATURE: 10th-12th centuries.

CILICIA, or KILIKIA, an ancient district in the southeastern corner of Asia Minor, bordering on Syria. (See TURKEY: Map.) It was a satrapy of the Persian empire, then a part of the kingdom of the Selucidæ, and afterwards a Roman province.

The chief city of Cilicia was Tarsus, a very ancient commercial emporium, whose people (see ISAUURIANS) were noted for mental acuteness. The apostle Paul is to be counted among the distinguished natives of Tarsus, and a quite remarkable number of eminent teachers of philosophy were from the same birthplace.

969.—Recovered from Mohammedans by Byzantines. See BYZANTINE EMPIRE: 963-1025.

1915 (September).—Held by French troops during the World War. See SYRIA: 1908-1921.

1918 (October).—Yielded by Turkey in armistice with Allies. See WORLD WAR: Miscellaneous and auxiliary services: I. Armistices: d.

1919 (November).—French control. See SÈVRES, TREATY OF: 1920.

1919-1920.—Armenians desire to control. See ARMENIA: 1919-1920.

1921.—Political amnesty granted. See TURKEY: 1921 (March-April): Secret treaties.

1921 (October).—Under Angora treaty between French and Turkish Nationalists. See TURKEY: 1921-1922: Anglo-French discord.

CILICIA, Pirates of.—During the Mithradatic wars piracy was developed to alarming proportions in the eastern parts of the Mediterranean sea. Distracted by civil conflicts and occupied by foreign ones, simultaneously, the Romans, for a considerable period, gave no proper heed to the growth of this lawlessness, until they found their commerce half destroyed and Rome and Italy actually threatened with starvation by the intercepting of their supplies from abroad. The pirates flourished under the protection and encouragement of the king of Pontus, at whose instance they established their chief headquarters, their docks, arsenals and magazines, at various points on the coast of Cilicia. Hence the name of Cilician came to be applied to all the pirates of the time. This era of piracy was brought to an end, at last, by Pompey, who was sent against them, 67 B. C., with extraordinary powers conferred by the law known as the Lex Gabinia. He proceeded to his undertaking with remarkable energy and ability, and his hunting down of the freebooters which he accomplished effectually within three months from the day his operations began, was really the most brilliant exploit of his life.—H. G. Liddell, *History of Rome*, bk. 7, ch. 63.

ALSO IN: C. Merivale, *History of the Romans*, ch. 1.—G. Long, *Decline of the Roman republic*, v. 3, ch. 6-7.

CILICIAN GATES.—A pass through the Taurus range of mountains, opening from Cappadocia into Cilicia, was anciently called the Pylæ Ciliciæ or Cilician Gates. The city of Tyana was situated at the entrance to the pass. Both Xenophon and Alexander, who traversed it, seem to have regarded the pass as one which no army could force if properly defended.—E. H. Bunbury, *History of ancient geography*, ch. 10, sect. 2, and ch. 12, sect. 1.—See also ARMENIA: Physical features.

CILURNUM, a Roman city in Britain, "the extensive ruins of which, well described as a British Pompeii, are visible near the modern hamlets of Chesters."—T. Wright, *Celt, Roman and Saxon*, ch. 5.

CIMABUE, Giovanni (1240-c. 1302), Florentine painter, one of the first whose art is expressive of life. See ART: Relation of art and history.

CIMAROSA, Domenico (1749-1801), Italian composer. Studied with Manna, Sacchini, Fenaroli, and Piccinni at the Conservatory of Santa Maria di Loreto; accepted the position as composer and conductor of Italian opera at the court of Cath-

erine II, St. Petersburg, 1788; three years later went to Vienna at the call of Leopold II; Vienna received him with distinguished honors, and "Il matrimonio segreto," produced there, had remarkable success.—See also MUSIC: Modern: 1730-1816.

CIMARRONES, runaway slaves. See AMERICA: 1572-1580; JAMAICA: 1655-1796.

CIMBRI AND TEUTONES.—"For a considerable period [second century, B. C.] an 'unsettled people' had been wandering along the northern verge of the country occupied by the Celts on both sides of the Danube. They called themselves the Cimbri, that is, the Chempho, the champions, or, as their enemies translated it, the robbers; a designation, however, which to all appearance had become the name of the people even before their migration [see EUROPE: Introduction to the historic period; Migrations]. They came from the north, and the first Celtic people with whom they came in contact were, so far as is known, the Boii, probably in Bohemia. More exact details as to the cause and the direction of their migration have not been recorded by contemporaries and cannot be supplied by conjecture. . . . But the hypothesis that the Cimbri, as well as the similar horde of the Teutones which afterwards joined them, belonged in the main not to the Celtic nation, to which the Romans at first assigned them, but to the Germanic, is supported by the most definite facts: viz., by the existence of two small tribes of the same name—remnants left behind to all appearance in their primitive seats—the Cimbri in the modern Denmark, the Teutones in the north-east of Germany in the neighbourhood of the Baltic, where Pytheas, a contemporary of Alexander the Great, makes mention of them thus early in connection with the amber trade; by the insertion of the Cimbri and Teutones in the list of the Germanic peoples among the Ingævones alongside of the Chauci; by the judgment of Cæsar, who first made the Romans acquainted with the distinction between the Germans and the Celts, and who includes the Cimbri, many of whom he must himself have seen, among the Germans; and lastly, by the very names of the people and the statements as to their physical appearance and habits. . . . On the other hand it is conceivable enough that such a horde, after having wandered perhaps for many years, and having doubtless welcomed every brother-in-arms who joined it in its movements near to or within the land of the Celts, would include a certain amount of Celtic elements. . . . When men afterwards began to trace the chain, of which this emigration, the first Germanic movement which touched the orbit of ancient civilization, was a link, the direct and living knowledge of it had long passed away."—T. Mommsen, *History of Rome*, bk. 4, ch. 5.—"The name Kymri, or Cymri, still exists. It is the name that the Welsh give themselves, but I am not aware that any other people have called them by that name. These Kymri are a branch of the great Celtic people, and this resemblance of the words Kymri and Cimbri has led many modern writers to assume that the Cimbri were also a Celtic people, as many of the ancient writers name them. But these ancient writers are principally the later Greeks, who are no authority at all on such a matter. . . . The name Cimbri has perished in Germany, while that of the Teutones, by some strange accident, is now the name of the whole Germanic population."—G. Long, *Decline of the Roman republic*, v. 2, ch. 4.

ALSO IN: W. Ihne, *History of Rome*, bk. 7, ch. 9.

B. C. 113-101.—**Battles with the Romans.**—The Cimbri and the Teutones made their first appearance on the Roman horizon in the year 113 B. C. when they entered Noricum. The Noricans were an independent people, as yet, but accepted a certain protection from Rome, and the latter sent her consul, Carbo, with an army, to defend them. Carbo made an unfortunate attempt to deal treacherously with the invaders and suffered an appalling defeat. Then the migrating barbarians, instead of pressing into Italy, on the heels of the flying Romans, turned westward through Helvetia to Gaul, and occupied themselves for four years in ravaging that unhappy country. In 109 B. C., having gathered their plunder into the fortified town of Aduatua and left it well protected, they advanced into the Roman province of Narbo, Southern Gaul, and demanded land to settle upon. The Romans resisted and were again overwhelmingly beaten. But even now the victorious host did not venture to enter Italy, and nothing is known of its movements until 105 B. C., when a third Roman army was defeated in Roman Gaul and its commander taken prisoner and slain. The affrighted Romans sent strong reinforcements to the Rhone; but jealousy between the consul who commanded the new army and the proconsul who retained command of the old delivered both of them to destruction. They were virtually annihilated, October 6, 105 B. C., at Arausio (Orange), on the left bank of the Rhone. It is said that 80,000 Roman soldiers perished on that dreadful field, besides half as many more of camp followers. "This much is certain," says Mommsen, "that only a few out of the two armies succeeded in escaping, for the Romans had fought with the river in their rear. It was a calamity which materially and morally far surpassed the day of Cannæ." In the panic which this disaster caused at Rome the constitution of the Republic was broken down. Marius, conqueror of Jugurtha, was recalled from Africa and not only reëlected to the consulship, but invested with the office for five successive years. He took command in Gaul and found that the formidable invaders had moved off into Spain. This gave him time, fortunately, for the organizing and disciplining of his demoralized troops. When the barbarians reappeared on the Rhone, in the summer of 102 B. C., he faced them with an army worthy of earlier Roman times. They had now resolved, apparently, to force their way, at all hazards, into Italy, and had divided their increasing host, to move on Rome by two routes. The Cimbri, reinforced by the Tigorini, who had joined them, made a circuit to the Eastern Alps, while the Teutones, with Ambrones and Tougeni for confederates crossed the Rhone and attacked the defenders of the western passes. Failing to make any impression on the fortified camp of Marius the Teutones rashly passed it, marching straight for the coast road to Italy. Marius cautiously followed and after some days gave battle to the barbarians, in the district of Aquæ Sextiæ, a few miles north of Massilia. The Romans that day took revenge for Arausio with awful interest. The whole barbaric horde was annihilated. "So great was the number of dead bodies that the land in the neighborhood was made fertile by them, and the people of Massilia used the bones for fencing their vineyards." Meantime the Cimbri and their fellows had reached and penetrated the Brenner pass and were in the valley of the Adige (see ALPS: Roman period). The Roman army stationed there had given way before them, and Marius was needed to roll the invasion back. He did so, on

July 30, B. C. 101, when the Cimbrî were destroyed, at a battle fought on the Raudine Plain near Vercellæ, as completely as the Teutones had been destroyed at Aquæ Sextiæ.—T. Mommsen, *History of Rome*, bk. 4, ch. 5.—See also BARBARIAN INVASIONS: B. C. 113; and ROME: Republic: B. C. 118-99.

ALSO IN: W. Ihne, *History of Rome*, bk. 7, ch. 9.

CIMBRIAN CHERSONESUS, the modern Danish promontory of Jutland; believed to have been the home of the Cimbrî before they migrated southwards and invaded Gaul.

CIMINIAN FOREST.—The mountains of Viterbo, which formed anciently the frontier of Rome towards Etruria, were then covered with a thick forest—"the *silva Ciminia*" of which Livy gives so romantic a description. It was, however, nothing but a natural division between two nations which were not connected by friendship, and wished to have little to do with each other.

. . . This forest was by no means like the *'silva Hercynia'* with which Livy compares it, but was of just such an extent that, according to his own account, the Romans only wanted a couple of hours to march through it."—B. G. Niebuhr, *Lectures on the history of Rome*, lect. 44.

CIMMERIAN BOSPORUS. See BOSPORUS, CIMMERIAN.

CIMMERIANS.—"The name Cimmerians appears in the *Odyssey*,—the fable describes them as dwelling beyond the ocean-stream, immersed in darkness and unblest by the rays of Helios. Of this people as existent we can render no account, for they had passed away, or lost their identity and become subject, previous to the commencement of trustworthy authorities: but they seem to have been the chief occupants of the Tauric Chersonese (Crimea) and of the territory between that peninsula and the river Tyras (Dneister) at the time when the Greeks first commenced their permanent settlements on these coasts in the seventh century B. C. The numerous localities which bore their name, even in the time of Herodotus, after they had ceased to exist as a nation,—as well as the tombs of the Cimmerian kings then shown near the Tyras,—sufficiently attest the fact; and there is reason to believe that they were—like their conquerors and successors the Scythians—a nomadic people, mare-milkers, moving about with their tents and herds, suitably to the nature of those unbroken steppes which their territory presented, and which offered little except herbage in profusion. Strabo tells us—on what authority we do not know—that they, as well as the Trêres and other Thracians, had desolated Asia Minor more than once before the time of Ardy's [king of Lydia, seventh century B. C.] and even earlier than Homer."—G. Grote, *History of Greece*, pt. 2, ch. 17.—See also CUMÆ.

CIMON (B. C., 507-449), Athenian commander who continued the war against Persia; won his most famous victory in 466 B. C. at the mouth of the Eurymedon in Pamphylia, where he destroyed both the Persian land forces and a fleet of about 250 vessels; built up the naval power of Athens, and strengthened her position in the Delian league; leader of the aristocratic party; because of the failure of his pro-Spartan policy, was ostracised in 461 B. C.; later recalled to Athens. See ATHENS: B. C. 462-461; 449-448; GREECE: B. C. 472-462; ACROPOLIS OF ATHENS.

CIMON OF CLEONÆ (fl. B. C. 460), early Greek painter. See PAINTING: Greek.

CINCHONA, generic name for a species of tree whose bark is used for medicinal purposes. See

MEDICAL SCIENCE: Modern: 17th century: Introduction of Peruvian bark.

CINCINNATI, Ohio, largest city of the Ohio valley, situated on the north side of the Ohio river, opposite the mouth of the Licking. It is an important commercial and industrial center and its leading industries are pork-packing, manufacture of iron and furniture. According to census statistics of 1920 its population was 401,158.

ALSO IN: C. T. Greve, *Centennial history of Cincinnati and representative citizens*, v. 1, p. 13.

1788.—Founding and naming of the city.—In 1787 "an offer was made to Congress by John Cleve Symmes [afterwards famous for his theory that the earth is hollow, with openings at the poles], to buy two millions of acres between the Little and the Great Miamis. Symmes was a Jerseyman of wealth, had visited the Shawanese country, had been greatly pleased with its fertility, and had come away declaring that every acre in the wildest part was worth a silver dollar. It was too, he thought, only a question of time, and a very short time, when this value would be doubled and tripled. Thousands of immigrants were pouring into this valley each year, hundreds of thousands of acres were being taken up, and the day would soon come when the rich land along the Miamis and the Ohio would be in great demand. There was therefore a mighty fortune in store for the lucky speculator who should buy land from Congress for five shillings an acre and sell it to immigrants for twenty. But . . . his business lagged, and though his offer to purchase was made in August, 1787, it was the 15th of May, 1788, before the contract was closed. In the meantime he put out a pamphlet and made known his terms of sale. A copy soon fell into the hands of Matthias Denman. He became interested in the scheme and purchased that section on which now stands the city of Cincinnati. One-third he kept, one-third he sold to Robert Patterson, and the remainder to John Filson. The conditions of the purchase from Symmes gave them two years in which to begin making clearings and building huts. But the three determined to lose no time, and at once made ready to lay out a city directly opposite that spot where the waters of the Licking mingled themselves with the Ohio. Denman and Patterson were no scholars. But Filson had once been a school-master, knew a little of Latin and something of history, and to him was assigned the duty of choosing a name for the town. . . . He determined to make one, and produced a word that was a most absurd mixture of Latin, Greek and French. He called the place Losantiville, which, being interpreted, means the city opposite the mouth of the Licking. [L, from Licking, *os* (mouth), *anti* (opposite), *ville* (town)]."—J. B. McMaster, *History of the people of the United States*, v. 1, p. 516.—In an attack upon the new settlement Filson was scalped by the Indians. The new name given a little later to Filson's settlement was conferred upon it by General St. Clair, governor of the territory, in honor of the Society of the Cincinnati. See NORTHWEST TERRITORY OF THE U. S.: 1788-1802.

ALSO IN: F. W. Miller, *Cincinnati's beginnings*.—W. C. Comley and W. D. Eggville, *Ohio*, pp. 92-96.

1788-1827.—Incorporation of town and city.—Early mayors.—"In the case of a city such as Cincinnati it is a very simple matter for the chronicler to state that it was first settled in 1788, received its present name in 1790, was created a township in 1791, was incorporated as a village in 1802, and became a city in 1810. . . . Such a

bare recital of chronological details would . . . be of but little value or interest. . . . The act to incorporate the town of Cincinnati was passed at the first session of the second General Assembly held at Chillicothe and approved by Governor St. Clair on January 1, 1802. . . . Section two provides that the officers are to be a 'president, recorder, seven trustees, an assessor, a collector and a town marshal, who shall be appointed and sworn, which president, recorder, and trustees shall be one body corporate and politic with perpetual succession to be known and distinguished by the name of "The President, Recorder and Trustees of the Town of Cincinnati." . . . Section five provides that the president, recorder and trustees shall be called 'The Select Council of the Town of Cincinnati,' and gives said Council the power to make and publish laws, appoint a treasurer, administer oaths, impose fines and makes it the Council's duty to adopt regulations for securing the town against injuries from fire, to keep the streets, lanes and alleys open and in repair, to regulate markets and prevent animals from running at large, etc. . . . David Ziegler [was] the first president, a position corresponding in many parts to that of mayor. . . . In the early days very few records were kept and it is now almost impossible to obtain accurate information as to the official acts of the authorities during Cincinnati's life as a town. We know that Mayor Ziegler was regarded as a very satisfactory officer. In 1803 he gave way to Joseph Prince, who had been the assessor during the first two years of the town life. . . . The act of January 1, 1802, was repealed by an act of January 10, 1815 (13 O. L. L. 60). By this act, which reincorporated the territory covered by the first act, the officers of the town were a mayor, recorder and trustees. The town was divided into four wards by straight lines crossing each other at right angles. . . . The electors were required to be white male inhabitants, freeholders or householders, who had resided therein one year. . . . These trustees were directed to select from their number a mayor, recorder, clerk and treasurer, no two of whom should be selected from the same ward. These officers were to serve for two years. The remaining two trustees of each ward were directed to decide by lot as to which should serve for one year and which for two and thereafter all trustees should serve for the term of two years. The Council was empowered to appoint a marshal, assessor, collector, town surveyor, clerks of the market and such officers as might be necessary. . . . During the time that this act remained in force, William Corry served as mayor (1815 to 1819), to be succeeded when the town became a city by act of February 5, 1819, by Isaac G. Burnet, who served until the new charter of 1827. This explains a common confusion of ideas as to the first mayor of Cincinnati. David Ziegler was the first president of the town, and Isaac G. Burnet the first mayor of the city."—C. T. Greve, *Centennial history of Cincinnati*, v. 1, pp. 50, 437-440.

Also in: G. M. Roe, *Cincinnati, Queen City of the West*, pp. 13-15, 17-18.—F. W. Miller, *Cincinnati's beginnings*.—C. F. Goss, *Cincinnati, the queen city*.—D. F. Wilcox, *Great cities in America*.—L. P. Powell, *Historic towns of the western states*.—G. W. Engelhardt, *Cincinnati, the queen city*.

1863.—Threatened by John Morgan's rebel raid. See U. S. A.: 1863 (July; Kentucky).

1869.—Art academy established as McMichen School of Design. See EDUCATION, ART: Modern period: United States.

1872.—Convention of Liberal Republicans. See U. S. A.: 1872.

1914-1921.—Municipal progress. See RECREATION: 1914-1921.

1917.—Adoption of a new charter.—"A new charter was adopted in Cincinnati at the November election. The charter makes relatively slight changes in the system under which the city has been operating under the state municipal code; the treasurer and solicitor, elective under the code, are made appointive, the terms of mayor and council are extended from two to four years, and a city planning commission with extensive powers is created. The charter otherwise incorporates the municipal code with its detailed enumeration of powers of the city government. However, by charter amendments the people of the city are now in position to avail themselves of the general powers of local government conferred by the 'home-rule' article of the constitution upon cities adopting charters for themselves."—F. W. Coker, *Municipal affairs (American Political Science Review, February, 1918, p. 125)*.

1917-1919.—Establishment of the "Social Unit."—"A laboratory experiment in practical democracy is now in progress in the United States.

. . . . The experiment is staged and promoted by the National Social Unit Organization. . . . This organization, having adopted a definite plan, naturally sought a congenial atmosphere in which to try it out. Several cities were investigated with this object in view [and Cincinnati was finally chosen]. . . . The plan was submitted; a certain definite area was to be set aside—as it proved to be, thirty-one city blocks, with about 15,000 average American citizens of mixed national antecedents and diverse occupations. The people, about 500 in each block, were to meet *en bloc* and elect a 'block worker' who lived in the block and knew the people. She—the block workers are all women—was to hunt up possible tuberculosis cases, find expectant mothers, new-born babies, sickness, dependencies, unsanitary conditions—in short, hunt around generally, find people who ought to be helped, conditions that ought to be better, and report them to headquarters. There was to be a medical organization embracing all the physicians of the district, who were thereby to come into control of the hygienic, sanitary, and medical situation among the people for whom they lived and labored and with whom they had their being. Adequate nursing service was to be installed quite on the district plan. Records of the most scientific kind were to be kept. The block workers were to meet in a Citizens' Council—and elect an executive; the physicians in a Medical Council—and elect an executive; the nurses in a Nurses' Council—and elect an executive; and persons in the various occupations in the district were to elect representatives to the Occupational Council—which also was to elect an executive. . . .

So the Social Unit was established in the district in January, 1917, but it was well on to midsummer before the working organization was perfected.

. . . . A year later, after several of the leaders in the movement had been criticized because of their supposed radical and 'Bolshevist' tendencies, the group of 600 or 700 citizens who had been responsible for starting the work in Cincinnati proceeded to investigate. They found that the experiment had really been carried on in good faith and on the precise lines that had been submitted in print and agreed to before anything had been done. Much had been accomplished. . . . On April 10 the question whether or not the experiment should be continued was submitted to a vote

of the people of the district. Out of a total of 4,154 votes there were only 120 against continuance. It was estimated that at least two-thirds of the total number of persons entitled to take part in the election actually voted, so that the declared result may be regarded as a clear indication of public sentiment in the district.—C. A. L. Reed, *"Social Unit" in Cincinnati (American Review of Reviews, May, 1910, pp. 523-524)*.

CINCINNATI, Society of the.—"Men of the present generation who in childhood rummaged in their grandmothers' cosy garrets cannot fail to have come across scores of musty and worm-eaten pamphlets, their yellow pages crowded with italics and exclamation points, inveighing in passionate language against the wicked and dangerous Society of the Cincinnati. Just before the army [of the American Revolution] was disbanded, the officers, at the suggestion of General Knox, formed themselves [April, 1783] into a secret society, for the purpose of keeping up their friendly intercourse and cherishing the heroic memories of the struggle in which they had taken part. With the fondness for classical analogies which characterized that time, they likened themselves to Cincinnatus, who was taken from the plow to lead an army, and returned to his quiet farm so soon as his warlike duties were over. They were modern Cincinnati. A constitution and by-laws were established for the order, and Washington was unanimously chosen to be its president. Its branches in the several states were to hold meetings each Fourth of July, and there was to be a general meeting of the whole society every year in the month of May. French officers who had taken part in the war were admitted to membership, and the order was to be perpetuated by descent through the eldest male representatives of the families of the members. It was further provided that a limited membership should from time to time be granted, as a distinguished honour, to able and worthy citizens, without regard to the memories of the war. A golden American eagle attached to a blue ribbon edged with white was the sacred badge of the order; and to this emblem especial favour was shown at the French court, where the insignia of foreign states were generally, it is said, regarded with jealousy. No political purpose was to be subserved by this order of the Cincinnati, save in so far as the members pledged to one another their determination to promote and cherish the union between the states. In its main intent the society was to be a kind of masonic brotherhood, charged with the duty of aiding the widows and the orphan children of its members in time of need. Innocent as all this was, however, the news of the establishment of such a society was greeted with a howl of indignation all over the country. It was thought that its founders were inspired by a deep-laid political scheme for centralizing the government and setting up a hereditary aristocracy. . . . The absurdity of the situation was quickly realized by Washington, and he prevailed upon the society, in its first annual meeting of May, 1784, to abandon the principle of hereditary membership. The agitation was thus allayed, and in the presence of graver questions the much-dreaded brotherhood gradually ceased to occupy popular attention."—J. Fiske, *Critical period of American history, ch. 3*. —J. B. McMaster, *History of the people of the United States, v. 1, ch. 2*.—"The hereditary succession was never abandoned. A recommendation to that effect was indeed made to the several State Societies, at the first General Meeting in Philadelphia. . . . But the proposition, unwillingly urged, was accepted in deprecatory terms by some,

and by others it was totally rejected. . . . At the second General Meeting, it was resolved 'that the alterations could not take effect until they had been agreed to by all the State Societies.' They never were so agreed to, and consequently the original Institution remains in full force. Those Societies that accepted the proposed alterations unconditionally, of course perished with their own generation.—A. Johnston, *Some account of the Society of the Cincinnati (Pennsylvania Historical Society Memoirs, v. 6, pp. 51-53)*.—"The claim to membership has latterly been determined not by strict primogeniture, but by a 'just elective preference, especially in the line of the first-born,' who has a moral but not an absolutely indisputable right; and membership has always been renewed by election. . . . Six only of the original thirteen states—Massachusetts, New York, New Jersey, Pennsylvania, Maryland, and South Carolina—are still [in 1873] represented at the General Meetings. The largest society, that of Massachusetts, consisting originally of 343 members, now [1873] numbers less than 80; that of New York, from 230 had in 1858 decreased to 73; the 268 of Pennsylvania to about 60; the 110 of New Jersey, in 1866, to 60; and the 131 of South Carolina was, in 1849, reduced to 71."—F. S. Drake, *Memorials of the Society of the Cincinnati of Massachusetts, p. 37*.—In 1893, the general society began a campaign to revive the state societies. Connecticut was the first to reorganize and fill her branch, and by 1902 all of the thirteen original states had filled their rolls. In 1920 the society contained about 980 members.

CINCINNATUS, Lucius Quinctius (b. c. 519 B. C.), hero of semi-legendary Roman history; patrician leader who distinguished himself in the quarrels with the plebeians, 462-454; twice appointed dictator in 458 and 439 B. C.; came to the rescue of the Roman army under Lucius Minucius by repulsing the attack of the Æquians in 458 B. C. See **ROME: Republic: B. C. 445-400**.

CINCO DE MAYO, Battle of (1862). See **MEXICO: 1861-1867**.

CINE, kinsfolk of the head of the tribe, among the ancient Irish.

CINEMATOGRAPH, apparatus for taking or showing motion pictures. See **INVENTIONS: 20th century: Moving pictures**.

CINNA, Lucius Cornelius (fl. 87 B. C.), Roman consul allied with Marius and Flaccus against Sulla. During the latter's absence in the East, his power was temporarily usurped by Cinna. See **MITHRADATIC WARS: ROME: Republic: B. C. 88-78**.

CINQ MARS, Henri Coiffier Ruzé d'Effiat, Marquis de (1620-1642), French courtier who conspired to overthrow Richelieu. The plot failed, and Cinq Mars was condemned to death. See **FRANCE: 1641-1642**.

CINQUE PORTS.—"Hastings, Sandwich, Dover, Romney, Hythe—this is the order in which the Cinque Ports were ranked in the times when they formed a flourishing and important confederation [from the thirteenth to the sixteenth centuries]. Winchelsea and Rye were added to these five . . . soon after the Norman Conquest. . . . The new comers were officially known as 'the two Ancient Towns.' When therefore we wish to speak of this famous corporation with strict accuracy we say, 'The five Cinque Ports and two Ancient Towns.' The repetition of the number 'five' in this title probably never struck people so much as we might expect, since it very soon came to be merely a technical term, the French form of the word being pronounced, and very often spelt 'Synke' or 'Sinke,' just as if it was the English 'Sink.' . . . The difference between the

Cinque Ports and the rest of the English coast towns is plainly indicated by mediæval custom, since they were generally spoken of collectively as 'The Ports.' . . . Most writers upon this subject . . . have been at pains to connect the Cinque Ports by some sort of direct descent with the five Roman stations and fortresses which, under the Comes Littoris Saxonici [see SAXON SHORE, COUNT OF], guarded the south-eastern shores of Britain."—M. Burrows, *Cinque Ports*, ch. 1-3.—"Our kings have thought them [the Cinque Ports] worthy a peculiar regard; and, in order to secure them against invasions, have granted them a particular form of government. They are under a keeper, who has the title of Lord Warden of the Cinque Ports (an officer first appointed by William the Conqueror), who has the authority of an admiral among them, and issues out writs in his own name. The privileges anciently annexed to these ports and their dependents were [among others]: An exemption from all taxes and tolls. . . . A power to punish foreigners, as well as natives, for theft. . . . A power to raise mounds or banks in any man's land against breaches of the sea. . . . To convert to their own use such goods as they found floating on the sea; those thrown out of ships in a storm; and those driven ashore when no wreck or ship was to be seen. To be a guild or fraternity, and to be allowed the franchises of court-leet and court-baron. A power to assemble and keep a portmote or parliament for the Cinque Ports. . . . Their barons to have the privilege of supporting the canopy over the king's head at his coronation. In return for these privileges the Cinque Ports were required to fit out 57 ships, each manned with 21 men and a boy, with which they were to attend the king's service for 15 days at their own expense; but if the state of affairs required their assistance any longer they were to be paid by the crown. . . . As the term baron occurs continually throughout all the charters of the Ports, it may not be improper to inform our readers that it is of the same import as burges or freeman. . . . The representatives of the Ports in parliament are to this day styled barons." The post of Warden of the Cinque Ports, "formerly considered of so much honour and consequence, is now converted into a patent sinecure place, for life, with a salary of £4,000 a year."—*History of the boroughs of Great Britain; together with the Cinque Ports*, v. 3.

CINTRA, a suburb of Lisbon, famous for its extraordinary beauty. On August 22, 1808, was concluded the convention of Cintra, by which the British and Portuguese permitted a French army to evacuate Portugal without interference (see SPAIN: 1808-1809 [August-January]). It was a favorite residence of the kings of Portugal; and it was from his palace in this city that Manuel II, the last king of Portugal, fled upon the proclamation of the Portuguese republic.

CIOMPI, Italian plebeians, figured in a riot outside the city of Florence in 1378. See FLORENCE: 1378-1427.

CIRCARS, or Sirkars, Indian term applied to parts of a province administered by a deputy governor. In English it is employed in the name of the Northern Circars. See INDIA: 1758-1761.

CIRCASSIANS, tribe in the Caucasus region. In 1864, following a general Russian oppression, they emigrated to Turkey. Their language is a branch of the Aryan root. See CAUCASUS: 1801-1877; PHILOLOGY: 23.

CIRCLES (Kreise) of Germany, territorial divisions made for the purpose of apportioning

representatives to the old imperial council. See GERMANY: 1493-1519; 1789.

CIRCUIT COURTS. See COURTS: United States: Organization of federal courts; SUPREME COURT: 1888-1913.

CIRCULATION (of blood): Its discovery. See MEDICAL SCIENCE: Modern: 17th century: Harvey and discovery, etc.

CIRCUMCELLIONES, North African fanatics whose origin was due to ecclesiastical and social conditions and who were made use of by Donatus of Bagaë, a Donatist bishop, in the controversy with the orthodox party about 340.—*New Schaff-Herzog religious encyclopedia*, v. 3, p. 117.—See also DONATISTS.

CIRCUMNAVIGATION OF THE WORLD: 1519-1522.—Magellan's voyage: first in history. See AMERICA: 1519-1524.

1577-1580.—Drake's voyage. See AMERICA: 1572-1580.

CIRCUS: Factions of the Roman—"The race, in its first institution [among the Romans], was a simple contest of two chariots, whose drivers were distinguished by white and red liveries: two additional colours, a light green and a cerulean blue, were afterwards introduced; and as the races were repeated twenty-five times, one hundred chariots contributed in the same day to the pomp of the circus. The four factions soon acquired a legal establishment and a mysterious origin, and their fanciful colours were derived from the various appearances of nature in the four seasons of the year. . . . Another interpretation preferred the elements to the seasons, and the struggle of the green and blue was supposed to represent the conflict of the earth and sea. Their respective victories announced either a plentiful harvest or a prosperous navigation, and the hostility of the husbandmen and mariners was somewhat less absurd than the blind ardour of the Roman people, who devoted their lives and fortunes to the colour which they had espoused. . . . Constantinople adopted the follies, though not the virtues, of ancient Rome; and the same factions which had agitated the circus raged with redoubled fury in the hippodrome. Under the reign of Anastasius [A. D. 491-518] this popular frenzy was inflamed by religious zeal; and the greens, who had treacherously concealed stones and daggers under baskets of fruit, massacred, at a solemn festival, 3,000 of their blue adversaries. From the capital this pestilence was diffused into the provinces and cities of the East, and the sportive distinction of two colours produced two strong and irreconcilable factions, which shook the foundations of a feeble government. . . . A sedition, which almost laid Constantinople in ashes, was excited by the mutual hatred and momentary reconciliation of the two factions." This fearful tumult, which acquired the name of the Nika sedition, from the cry, "Nika" (vanquished), adopted by the rioters, broke out in connection with the celebration of the festival of the Ides of January, A. D. 532. For five days the city was given up to the mob and large districts in it were burned, including many churches and other stately edifices. The emperor Justinian would have abandoned his palace and throne, but for the heroic opposition of his consort, Theodora. On the sixth day, the imperial authority was re-established by the great soldier, Belisarius, after 30,000 citizens had been slain in the hippodrome and in the streets.—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 40.

CIRCUS MAXIMUS AT ROME.—"The races and wild beast shows in the circi were among the most ancient and most favourite Roman amuse-

ments, and the buildings dedicated to these sports were numerous, and nearly equal in magnificence to the amphitheatres. The Circus Maximus, which was first provided with permanent seats for the spectators as early as the time of Tarquinius Priscus, was successively restored and ornamented by the republican government in 327 and 174 B. C. and by Julius Caesar, Augustus, Claudius, Domitian and Trajan. The result was a building which, in dimensions and magnificence, rivalled the Coliseum, but has, unfortunately, proved far less durable, scarcely a vestige of it now being left."—R. Burn, *Rome and the Campagna, int. and ch.* 12.—See also **ROME**: Map of ancient Italy.

CIRENCESTER, market town in Gloucestershire, England. It was originally the Roman Corinium. See **CORINIUM**.

CIRRHA, seaport of Phocis on the Corinthian gulf. See **DELPHI**.

CIRRHÆAN, or **Kirrhæan**, **WAR** (B. C. 595-585). See **DELPHI**.

CIRTA, ancient Numidian city. The modern town of Constantina in Algeria is on its site. See **NUMIDIANS** and **MAURI**.

CISALPINE GAUL (Gallia Cisalpina), in ancient geography that part of Italy north of Umbria and Liguria and south of the Alps, which was inhabited by Celtic tribes. See **ITALY**: Ancient; **ROME**: Republic: B. C. 300-347; and **ROME**: Map of Ancient Italy.

CISALPINE REPUBLIC, name given to the state in Italy, established by Napoleon in 1796; it was called the Italian republic in 1802, when Bonaparte became its president. See **FRANCE**: 1796-1797 (October-April); 1797 (May-October); 1799 (April-September); and 1801-1803; **GERMANY**: 1801-1803.

CISCAUCASIA, name given to most of the European portion of the Russian Caucasus. See **CAUCASUS**: Territory.

CIS-JURANE BURGUNDY, ancient name for the kingdom of Burgundy or Province ruled by Boso. See **BURGUNDY**: 843-933.

CISLEITHANIA, name designating the Austrian half of the Austro-Hungarian monarchy. See **AUSTRIA**: 1866-1867; and **AUSTRIA-HUNGARY**: 1866.

CISPADANE GAUL, Cisalpine Gaul south of the Padus, or Po. See **PADUS**.

CISPADANE REPUBLIC, republican state in Italy which was merged into the Cisalpine Republic in 1797. See **FRANCE**: 1796-1797 (October-April); and 1797 (May-October).

CIS-PLATINA, province in South America, previously termed Banda Oriental, which in 1821 was annexed to Brazil. See **URUGUAY**: 1821-1905.

CISSIA, or **Kissia**, district in Persia named from the principal inhabiting tribe. See also **ELAM**.

CISTERCIAN ORDER.—Monastery of Cîteaux.—"Harding was an Englishman who spent his boyhood in the monastery of Sherborne in Dorset, till he was seized with a passion for wandering and for study which led him first to Scotland, then to Gaul, and at last to Rome. It chanced that on his return thence, passing through the duchy of Burgundy, he stopped at the abbey of Molêmes. As he saw the ways and habits familiar to his childhood reproduced in those of the monks, the wanderer's heart yearned for the peaceful life which he had forsaken; he took the vows, and became a brother of the house. But when, with the zeal of a convert, he began to look more closely into his monastic obligations, he perceived that the practice of Molêmes, and indeed of most other monasteries, fell very far short of the strict rule

of S. Benedict. He remonstrated with his brethren till they had no rest in their minds. At last after long and anxious debates in the chapter, the abbot determined to go to the root of the matter, and appointed two brethren, whose learning was equalled by their piety, to examine diligently the original rule and declare what they found in it. The result of their investigations justified Harding's reproaches and caused a schism in the convent. The majority refused to alter their accustomed ways; finding they were not to be reformed, the zealous minority, consisting of Robert the abbot, Harding himself (or Stephen as he was called in religion) and sixteen others equally 'stiff-necked in their holy obstinacy,' left Molêmes, and sought a new abode in the wilderness. The site which they chose—in the diocese of Chalon-sur-Saône, not far from Dijon—was no happy valley, no 'green retreat' such as the earlier Benedictine founders had been wont to select. It was a dismal swamp overgrown with brushwood, a forlorn, dreary, unhealthy spot, from whose marshy character the new house took its name of 'the Cistern'—Cistellum, commonly called Cîteaux. There the little band set to work in 1098 to carry into practice their views of monastic duty. . . . Three-and-twenty daughter houses were brought to completion during his [Harding's] life-time. One of the earliest was Pontigny, founded in 1114, and destined in after-days to become inseparably associated with the name of another English saint. Next year there went forth another Cistercian colony, whose glory was soon to eclipse that of the mother-house itself. Its leader was a young monk called Bernard, and the place of its settlement was named Clairvaux. [See **ABBOT**; **CRUSADES**: 1147-1149.] From Burgundy and Champagne the 'White Monks,' as the Cistercians were called from the colour of their habit, soon spread over France and Normandy. In 1128 they crossed the sea and made an entrance into their founder's native land."—K. Norgate, *England under the Angevin kings, v. I, ch. 1.*—See also **CLAIRVAUX**, **MONASTERY OF**; **MONASTICISM**: 9th-13th centuries.

Influence on medieval ecclesiastical architecture. See **ABBEY**: Architectural features.

ALSO IN: S. R. Maitland, *Dark Ages, p. 21.*

CITEAUX, Monastery of. See **CISTERCIAN ORDER**; **CLAIRVAUX**, **MONASTERY OF**; **MONASTICISM**: 9th-13th centuries.

CITHARA, ancient stringed instrument, used also in medieval times. See **INVENTIONS**: Ancient and medieval: Stringed instruments.

CITIES, Ancient: Abandoned or destroyed.—The following is a list of the more important ancient cities which have passed out of history. Although, in many cases, new towns have sprung up on their ruins, and often bear the same names, their respective histories have no integral relationship. The story of the fall of each of these ancient cities is found under its own name.

Abydos, Asia Minor.
Agrigentum, Sicily.
Antioch, Syria.
Argos, Greece.
Balbek, Asia Minor.
Babylon.
Byzantium (in ancient Thracia).
Carthage, Africa.
Ctesiphon, Assyria.
Ephesus Asia Minor.
Herculaneum, Italy.
Himera, Sicily.
Memphis, Egypt.
Mycenae, Greece.

Nineveh, Assyria.
 Numantia, Spain.
 Palmyra, Syria.
 Persepolis, Persia.
 Petra, Arabia.
 Pompeii, Italy.
 Saguntum, Spain.
 Samaria, Palestine.
 Sardis, Asia Minor.
 Selinus, Sicily.
 Sidon, Phoenicia.
 Sodom and Gomorrah, Palestine.
 Susa, Persia.
 Sybaris, Greece.
 Thebes, Egypt.
 Troy, Asia Minor.
 Tyre, Asia Minor.
 Veii, Italy.

CITIES, Chartered. See **BOROUGH**; **COMMUNE**; **GUILDS**; **MUNICIPAL GOVERNMENT**.

CITIES, Free, of Italy. See **ITALY**: 1056-1152, and after.

CITIES, Imperial and Free, of Germany.—“The territorial disintegration of Germany [see **GERMANY**: 12th-13th centuries; 13th century] had introduced a new and beneficial element into the national life, by allowing the rise and growth of the free cities. These were of two classes: those which stood in immediate connection with the Empire, and were practically independent republics; and those which, while owning some dependence upon spiritual or temporal princes, had yet conquered for themselves a large measure of self-government. The local distribution of the former, which is curiously unequal, depended upon the circumstances which attended the dissolution of the old tribal dukedoms. Wherever some powerful house was able to seize upon the inheritance, free cities were few; wherever the contrary was the case, they sprang up in abundance. In Swabia and on the Rhine there were more than a hundred; Franconia on the contrary counted only Nürnberg and five smaller cities: Westphalia, Dortmund and Herford; while in Bavaria, Regensburg stood alone.

The Imperial free cities . . . were self-governed, under constitutions in which the aristocratic and the democratic elements mingled in various proportions: they provided for their own defence: they were republics, in the midst of States where the personal will of the ruler counted for more and more. . . . In these cities the refined and luxurious civilization, to which the princes were indifferent, and on which the knights waged predatory war, found expression in the pursuit of letters and the cultivation of the arts of life. There, too, the Imperial feeling, which was elsewhere slowly dying out of the land, retained much of its force. The cities held, so to speak, directly of the Empire, to which they looked for protection against powerful and lawless neighbours, and they felt that their liberties and privileges were bound up with the maintenance of the general order.

In them, too, as we might naturally expect, religious life put on a freer aspect.”—C. Beard, *Martin Luther and the Reformation*, p. 16.—“Prior to the peace of Lunéville [1801], Germany possessed 133 free cities, called Reichstädte. A Reichstadt ('civitas imperii') was a town under the immediate authority of the Emperor, who was represented by an imperial official called a Vogt or Schultheis. The first mention of the term 'civitas imperii' (imperial city) occurs in an edict of the emperor Frederick II. [1214-1250], in which Lübeck was declared a 'civitas imperii' in perpe-

tuity. In a later edict, of the year 1287, we find that King Rudolf termed the following places 'civitates regni' (royal cities), viz., Frankfort, Friedberg, Wetzlar, Oppenheim, Wesel, and Boppard. All these royal cities subsequently became imperial cities in consequence of the Kings of Germany being again raised to the dignity of Emperors. During the reign of Louis the Bavarian [1314-1347] Latin ceased to be the official language, and the imperial towns were designated in the vernacular 'Richstat.' In course of time the imperial towns acquired, either by purchase or conquest, their independence. Besides the Reichstädte, there were Freistädte, or free towns, the principal being Cologne, Basle, Mayence, Ratisbon, Spire, and Worms. The free towns appear to have enjoyed the following immunities:—1. They were exempt from the oath of allegiance to the Emperor. 2. They were not bound to furnish a contingent for any expedition beyond the Alps. 3. They were free from all imperial taxes and duties. 4. They could not be pledged. 5. They were distinguished from the imperial towns by not having the imperial eagle emblazoned on the municipal escutcheon.” Subsequently “the free towns were placed on the same footing as the Reichstädte, and the term 'Freistadt,' or free town, was disused. The government of the imperial towns was in the hands of a military and civil governor. . . . On the imperial towns becoming independent, the administration of the town was entrusted to a college of from four to twenty-four persons, according to the population, and the members of this kind of town council were called either Rathsmann, Rathsfreund, or Rathsherr, which means councilman or adviser. The town councillors appear to have selected one or more of their number as presidents, with the title of Rathmeister, Burgermeister, or Stadtmeister. . . . Many of the imperial towns gained their autonomy either by purchase or force of arms. In like manner we find that others either lost their privileges or voluntarily became subjects of some burgrave or ecclesiastical prince, e.g., Cologne, Worms, and Spire placed themselves under the jurisdiction of their respective archbishops, whereas Altenburg, Chemnitz and Zwickau were seized by Frederick the Quarrelsome in his war with the Emperor; whilst others, like Hagenau, Colmar, Landau, and Strasburg, were annexed or torn from the German Empire. As the Imperial towns increased in wealth and power they extended the circle of their authority over the surrounding districts, and, in order to obtain a voice in the affairs of the empire, at length demanded that the country under their jurisdiction should be represented at the Reichstag (Imperial Diet). To accomplish this, they formed themselves into Bunds or confederations to assert their claims, and succeeded in forcing the Emperor and the princes to allow their representatives to take part in the deliberations of the Diet. The principal confederations brought into existence by the struggles going on in Germany were the Rhenish and Suabian Bunds, and the Hansa [see **HANSA TOWNS**]. . . . At the Diet held at Augsburg in 1474, it appears that almost all the imperial towns were represented, and in 1648, on the peace of Westphalia, when their presence in the Diet was formally recognized, they were formed into a separate college. . . . By the peace of Lunéville four of the imperial towns, viz., Aix-la-Chapelle, Cologne, Spire, and Worms, were ceded to France. In 1803, all the imperial towns lost their autonomy with the exception of the following six:—Augsburg, Nuremberg, Frankfort, Lübeck, Hamburg, and Bremen [see **GERMANY**: 1801-1803];

and in 1806 the first three [see AUSTRIA: 1708-1806; GERMANY: 1805-1806], and in 1810 the others, shared the same fate, but in 1815, on the fall of Napoleon, Bremen, Hamburg, Lubeck, and Frankfort, recovered their freedom, and were admitted as members of the German Bund, which they continued to be up to the year 1866."—W. J. Wyatt, *History of Prussia*, v. 2, pp. 427-432.—"According to the German historians the period of the greatest splendour of these towns was during the 14th and 15th centuries. . . . In the 16th century they still enjoyed the same prosperity, but the period of their decay was come. The Thirty-Years' War hastened their fall, and scarcely one of them escaped destruction and ruin during that period. Nevertheless, the treaty of Westphalia mentions them positively, and asserts their position as immediate states, that is to say, states which depended immediately upon the Emperor; but the neighbouring Sovereigns, on the one hand, and on the other the Emperor himself, the exercise of whose power, since the Thirty-Years' War, was limited to the lesser vassals of the empire, restricted their sovereignty within narrower and narrower limits. In the 18th century, 51 of them were still in existence, they filled two benches at the diet, and had an independent vote there; but, in fact, they no longer exercised any influence upon the direction of general affairs. At home they were all heavily burthened with debts, partly because they continued to be charged for the imperial taxes at a rate suited to their former splendour, and partly because their own administration was extremely bad. It is very remarkable that this bad administration seemed to be the result of some secret disease which was common to them all, whatever might be the form of their constitution. . . .

Their population decreased, and distress prevailed in them. They were no longer the abodes of German civilization; the arts left them, and went to shine in the new towns created by the Sovereigns, and representing modern society. Trade forsook them—their ancient energy and patriotic vigour disappeared. Hamburg almost alone still remained a great centre of wealth and intelligence, but this was owing to causes quite peculiar to herself."—A. de Tocqueville, *State of society in France before 1789*, note C.—See also HANSA TOWNS.—Of the forty-eight free cities of the empire remaining in 1803, forty-two were then robbed of their franchises, under the exigencies of the treaty of Lunéville (see GERMANY: 1801-1803). After the peace of Pressburg only three survived, namely, Hamburg, Lubeck and Bremen (see GERMANY: 1805-1806). These were annexed to France by Napoleon in 1810 (see FRANCE: 1810 [February-December]). The Congress of Vienna, in 1815, restored freedom to them, and to Frankfort, likewise, and they became members of the Germanic Confederation then formed (see VIENNA, CONGRESS OF). Lubeck gave up its privileges as a free city in 1866, joining the Prussian customs union. Hamburg and Bremen did the same in 1888, being absorbed in the empire. This extinguished the last of the "free cities." See GERMANY: 1888.

Their part in Protestant Reformation. See PAPACY: 1525-1529.

CITIES OF REFUGE, the six Jewish "cities of refuge" for the manslayer (see *Numbers* 35, 6, 13-15) were Kedesh, Shechem, Hebron, Bezer, Ramoth-Gilead, and Golan.

CITIZEN ARMY, United States. See MILITARY ORGANIZATION: 43.

CITIZEN GENËT. See GENËT, EDMOND CHARLES EDOUARD.

CITIZENSHIP.—In international law, the word "citizenship" denotes membership in a nation. It includes "the enjoyment of equal rights and privileges at home, and equal protection abroad."—P. Webster, *Treatise on the law of citizenship in the United States*, p. v. of Preface. See NATURALIZATION.

CITIZENSHIP BUREAU. See STATE DEPARTMENT OF THE UNITED STATES: 1000-1013.

CITRAMONTANI UNIVERSITY, Bologna, Italy, arose in the twelfth century as a student guild, being at first merely a spontaneous confederation of aliens on foreign soil. See UNIVERSITIES AND COLLEGES: 1231-1330.

CITY.—"The term 'city' has two meanings: the one sociological, the other legal or political. When we speak of the city in the first sense we refer to it as an aggregation of people living within a comparatively small area. When we use the term in its legal or political meaning we have reference to the fact that the city constitutes a political unity—that it has specific political duties to perform, and for that purpose is endowed by the state with more or less definite legal powers."—F. G. Goodnow, *City government in the United States*, p. 3.—Besides the sociological and political signification of the term "city" there is a distinction to be observed between its use in the United States and in Europe. In the United States a "city" is a chartered municipal corporation with a chief executive, generally termed "mayor." There are other corporate municipalities, such as towns and boroughs, differing from the "city" (see BOROUGH). In Great Britain the term "city" is generally applied to episcopal sees. The same held true in France from the fifth to the fifteenth century. In both countries, too, the term is used to designate the old nucleus of some large towns, as the *Cité* in Paris. However, in England the title of "city" has been conferred by royal grant on towns that were not episcopal sees. The first municipality to be so honored was Birmingham (1809). The term "city" was at one time used in still another sense, as equivalent to state (*civitas*). The government of those towns was independent of external authority. The only cities in this sense are the free cities of Germany and some of the cantons of Switzerland that consist of a town and its outlying districts, as Geneva. See CITY STATE; CITIES, IMPERIAL AND FREE, OF GERMANY.

Government. See MUNICIPAL GOVERNMENT; CITY MANAGER PLAN; COMMISSION GOVERNMENT IN AMERICAN CITIES.

CITY MANAGER PLAN OF MUNICIPAL GOVERNMENT: Origin of plan.—"January 13, 1908, saw the passage of a measure by a city council in a little Virginia city, of profound import to American municipal life. The town of Staunton desired commission government and inspired by the radical advantages Galveston and other cities had achieved, it was eager to adopt a similar program. . . . [But] the state constitution contained the mandatory provision that all cities of the first class must have a mayor and council. This was a blank legal wall to overcome, for Staunton . . . was . . . a city of the first class. But some genius discovered that the power to appoint new officers by the council was particularly set forth in Section 1038 of the Virginia Code. Depending on this vantage point, an ordinance was passed, providing for a general manager, equipped with power to take entire charge and control of all the executive work of the city in its various departments, and entire charge and control of the heads of departments and employees

of the city. The general manager under that plan assumed all executive duties, except those reserved to the finance, ordinance, school and auditing committees."—H. A. Toulmin, Jr., *City manager*, pp. 16, 17.—From this beginning has evolved the commission manager, more often called the city manager plan. "The commission-manager [or city manager] plan is a form of government which combines the ideas of a small representative body, elected at large on a nonpartisan ballot, possessing all ultimate legal powers of the city, and subject to certain important checks in the hands of the electorate, with concentration of administrative power into a single individual chosen by the representative body because of expert professional qualifications. Such a plan it is seen adopts the valuable features of commission government and remedies the two fundamental defects of that form. Such in bold outline is the commission-manager plan of city government. In the commission-manager plan the commission chooses and dismisses the manager, and he selects, controls, and removes the rest of the administrative force of the city. To do this effectively he must have large powers, but to give him unlimited powers would be to put in his hands without check the enormous patronage of the city. The temptation to abuse the power of patronage has been one of the most irresistible of temptations to politicians in this country and the resulting evils have been among the worst of the many that have afflicted our city governments. To guard against the perpetuation and even exaggeration of these evils in the new form of government it is absolutely necessary that civil service merit rules governing the whole matter of appointments and removals and administrative control be regulated by law, and administered by an independent authority."—H. G. James, *What is the city-manager plan?* (*University of Texas Bulletin*, no. 1702, Jan. 5, 1917, pp. 22-23).

Dayton, Ohio.—Powers of commission.—Powers of manager.—Departments.—The first large city to adopt the City Manager plan was Dayton, Ohio, which in 1914 took the necessary steps to supersede its Mayor and council by a commission and manager. "Let it be stated at the outset [however] that the favorable vote for the Commission-Manager charter was not a consequence of the flood of 1913—[as has sometimes been said] it was merely subsequent to it. . . . The breakdown of the political régime of the city was brought home forcefully at this crucial time, when the administrative head of the city proved quite incompetent to deal with the situation. . . . The adoption of a charter was made possible through the passage of a home rule amendment to the Ohio Constitution. . . . [which] was adopted September 3, 1912. . . . [This amendment] privileged such cities as desired 'to exercise all powers of local self-government, and to adopt and enforce within their limits such local police, sanitary and other similar regulations, as are not in conflict with general laws,' and provided the procedure by which such local self-government might be secured. The act does not privilege the combination of school administration with the other functions of government, and the state still retains control of the local courts and finances. . . . The organization of the Dayton government is similar to that found in modern business corporations. . . . The work is also divided into departments, upon lines natural to municipal activities, and each department is in charge of a director. The five departments are law, finance, safety, service and welfare. . . . The city commission in Dayton consists of five members elected at large by the voters [for a

four-year term].—C. E. Rightor, *City manager in Dayton*,—pp. 1, 5-6, 13, 21.—"An election takes place every second year and some of the commissioners (two or three members as the case may be) are chosen at each election. Nominations are made at a non-partisan primary and the ballots at the subsequent election bear no party designations. The candidate who receives the highest vote in the election at which three commissioners are chosen is given the title of mayor, but he has no special functions except that of presiding at meetings of the commission. He receives an annual salary of \$1800; his four colleagues receive \$1200 each. Any member of the commission, after he has served six months, is subject to recall. Petitions for a recall election must be signed by at least twenty-five per cent of the voters. Provision is also made for the initiative and referendum as in most cities under the commission form of government. The commission by majority vote enacts the municipal ordinances and has a general control over the city's finances. It also appoints the city manager, but it has no authority in regard to subordinate appointments nor may it interfere directly with the details of departmental administration. Its control over actual administrative work is confined to the appointment of the city manager, whose position is the outstanding feature of the whole plan. In addition the council appoints its own clerk, who serves also as city clerk, and it appoints the civil service board. . . . The Dayton charter provides that entire control and supervision of the administrative functions shall be vested in a city manager. This official is appointed for no definite term. He holds office at the will of the commission and may be removed by a majority vote of that body at any time. He is also subject to recall by the voters in the usual way. The charter provides that the city manager 'shall be appointed without regard to his political beliefs, and may or may not be a resident of the city of Dayton when appointed.' His salary is fixed by an ordinance of the commission."—W. B. Munro, *Government of American cities*, pp. 390-391.

Now as to the city manager's powers: "The following are apparently the general powers usually conferred upon that official:

(a) He is charged with the enforcement of laws and ordinances. (b) He administers the affairs of the departments and is responsible for the results obtained therefrom. (c) He appoints and dismisses the employees whose work will produce the results he is responsible for. (d) He advises the council and attends the meetings for that purpose, supplementing his advice with formal written reports, but he has no vote. (e) He estimates the financial needs of the corporation and acting as expert budget maker he is financial adviser of the commission. (f) He has the general powers of investigation and is the general agent of the commission. . . . In Dayton, the city manager appoints two general classes of men. The class of major executives serve as heads of departments, as the city attorney, director of public service, director of public welfare, director of public safety, and director of finance. He also appoints the minor executives or those subordinate to the heads of departments, as the health officer, chief of police, fire chief, city accountant, city treasurer and purchasing agent. He may generally select for his employees men resident anywhere. He is expected to achieve efficiency and there is no restriction as to the place in which he may seek a competent man to fill the position he has in mind. In Springfield, all others than those appointed by the commission and enumerated in a prior discussion of

that body, are appointed by the city manager. . . . In Phoenix, Arizona, the city manager appoints the city clerk, city treasurer, city assessor, city collector, city attorney, engineer, chief of police, fire chief and superintendent of streets. In this particular the prudence of the framers of the Dayton charter is exhibited. . . . What more in keeping with the innate justice and businesslike spirit which pervades the new order than to hold the city manager responsible for the complete execution of the trust which is devolved upon him as a public servant? We concentrate the power in him and we look to him to justify our confidence. Yet this very spirit of righteous justification would be a mockery of itself if we did not put it in the power of the man to whom we apply such an acid test to discharge ably the tasks he assumes. The means of discharging the trust must inevitably lie in the personnel of the departments over which he exercises so radical a control. The Dayton charter, therefore, provides that the city manager shall have a very wide and generous scope to his appointments. He has absolute control over his departments, and absolute power of appointment and removal, with or without cause, provided only that he does not act in conflict with the civil service regulations. . . . A grave difficulty has arisen as to the connection of the departments with the commissions. More or less trouble has been experienced in methods of supervising the several divisions of the municipal organization. The conventional species of commission government provided that the positions of the heads of departments were to be filled by the commissioners themselves: the commissioners were to be directors of departments or be responsible, at least, for them. . . . The problem, [therefore, for the voter] is not only the selection of a commissioner, in this form of commission government, but it is also that of selecting an executive. . . . The city manager plan has a provision of sterling wisdom to meet this situation. It obviates the theoretical and the practical difficulty of combining two radically different phases of any administration work. The commissioners have nothing to do with the execution of the legislation; the city manager has everything to do with the execution of the government business. Therefore, it is justly and very wisely provided that the city manager shall appoint the heads of the departments. . . .

"To return to the discussion of the model charter of Dayton, . . . it was provided that a director shall head each department. These departments are five in number, entitled law, welfare, service, safety and finance. . . . First and foremost, then, of these departments, we have . . . that of law. Over this department is placed . . . the city attorney. Public service is an apt title for the second department. . . . The director of public service manages the construction and maintenance of . . . the public highways generally; of the sewerage systems and disposal plants, canals, and water courses; of the public buildings; of the boulevards and squares and city grounds. . . . Upon him devolves the duty of making and preserving surveys, plans and drawings, and estimates for public work. He also sees that the streets which he maintains and repairs are cleaned, lighted and sprinkled, and that the waste is collected and disposed of. . . . Akin to the department of public service is the department of public welfare. . . . All correctional and reformatory institutions and agencies belonging to the city are to be administered by this department; parks, playgrounds and recreational centers of the city are to be controlled by this division. The director has charge of the inspection and supervi-

sion of public entertainments; of the enforcement of laws and ordinances relative to the public health in both the prevention, isolation and cure of diseases. . . . Under the director of public safety are the divisions of police and fire, . . . all matters affecting the regulation of the erection of buildings, their inspection, . . . laws and ordinances relating to the subject of traffic, weights and measures."—H. A. Toulmin, Jr., *City manager*, pp. 93-96, 98-99, 101-102, 104-108.—"The framers of city-manager charters have given a great deal of attention to the financial provisions, . . . budget-making, accounting, and municipal borrowing. The Dayton charter provides for these things in careful detail, but in some respects makes stipulations which are altogether likely to be found too rigid. The annual estimates are prepared by the city manager from figures submitted to him by the heads of the various departments. These estimates are submitted to the city council; they must also be published and public hearings held before the council takes action upon them. The charter requires an elaborate accounting system and this has been installed. It compares favorably with those used by large business corporations and is far superior to those employed by most American cities. Much of the merit of the Dayton charter comes from the attention which has been paid to financial and administrative details."—W. B. Munro, *Government of American cities*, p. 393.

Result of the experiment.—Cities which have adopted the plan.—"Now comes the question as to what the results have been. In an endeavor to get some trustworthy information on this point inquiries were sent in the autumn of 1915 to nine of the largest city-manager municipalities. Forty-five definite questions were submitted to each, the questions covering matters of actual fact. . . . [From the answers received it appears that, in the first place, the plan] has secured for each city a trained man for the head of its administrative service. In five of the nine municipalities the city manager was reported to be an engineer by profession, in one he had been a former manager of electric light and power companies, in one a successful superintendent of schools, and in one a state official, . . . [showing that] the city-manager municipalities are not only making an earnest effort to secure men of skill and experience for their chief administrative posts, but that they are meeting with at least tolerable success in that direction."—W. B. Munro, *Government of American cities*, p. 395.—"As a result of the efforts of a charter league, a bill was passed by the legislature of New Mexico [in 1917] giving Albuquerque an opportunity to draft its own charter. The commission was duly appointed and reported a city manager charter which was vigorously opposed by certain influential elements. . . . The vote cast on the charter was only about 1,000, whereas the normal city election runs in the neighborhood of 2,000 votes. The majority secured for the charter was 156. Petersburg, Virginia, was added to the list of city-manager cities on August 7, [1917] when more than 65 per cent of the qualified voters of the city went to the polls and voted to replace the . . . cumbersome and inefficient bicameral mayor-council form of government with an efficient modern government to be organized under the city-manager plan as permitted by the Virginia optional charter act of March 20, 1916. Out of a total of 1,887 votes cast in the special charter election, 1,561 or 83 per cent were for the adoption of the city-manager plan."—*National Municipal Review*, Nov., 1917, pp. 722, 723.—Many of the cities which have adopted the city manager plan

were already under the commission form of government. The majority are cities of small size, for which this plan seems to be peculiarly well adapted. On the other hand, Dayton, Ohio, which is the real pioneer in city business management, and Grand Rapids, Michigan, have populations of over 153,000 and 137,000 respectively. Wichita, Kansas, has 72,000; Springfield, Ohio, Jackson, Mich., and Portsmouth, Va., have populations of between 50,000 and 60,000; Niagara Falls, N. Y., and Norfolk, Va., have 50,000; Kalamazoo, Mich., has 48,000; San José, Cal., Newburgh, N. Y., Phoenix, Ariz., and Ashtabula, Ohio, have passed the 22,000 limit; Sherman, Texas, Bakersfield, Cal., Santa Barbara, Cal., are between 15,000 and 20,000. It may be assumed, therefore, that the plan has been tested sufficiently to prove its adaptability to these large communities. It remains to be seen how it would work if applied to cities of say 250,000 and over. "More than 3,100,000 American citizens are living to-day in towns and cities that have adopted the city-manager plan of government. Until six years ago there were but a dozen small towns in the whole country that had ventured into the limelight by authorizing their councils to appoint the chief administrative officer instead of trusting the ballot box to produce executive efficiency. To-day there are 180 municipalities in the United States operating under, or pledged to, some type of the manager plan. Of these, 114 have created the position of manager by charter, charter amendment or adoption of optional state laws by popular referendum. Nine more have secured modified manager plans by similar means, while the remaining 57 have officers called managers whose positions and duties are established by local ordinance only. Fifty of these latter are towns of less than 10,000 population. . . . Incidentally, it is worth noting that 26 other towns have tried and discontinued the ordinance-created manager plan. To date, no report is at hand of any city having reverted to its former plan of government after having adopted the manager idea by vote of its citizens. Five Canadian towns employ managers."—H. G. Otis, *City manager movement* (*National Municipal Review*, v. 0, no. 5, May, 1920, p. 305).—See also IOWA: 1914-1920; KANSAS: 1917; MUNICIPAL GOVERNMENT.

ALSO IN: National Short Ballot Organization, *City manager plan of municipal government*, 1913.—Dayton Bureau of Municipal Research, *Pamphlet on the charter of Dayton*.—*Commission government and the city manager plan* (*Annals of the American Academy of Political and Social Science*, 1914).—H. Bruère, *New city government*.—*National Municipal Review*, Jan., 1914, Mar., 1917, Sept., 1917, etc.—*American City*, June, 1915, etc.—H. S. Gilbertson, *City manager plan* (*Proceedings of the National Civil Service Reform League*, 1913, pp. 127-138).—H. G. James, *City manager plan* (*Proceedings of the second convention of city managers*, 1915).

CITY OF MEMPHIS, American vessel sunk by a German submarine, Mar. 17, 1917. See U. S. A.: 1917 (February-April).

CITY OF THE VIOLET CROWN.—Ancient Athens was so called by the poets, from the color of the hills which surround it.

CITY PLANNING.—Ancient origin.—Modern necessity.—"Mr. George McAneny, former President of the Board of Aldermen of the City of New York, has comprehensively defined city planning as 'getting ready for the future.' More narrowly defined, it means arranging the public highways, buildings, parks, playgrounds, amusement and recreation centers, in a harmonious whole to make adequate provision for the material and aes-

thetic needs of the population both present and future."—H. G. Preston, *City planning* (*Outlook*, Dec. 24, 1919, p. 543).—"The origin of the rectangular plan goes back, it has been said, to the dawn of history. . . . Herodotus states that Babylon was built four-square, with straight streets that were either parallel or at right angles to one another. The adoption of its plan is said to have been due to a woman, Queen Semiramis; but even this may not have been the origin of the rectangular street system. Some Chinese towns, that are presumably two or three thousand years old, show rectangular platting; and a comparatively recent excavation, revealing traces of the village occupied by the workmen who built the pyramid of Illahun, indicate that it also was 'laid out symmetrically, on rectangular lines'. In short, without going now into the history of town planning, without noting the oft recurring interest in it which has marked the course of civilization, or special development which different nations and different times have contributed to the science of art, or civic design, it is enough to say that its dominant principle has been the straight line and the right angle. . . . More important . . . than the origin of the rectangular street plan is the persistence in its use. Long after Babylon, but five centuries before the Christian era, a group of Grecian architects, under Hippodamus, made use of the rectangular method when platting the streets of Pirene, Piraeus, Alexandria, Antioch and other cities. In the colonizing of conquered territory, we are told that parties were conducted by State officials to a selected spot in the new country where each was given a numbered square. Later still, under the Roman empire, the military origin of many towns predestined them to a regular platting. They were laid out like camps—by soldiers whose natural impulse was to arrange the people in serial rows. During the Middle Ages the few towns built were generally small, but . . . 'in the thirteenth century', (says Inigo Triggs,) 'no less than fifty towns were founded by the British in Aquitaine and Guienne, within the same number of years, all of which were laid out, wherever practicable, upon a definite system, and formed a part of the wise and far sighted policy of Edward I. . . . These towns were regular and symmetrical; the streets were wide, open, and straight, crossing each other at right angles only. . . . By this means this plat of ground was of a uniform size and shape, a parallelogram with one end facing a principal street and another a lane.' When the revival of classical architecture came, the rectangular plat made by right-angled streets was found best adapted to the classic façades, and the plan received a further impetus. But it is in America that the persistence of uniform right-angled streets has been most marked. Here the universality of the plan's adoption and the rigidity of adherence to it, has been such that Europeans, forgetting the long history of rectangular street planning, refer to it now as 'the American method'."—C. M. Robinson, *City planning*, pp. 14-16.—"The simplest form for the laying out of city streets is the gridiron or checkerboard plan, of which Philadelphia is the earliest American example. While admirable for its simplicity, ability to cross the city diagonally entails a zigzagging process involving great loss of time. Diagonal streets focusing at some point or points were first used in America in the City of Washington."—H. G. Preston, *City planning* (*Outlook*, Dec. 24, 1919, p. 543).—The tremendous growth of urban population in modern times has brought out very strongly the need of scientific planning for the construction of new cities, towns and villages, and the re-planning of old ones in such a way as to give

the greatest possible ease of movement in crowded spaces, as well as to provide room for the necessary machinery of government, breathing spaces within thickly inhabited areas, and places for open air recreation. The movement has gained such impetus that it is possible only to indicate a small portion of what is being done. Moreover, plans that are being made are so far-reaching that it will take many years to complete them, and much of the descriptions given in the following pages is of necessity in the shape of prophecy.

Brazil: The city of Rio de Janeiro.—"The roofs of the houses of Rio de Janeiro are tiled in reds and browns; the walls . . . cream . . . or rose tinted, or dazzling white. . . In the commercial district several of the ugly old sections remain; . . . but the old passenger landing . . . has been transformed into a handsome square; . . . with gardens and a . . . fountain; hills have been levelled to permit extensions . . . thousands of marshy places . . . have been reclaimed; a fine drainage canal has been constructed; an adequate sewerage system has been installed; and a system of masonry docks completed; . . . some of the streets have been broadened. . . . New government buildings have been erected, notably the Congress-

a beautiful city and, if well developed, will express in a high degree the magnificence of its site. It is, like Athens, encircled with violet hills. . . . The two cities of Ottawa and Hull face one another across the Ottawa River. The development of the capital being the work of the nation, and financial aid from the government being necessary in such an undertaking, it was determined that the establishment of a Federal District was indispensable to the successful execution of the plans. . . . Along the steep banks of the magnificent Ottawa River the city must continue to develop and, as a frontispiece to both the city and the river, the government center will find its maximum field of expression. The Rideau River and the Canal . . . play an important part in the plan, and add immensely to the interest of the city. In one sense obstacles to development, they can be overcome and woven into the general structure. . . . A new bridge . . . crossing the Ottawa River from the western end of the government group to the municipal center in Hull . . . is an important feature of the plan and, both as a traffic connection and as a feature in the composition of the government center, has magnificent possibilities. It will frame on the west the basin of the Ottawa River on which the govern-



PLAN OF THE WATER-FRONT OF TORONTO, CANADA

sional palace; also the Palace of the Supreme Court, in rose tinted stone and marble, . . . the Post Office and Mint, National Printing Office and National library . . . of great architectural beauty; . . . the City Hall and Municipal Theatre. . . . To facilitate traffic . . . a hundred and fifty foot wide avenue, the Avenida Central, has been constructed across the business section of the city, opening a vista from bay to bay. . . . Beginning at the southern end of this avenue and following the contour of the shore, they have constructed an esplanade, [the Avenida Beira Mar] . . . and further on . . . have converted [a] semicircular beach into . . . an avenue. . . . Up near the business section again, there is the Passeio Publico, with its park and lakes and broad water side terrace, overlooking the whole southern part of the harbor."—H. W. Van Dyke, *Through South America*, pp. 164-165, 167.

Canada: Ottawa and Hull.—Toronto Water Front.—Iroquois Falls.—"The Ottawa and Hull plan expresses all phases of city life, including commerce, industry and residence, the street system, parks, and transportation, and deals with their inter-relations, an essential study in a comprehensive city plan. . . . A dominant thought has been to make the city of Ottawa worthy to be a capital. The problem is not one of an intensely built-up metropolis, but one in which a finer development affecting the whole city may be expressed. . . . The site lends itself naturally to a noble and striking treatment. Ottawa today is in many respects

ment buildings front, and will connect the centers of the two cities without passing through the industrial districts further to the west. . . . The river front demands improvement, especially the Hull waterfront, which is seen from the Parliament Buildings on the Ottawa side; and a scheme has been worked out to redeem the whole river front without interfering with industry."—E. H. Bennett, *A plan for Ottawa, capital of Dominion of Canada* (*Journal of the American Institute of Architects*, v. 4, no. 6, June, 1916, pp. 263, 265.)—"A waterfront either to the sea or to a river or lake is of untold value for any city, and the pity is that so many of the finest natural sites the world over have been marred in the making. There is hardly a waterfront anywhere which has not been more or less spoiled, and the existing front at Toronto is no exception, the larger proportion being still in private ownership. There is enormous traffic on these vast inland seas, and the Toronto Harbour Commissioners have set to work to provide an immense harbour $2\frac{1}{2}$ miles wide and $2\frac{1}{2}$ miles long, with boulevard and playground facilities for many miles along the lake front, at the same time reclaiming something like a thousand acres to the east of the town for industrial and commercial purposes. The present harbour in front of the commercial part of the city has no through street from east to west, and it is proposed to construct a new thoroughfare 130 feet wide connected with modern concrete docks and streets running north for the full length of this area. The railways at present occupying the

greater part of the lake front are, with the full approval of the companies concerned, to be placed on a viaduct south of this new street, thus setting free something like 180 acres of land in the very heart of the city, which will form a very valuable asset for the scheme."—W. B. Davidge, *City planning in America: Transactions of the Toronto Conference (Journal of Royal Institute of British Architects, v. 22, 3rd series, June 26, 1915, p. 419)*. —"The plant of Abitibi Power and Paper Company at Iroquois Falls, Ontario, is beautifully situated in a bend of the Abitibi river, and here the company decided to build a model town for its employees, and employed for the purpose a civil engineer who believes 'that the providing of means, room, surroundings, beauty, and so many suggestions as possible which may tend to influence the full development and contentment and happiness of the community is just as important a problem to the town site engineer as the proper design of

Chili: Santiago.—"Santiago, 'the American city of the snow-white crown,' is unique in the charm of her unconventional beauty and the rugged splendor of her surroundings . . . with walls of the imperishable granite of the Cordilleras and towers reaching to the skies! . . . In the heart of the city itself is a hill called El Cerro de Santa Lucia, that rises to a height of three hundred feet. . . . The summit is reached by winding driveways and walks. . . . Across the city from Santa Lucia to the Central Railroad depot, an avenue called the Alameda de las Delicias extends for a distance of three miles. It is three hundred and fifty feet wide, and all down the center is a beautiful park containing statues and monuments . . . placed . . . among the trees and flowers, the fountains and lakes. . . . The old center of the city is marked by the famous Plaza de Armas, with a marble monument representing South America . . . in the war of independence. . . . On one side are the Cathedral and



CASTLE SQUARE, KARLSRUHE

Good example of garden treatment of a public square

street, sewer and water works improvements.' [In laying out the town] he followed the gridiron principle as being the most practical . . . [but found it] advisable to curve a number of the streets to get economical grades . . . resulting in a very graceful lay out. The controlling features of the first plat . . . are the railroad and the edges of the plateau. . . . A small park forming a sort of civic center and sufficient in size to contain all necessary public buildings was laid out adjacent to the railroad and business district. . . . A small park is also provided at the end of the railroad, which, with the larger park, furnishes a screen between the residence and business portions of the town. . . . The school site contains about nine acres and it is intended that the school grounds shall be the public playgrounds and athletic park for adults as well as children. . . . Part of the school grounds are set apart as children's gardens. . . . In laying out the streets a drive named Hillcrest Road was laid out around the edge of the plateau."—A. P. Melton, *Planning industrial town of Iroquois Falls, Ontario (Engineering and Contracting, v. 45, June 7, 1916, pp. 524-526)*.

Bishop's Palace, on another the Municipal and Intendencia buildings, low and massive, on another two series of shops opening out on fine arcades. . . . A few blocks away is the Congressional Palace, which occupies the whole square and is one of the largest and handsomest buildings in South America . . . and in the same district is . . . the Mint . . . and the Palace of the Fine Arts."—H. W. Van Dyke, *Through South America, pp. 290, 301-303*.

France: Plans for Paris.—"Paris was the first great city to be planned in the modern sense of the idea. Louis XIV, ambitious for his capital, intrusted its planning to the Academy of Architects, which prepared designs upon which the Madeleine, Place de la Concorde, Invalides, and the wide avenues about the Tuileries existed years before they were realized. As Paris grew into the suburbs it followed a prearranged and spacious design at little other cost than the preparation of the plans. Napoleon I had similar dreams for a capital of the world. He saw that the Paris of 700,000 people would in time have many times that population and that provision should be made for its orderly

growth. He opened up new streets, spanned the Seine with bridges, and transformed its appearance by the construction of new quays and embankments. Napoleon III continued this work on an even more ambitious scale. He employed Baron Haussman, [prefect of the Seine] who reconstructed the centre of the city by cutting new streets through the congested quarters and the opening of a series of great boulevards which encircle the older sections. . . . Now [1914] Paris is planning a fourth great development at an estimated cost of \$180,000,000. The old fortifications which still surround the city are to be developed into a great park and boulevard system like the Ringstrasse of Vienna."—F. C. Howe, *Modern city and its problems*, pp. 213-214.—"The French Parliament is authorizing the demolition of the wall of Paris and the cession of the site and the military zone just outside the wall for city improvements. It has provided the opportunity for the development of one of the most remarkable parks in the world. With an average width of 250 yards and a length of 25 miles the park will completely surround the city. . . . The demolition of the wall will release 1,150 acres of ground. Three hundred of this will be devoted to new streets, boulevards, railroads and canals."—*Paris obtains site for remarkable park* (*American City*, Feb., 1920, p. 157).—See also HOUSING: France.

Germany: Frankfort.—"As an organized art city planning has reached its highest development in Germany, from which country it has spread all over the world. . . . No large city in Germany is now without an official plan for its future growth, prepared by experts and frequently after competition. A profession of town planning has come into existence, while colleges devoted to the subjects have been opened in Berlin and Düsseldorf. Experts go from city to city to aid local officials in the planning of suburbs, the designing of centres, the grouping of public buildings, the arrangement of streets, parks, and open spaces, much as efficiency experts in this country go from factory to factory."—F. C. Howe, *Modern city and its problems*, pp. 214-217.—See also BERLIN: 1861-1903; 1910-1917.—While Frankfort is not one of the largest German cities, an account of city planning, as evolved there, is of interest. "The mediæval town of Frankfort grew out of an old Roman settlement, which was extended for the first time in the middle of the 12th century. . . . In the middle of the 14th century the town was enlarged for the second time, and the boundaries then laid down remained until the beginning of the 19th century, when the walls were broken down. Part of the fortifications were made into public gardens; the remaining ground was sold to private persons, but on condition that on each site only one building should be erected, while the remainder should for all time be preserved as garden ground. This regulation has rendered possible the belt of public and private gardens which surrounds Frankfort. . . . There are no restrictions as to the width of streets or as to their construction, so that the Town Council has full liberty to consider the requirements of different districts. One street may be 8 metres wide, another 12 or 13 metres wide, and so on, . . . [and] the width of streets may be said to range from 20 to 200 feet. The Town Council also prescribes the material to be used in the construction of roadways and footpaths, whether wood paving, asphalt or something else. The naming of streets is also entirely in the hands of the Town Council. The Council decides in what streets front gardens are to be permitted and how large they must be, what streets are to be planted with trees, and where pub-

lic squares, playgrounds, etc., are to be situated. In this way a distribution of open spaces and playgrounds all over the city is secured. The Municipal authorities also decide what classes of buildings are to be erected in the various localities. Some districts are devoted to factories, others are declared to be mixed quarters, where both dwelling houses and workshops may be erected, while the remainder is set aside as a residential district. The following is the method of town planning followed by the Municipality. First of all a plan is made, showing the general scheme of the proposed new streets. The public is invited to inspect the plan and objections are received and considered by the body which has to sanction the plans, and which is known as the *Bezirksausschuss* [district committee]. Only after the plan has been approved are buildings permitted to be erected. . . . The streets are planned with a view to the probable requirements of a long period of years. Of course the Municipality could not exercise this power of Town Planning unless they had also the power of expropriation. This power is given by law, and there is no need to go to Parliament for special powers in a case where expropriation is necessary. In the great majority of cases [however] the land-owners prefer to hand over to the Municipality by agreement the land necessary for the formation of new streets. . . . In many cases, . . . the Municipality already owns the necessary land. The city, as well as the hospitals and other benevolent institutions which are under its control, inherits from ancient times a considerable amount of land lying within the city boundaries, and increases its landed property yearly by buying fresh estates."—H. S. Lunn, *Municipal lessons from Southern Germany*, pp. 38-40.

Great Britain: London.—Garden cities.—Industrial villages.—Late legislation.—"Westminster, in common with other parts of London, has undergone vast changes since the erection of the present houses of Parliament, and the evolution is still progressing. Since the formation of a Thames Embankment, there is seen from Westminster Bridge one of the most majestic river frontages in the world, while, . . . [the] Houses of Parliament give a picturesque mass of which the nation is justly proud. The erection of Victoria Embankment commenced a new era of civic effort from Westminster which . . . has given us Parliament Street, Northumberland Avenue, the Mall, Queen Victoria Street, and . . . the New Mall, with the dignified architectural composition connecting Trafalgar Square and the Queen's Memorial and Plaza in front of Buckingham Palace, the widening of Constitution Hill and the new road, giving direct communication with Piccadilly, in line with the Queen's Monument, through Green Park. Most of these are notable both in plan, scale and design. . . . Apart from the Abbey and its surroundings, almost every erection in Westminster that strikes the eye is of recent date. . . . Notwithstanding all the tortuous purlieus in which Westminster abounds, resulting from its unrestrained growth, it is remarkable how nearly it approaches in its layout to an ideal form of plan. . . . It should be a comparatively simple task . . . to convert Westminster into one of the most beautiful and convenient . . . centers in Europe, and much of this improvement could, in large measure, be realized on a sound economic basis, eventually yielding a return on the sum expended."—T. Mawson, *Civic art*, pp. 225-226.—"In the garden cities of England, such as Letchworth and Hampstead, the site of the town was purchased by a company and the town was laid out as a whole with reservations

for public and semi-public buildings, parks, playgrounds and civic centers. The location of factories, business houses and stations was designated and the sites of the residences were carefully planned. The result has been highly gratifying from every point of view. The convenience and comfort of the citizens have been promoted, a high degree of beauty has been obtained and the health of the communities has become far famed. When these garden cities are compared with towns that have grown up without planning, the value of city planning becomes evident. In the one the needs of community life are recognized and provided for; in the other the community is ignored and each individual is left to follow his own initiative."—H. M. Pollock and W. S. Morgan, *Modern cities*, pp. 39, 40.—Toward the end of last century individual employers began to awaken to the crying need for better housing facilities for their employees, and a first attempt to adequately fill this need was made by Titus Salt, who built the village of Saltaire in Yorkshire for his employees.

munity, its physical, intellectual and religious needs being anticipated and suitably housed, and so in turn made to pay their tribute to the health and charm of the village. In addition to the beautiful church there are handsome schools and institutes gymnasias, libraries, concert halls, theatre and recreation grounds. . . . The cottages are designed in many styles by well-known architects . . . but with this variety has been infused that spirit of restraint which should never be absent."—T. Mawson, *Civic art*, pp. 270-280, 284.—The twentieth century, and the needs created by the World War, brought a new development in the building of industrial villages in Great Britain, where the government commenced an extensive housing plan. See HOUSING: Great Britain.

Greece: Athens.—"They mean to build a new Athens, a seat of government in keeping with the old, to take full advantage of the seaport's growing possibilities in commerce. . . . [In 1916 it was stated by T. H. Mawson, city planning expert, who was employed to do the work, that five years



PORT SUNLIGHT, CHESHIRE, ENGLAND

The best known example of such an industrial village is Port Sunlight, which was planned and begun in 1888 by W. H. Lever (better known as Lord Leverhulme) and which, as his ideas expanded, was almost completely replanned. "The story of the inception and founding of Port Sunlight is . . . full of interest . . . to the student of sociology and contemporary history. Years ago W. H. Lever . . . set out on foot . . . to find a site . . . for his works . . . and the model village of his dreams, and found it five miles from Birkenhead. . . . [The land] was cut up by a number of pools and tidal basins . . . which [formed] a series of . . . islands to which the plan of the village . . . was adapted. Such of the pools as could be drained were laid out as glades and park walks. Eventually . . . [full possession of water rights on the property were obtained and all depressions filled up]. The conditions originally imposed [by these depressions] being no longer operative, it was decided to give definite shape and plan to [the village] taking the imposing new church as the focal point for as many of the village vistas as possible. . . . What makes Port Sunlight so fascinating is the way in which its author has grasped and dealt with all the problems incidental to a village com-

would be required to complete the plans. The people] will first solve the problems of design on paper, in a true scientific and æsthetic manner, and then, if necessary, take fifty or one-hundred years to accomplish their object. 'Modern Athens is not more than eighty years old.' In 1834 it was only a poor village with some three hundred huts or tenements containing a mixed population of say 1,500 Greeks, and Albanians . . . in 1871 [the population] was 44,000. . . . To-day [1916] there are 200,000 inhabitants or more, and this is exclusive of the Piræus. At the close of the late Balkan wars an extensive area of new territory . . . was added to Greece, increasing . . . its parliamentary representation and demanding the erection of a more imposing government center, with numerous ministerial buildings. The municipality, anxious to express its civic pride, wished to erect a city hall, law courts and markets. The merchants contemplate a new exchange. All are wise enough to see that these buildings must be planned as a great whole, and be in themselves independently monumental in character. . . . The present railway depots must be brought together on a new and economic site. Side by side with this there must be a new and well-planned system of hotels. The

municipal and government buildings are already planned. The latter will be symmetrically grouped about a central plaza from which boulevards and parkways and other thoroughfares will radiate. The plan does for modern Athens, a city much larger than Washington, what L'Enfant's plan did for Washington when the capital was for the most part virgin soil. . . . The Athens of the future will be zoned for the best social and economic advantage. Each zone will have appropriate restrictions. Factories . . . will be situated down the prevailing wind from the business and residential districts. Labor will be given the opportunity to dwell in model cottages . . . to be erected by the municipality. There will be no compulsion, but the cottages will give the laborer more for his money than he could possibly get elsewhere. The land surrounding the Acropolis hill is to be cleared [of its slums]. The problem, says Professor Mawson, is one . . . of remodeling and extending modern Athens, and at the same time interpreting the spirit of the ancient life. In addition to the boulevard system, a . . . scheme of re-forestation is taking place on the outskirts of the city . . . also there will be numerous small plots, with abundance of trees."—*Plans for re-making Athens (American Contractor, Dec. 9, 1916, p. 82)*.

India: Delhi.—In India, where there is much congestion in the cities, the government is taking interest in city planning, in widening streets, and in providing air spaces. Attention is focussed on the new capital of Delhi, a description of the plans for which follows. "The central point of interest in the lay-out, which gives the motif of the whole, is Government House, the Council Chamber and the large blocks of Secretariats in which the Members of the Governor-General's Council administer the great departments of Government. This is the keystone of the rule over the Empire of India; . . . the place of Government in its highest expression; . . . the seat of the Governor-General in India and his Council. This Governmental centre has been given a position at Raisina hill near the centre of the new city. . . . So placed it commands views . . . on every side and is viewed by all the inhabitants. . . . There is a wide outlook over its demesne—ridge, river and plain, the Delhi of to-day and the Delhis of the past. Advantage is taken of the height of this hill and it is linked with the high ground behind so as to appear a spur of the ridge itself. Behind the hill a raised platform or forum [will] . . . be built, [which] will be flanked by the . . . secretariat buildings and terminated at its western end by the mass of Government House and the Council Chamber, with its wide flight of steps, portico and dome. . . . The forum will be approached by inclined ways with easy gradients on both its north and south sides. . . . The height and mass of the Secretariats, with the dominating influence of Government House and the Council Chamber behind them to the west, look towards Indrapat, the site of the oldest of all the Delhis. . . . Right and left the roadways go and weld into one the empire of to-day with the empires of the past and unite Government with the business and lives of its people. Behind Government House to the west [will be] its gardens and parks flanked by the general buildings belonging to the Viceregal estate. Beyond these again on the ridge itself [will be] a spacious amphitheatre to be made out of the quarry from which much of the stones for roads and buildings may be cut. Above this and behind it will lie the reservoir and its tower which will be treated so as to break the sky line of the ridge. To the east of the forum, and below it, will be a spacious forecourt defined by trees and

linked on to the great main avenue or park-way which leads to Indrapat. . . . Across this main axis, and at right angles to it, will run the avenue to the railway station. This will terminate in the railway station, the post office and business quarters at its northern end, and in the Cathedral at its southern extremity. To the south-east will lie the park area in which stand the ancient monuments of Safdar Jang's Makhbara and the Lodi tombs. . . . The axis running north-east from the secretariat buildings to the railway station and towards the Jama Masjid will form the principal business approach to the present city. At the railway station a *place* will be laid out around which will be grouped the administrative and municipal offices, the banks, the shops and the hotels. On this *place* the post office is placed in symmetrical relation to the railway station. The processional route will lead down from the railway station due south to the point where it is intersected by the main east to west axis. Here round a *place* will be gathered the buildings of the Oriental Institute, the Museum, the Library and the Imperial Record Office which will form what may be termed a centre of intellectual interest. As an alternative a longer processional route can be used as the city develops, which will lead out from the Delhi gate of the Fort past the Delhi gate of the city, through the city park, south along the area occupied by the residences of the Indian Chiefs and Nobility. Before it reaches Indrapat it will be deflected to the commemorative column in the main park-way which goes west from Indrapat to the forum. The procession past the villas of the Chiefs with the views of the Jumna and Indrapat will combine to make this route one of peculiar interest. To the south-west of the railway station will lie the houses of the local administration and the residences of the European clerks. Between Talkatora garden and Paharganj will be the area proposed for allocation to the Indian clerks, the press and other Government establishments. Due south of the forum the residence of His Excellency the Commander-in-Chief will be placed. Bound about the Viceregal estate and the forum lies the ground destined for the residences of the Members of Council, the Secretaries and other officials of the Government of India. . . . The fire station with its tower will be built to balance the lofty observatory buildings of the Jantar Mantar in the position shown on the plan. The avenues range from 300 feet to 60 feet with the exception of the main avenue east of the Secretariat buildings where a park-way width of 440 feet has been allowed. The widths of the avenues depend on the varieties of trees selected. In all main avenues it is proposed to arrange for running water with fountains at intervals as features. The principal avenues in addition to the main avenues are those running at right angles to the main east to west axis. Others form part of a system running from the amphitheatre to the railway station and Commander-in-Chief's residence, and from both the latter to the commemorative column. These . . . are the outer main sinews of the frame. The commemorative column . . . on the axis between Indrapat and Government House is the focal point of the roads and avenues on the park-way. A ridge drive . . . will be laid out. . . . Communications with the present city and Civil Lines will be by way of the avenue towards the Jama Masjid. Inside the city this bifurcates, one branch leading towards the King Edward Memorial while the other goes north towards St. James' Church and the Kashmere gate. The present civil station and the new city will also be connected by broad roads

running through the Sadr Bazar. . . . Sufficient areas have been provided for parks in the following places:—(a) the viceregal estate; (b) the park-way from Indrapat to the Secretariats; (c) the park round the Lodi tombs and Safdar Jang's Mausoleum; (d) the park area to the south of the club containing the golf and race-course; (e) the park between the new and the present city, roughly 1,000 yards in width; (f) the afforested ridge."—*Final report of the Delhi town planning committee, East India, Delhi (British Government Blue Book, Cd. 6880, pp. 5-7).*

Italy: Naples.—Rome.—"Warned, by the cholera epidemic of 1884, of the danger of over-crowding, the ancient slums in the heart of the city of Naples were torn down, by the order of the national government, the new zone known as the Rione vasta was planned for working people, and a zone was set apart for manufactories. [Moreover, Italy shows] one of the most important instances of city-planning . . . [in the modernization of] ancient city of Rome. The danger of floods from the Tiber has been removed by the construction of embankments of masonry, many streets have been widened, a public park has been laid out on the Palatine Hill, and walks and drives on the Janiculum, a tunnel has been driven through the Quirinal hill, the great via Nazionale has been constructed, many public buildings have been erected and the worst slum districts have been destroyed. Indeed, one of the most successful attempts to improve housing conditions has been made in the city of Rome. [Written in 1913.] . . . Conditions [had become] so bad that the city administration was aroused and an effort was made to secure better homes for the poor. The municipal council passed an ordinance remitting the taxes of new tenements for two years. It also provided for the formation of a corporation to undertake the building of model tenements as a philanthropic enterprise. The directors of this municipal tenement building corporation are appointed by the municipal council and serve without salary. The funds to be used in building the tenements are loaned to the corporation by the city, under an arrangement whereby the money is to be returned to the city in fifty years. . . . The genius of Rome's new tenements, however, is Engineer Edoardo Talamo, Superintendent of the Institute of Good Homes, a building corporation that has recently constructed a large number of tenements. . . . His genius bids fair to revolutionize housing conditions in his city. The houses built by Talamo's company are as a rule five-story tenements, so arranged in groups as to enclose a common yard. The tenements are built in three grades, the lowest grade for the families of the ordinary unskilled workmen, the second grade for the families of skilled workmen and the highest grade for people with good incomes. The plan followed in each case is the same. All the tenements conform to the most approved sanitary requirements."—H. M. Pollock and W. S. Morgan, *Modern cities*, pp. 48, 49.—Plans for the improvement of the city had been prepared for Pope Pius IX, who had begun to have them carried out before the revolution which created united Italy. After 1870 these plans were used as a foundation for the improvements which have been carried out and for those which are still to be carried out. Indeed the city is an excellent example of the difficulties which attend the replanning of ancient cities which are full of memories and traditions of the past. At first "buildings were torn down without sufficient thought and study, and replaced by great bizarre and poorly designed palaces, streets, and districts. It was in the air 'to

tear down'; and buildings, though often cheap and not too substantial, gave great opportunities for speculators. . . . But gradually a group of scholars and students rallied to oppose this group of careless destroyers, until at the present time they form by far the most powerful body of men that concern themselves about these things. They are great enemies of straight vistas and avenues, probably for the most part because by using the curved street they can avoid touching some fine monument or old historical spot. . . . As a matter of fact we find, in 1600 and thereabouts, great palaces like the Palazzo dell' Aquila in Rome . . . were destroyed to permit the working of some purpose of great importance. . . . A model was made from the river to the church (about 6 ft. long) connecting . . . several new elements of the plan of the city which are crying for improvement, and which readily harmonize with the rest of the scheme—in fact enhance it. One of these is the new 'Via del Parlamento'—a proposed street for which the property was condemned some years ago, and which is to be built shortly. This street, by accident, lines up with St. Peter's in such a way as to make the church visible from the Corso Umberto Primo, the main thoroughfare of the city, and at a point in the very heart of the city. This, should the houses before St. Peter's be removed, would bring St. Peter's into actual connection with the rest of the plan of the city, and would give it the fine, dominating importance that it deserves. Another element is the new Vittorio Emanuele bridge and the Corso Vittorio Emanuele, which have become . . . as important as any artery after the Corso Umberto Primo. This avenue crosses the river at 45 degrees to the axis of St. Peter's. At the point where the crossing takes place a piazza is suggested, thus forming a generous connecting point of many streets, and giving the Corso and bridge a termination worthy of their importance, as well as making the Corso Vittorio Emanuele traffic flow smoothly up to St. Peter's and to other points on that side of the river. . . . But if the problem of the old character of the streets is a hard one, that of the historical and æsthetic value of the buildings affected is a harder. Unfortunately, although there is some discussion about it, it seems as though Raphael died in one of the buildings to be torn down. Opposite to his averred house is a very small church, San Giacomo, of very little importance, but worthy of mention. . . . To-day we can better move, and reconstruct elsewhere, such buildings as are in the way of a project. In the old days they had no thought of moving them. . . . In proposing this tearing down of houses in front of St. Peter's, therefore, as can well be imagined, one encounters not only the arguments of the man who is honestly opposing you on the merits of your scheme, but also all those arguments that this 'movement' above described brings to bear on anyone who wants to change the existing state of things. . . . It is proposed that the houses and church (30 ft. front) in question be moved to the sections adjacent in the sides of the new street. . . . It is also proposed that the old Palazzo Aquila, torn down in 1600 in this neighbourhood, be rebuilt in this way, so as to retain even further the character of the street."—J. S. Pooley, *Proposed approach to St. Peter's at Rome (The Builder, v. 111, Dec., 1916, pp. 402-403.)*

United States: Lack of city planning in earlier history of the country.—Early plans of Washington (1791) and New York (1807).—"The American city has been inadequately planned. With the exception of Washington, there has been no realization of the permanence of the city, of

the importance of streets and open spaces, of building regulations, transportation, water-fronts, and the physical foundations which underlie the city's life. . . . New allotments and their intersecting streets have generally been planned by land speculators interested only in the sale of their property. They should have been laid out by the city as part of a comprehensive plan. This, in many cases, is an irreparable injury, for streets control the city as does nothing else. They make or mar its appearance. They determine its comfort and convenience. They form its circulatory system. Proper street planning is the first essential to a city plan. It is the irregular, crooked streets of Boston that lend picturesqueness to that city. Washington is dignified and commanding because of the carefully studied combination of streets and avenues, with a large number of parks and open spaces. New York is saved from the commonplace by Broadway, which cuts diagonally across Manhattan Island and expands at intervals into Union, Madison, and Longacre Squares. The historic streets of Europe—the Strand, Fleet and Regent Streets in London, the boulevards in Paris, the Ringstrassen in Vienna and Cologne, Unter den Linden in Berlin, the embankments in Budapest—are suggestive of the extent to which the city is dependent upon its streets. They are the commanding features of its life.”—F. C. Howe, *Modern city and its problems*, pp. 196-202.

“The city of Washington, D. C., is probably the most conspicuous example of a city that has consistently followed in its development a plan that was laid out at the beginning of its life as a city. After the site of the national capitol had been chosen in the spring of 1701, Pierre Charles L’Enfant, a French engineer, who had done service in the Revolutionary war, was chosen to prepare a plan of the town. With rare vision L’Enfant made a design that not only met with the approval of Washington and of the commissioners in charge, but meets the approval of the expert city planners of the present day. The ground-work of the plan is formed by a series of streets running east and west, crossed at right angles by another series running north and south. These rectangular streets are intersected by twenty-one avenues running diagonally through the city and converging at the Capitol, the White House and other centers and squares. As the streets are of generous width and the open squares large and numerous, the city has become famous throughout the world for its convenience and beauty.”—H. M. Pollock and W. S. Morgan, *Modern cities*, pp. 22-23.—“In 1901 a Park Commission composed of Messrs. Daniel H. Burnham, Charles F. McKim, Frederick Law Olmstead, Jr., and Augustus St. Gaudens, was created . . . for the purpose of obtaining a plan [to] enable . . . development of Washington to proceed on artistic as well as orderly lines. . . . The Park Commission applied themselves to a study of L’Enfant’s plan, and then, after inspecting the great cities of Europe, went to work to pick up the dropped stitches.”—L. Mechlin, *International studio*, 1907-1908, p. cix.—To this commission the city owes the removal of the railroad from the mall, the improvement of the water-front, the handsome railway station, Rock Creek Park, the sweep of parks toward the river, and the Lincoln memorial. This dignified memorial is extremely well-planned in relation to its setting and to the towering Washington monument.—See also CIVIC BEAUTY; DISTRICT OF COLUMBIA; WASHINGTON, D. C.: 1701-1800.—“In 1807 the Legislature of New York State gave the City Council the right to appoint commissioners to lay out the

city. The streets of lower Manhattan were already fixed; the most important to us was the old cow-path, later Broadway, which led out to the pasture which is now City Hall Park. The Old Boston Road too led out from where now Park Row and Chatham Square are found, on through the Bronx to Boston. The men appointed decided upon the grid-iron plan with many streets running east and west, fewer [avenues] north and south. . . . These east-and-west streets were generally to be sixty feet wide, about every tenth street one hundred feet wide. [See also NEW YORK CITY: 1807]. The great growth of the city to the northward has rendered the avenues all too few for the vast throngs of people and traffic, so long ago subways and elevated roads were built to relieve the congestion, and even many of the less used east-and-west streets have become one-way streets. . . . In 1866 the State Legislature called for a survey of the land as far north as One Hundred and Fifty-fifth Street. Much more attention at that time was given to topography. Upper and lower avenues appeared along the bluff by the Hudson River, rudimentary boulevards showed in the widening of Sixth and Seventh Avenues about One Hundred and Tenth Street, while three cross-streets—One Hundred and Tenth, One Hundred and Twenty-second, and One Hundred and Twenty-seventh—were all widened. In the meantime the street plan of Brooklyn was formed on a village basis and six district surveys were made. Seven diagonal streets were planned to aid traffic, only four of which were ever completed—Fulton, Flushing, Flatbush, and Hamilton Avenues. The district which is now the Borough of the Bronx was occupied by a group of villages and towns connected by numerous roads. It was very difficult to get unity in any way, but a plan was started in 1893 which has resulted in blasting, grading, cutting down and filling in, opening new streets and closing old. Its plan was formed before the consolidation of 1898, but after that section had become part of New York. The checker-board plan is carried out [modified] by such radial streets as Jerome Avenue, Westchester Avenue, and Boston Post Road.”—H. G. Preston, *City planning* (*Outlook*, Dec. 24, 1919, p. 543).

“In 1913 the Legislature of New York passed a law providing for commissions in cities to provide for (1) maps to include draining sewers, water system, and (2) location of public buildings, monuments, highways, parks, playgrounds. New York City immediately created such a commission and began work. Its real function has been the correlation of the different departments and the awakening of public sentiment to economic necessities and civic ideals. . . . After having formulated plans for a greater and more unified city, the committee went out of existence. The work, however, is . . . carried on by the City Engineer with helpers in the different boroughs. July 25, 1916, in accordance with permission granted by the Legislature of the State, the Board of Estimate and Apportionment passed a resolution embodying a most drastic zoning system. This resolution may be roughly divided into three parts: the first restricts the area of the ground which may be covered; the second regulates the height of buildings which may be erected; the third restricts the use of buildings in different sections. . . . By this new law there are clearly defined zones: First, for residences, including churches, hospitals, libraries, schools, museums, but rigidly excluding all forms of business and factories; second, the business section, which excludes factories and certain kinds of offensive or noxious concerns; a third, which is unrestricted.”—*Ibid.*, pp. 543-544.

United States: Progress.—Conscious planning for the future by various cities.—First official city plan commission (1907).—First city planning exhibition (1911).—Improvement plans by Chicago commission (1914).—Kansas City (1916).—"In the course of what has somewhere been called 'The American Renaissance' the determination that American cities shall be developed in a more convenient and more orderly way has been pronounced. This determination is causing the addition of two new bureaus to municipal governments—one the City Planning Commission, and the other the Art Commission. The work of the two bodies . . . is essentially different, though each is supplementary to the other, as well as to the city departments already created. The function of the City Planning Commission is to foresee and forecast. . . . When it has prepared plans . . . for the city's growth during the next decade, or during several decades, . . . and has presented them to the authorities and to the public, the plans are turned over for execution, as occasion arises, or opportunity offers, by the proper department, generally called the Department of Public Works. The latter department prepares the working plans and submits them to the Art Commission. The work of the City Planning Commission and of the Art Commission is thus separated by the interposition of the department, charged with the work of construction. The function of the art commission is, moreover, essentially critical. . . . It is essentially a jury, whose duty is to say yes or no in regard to the æsthetic qualities of designs."—A. W. Crawford, *Art commissions and the future of American cities* (*Journal American Institute of Architects*, Dec., 1915, pp. 528-529).—"Thirty or forty years ago [written in 1910] . . . it was decidedly the rule that plans appeared on paper and stayed on paper. . . . There was no official recognition that any city had a future until 1907, when the first official City Plan Commission was appointed . . . in Hartford, Conn. Until then no official body existed anywhere [in America] whose express duty it was to forecast the city's growth. . . . [In 1910 there were] upwards of two hundred and fifty City Plan Commissions. In 1803 three important plans appeared on paper. The fact that those three plans were realized marks that year as the definite beginning of the modern city planning movement in America. One of those three plans was . . . for the outer park system of Boston, a plan far surpassed in extent by the existing park system of to-day. A second was the proposed inner park system of Kansas City, which again is to-day . . . upwards of twice the extent [then] proposed. The third plan was one prepared in Chicago for a grouping of buildings around a formal center occupied by water. The group was built according to the plan and the whole world acclaimed the magnificent triumph of the Court of Honor of the World's Fair at Chicago. The scales fell off America's eyes; they asked the very obvious question: 'If we in America can do this in staff, why not in stone?' The city of Cleveland, fronting on one of the Great Lakes, as does Chicago, asked that same question some five years later. . . . In Cleveland . . . a commission was employed to prepare a complete group and . . . three of the buildings [have been] completed on the sites chosen by the commission. . . . In 1901 the well known Washington Plan was presented. Three groupings of public buildings were suggested; seven existing buildings have been retained in accordance with the recommendation of the Senate Commission. Fourteen more have been erected or authorized in accordance with that plan.

It is a common observation that American cities do not give their public buildings sufficient settings. Each building should have sufficient open space in front of it. The Civic Center secures an economic use of ground in this respect, because, instead of each building having its own setting, the one common centre does for all the buildings around it. . . . [In 1912 the construction of a civic center in San Francisco was begun, and planned to conform with the city plan as a whole.] A group plan was prepared for a central open space with four buildings on each of its sides, and four buildings occupying each of the four corners diagonally opposite the square so as to shut in the vistas."—A. W. Crawford, *Actual accomplishments in city planning* (*American Journal of the Engineers' Club of Philadelphia*, Aug., 1919).—"At the outset an area of about twelve blocks was designated as the scope of the problem to be solved by the Architectural Board. The site of the old City Hall, the nucleus of the study, was a triangle of inordinate size, blocking the through traffic circulation of four streets. . . . The final development includes about thirty-six acres, and has cut the great triangle into rectangular streets. To the west a great plaza has been created. . . . The plan in its entirety is in the form of a Roman Cross. . . . The heart of the cross is the Plaza . . . [which] is laid out in lawns with flowers and formal trees, and architecturally embellished with foundations, balustrades and sculptured groups. While . . . this undertaking . . . presents an intensive local study in city planning . . . its relation to the city plan as a whole was considered and appreciated. . . . Within it lies the embryo of a great boulevard, which shall some day stretch to the west and give access to Golden Gate Park and the ocean beyond."—J. Reid, Jr., *San Francisco civic center* (*Journal American Institute of Architects*, Aug., 1916, p. 336).—See also SAN FRANCISCO: 1906-1909.—"In . . . Springfield . . . the first complete group system is in existence—an honor gained by that small town in Massachusetts. In 1911 we held the first [American] City Planning Exhibition; . . . and it is astonishing to learn how many of the numerous paper plans shown there are now in course of execution. Take, for instance, the City of Des Moines, [Ia.]; a model showed a proposed river front improvement, which was in effect a grouping of public buildings on both sides of the river. Since then four public buildings [have been] completed in accordance with the plan . . . and a Federal Court House, an Art Museum and Municipal Court Building are in contemplation. Two . . . of the four bridges have been constructed. . . . River walls have been constructed and the river front has been 75 per cent completed. . . . [The plans made for the city of Chicago give another example of what may be done for a city which has already grown to large proportions. After the project for widening Michigan Avenue had been disposed of, the Chicago commission] took up the proposed . . . Union Terminal project. Its work on that case secured . . . important bridge, viaduct, and street improvements. The latter includes the widening of Canal Street from eighty to one-hundred feet for more than a mile in the heart of the city. The commission then gave its attention to plans for the reclamation of five miles of lake shore to the southward of the city's center. These involve the establishment of 1,550 acres, built out in the lake to form lagoons, playgrounds, and driveways, and to provide for future harbor needs. . . . Forest preserves, . . . and the construction of good roads were approved by the people in referendum. [November, 1914]."—W. D. Moody,

How to go about city planning (Journal American Institute of Architects, pp. 305-396, 398).—See also CHICAGO: 1914-1918.—“In that evolution of the modern town, as seen in the good laying out of roads and streets, and the co-ordination of open spaces, Kansas City appears to me to have reached a higher point than any city I have visited in the United States. The Town Planning movement has come to it at the right moment. Like most American cities, it has the marks of rapid . . . development—a city of 350,000 inhabitants has come into being within little more than half a century. But the Town Planning ideas have come to Kansas City just at the [right] moment. . . . The area of park and boulevard within the city—its lungs—embrace over 2,118 acres. . . . Good planning is not only found in the western portions of the city, where the residential estates of the wealthy, such as the ‘Country Club District,’ are located. . . . [On the contrary the policy in well-settled localities] has been to provide play-grounds for the children, tennis courts and baseball diamonds for older youth. . . . Every part of the city has its playgrounds. . . . Holmes Square is less than three acres in extent, but it has its free bath, its gymnastic apparatus, its sand court, its bubble fountain. . . . The development of this playground in the midst of a tenement neighborhood has changed the children from little vandals into self-appointed guardians of the place. . . . Centres of congested population, growing more aggravated yearly, were abolished to make room for parks and boulevards.”—C. R. Ashbee, *Kansas City, Missouri: the influence of a park system (Town Planning Review, Apr., 1916, pp. 233, 236)*.—In 1893 a plan was made, of which there have been modifications; but in the main the system, which embraces the whole city, was laid out in 1893. This plan includes a parkway, with two arms, which cuts across the gridiron plan and also provides diagonal traffic communications.

United States: Development in specific features.—Street systems.—Water fronts.—Park systems.—Garden suburbs.—Town forests.—“Corrections in the street systems of cities was a feature of work in European municipalities during the Nineteenth Century. It will be a marked feature in American municipalities during the Twentieth Century. In this respect Philadelphia is the leader. The greatest accomplishment of any city in America during the Twentieth Century . . . is the construction of the Fairmount Parkway. . . . But, in addition, Philadelphia has made another important improvement to its framework. Formerly there were along the Delaware water front streets only forty or fifty feet in width. To-day a magnificent traffic way, at its narrowest 150 feet wide, is in use for two or three miles, and is being carried along the whole Delaware water front. Chicago . . . [has made] two important improvements of its street systems, [in] widening Michigan Avenue to connect the north and south Lake fronts [to a maximum of 140 feet]; and in . . . widening Twelfth Street, for a distance of two miles, to a maximum width of 118 feet. Another important street improvement is the widening of Seventh Avenue in New York City, to Varick Street, and the widening of the latter to Broadway. In Minneapolis two important street links have been constructed. One from the south-west to the north-east . . . [and] another from the south-east to the north-west. We next come to the consideration of the river fronts of municipalities. . . . We are just beginning the reclamation of America’s water fronts. Harrisburg has reclaimed its water front by building a concrete river wall, in the form of steps, for a distance of 11,140 feet, . . .

and the bank above the wall is well planted. . . . The Charles River Embankment [in Boston] is of course a notable improvement. . . .

“The New York Central Railroad in New York City has been so constructed that the real estate over the tracks is used for great terminals, warehouses, office buildings, hotels and the like. The United States Post Office in New York is an example; the whole structure is built over the Pennsylvania railroad tracks. Turning to municipal park systems, we take up an element of civic design in which American cities have no competitors in foreign countries. The Boston system is the greatest outer park system in the world. Kansas City leads in so far as an interior park system is concerned. . . . The newer growth of Minneapolis is around a series of five beautiful lakes, . . . the fringes of which have been preserved as parks; four of the lakes are connected by park waterways. There are other respects in which, within recent months, we have gained the leadership over Europe. In 1914 a visit was made, by a lot of people interested in housing, to the fifty-eight garden suburbs in England. We had none in this country in 1914 that compared with them. . . . Yet to-day Atlantic Heights, at Portland, Maine, is regarded as better than the . . . English garden suburbs, . . . [while within 35 or 40 minutes of Philadelphia] are such garden suburbs as Yorkship Village, Buckman, Sun Hill, Sun Village [and others].”—A. W. Crawford, *Actual accomplishments in city planning in America (Journal of the Engineers’ Club of Philadelphia, 1910)*.—The little city of Walpole in Massachusetts has planned a town forest, for which 150 acres of land were donated. “It is estimated that forty or fifty years from now the forested area will have a timber value of about three thousand dollars per acre. Meantime roads and paths laid out through the forest provide opportunities for study and recreation for the entire town. Other towns in Massachusetts are awakening to the advantages of the community forest.”—W. D. Moody, *How to go about city planning (Journal of American Institute of Architects, Sept. 1916, p. 398)*.—“During 1920 Cook County, Ill., planned to spend \$1,250,000 for the general improvement and maintenance of its Forest Preserve. This Preserve has been extended until it now covers 15,000 acres girdling Chicago, and extending from end to end of Cook County.”—P. Reinberg, *County forest that surrounds Chicago (American City, July, 1920, p. 143)*.

ALSO IN: J. Nolen, *Replanning small cities*.

United States: Industrial villages.—Government planned villages, the result of World War conditions.—“While the United States has no ‘Garden City’ like Letchworth [in England] to which it can point and no development of the ‘garden village’ as complete and significant as Port Sunlight it has had many industrial housing schemes carried out during the period of the garden city movement in England. These housing developments are of great variety in origin, extent and merit. . . . As examples, I give below a list of a score of housing enterprises selected as fairly representative of them all. They are Goodyear Heights, Akron, O.; Fairfield, Ala.; Garden Suburb, Billerica, Mass.; Overlook Colony, Claymont, Del.; Morgan Park, Duluth, Minn.; Civic Buildings Association, Flint, Mich.; Framingham, Mass.; Hopedale, Mass.; Modern Housing Corporation, Janesville, Wis.; Kingsport, Tenn.; . . . Waterbury Homes Corporation, Waterbury, Conn.; Pullman, Ill. For most of these development there was after a fashion, a general plan or lay out. In some it was the gridiron, and in many . . . it did not show great skill or merit. In only a few . . . was there more than a street

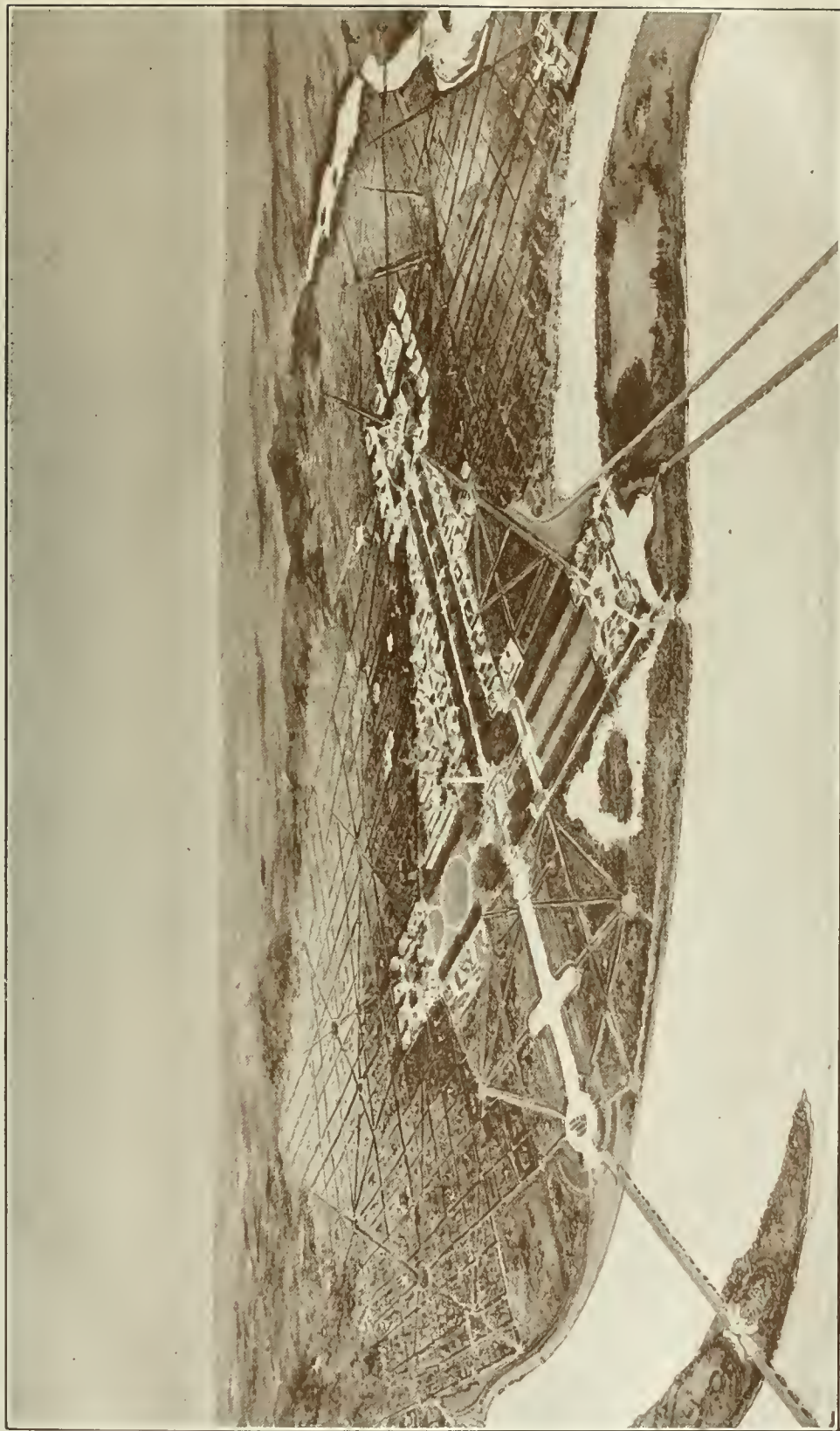
scheme. . . . Practically speaking there is no overcrowding. . . . in these industrial villages; . . . so far as mere open spaces go, there has usually been ample provision; . . . but in many cases there has been no really attractive opportunity afforded for social recreation. Notwithstanding the fact that these industrial villages appear to meet many of the essential requirements of modern town planning, one does not recall many of them with satisfaction. . . . The town planning has not, as a whole been well done. . . . The houses and other buildings have not been well placed or grouped, and there is no real recognition of street and site planning. . . . More attention should be given to village and town sites. . . . Skill should be employed in the sub-division of the area . . . and in some locations even small farms, public lands, playgrounds, open spaces, parks, etc., including the best natural features of the property should be publicly preserved and developed."—J. Nolen, *Industrial village communities in the United States (Garden Cities and Town Planning, Jan., 1921, pp. 6-9)*.—"The war has produced in the United States upwards of fifty groups of buildings, in villages, towns and suburbs. . . . No one foresaw such a result of the entry of the United States into the war, . . . [but] in remote locations, chosen for the manufacture of explosives and similar products, it was an absolute necessity to build places in which workmen could live. In locations near cities economic necessity . . . [produced the same effect] and the . . . Government was forced to appropriate \$150,000,000 for housing. The National Conference on City Planning, . . . the American Institute of Architects, . . . the National Housing Association . . . offered their services, and the offers were accepted. Generally an architect, a town planner and an engineer were compelled to produce a unified plan working together from the start. . . . At the date of the armistice fifty towns, villages or groups had advanced well toward . . . completion. . . . These offer for the United States many of the convincing characteristics of the garden village. . . . To one who likes a suburban type Buckman, near Chester, Pennsylvania or its neighbor, Sun Hill, or Atlantic Heights. . . . will appeal. . . . Yorkshipp Village has more of the character of the city than the 'suburb' . . . [and] is easily adaptable to city growth. It is a city plan, rather than a village plan. One feels constantly . . . the sense of a unity of design. . . . The city of Camden, N. J., lies to the north; and the main entrance . . . is by a bridge, crossing a stream, which leads to a plaza; . . . following the latter one reaches the Central Square . . . 300 feet each way, and from it two diagonal streets. . . . A large school yard space is provided at what will ultimately be about the centre of the village, opposite a general recreational field about 350 by 400 feet in area. . . . The houses, of colonial type, contain four, five and six rooms. Not infrequently there are small open spaces back of the houses [to] serve as playgrounds, semi-circular parks are provided, . . . [and the whole] has been endowed with an extraordinary amount of attractiveness."—A. W. Crawford, *Yorkshipp village (Garden Cities and Town Planning, Jan., 1921, pp. 9-11)*.

Aeroplane in city planning.—**Aerial photography.**—"Since the armistice [1918], aerial photography has been used in England for civil purposes, but not as yet in the preparation of town-planning schemes, though it has been used for purposes of site-planning and building surveys. In France many photographs have been taken from the air by the French Army Aerial Photographs Service, showing the extent of the devastation wrought by

invading armies. Captain Bouché of this Service says: 'Aerial photographs are most valuable to show the present use of land, the density of population and the relation of open space to built over space. In the devastated regions they have been of the greatest help in making surveys. . . . The matter of aerial photography was considered of such interest as to be the subject of discussion at the sessions of the First Inter-allied Town Planning Conference held in Paris [in] June [1919]. . . . In many places [in the United States] city planners have learned to use in their work aerial photographs that have been previously taken. . . . Planning studies at Dallas, Tex., Chicago, Ill., St. Paul, Minn., Flint, Mich., Niagara Falls, N. Y., and other places, have been considerably assisted by this means. Apart from photography, of what use can the aeroplane be to the city planner? The author's flight at Green Bay, Wis., was largely in the hope of settling this point—an effort to see the city with the eye of a city planner. . . . A view of a city from above gives to the city planner its appearance as a whole. . . . The city planner making a flight over a city can correct his maps in the air, mark the limits of the built-up area, etc., and altogether form a fairly good estimate of the correctness of the maps. From the air, the value of space, fresh air and light are realized much more than on the ground, . . . parks, open spaces and trees are seen as distinguishing landmarks. Buildings seen in bulk suggest questions at once—open space? residences? adequate roads? factory locations? and so on. One strives to reconcile all these features in the scheme of things. No amount of map study could place them in the same relationship one with the other and with the city as a whole.

"Aerial observations have very special spheres of usefulness in connection with the residential and industrial study of a city. Dealing first with a city's central area, it is possible to analyze the modification and development of existing groups of buildings and discover the influence on their surroundings. . . . In connection with residential location there is the opportunity to see the environs of a city in such rapid succession that their relative values for housing are easily appreciated. . . . Attention can be given to the question of open reservations around a city,—park, afforestation, or agricultural belt,—and these will again be determined to some extent by the nature of the land and the preservation of any distinct natural features. Industrial location, dictated largely by railroads, rivers, harbors and topographical elements, should be considered with a tentative plan for improvement roughly in mind. From the air it is possible to test the practicability of a plan for industrial or railroad revision, making such alterations as seem necessary, and perhaps recasting the entire scheme."—G. W. Hayler, *Aeroplane and city planning (American City, Dec., 1920, pp. 575-579)*.

"In order that the city planner may make his studies, many kinds of maps and drawings are necessary to show the relation of one section of the city to another. Natural as well as artificial features must be shown. . . . A photograph, however, shows much more clearly than any map both natural and artificial features, and it is here that the map made by aerial photography surpasses any map drawn by hand, because it shows the landscape with its innumerable details and enables the city planner to visualize the scene. In the zoning of a city, the 'mosaic' or aeroplane map is particularly valuable, because it shows so clearly the existing use of the land, the height of buildings, shadows cast by the very high buildings, the relation of the



VIEW OF WASHINGTON, D. C., FROM ARLINGTON
Commission of Fine Arts, Plan of 1901
(From original painting by F. V. L. Hoppin)

streets and highways one to another, the absence of direct connecting streets, the railway lines, terminals, industrial districts, etc. . . . Dallas is particularly fortunate in possessing such a map. . . . [made] in March, 1920. Prominent streets were selected as guiding lines, and the giant bombing plane, adapted to a more peaceful occupation than bombing, flew back and forth along these parallels, accurately recording every detail of the landscape. . . . The Dallas map is about 5 feet by 8 and includes 52 square miles of territory. This covers areas that are not as yet included within the city limits, but which some day will be occupied by the city. . . . Primarily the map was made for the City Planning Commission, to be used in its work. . . . [It was designed to use at first] in connection with the zoning of the city, and

municipal progress, ch. xvii.—F. J. Goodnow, *Municipal government*, p. 332 ff.—H. I. Triggs, *Town planning, past, present and possible*.—*American City*, June, 1915, etc.—*National Municipal Review*, Oct., 1913, etc.—*Housing and town planning (Annals of the American Academy of Political and Social Science, Jan., 1914)*.—*Report of the Committee on the City Plan of the Board of Estimate and Apportionment, City of New York, 1914*.—*Modern City (official organ of the League of American Municipalities)*.—H. Bruère, *New city government*, pp. 30-31, 233-234, 236-238, 244-245.—W. B. Munro, *Principles and methods of municipal administration*, pp. 30-45.

CITY REPUBLICS, or City States, Italian. See ITALY: 1056-1152; FLORENCE; VENICE, and other specific cities.



AEROPLANE VIEW OF DULWICH, LONDON

later in planning major and minor street systems, street widening and street extension projects, relocation of freight terminals, the flood control of the Trinity River, location of parks and boulevards, and many other city improvements. . . . The Fire Commissioner . . . used this map to locate several new fire stations, and, according to George E. Kessler, City Plan Consultant for Dallas, the uses of such a map are legion."—E. A. Wood, *Aeroplane map used by city planners in Dallas (American City, Mar., 1921, pp. 251-252)*.

ALSO IN: F. C. Howe, *City building in Germany*.—F. Koester, *Modern city planning and maintenance*.—R. Bloomfield, *Public spaces, parks and gardens in art and life*.—J. Nolen, *New ideals in the planning of cities, towns and villages*.—H. L. McBain, *American city progress and the law*.—J. Nolen, *Replanning of small cities*.—C. M. Robinson, *Improvement of towns and cities*.—T. Adams, *State, city and town planning*.—J. Julian, *Introduction to town planning*.—C. Zueblin, *American*

CITY STATE, Greek, term applied to the ancient cities of Greece. "Athens, Corinth, Sparta, were more than cities. They were city states; at times powerful empires. Each city was an independent commonwealth, declaring war and making peace. It knew no outside sovereign, no state or nation of which it was a part. It made its own laws and the laws for the surrounding territory. The city was sovereign. In this it differed from the cities of today, which are dependent upon the state or the nation, for with us the city is a political agency of a larger community, while the ancient city imposed its will on dependent territory which it held in subjection. Athens extended its sway over the entire Ægean Sea. It became an empire. But it still remained a city state."—F. C. Howe, *Modern city and its problems*, p. 13.—See also ATHENS; ELAM; SPARTA; and other specific cities; EUROPE: Ancient: Greek civilization: Political development; GREECE: Character of Greek colonization; B. C. 8th-6th centuries; B. C. 404-359.

ALSO IN: W. W. Fowler, *City state of the Greeks and Romans*.—N. D. Fustel de Coulanges, *Ancient city*.

CIUDAD RODRIGO, city in western Spain in the province of Salamanca. During the Peninsular War it was captured by the French under Marshal Ney in 1810, but recaptured in 1812 by the British under Wellington. See SPAIN: 1810-1812.

CIVES ROMANI AND PEREGRINI.—“Before the Social or Marsic War (B. C. 90) there were only two classes within the Roman dominions who were designated by a political name, Cives Romani, or Roman citizens, and Peregrini, a term which comprehended the Latini, the Socii and the Provinciales, such as the inhabitants of Sicily. The Cives Romani were the citizens of Rome, the citizens of Roman colonies and the inhabitants of the Municipia which had received the Roman citizenship.”—G. Long, *Decline of the Roman republic*, ch. 17.—See also ROME: Republic: B. C. 90-88.

CIVIC BEAUTY.—“To beautify a city means to make it perfect, perfect as a city, complete in serving a city’s purposes.’ In these words, John Nolen, in ‘Replanning Small Cities,’ written especially for the cities of North America, sums up and crystallizes all the reasons and ideas which, however vaguely, lie at the back of the modern city planning movement, and in the same breath gives a reminder that city planning does not necessarily connote civic beauty. It is conceivable that a city might be laid out with mathematical exactness, with wide airy streets, open spaces, strongly built houses, schools and public buildings, the most modern system of sanitation, and at the same time be without a trace of beauty, with no care for the mental health of its inhabitants. And yet, the town should offer something more than work and shelter, for the soul of man cries out for beauty, whether we admit it or whether we do not, ‘The city teaches the man.’ It is ‘one big organism, and itself a simple work of art, it is, in fact, the master work by which others should be judged—What do they do for the town? It is a university for production, a cradle of life and a school of manners.’ The demand for beauty in surroundings is inherent. It was not, for instance, by accident that ‘Greek culture built itself out in lovely cities, [and that] these cities became the objects of a passionate regard, wells and reservoirs of community spirit and strength.’”—W. R. Lethaby, *Town itself*, in *Town Theory and Practice* (C. B. Purdom, ed.), p. 49.—Kansas City probably comes nearer to this ideal than any other city in North America, but the small lake cities of Switzerland display more of the effect of conscious striving for beauty in civic surroundings than any other of our modern cities. “In a recently published volume, Frederick Harrison, the English critic and essayist, has given apt expression to the charm and achievements of some of these Swiss cities. He says, ‘I hold Zurich, Basle, and Geneva to be the model cities of our age—the fine type of what cities will one day be in a regenerated age—the true type of civic organization, having sites of rare beauty and convenience, spacious streets and avenues, noble public walks and gardens. . . . Of the mall, I hold Geneva to be the finest type of a rational city that Europe possesses. Its modest population of about 120,000 is as much as is needed for high civic life. Its wonderful site, astride the most beautiful rushing river in our continent; its calm and spacious aspect at the mouth of a grand lake large enough to look like an inland sea, and yet not so broad as to cease to be a

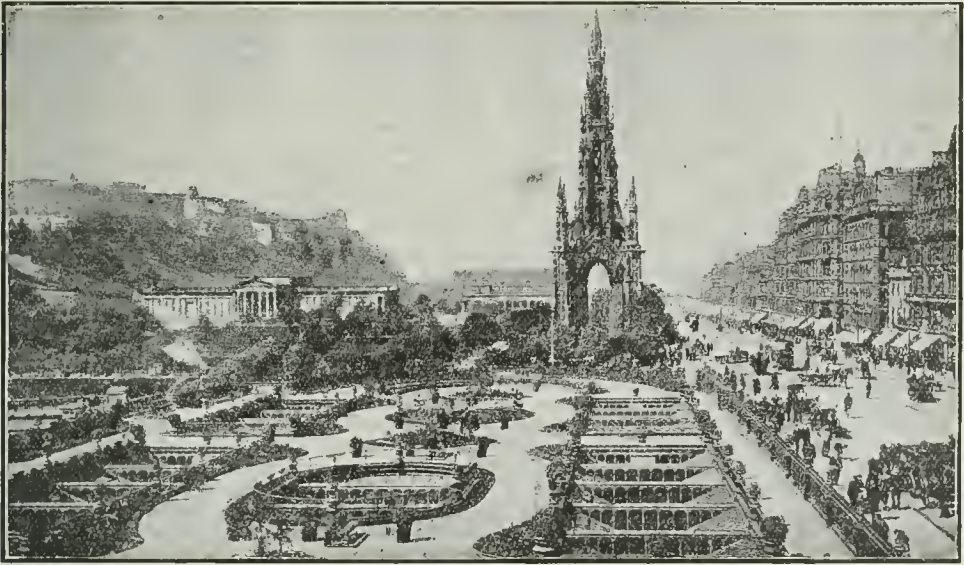
lake; its superb view of the snow chain of Mont Blanc; its beautiful gardens, bridges, and promenades; its history of two thousand years, its intellectual and spiritual memories of four centuries; its record as the asylum of the oppressed; its ingenious and studious people—all this makes Geneva the very model of a true city. A true city, where, as in Athens, Florence, Venice, Antwerp or Ghent, of old, men can live a wholesome civic life, . . . a beautiful, well-ordered, free, organic city.’”—J. Nolen, *Replanning small cities*, pp. 148, 149.—Nevertheless, there is much to admire in many of the cities of both the old and the new world. It may be in the town gardens so important in Europe, of which the Mirabel Gardens of the old Austrian town of Salzburg, are a good example. The gardens are entered through the groined arches and courtyard of a Cardinal’s ancient palace. Immediately behind these there is a long garden enriched by much beautiful sculpture and vases, leaving a level central glade which focusses onto the romantic old castle at one end and the town at the other; beyond this level stretch of garden the ground rises, the slopes being planted with many pleached alleys and groves which invite to shelter.”—T. Mawson, *Civic art*, p. 1151.—The beauty may be in that of old buildings, which were planned and constructed by men who deemed that they were building for posterity, buildings which have become the focus of modern planning; it may be the beauty of surroundings to which builders of our time, as well as those of old, are striving to conform. Descriptions of a number of these cities have been chosen from here and there, not at random, but in order to show that the love of beauty is not confined to one country or one clime, and that the best loved cities are those which most abound in civic beauty.

Brussels.—Brussels, the “ancient capital of the Province of Brabant . . . has come to take its place amongst the most beautiful and charming capital cities of Europe. . . . Brussels is a city of shady boulevards, open spaces, and pleasant parks as is Paris; and the beautiful Bois de la Cambre on its outskirts compares very favourably with the world-renowned Bois de Boulogne as regards rural charm and picturesqueness. . . . The last thirty—even twenty—years have seen many changes. During that period the sluggish little River Senne, which once meandered through the city . . . has been arched over, and the fine Boulevard of the same name, and those of Hainaut and Anspach have been built above its imprisoned waters. . . . [Of the fine buildings in Brussels] none excels the Hôtel de Ville [town hall], which is certainly one of the most interesting and beautiful buildings of its kind in Belgium. It is well placed on one of the finest medieval squares in Europe, and is surrounded by quaint and historic houses. . . . This most beautiful Hôtel de Ville, with its Late Gothic façade . . . and with a beautiful and elegant central tower 370 feet in height, was commenced . . . either in 1401 or 1402. . . . Scarcely a room of this beautiful and historic building but contains some treasure of art which tempts not alone the student, but even the casual visitor, to linger. . . . It may, we think after considerable experience, be safely said that no Grand Place in Northern Europe is so rich in ancient and historic houses as that of Brussels, though most of them are careful restorations, according to the old plans, of the Guild Houses damaged or destroyed by Villeroi’s cannonade. Opposite the Hôtel de Ville stands the famous *Maison du Roi*, or Broodhuis (Bread House). . . . The present building dates from 1514 onwards for a period of about ten years,

and the style of its architecture is largely transition from the Late Gothic to the Renaissance. . . . The *Musée Communal* is now housed there. Most of the other Guild Houses, which form so picturesque and interesting a feature of this fine square . . . were erected, or practically rebuilt, at the end of the seventeenth or during the early years of the eighteenth century. . . . Many of the houses are richly ornamented with gilding, and one of the quaintest is the 'Frégate,' or 'Hall of the Sea Captains,' the gable of which has been constructed to resemble the stern of a large vessel of the seventeenth century. . . . The Cathedral at Brussels . . . dedicated jointly to Ste. Gudule and St. Michael . . . stands overlooking the city with its two fine twin western towers dominating the neighbouring streets. . . . Ste. Gudule stands out the dominant note of this portion of the city—beautiful and serene. . . . Of the other fine and historic buildings which Brussels boasts, the Palais

Brussels, a place where the triumphs of art through many centuries survive, should be surrounded by such natural beauties as it is. Northward one has the beautiful Royal Park of Laeken, with its palace built in 1782 by Montoyer. . . . Southward lies the exquisite Bois de la Cambre, a portion of the old Forêt de Soignes, now a beautiful park laid out somewhat on the lines of the Bois de Boulogne, but wilder in parts."—C. Holland, *Belgians at home*, pp. 167-168, 173, 176, 178-179, 187-188, 190-191. —See also BRUSSELS.

Budapest.—"Budapest captures from the outset. Nor are first impressions of delight diminished on fuller acquaintance—for the place grows on us. . . . A magnificent site for a great city has indeed been finely utilized at this point of the Danube, where three towns have been joined to make the kingdom's capital. . . . [In the last quarter of the nineteenth century] Buda and O-Buda on the right bank and Pest on the left were formed into



PRINCES STREET, EDINBURGH

One of the most beautiful streets in the world

du Roi stands on the southern side of the beautiful park, in which there is a theatre, 'Vauxhall' garden, ponds, and tree-shadowed walks. . . . The imposing Palais de Justice stands on the Place Poelaert, named in honour of the architect of these magnificent law courts. . . . The buildings cover an area larger than that occupied by St. Peter's, Rome, and, indeed, form a magnificent monument of civic munificence. The huge block . . . is surmounted by a cupola, which is supported by colossal statues of Justice, Law, Power, and Clemency. . . . The art treasures of Brussels, enshrined in the *Musée Royal de Peinture Ancienne et de Sculpture*; in the handsome *Palais des Beaux Arts*; the *Musée Moderne de Peinture*, in the *Ancienne Cour*, once the residence of the Austrian Stadtholders of the Netherlands, adjoining the Royal Library; and the *Musée d'Antiquités et d'Armures*, erected in 1381, and used by the Duke of Alva as the Belgian Bastille, which has had its vaulted chambers skillfully adapted for its present purpose, are celebrated throughout the world. They one and all contain priceless treasures. . . . It is not unfitting, we think, that a city with such an historic past as

a civic whole; and their names combined in one. . . . The progress Budapest has made . . . is extraordinary. Wandering about its broad streets and squares, its 'Ring' streets, and promenades, we are struck again and again, not so much by the old buildings, but by the grandeur and boldness of the new. . . . Buda (Ofen) on the right bank, is the oldest part of the great city. It was near here that the only Roman legion stationed in the province of Lower Pannonia had its headquarters; the ancient place as revealed by excavation may be visited, and a small museum of relics seen at Aquincum, a short distance to the north of O-Buda (Alt-Ofen). . . . So great was the devastation [wrought in Pest by the Danube flood of 1838] that we may well marvel over the energy and determination of the people who set about rebuilding the place. Indeed, it was said when the new Pest began to rise where the old had been ruined that, but for the terrible loss of life, the disaster was a blessing in disguise, so boldly was the new town planned, so solidly were the new buildings designed. Since then it may be hoped that the improvements of the Danube for navigation have also had the effect

of greatly reducing the chance of any repetition of such a visitation. . . . It is the river that inevitably draws one; the river to which this strangely fascinating city owes no small measure of its fascination. Even when we have been up and down its broad streets, and its 'Rings'; have visited the fine museums; have inspected some of the many statues; . . . have wandered about the attractive *Városliget* or public park, it is as though we were insensibly drawn back to the Danube, to the lovely park-like Margaret's Island, . . . to the quays. . . . Here, too, as has been suggested, are to be seen some of the finest buildings of a city remarkable for such. Notably, first of all, the beautiful Parliament House, which remains in memory as a wonderful range of spired buildings with something of the delicacy of lace-work; the substantial Renaissance Academy; and such palatial offices as the great Gresham building. . . . The handsome bridges form a notable feature of the Budapest Danube."—W. Jerrold, *Danube*, pp. 204-206, 215-216.

Dublin. See DUBLIN: 1801-1908.

Paris.—The destruction of the Tuileries opened up the "wonderful vista . . . from the old Louvre right away to the Arc de Triomphe—probably the most extraordinary and beautiful civilised, or artificial, vista in the world. . . . The Arc de Triomphe du Carrousel, at the east end of the [Tuileries] gardens, is a mere child compared with the Arc de Triomphe de l'Etoile (q. v.), which stands there, so serenely and magnificently, at the end of the vista in the west, nearly two amazing miles away; it could be placed easily, with many feet to spare, under that greater monument's arch, . . . but it is more beautiful. . . . It is not until one has walked through the gardens of the Tuileries that the wealth of statuary in Paris begins to impress the mind. . . . They shine or glimmer everywhere, as in the Athenian groves—allegorical, symbolical, mythological, naked. The Luxembourg Gardens . . . are hardly less rich, but there one finds the statues of real persons. Here, [in the Tuileries] as becomes a formal garden projected by a king, realism is excluded. Formal it is in the extreme; the trees are sternly pollarded, the beds are mathematically laid out, the paths are straight and not to be deviated from. None the less on a hot summer's day there are few more delightful spots. . . . The Champs-Élysées were planned and laid out by Marie de Médicis in 1616, and the Cours la Reine, her triple avenue of trees, still exists; but Napoleon is the father of the scheme which culminates so magnificently in the Arc de Triomphe. . . . The Avenue du Bois de Boulogne has the finest road in what is, so to speak, the Marais of the present day. . . . Surely there never was, and could not be, a more beautiful city site than this anywhere in the world—with its wide cool lawns on either side, and its gay colouring, and the Bois so near. . . . The Bois de Boulogne, . . . began its life as a Paris park in the eighteen-fifties. Before that it was a forest of great trees, which indeed remained until the Franco-Prussian war, when they were cut down in order that they might not give cover to the enemy. That is why the present groves are all of a size. I cannot describe the Bois better than by saying that it is as if Hyde Park, Sandown Park, Kempton Park and Epping Forest were all thrown together between Shepherd's Bush, Acton and the river. . . . For the Avenue d'Alexandre III., as for the Pont d'Alexandre III., Paris is indebted to the 1900 Exhibition. These are her permanent gains and very valuable they are. Of the two white palaces on either side of this green and spacious Avenue, that on the right, as we face the golden dome of the Invalides, is the home of the Salon and of

various exhibitions. . . . If, however, one is walking beside the canal in the other direction, up the hill instead of down, one will soon be nearer the . . . Parc des Buttes-Chaumont. The Parc des Buttes-Chaumont is sixty acres of trees and walks and perpendicular rocks and water, the special charm of which is its diversified character, rising in the midst to an immense height made easy for carriages and perambulators by a winding road. It has a deep gorge crossed by a suspension bridge, a lake for boats, a cascade, and thousands of chairs side by side, touching, lining the roads, on which the maids and matrons of La Villette and Belleville sew and gossip, while the children play around. The Parc was made in the sixties: before then it had been a waste ground and gypsum quarry—hence its attractive irregularities."—E. V. Lucas, *Wanderer in Paris*, pp. 122, 124, 127, 141, 145-146, 149, 314-315.—"The Arc de Triomphe is a fine object-lesson. It is a work of art in a most beautiful setting. From the top of it is a magnificent view of Paris and one obtains a splendid notion of the twelve avenues that radiate from it. . . . Versailles is indeed a name to be conjured with. Once the capital of France, it is the place where treaties of peace between England and the new-born American republic and between Germany and France were signed. Here is a gorgeous palace, with magnificent works of art showing the history of France in visible form, here are the rooms of Marie Antoinette and Madame de Maintenon; here is Lebrun's famous picture of Marie and her children and Ponce's Napoleon at the tomb of Frederick the Great. Here are the *chambre des glaces* and other splendid rooms manifesting a wealth of art and taste and elaborate works from the sculptor's chisel."—H. M. Pollock and W. S. Morgan, *Modern cities*, pp. 88, 108-109.—See also CITY PLANNING: France; VERSAILLES.

Prague.—"From the Belvedere of Prague one gets the most satisfying general view of the architecture of the capital. 'The great rocky platform of the Hradcany to the west with its immense palace capped by the graceful apse and the lofty tower of the cathedral, together with the Romanesque spires of the Benedictine abbey of St. George, and the huge round tower of Daliborka with its grim associations rising sheer out of the valley in the foreground. The great river with its noble old bridge, and Gothic towers in the centre, and the countless spires, domes, and towers of the Old Town to the east, the craggy rock of the Vysehrad to the south, cannot fail to raise in the mind expectations of a rich architectural treat. . . . The cathedral, important and beautiful, is only the choir and tower of what would—if completed—have been a noble church, but at present it is but a fragment, mutilated and injured.' . . . The noble Charles bridge, which spans the Vltava by sixteen arches, is one of the choice bits of architecture in Prague. At either end are graceful towers adorned with niches and panelling, and the buttresses of the bridge are further adorned with twenty-eight statues of the saints, the bronze statue of St. John of Nepomuck being in the middle of the bridge. The Old Town Hall, with its stately tower, curious clock, and graceful chapel, although largely rebuilt during the last century, is in the Gothic style of the original building. Near-by is the Tyn church . . . with its two picturesque western spires. The vaulting internally has been modernized, but there is a fine bronze bas-relief representing the resurrection over the south door."—W. S. Monroe, *Bohemia and the Cechs*, pp. 315-318.

Stockholm.—"What strikes one most in . . . [Stockholm], next to the shining expanses of water

visible at every turn, is the large amount of verdure interspersed among the buildings. Not only is the forest within a stone's throw of the last houses on the outskirts, forming a dark background to the city, running down to the banks of the Mälär and the shores of the islets in the estuary, but, in the midst of the town, parks and planted spaces are met with everywhere. Over 2500 acres of the area covered by the town consist of parks and gardens. . . . On the central island where the Mälär joins the sea, . . . standing on a height in the very middle of the town and meeting the eye from all parts of it, rises the King's Palace, a master work of Tessin the younger, in the Italian Renaissance style. It occupies the site of the Viking fortress, round which Stockholm grew up. . . . A Monumental Bridge over the Mälär Stream unites the quay before the Palace with the large square opposite, which takes its name from the equestrian statue of Gustavus Adolphus in its midst. . . . The old church at the east angle of the square, St. James's, one of the oldest in Stockholm, has been modernised and beautified within and burnished without. But nothing can alter its massive mediæval structure, with its square tower, surmounted by a cupola rising out of the middle of the edifice and ending in a turret."—O. G. von Heidenstam, *Swedish life in town and country*, pp. 66-67, 71-73.

Vienna.—"There are two centres in Vienna, the one in the heart of the city, in front of that wonderful building with its high, tapering spire, St. Stephen's cathedral, that for seven hundred years has been a holy shrine of the Viennese. . . . The other centre of Vienna is in the beautiful garden space on the Ring, where rises up yet another tall spire over the handsome Rathaus; and not far off is the classical buildings wherein sits the Reichstag. . . . A statue of Pallas Athenæ rises before the Greek portico of the Parliament House, a statue that has given opportunity to the wits of Vienna to say that they have placed all the learning outside the building, but the *coup d'œil* from this statue of all the great and handsome buildings around, with the lovely well-kept gardens surrounding them, is one difficult to surpass for beauty. The Rathaus, the Hofburg Theatre, the University, the delicate Gothic of the Votive Church, and stretching away to the right the long line of trees, and the vast handsome buildings of the Imperial Museum, with its superb collections of industrial art, and the famous picture gallery . . . all these handsome and interesting buildings are in view. All around Vienna are beautiful spots of public resort. One of the nearest being Schönbrunn . . . this with its well-kept Versailles-like gardens, always open to the public, and its famous Gloriette, from whence is a far entrancing view, is a favourite resort of the Viennese. Here lodged Napoleon, and here lived and died his son, the young Duke of Reichstadt, 'L'Aiglon.' . . . Not far off is a newer resort, with a splendidly arranged people's restaurant and garden, the Krapfenwald, . . . and near by on another height is a more luxurious and expensive resort, the Cobenzl, with its luxuriously appointed castle hotel and restaurant; from the terrace is a splendid panorama of the country around. . . . The history of Austria can then be better understood, and one sallies forth by the gate of the glorious river, the Danube, into one of the most picturesque and historic districts the world has to show."—J. Baker, *Austria: her people and their homelands*, pp. 92-95, 97-98, 107.

Washington, D. C.—In 1913, Lord Bryce said of Washington, D. C.: "It is impossible to live in Washington and not be struck by some peculiar

features and some peculiar beauties which your city possesses. In the first place, its site has a great deal that is admirable and charming. There is rising ground inclosing on all sides a level space, and so making a beautiful amphitheater, between hills that are rich with woods. . . . Underneath these hills and running like a silver thread through the middle of the valley is your admirable river, the Potomac, . . . spread out like a lake below the city into a vast sheet of silver. . . . Nor is Washington less charming in respect of its interior. I know of no city in which the trees seem to be so much a part of the city as Washington. Nothing can be more delightful than the views up and down the wider streets and avenues, especially those that look toward the setting sun or catch some glow of the evening light. Look southwestward down New Hampshire avenue, look northwestward up Connecticut avenue, or even westward along modest little N street, . . . whose vista is closed by the graceful spire of Georgetown University, and you have the most charming sylvan views, and all this is so by reason of the taste and forethought of those who have administered the government of the city and who have planted various species of trees, so that you have different kinds of sylvan views. When you want a fine, bold effect, what could be grander than 16th street [which is sometimes called the "Avenue of the Presidents"], with its incline rising steeply to the north, and the hills of Virginia as the background, where it falls gently away to the south? There are fewer finer streets in any city."—"Concurrently with the submission of the Park Commission's plan to the Senate, Washington entered upon a period of construction by private enterprise that has amounted to nothing short of a building renaissance. A new Washington has been built by the citizens of the Capital alone, as well as by them and the citizens of the United States jointly. As though fired with inspiration by the broad vista of the city's beautification portrayed by the four famous artists composing the Commission, the people of Washington commenced to build and beautify. Not only were beautiful residences constructed, but the esthetic influence touched the construction of commercial building. If the people of the United States proposed to make Washington the most beautiful capital of the world, the people of the District of Columbia needed no urging to do their full share. Sheridan Circle, Washington's most elaborate residential section, has been entirely constructed since 1900. Residences there, and elsewhere, have been built with an eye single to beauty. Meridian Hill, with its imposing residences, has been created; Washington Heights has experienced its best building in the period. The neighborhood of Dupont Circle has been immensely improved, especially in the New Hampshire Avenue section."—G. H. Hall, *New Washington and the South*, p. 33.

See also BILLBOARDS; CITY PLANNING.

ALSO IN: C. R. Ashlee, *Where the Great City stands*.—D. H. Burnham, and E. H. Bennett, *Plan of Chicago*.—F. N. Evans, *Town improvement*.—M. L. Cooke, *Our cities awake*, pp. 335-338.—R. M. Hurd, *Structure of cities (Municipal Affairs, Mar., 1902)*.—E. B. Johnston, *Modern high school, chapter on "Art Center"*.—*Annals of the American Academy of Political and Social Science, Mar., 1905, Mar., 1910*.—T. H. Mawson, *Civic art*.—*Monumental gateway to a great city; Completing the Grand Central terminal, New York (Scientific American, Dec., 1912)*.—C. M. Robinson, *Improvement of towns and cities*.—C. M. Robinson, *Modern civic art*.—W. Solotaroff, *Shade trees in towns and cities*.—R. Unwin, *Town planning in practice*.—C. Zue-

blin, *American municipal progress.—Conference of members of art commissions (Art commissions, Report of December, 1913).—Art commission of the city of New York, Laws relating to art commission.*

CIVIC CONSTITUTION, Poland. See POLAND: 1791-1792.

CIVIC FEDERATION, National. See NATIONAL CIVIC FEDERATION.

CIVICS.—Civics is the science of citizenship. It deals with the duties of citizens to the government and to one another. As taught in the schools and colleges of the United States, it is concerned mainly with social ethics, government, and political science. "What the government of the village, the city, the country, the state or the nation is, depends upon the kind of citizens who create that government, upon the keenness of their sense of civic honor and public responsibility. What kind of citizens any commonwealth has depends largely upon the kind of training that commonwealth has given to them in its public schools as to what it means to be one of the governing body in a republic; as to what it means to hold an elective office under the people of one's town or state; as to what it means to be a citizen. This training can be given nowhere else so well as in the public schools which belong to the whole people and should be used for the good of all the people. It cannot in justice be said that the parents alone should give this training to their children, for, in most cases, the parents have not had such training themselves and are not fitted to impart it. Those who put forth this statement should be most eager for the introduction of this work into the schools in order that the present generation, the parents of the next generation, may have this training and be able to impart it to their children. What the schools do now for the rising generation in the matter of training them to high civic and ethical ideals will not need to be done over again when this generation becomes of age."—Civics Department of the General Federation of Women's Clubs, *Training in citizenship in our public schools*, p. 47.—A Department of Civic Training in Public Schools has been established in the United States in the Federal Bureau of Education.—See also AMERICANIZATION.—In France "direct instruction in patriotism has been given in the schools, which has revolved chiefly around the following points: (1) the love of France; (2) the military spirit and the obligatory service; and (3) the duty of cultivating physical courage. Furthermore, (4) the children have learned to know that taxation is necessary to support the army; (5) they have been given some definite information in regard to the state of the national defenses; and (6) certain writers have pointed out to them the perils of depopulation in a country menaced by increasingly powerful neighbors. . . . 'Do you know [asks a French text] what the Fatherland is? It is the house where your mother has carried you in her arms. It is the lawn on which you play your joyous games. It is the school where you receive your first instruction. It is the town hall where floats the flag of France. It is the cemetery where your ancestors rest. It is the clock which you see again with a new joy on each return to the village. It is the fields which bear the traces of the labor of your fathers. It is the hills, the mountains which you have so many times climbed. . . . Men of the same country are *compatriots*; they form a great family, a nation.' . . . Germany, beyond all other modern states, has embodied national aspirations in its educational system, which, though not wholly free from the influences of tradition, custom and conservatism, recognizes in a degree else-

where unparalleled the value of education as a political instrument and a factor in national evolution. . . . Only extended investigation can reveal how fully her educational system exemplifies the spirit of Germany. The present study does not profess to be exhaustive. It has made no attempt, for example, to show how industrial and technical instruction has been developed to realize the ideal of national efficiency. A careful study of official plans of instruction and of many textbooks widely used in recent years in German schools, however, warrants the following conclusions: 'Patriotism, while not designated in the school curricula as a separate subject, has been systematically taught in connection with various studies, throughout all grades of instruction, from the lowest common schools to the university. . . . Education has tended to develop national egoism through a glorification of German civilization and German achievements, and a failure to make due allowance for shortcomings. . . . The school has toyed with the vision of a greater national destiny, suggesting the hope of increased power on land and sea. This apotheosis of Teutonism which has characterized German education has naturally been accompanied by a disposition to ignore or disparage other nations.'—J. F. Scott, *Patriots in the making*, pp. 34-36, 155-157.

The question of teaching civics in the primary schools was discussed as early as 1855 in the United States where its importance has been greatly increased by the presence of large numbers of foreigners. The National Education Association, in almost all its reports from 1870 down, has laid great stress upon this point. As early as 1880 the Constitution was memorized by the children of some schools, but as the wording of its clauses was not made a subject of study, little good resulted from this feat of memory, and prior to 1892 even this was done in less than half the public schools, including the high schools. Between 1892 and 1908, study of civics lagged still more, but prior to the latter date, the matter was more vigorously taken up by the various history teachers' associations throughout the country as well as the National Municipal League, with the result that much more attention has been paid to it. The World War aroused the nation to a sense of the peril incurred by the presence of a vast mass of only partly assimilated citizens, and since 1914 more vigor and real patriotism has been put into the teaching of this important subject. "Besides and above . . . special bits of political and social knowledge, there needs to be an ideal of the value and purpose of the state. That should be taught specifically to all our voters, in all our schools; and while the schools should teach politics, government, patriotism, the nature of society far more than they now do, these subjects should be taught as living realities, not as dead forms. Much time is now given to the subject in many of our schools, but little that is of much value is generally taught. Of course one will find exceptions. Usually the skeleton of our constitutional law is given. Our young people learn the names of the offices, the length of the terms of officers, the kinds of duties performed; but often they do not learn the motive forces in our politics, how the work of politics is really done, nor what the purpose in government is and ought to be, altho one may note improvement in late years. Sometimes the effort is made to teach patriotism by singing patriotic hymns, by displaying on the schoolhouse on anniversary days our nation's flag, by reciting the victorious deeds of our fathers, by conveying to the children the thought that this country has wider stretches of

territory, more fertile fields, more millions of population, a better government than have other countries. Some of these things are good, some of them are true, but few of them will tend strongly to cure our political ills. We have enough pride in country. . . . True patriotism demands sacrifice, if need be, and its spirit is not that of a braggart. What is the true purpose of a country that should be taught in the schools, and that once breathed into the hearts of our citizens would remove the factional troubles that threaten our country, by making men of different parties none the less earnest, but more tolerant, and more unselfish? What is the citizen's ideal? How shall we measure the value of a country? No modern writer has expressed it better or with more apt illustration than James Russell Lowell in his classic essay on Democracy: "The true value of a country must be weighed in scales more delicate than the balance of trade. The garners of Sicily are empty now, but the bees from all climes still fetch honey from the tiny garden plot of Theocritus. On a map of the world you may cover Judea with your thumb and Athens with a finger-tip and neither of them figures in the prices current; but they still lord it in the thought and action of every civilized man. Did not Dante cover with his hood all that was Europe six hundred years ago, and, if we go back one hundred years, where was Germany, outside of Weimar? Material success is good, but only as the necessary preliminary to better things. The true measure of a nation's success is the amount that it has contributed to the knowledge, the moral energy, the intellectual happiness, the spiritual hope and consolation of mankind. There is no other, let our candidates flatter us as they may."—J. W. Jenks, *Citizenship and the schools*, pp. 19-21.

ALSO IN: H. E. Bourne, *Teaching of history and civics*.—P. P. Claxton, *Education for the establishment of democracy*.—W. A. Dunn, *Instruction and practice in the duties of citizenship*.—*Civic education in elementary schools (American City, Feb., 1916; Apr., 1916; June, 1916)*.—*School and Society, May, 1917*.—J. P. Munroe, *New demands in education (Yale Review, Jan., 1918)*.—J. P. Munroe, *History of Education*.—I. King, *Social aspects of education (School Review, v. 17, p. 665)*.—*Religious Education, Apr., 1912, p. 110; Feb., 1913, p. 645*.—*National Municipal Review, Apr., 1914, pp. 340-348*.

CIVIDALE, Italian town about ten miles southwest of Caporetto, taken October 27, 1917, by the Austro-German forces in the great attack on Italy during the World War. See **WORLD WAR**: 1917: IV. Austro-Italian front: d, 4; 1918: IV. Austro-Italian theater: d.

CIVIL CONSTITUTION OF THE CLERGY IN FRANCE.—This was the name given by the National Assembly in 1700 "to the series of regulations the object of which was in their view to incorporate the clergy with the new system, to renew antique discipline, and to reduce the whole body to obedience to the new laws. [By these regulations] . . . monastic vows were abolished, religious orders were abolished, the election of pastors was placed in the hands of their flocks."—J. H. McCarthy, *French Revolution*, v. 4, p. 135.—Prior to this move the great estates of the church had been disposed of to obtain "those immense financial resources which so long upheld the Revolution."—M. A. Thiers, *French Revolution*, v. 1, p. 118.—See also **CONCORDAT**: 1515-1861; **FRANCE**: 1789-1791.

CIVIL COURTS. See **COURTS**; **ECCLESIASTICAL LAW**: 1066-1087; 1135; **COMMON LAW**: 1066-1154.

CIVIL LAW.—Roman law, which for many centuries was administered in all civilized countries

under the jurisdiction of Rome, or the early Christian church, is known as the Civil or Roman law. (See also **CRIME AND CRIMINOLOGY**: Social regulation.) "The term civil law, though once in common use to indicate the law of the land, has been partly superseded in recent times by the improper substitute, positive law. *Jus positivum* was a title invented by medieval jurists to denote law made or established by human authority, as opposed to that *jus naturale* which was uncreated and immutable. It is from this contrast that the term derives all its point and significance. It is not permissible to confine positive law to the law of the land. All is positive which is not natural. International and canon law are kinds of *jus positivum* no less than civil law itself. The term civil law possesses several other meanings. It means the law of Rome (*corpus juris civilis*) [see **CORPUS JURIS CIVILIS**] as opposed to the canon law (*corpus juris canonici*), these being the two great systems by which in the Middle Ages, state and church were respectively governed. At other times it is used to signify not the whole law of the land, but only the residue of it after deducting some particular portion having a special title of its own. Thus civil is opposed to criminal law, to ecclesiastical law, to military law, and so on."—J. W. Solward, *Jurisprudence*, p. 3.

Origin.—"The Roman state from its formation for several centuries was a limited monarchy, at the head of which was a chief elected for life, termed Rex; beside him was a senate. The election of the king, and especially the acceptance of the laws which he, or his representatives, proposed (*legem ferre*) belonged to the *comitia* (national assemblies). In these, the voting was according to the thirty *curia* (*comitia curiata*) into which the members of the three tribes of ancient Rome (Ramsies, Tities and Luceres) were divided. The observance of the religious rules respecting state affairs was in the care of the college of pontiffs under the presidency of the *Pontif ex maximus* and important transactions of state were only permissible after the ascertainment of the auspices by the augurs. The patricians only had political rights. The other citizens were not only excluded from the offices of senators and priests, but also from the *comitia*; this was not only true of the freedmen, of their successors and of clients of single patricians, but also of others, though they were wealthy citizens, if they did not by their descent belong to one of the three tribes, and were not especially raised to the rank of patricians. The non-patrician citizens of the latter kind were termed plebeians. After the kings were expelled Rome became a republic and two consuls took the place of the king. They were always elected annually and could only be chosen from the patricians and their power of punishment was greatly diminished. Contest between the patricians and plebeians led to the establishment of the tribunes of the people and the enactment of the law of the twelve tables by the *comitia centuriata* with the purpose of reducing the discordant customs of the different citizens of the state into one national law."—F. Mackeldey, *Handbook of Roman law*, v. 1, p. 6 ff.—See also **ROME**: Republic: B. C. 451-449; 449.

B. C. 471.—Disaffection of plebeians in Rome.—**Their growing power**.—Constitutional recognition and its effect.—In the early days the higher classes "monopolized the little wealth of which Rome could boast; amassed partly in farming their holdings of public lands through the agency of their clients and slaves, and partly by their ruthless severity towards their debtors, whose mortgages were rarely redeemed, and who, as a

final resource, had too often to impledge themselves to their creditors as the condition of a fresh advance. The inevitable result of this unhappy state of matters was a bitter feeling of hostility on the part of the plebeians towards the patricians and the new order of things—a hostility that manifested itself not merely in individual instances, but in a general and all-pervading spirit of disaffection. While their real desire was for equality in political rights and participation in the more substantial privileges enjoyed by their patrician fellow-citizens, the contumelious treatment they received at the hands of the latter drove them to band themselves together for purposes of united action. They even went so far as to form quasi-corporations within the limits of their tribes, and to establish their own tutelary divinities in Liber, Libera, and Ceres, corresponding to the divine triad of the Capitoline. They were thus in a position to make common cause; and so effectually did they do so that frequently they refused to join in a campaign, and they seceded in a body from the city, with the threat of complete severance of their connection with Rome. On such occasions it was only the tardy promise of redress of some overpowering grievance, to be embodied in laws under sanction of oath (*leges sacratæ*), and appeals to their patriotism and common interests in face of an enemy, that induced them to forgo their resolution. It was not by any comprehensive and well digested reform, dictated by considerations of justice, that the plebeians at last attained a position of political equality with the higher order, but by fragmentary legislation wrung from time to time from the latter against their will, and when Rome was in peril from dissensions within or hostile demonstrations from without. It was the first secession in the year 494 B. C., in resentment of the failure of M. Volerius to obtain the approval of the patricians for his proposals for alleviation of the condition of insolvent debtors that brought about the tribunate. . . . Still greater compactness was given the plebeians as a power in the state by the constitutional recognition in 471 B. C. of the elective and legislative competency of their council (*concilium plebis*). [See ROME: Republic: B. C. 472-471.] The second secession in B. C. 449 resulted in the overthrow of the decemvirate, which had been created to give effect to the demands of the plebeians for a codification of the law; and this was followed immediately by the Valerio-Horatian laws, re-establishing the previous majesterial régime. One of their provisions was that whoever should harm a tribune of the people, an aedile (assistant to a tribune) or one of the 'ten-men judges' should forfeit his head to Jupiter, and his fortune to Ceres. The ten-men judges (*judices decemviri*) probably owed their institution to the tribunes themselves; they seem to have been judges in civil causes arising between plebeians, officiating on a remit from a tribune of aedile."—J. Muirhead, *Law of Rome, third edition*, 1916, pp. 76-78.

B. C. 450-100.—Growth of public law.—Various kinds of law which finally made up the civil law.—"In the second period—extending from the twelve tables until the time of Cicero—the Romans subjugated the whole of Italy and many foreign countries and laid the basis for a world-empire. The Italian states and their territories entered into the Roman state as dependent confederate states. They obtained their comitia, their senate, their magistracy chosen by themselves and their inhabitants continued to be peregrines. The inhabitants of the outside conquered countries became subjects of the Roman people and the soil became Roman property. The land and people

were governed by stateholders who were sent from Rome. The growing jurisprudence was divided into *leges* including express legislation and laws proposed by the magistrates and adopted by the Roman people (*populus Romanus*) in the *comitiis centuriatis*. They related more particularly to the public than to private law [see also *COMITIA CENTURIATA*]. The *Plebiscita* were resolutions passed in the *Comitiis tributis* (assembly of the tribes) on the motion of one of the plebeian tribunes. The *Senatus-consulta* were decrees of the Senate without concurrence of the people [see *CONSULTA, SENATUS*]. They chiefly referred to public law. The law of custom was formed in various ways and was of much greater importance to private law than the other above-mentioned classes. Several kinds of this law were—the *more majorum* or law founded on the manners and customs of their ancestors; the *consuetudo*, or law originating from the opinions, and usages of the people, and the *res judicatæ* formed by uniform judicial decisions; the edicts of the magistrates or prætors which sought as much as possible to enforce equitable right and meet conditions caused by gaps in existing law. The *responsa prudentium* or writings and opinions of the juriconsults, produced numerous scientific commentaries and legal maxims and a large volume of strictly civil law."—F. MacKeldey, *Handbook of Roman law*, v. 1, p. 6 ff.—See also ROME: Republic: B. C. 445-400; B. C. 376-367; B. C. 340; B. C. 300; B. C. 286; B. C. 275; B. C. 146.

B. C. 100-A. D. 550.—Development under the empire.—German and Roman law.—"In the period between Cicero and Justinian (100 B. C. to 550 A. D.) alterations in Roman law were almost exclusively effected by imperial constitutions, the writings of the jurists and imperial constitutions and customs as are modern legal changes. . . . After the fall of the Roman empire, several new German states were formed in the Occident, in which the immigrated Germans and conquered Romans lived together. The former had their own national laws and customs which they retained in their new settlements, while the subjected Romans living among them continued to use Roman law and were judged according to it. This system of personal or national laws, which prevailed in the earlier part of the middle ages, soon rendered it necessary for the immigrated Germans to commit to writing the German national laws (*leges Barbarorum*) and for the Romans subject to the Germans to commit their then prevailing law (*leges Romana*) likewise to writing. Thus, at this time, arose in the new German states of the empire two different codes of law—German and Roman."—*Ibid.*, p. 50.—See also EUROPE: Ancient: Roman civilization: Effect of imperial dominion, etc.

ALSO IN: W. W. Buckland, *Text-book of Roman law, from Augustus to Justinian*.

15th-20th centuries.—Influence.—"In some of the nations of modern Continental Europe (as, for example, in France), the actual system of law is mainly of Roman descent; and in others of the same nations (as, for example, in the States of Germany), the actual system of law, though not descended from the Roman, has been closely assimilated to the Roman by large importations from it. Accordingly, in most of the nations of modern Continental Europe, much of the substance of the actual system, and much of the technical language in which it is clothed, is derived from the Roman Law, and without some knowledge of the Roman Law, the technical language is unintelligible; whilst the order or arrangement commonly given to the system, imitates the exemplar of a scientific ar-

rangement which is presented by the institutes of Justinian. Even in our own country [Great Britain], a large portion of the Ecclesiastical and Equity, and some (though a smaller) portion of the Common Law, is derived immediately from the Roman Law, or from the Roman through the Canon. Nor has the influence of the Roman Law been limited to the positive law of the modern European nations. For the technical language of this all-reaching system has deeply tintured the language of the international law or morality which those nations affect to observe."—J. Austin, *Lectures on jurisprudence*, v. 3, p. 358.—"A glance at the history of those countries in Europe that did not adopt Roman Law will prove and illustrate the political origin of the 'reception' of this law in Germany [until 1000] and France still more forcibly. The Kingdom of Hungary never adopted the theory or practice of Roman Law. This seems all the more strange since Hungary used Latin as the official language of her legislature, laws, and law-courts down to the first quarter of the 19th century. A country so intensely imbued with the idiom of Rome would seem to be quite likely to adopt also the law of Rome. This, however, the Hungarians never did. Their law is essentially similar to the common law of England, in that it is derived mainly from precedents and usage. The unwillingness of the Hungarians to adopt Roman Law was based on a political consideration. Roman Law, they noticed, requires a professional and privileged class of jurists who administer law to the exclusion of all other classes. In German territories the privileged class of civilians were in the service of the rulers. But it so happened that ever since 1526 the ruler, or at least the nominal head of Hungary, was a foreigner: the Archduke of Austria, or Emperor of Germany. Hence to introduce Roman Law in Hungary would have been tantamount to surrendering the law of the country to the administration of foreigners, or of professors, who had a vital interest to work in the interest of their foreign employer, the Archduke of Austria. Consequently the Hungarians prudently abstained from the establishment of numerous Universities, and persistently refused to adopt Roman Law, the scientific excellence of which they otherwise fully acknowledged. . . . The same reason applies to England. England never adopted Roman Law, because it was against the interests of English liberty to confide the making and interpretation of law to the hands of a privileged class of jurists. As said before, Roman Law cannot be adopted unless you adopt a privileged class of professional jurists into the bargain. The

hatred of the English was not so much a hatred of civil law, but of the civilians. These jurists develop law on the strength of theoretical principles, and actual cases are not decided according to former judgments given in similar cases, but by principles obtained through theoretico-practical speculation. Hence there is no division of questions of law and fact in civil cases; nor is there, in a system of Roman Private Law, any room for juries, and thus law is taken completely out of the hands of the people. This, however, the English would not endure, and thus they naturally fell to confiding their law to their judges. English common law is judge-made law."—E. Reich, *Graeco-Roman institutions*, pp. 62-63.—"As Chancellor Kent correctly observed—"The institutions of every part of Europe have felt its influence, and it has contributed largely, by the richness of its materials, to their character and improvement. With most of the European nations, and in the new states in Spanish America, in the province of Lower Canada (Quebec) and in Louisiana it constitutes the principal basis of their unwritten or common law. It exerts a very considerable influence upon our own municipal law, and particularly those branches of it which are of equity and admiralty jurisdiction. It is now taught and obeyed not only in France, Spain, Germany [before 1900], Holland, Russia [prior to the revolution of 1917] and Scotland, but in the islands of the Indian Ocean.'"—F. J. Tomkins, *Modern Roman law*, pp. 1-2.—In Germany, the old system of Roman Law was superseded by a new code of laws which became effective in 1900. See GERMANY: 1900-1912.

See also CODES: B. C. 509; COMMON LAW: 1388; 1854; CORPUS JURIS CIVILIS; COURTS; EDUCATION: Medieval; INTERNATIONAL LAW: Usages in the ancient world; ECONOMICS: Roman; IUS GENTIUM; JULIAN LAWS; POSTLIMINIUM; DIPLOMATIC AND CONSULAR SERVICE: Consular service; CALPURNIAN LAW; UNIVERSITIES AND COLLEGES: 890-1345; RIPARIAN RIGHTS: Theories of water law.

CIVIL PROCEDURE CODE, New York. See COMMON LAW: 1919-1920.

CIVIL RIGHTS BILL, First. See U. S. A.: 1866 (April); 1860-1872.

Second, and its declared unconstitutionality. See U. S. A.: 1875.

CIVIL SERVICE COMMISSION, United States. See CIVIL SERVICE REFORM: United States: 1880.

CIVIL SERVICE EXAMINATIONS, China. See CHINA: 1662-1838; EDUCATION: Ancient: B. C. 22nd-6th centuries.

CIVIL SERVICE REFORM

Introduction.—The public service of a country, known as the civil service, in contradistinction to military and naval service, includes the personnel of all bureaus and offices which are under the direction of the government, such as customs, internal revenue, postal service, as well as higher administrative offices. Great reforms have been made in the civil services of Canada, Great Britain, India and the United States, while in Germany the Revolution has made important changes. The Dominions of the British Empire organized their civil services after the need of reform had been recognized, and consequently have included these reforms in their regulations. Other European countries have not as yet instituted reforms, or if they have, have not published their regulations in available form.

CANADA

1908.—Introduction of competitive examinations and the merit system of appointment and promotion.—An "Act to Amend the Civil Service Act," which came into force, September 1, 1908, divides the civil service of the Dominion into the inside service and the outside service, the former embracing "that part of the public service in or under the several departments of the Executive Government of Canada and in the offices of the Auditor General, the Clerk of the Privy Council, and the Governor-General's Secretary, employed at the City of Ottawa, or at the Experimental Farm Station or the Dominion Astronomical Observatory near Ottawa." The employees of this inside service are required to be classified accord-

ing to their salaries, in three divisions, and all appointments to positions in it are (except as otherwise provided in the act) to "be by competitive examination, which shall be of such a nature as will determine the qualifications of candidates for the particular positions to which they are to be appointed, and shall be held by the Commission from time to time in accordance with the regulations made by it and approved by the Governor in Council."

For the administration of the act a civil service commission is created, consisting of two members appointed by the governor in council, who have no other office or employment, and who may employ necessary assistance for the examinations they conduct. The following are provisions of the act: "No person shall be admitted to such an examination unless he is a natural-born or naturalized British subject, and has been a resident of Canada for at least three years, and is, at the time of the examination, of the full age of eighteen years and not more than thirty-five years, and presents the required certificates as to health, character and habits.

"Before holding any such examination the Commission shall require each head of a department to furnish it with the number of additional permanent officers or clerks likely to be required in his department within the next six months.

"On this basis, and having regard also to the requirement of the several departments for temporary services, a computation shall be made by the Commission of the number of competitors to be selected at the next ensuing examination.

"If there remain from a previous examination successful competitors who have not received appointments, their number shall be deducted in making the computation, and their names, in the order of merit, shall be placed at [the top of the list] to be prepared in accordance with section 17 of this Act.

"Thereupon due notice of the examination shall be given by the Commission, stating the character and number of the positions to be competed for.

"Immediately after the examination the Commission shall make out a list of the successful competitors thereat for each position, in the order of merit, up to the number computed in accordance with Section 15.

"From the said list the Commission, on the application of the deputy head, with the approval of the head, of any department, shall supply the required clerks, whether for permanent or temporary duty. . . .

"The selections shall be, so far as practicable, in the order of the names on the list, but the Commission may select any person who in his examination shows special qualifications for any particular subject. . . .

"The cause of the rejection shall be reported by the deputy head to the Commission, who shall thereupon select another person to take the place of the one rejected, and decide whether the latter shall be struck off the list or allowed a trial in another department.

"After a person so selected has served a probationary term of six months, [he shall be deemed] to be permanently accepted for the service. . . .

"The head of the department, on the report in writing of the deputy head, may, at any time after two months from the date of assignment, and before the expiration of six months, reject any person assigned to his department. . . .

"Promotion, other than from the third to the second division, shall be made for merit by the Governor in Council upon the recommendation of the head of the department, based on the report

in writing of the deputy head and accompanied by a certificate of qualification by the Commission to be given with or without examination, as is determined by the regulations of the Commission.

"Except as herein otherwise provided, vacancies in the first division shall be filled by promotions from the second division."

Regulations prepared by the civil service commission appointed under the act require fees, ranging from \$2 to \$10 to be paid by the candidates for examination.

GERMANY

1919-1922.—New rules in the Republican constitution.—"Before the [Republican] Constitution went into effect, the status of civil servants of the Empire was regulated by the law on civil servants, March 31, 1873, as amended by the law of May 18, 1907. The new Constitution left this law intact, but it super-imposed a series of general rules, some of which were borrowed from the preceding laws applying to the civil servants of the Empire, and which are destined hereafter to hold good for all German civil servants, as well as those of the states and of public corporations. The principles that serve as a point of departure are: that civil servants are in the service not at all of the party in power, but of the community; that, therefore, civil servants who remain faithful to the community all their lives have the right to be kept in office for life and to have guaranteed them a financially adequate situation; finally that outside of his office every civil servant is neither more nor less than any other citizen. These principles the Constitution applies in the provisions relative to the free access of all citizens to public functions, to the political liberty of civil servants and finally to their financial responsibility. . . . 'All citizens without distinction are eligible for public office in accordance with the laws and according to their ability and services.' . . . In the future, citizenship in a particular state may no longer be demanded by the laws of the States as a condition for public employment; for the Constitution expressly provides that citizens must be admitted to public employment 'without distinction.' In addition, 'Every German has the same rights and duties in each state of the Commonwealth as the citizens of that State.' On the other hand, Article 16 provides that as a rule officers directly charged with the administration of services that depend directly on the Reich, and who are assigned to a State, shall be citizens of that State. From this it must be concluded that the civil servants of a State may as a rule be recruited from among the citizens of that State without violating the spirit of the Constitution. Already in preceding laws one finds no legal obstacle to the admission of women to civil service. The Constitution declares, meanwhile: 'All discriminations against women in the civil service are abolished.' By this—a logical consequence of the provision of Article 109, by which men and women have in principle the same civil rights and duties—all obstacles to the admission of women to the service of the State on the same conditions as men are abolished. . . . Civil servants are in principle appointed for life. However, exceptions are provided for, either in case future legislation on civil servants contains contrary provisions, or if, up to then, the law on civil servants of the Empire and the laws of the states have provided a different rule. . . . The rights acquired by civil servants must be inviolable. Claims in money matters must be heard by tribunals. Civil servants may not be temporarily deprived of their function, retired for a time or permanently, or be given new work of a lower

nature except under conditions and according to forms provided by law and not by simple arbitrary administrative measures. Against any disciplinary measure, civil servants may enter protests and commence procedure for damages. Furthermore, the system of secret reports on persons employed is abolished. Every civil servant has the right to consult his record, and no disparaging entry may be introduced in it without the opportunity being given to the employé to explain himself on this matter. Civil servants are in the service of the State, of the community and not at all the servants of a party or the party in power. In consequence of this they retain the liberty of political conviction and of association. A later law of the Reich was provided for organizations in which civil servants are represented and which are supposed to co-operate in the regulation of all questions concerning them. The same idea that led to the recognition of the right of workers and clerks to co-operate in the form of Factory Workers' Councils applies to civil servants and gives them the right to co-operate in all matters concerning them."—R. Brunet, *New German constitution*, pp. 219-221.

GREAT BRITAIN

1832-1855.—Demand for abolition of patronage.—Civil service in India.—Report of commission.—Order in Council providing for examination systems.—"It was not till long after 1832 that the inherent mischief of the partisan system [of appointments in the national civil service] became manifest to the great body of thinking people. When that result was attained, the final struggle with patronage in the hands of members of Parliament began on a large scale. It seems to have been, even then, foreseen by the best informed that it could not be removed by any partisan agency. They began to see the need of some method by which fitness for the public service could be tested otherwise than by the fiat of a member of Parliament or the vote of the Cabinet or the Treasury. What that method should be was one of the great problems of the future. No government had then solved it. That there must be tests of fitness independent of any political action, or mere official influence, became more and more plain to thinking men. The leaders of the great parties soon began to see that a public opinion in favor of such tests was being rapidly developed, which seriously threatened their power, unless the party system itself could be made more acceptable to the people. . . . There was an abundance of fine promises made. But no member gave up his patronage—no way was opened by which a person of merit could get into an office or a place except by the favor of the party or the condescension of a member. The partisan blockade of every port of entry to the public service, which made it tenfold easier for a decayed butler or an incompetent cousin of a member or a minister, than for the promising son of a poor widow, to pass the barrier, was, after the Reform Bill as before, rigidly maintained. Fealty to the party and work in its ranks—subservency to members and to ministers—and electioneering on their behalf—these were the virtues before which the ways of office and the doors of the Treasury were opened. Year by year, the public discontent with the whole system increased. . . . During the Melbourne administration, between 1834 and 1841, a demand for examinations, as a condition for admission to the service, came from two very different quarters. One was the higher officials, who declared that they could not do the public work with such poor

servants as the partisan system supplied. The other was the more independent, thoughtful portion of the people, who held it to be as unjust as it was demoralizing for members of Parliament and other offices to monopolize the privilege of saying who might enter the public service. Lord Melbourne then yielded so far as to allow pass examinations to be instituted in some of the larger offices; and he was inclined to favor competitive examinations, but it was thought to be too great an innovation to attempt at once. These examinations—several of them being competitive—introduced by public officers in self-defence many years previous to 1853, had before that time produced striking results. In the Poor Law Commission, for example, they had brought about a reform that arrested public attention. Under the Committee on Education, they had caused the selection of teachers so much superior 'that higher salaries were bidden for them for private service.' . . . These examinations were steadily extended from office to office down to the radical change made in 1853. . . . It had been provided, long before 1853, that those designed for the civil service of India, should not only be subjected to a pass examination, but should, before entering the service, be subjected to a course of special instruction at Haileybury College, a sort of civil West Point. This College was abolished in 1854, but equivalent instruction was elsewhere provided for. The directors had the patronage of nomination for such instruction. . . . If it seems strange that a severe course of study, for two years in such a college, was not sufficient to weed out the incompetents which patronage forced into it, we must bear in mind that the same influence which sent them there was used to keep them there. . . . Both the Derby and the Aberdeen administrations, in 1852 and 1853, took notice that the civil service was in a condition of peril to British India; and, without distinction of party, it was agreed that radical reforms must be promptly made. There was corruption, there was inefficiency, there was disgraceful ignorance, there was a humiliating failure in the government to command the respect of the more intelligent portion of the people of India, and there was a still more alarming failure to overawe the unruly classes. It was as had in the army as in the civil offices. . . . There was, in short, a hotbed of abuses prolific of those influences which caused the fearful outbreak of 1857. It was too late when reform was decided upon, to prevent the outbreak, but not too late to save British supremacy in India. A change of system was entered upon in 1853. The 36th and 37th clauses of the India act of that year provided 'that all powers, rights, and privileges of the court of directors of the said India Company to nominate or appoint persons to be admitted as students . . . shall cease; and that, subject to such regulations as might be made, any person, being a natural born subject of her Majesty, who might be desirous of presenting himself, should be admitted to be examined as a candidate.' Thus, it will be seen, Indian patronage received its death-blow, and the same blow opened the door of study for the civil service of India to every British citizen. . . . In 1853, the British Government had reached a final decision that the partisan system of appointments could not be longer tolerated. Substantial control of nominations by members of Parliament, however guarded by restrictions and improved by mere pass examinations, had continued to be demoralizing in its effect upon elections, vicious in its influence upon legislation, and fatal to economy and efficiency in the departments. . . .

The administration, with Lord Aberdeen at its head, promptly decided to undertake a radical and systematic reform. . . . It was decided that, in the outset, no application should be made to Parliament. The reform should be undertaken by the English Executive . . . for the time being. The first step decided upon was an inquiry into the exact condition of the public service. Sir Stafford Northcote and Sir Charles Trevelyan were appointed in 1853 to make such inquiry and a report. They submitted their report in November of the same year. . . . A system of competitive examinations . . . [was] recommended. . . . The report was accompanied with a scheme for carrying the examinations into effect, from which I quote the following passages. . . . 'Such a measure will exercise the happiest influence in the education of the lower classes throughout England, acting by the surest of all motives—the desire a man has of bettering himself in life. . . . They will have attained their situations in an independent manner through their own merits. The sense of this conduct cannot but induce self-respect and diffuse a wholesome respect among the lower no less than the higher classes of official men. . . . The effect of it in giving a stimulus to the education of the lower classes can hardly be overestimated.' Such was the spirit of the report. This was the theory of the merit system, then first approved by an English administration for the home government. I hardly need repeat that the examinations referred to as existing were (with small exception) mere pass examinations, and that the new examinations proposed were open, competitive examinations. . . . But the great feature of the report, which made it really a proposal for the introduction of a new system, was its advocacy of open competition. Except the experiment just put on trial in India, no nation had adopted that system. It was as theoretical as it was radical. . . . A chorus of ridicule, indignation, lamentation, and wrath arose from all the official and partisan places of politics. The government saw that a further struggle was at hand. It appeared more clear than ever that Parliament was not a very hopeful place in which to trust the tender years of such a reform. . . . The executive caused the report to be spread broadcast among the people, and also requested the written opinions of a large number of persons of worth and distinction both in and out of office. The report was sent to Parliament, but no action upon it was requested. . . . About the time that English public opinion had pronounced its first judgment upon the official report, and before any final action had been taken upon it, the Aberdeen administration went out. . . . Lord Palmerston came into power early in 1855, than whom, this most practical of nations never produced a more hard-headed, practical statesman. . . . Upon his administration fell the duty of deciding the fate of the new system advocated in the report. . . . He had faith in his party, and believed it would gain more by removing grave abuses than by any partisan use of patronage. . . . Making no direct appeal to Parliament, and trusting to the higher public opinion, Lord Palmerston's administration advised that an order should be made by the Queen in Council for carrying the reform into effect; and such an order was made on the 21st of May, 1855."—D. B. Eaton, *Civil service in Great Britain*.

1860-1912.—Appointment of civil service commission.—Competitive examinations for Indian civil service.—Open examinations for home service.—Civil service beyond reach of party.—Clerkships.—Permanent staff.—Commissions of

1874, 1886, 1912.—Under this Order-in-Council "three Civil Service Commissioners were appointed, whose office it was to test by examination the capacity of all candidates for the junior posts in the Civil Service. The next step was the introduction of a system of limited competition, according to which, when a vacancy occurred in any department, the Minister nominated three candidates who competed for the place. This was an arrangement likely to commend itself to Ministers, whose patronage was increased while their responsibility was diminished; and so, although a Select Committee in 1860, presided over by Lord Stanley, declared the system to be a fertile source of abuse, nothing further was done to change it until 1870. In that year Mr. Gladstone, who had long wished to abolish the privilege of nomination, was Prime Minister, and Mr. Lowe was his Chancellor of the Exchequer. No statesman of his time had so profound a distrust of democracy as Mr. Lowe—a distrust based on his experience and observation of political life in democratic communities. He knew that patronage was valued at least as much by a democracy as by an aristocracy, and was used with even less scruple for party purposes. The origin of the 'spoils' system in the United States—that is of a system under which civil servants are dismissed on political grounds when one party replaces another in power—has been traced by American writers to the article in the Declaration of Rights of the Constitution of Massachusetts adopted in 1760, which contains the claim that 'the people have the right at such periods and in such manner as they shall establish by their frame of government, to cause their public officers to return to private life; and to fill up vacant places by certain and regular elections and appointments.' That system had never taken root in England, though we had a taste of it in 1763, but Mr. Lowe was convinced that all the abuses he had observed in other democracies were inseparable from popular government, and he was earnest in his endeavours not only 'to educate our masters' but also to withdraw the Civil Service from their control. He it was who had been, when Secretary to the Board of Control, the chief author of the less necessary measure which opened the Civil Service of India to competition in 1853, and he was now successful in persuading his colleagues to agree to the adoption of the same system for the Home Civil Service. No legislation was needed. On the 4th of June, 1870, after the opposition of certain members of the Cabinet had been disarmed by the concession that the approval of the Minister at the head of a department should be a condition of its inclusion in the new system, an Order in Council was issued establishing the principle of open competitive examinations for filling ordinary junior posts in the Civil Service. The Order directed that from the following 31st of August all entrance appointments to all situations in the civil departments of the State, except to the Foreign Office and to posts requiring professional knowledge or peculiar qualifications, should be filed by open competition. Certain posts at the top and at the bottom of the service were also exempted from the Order, and the power of dismissal was vested in the chiefs of departments. There was also a provision that a successful candidate should pass through a six months' period of probation in order that his actual efficiency might be tested before his appointment was confirmed. It is difficult to exaggerate the importance of this reform. With the growth of democracy the functions of government increase in number and complexity, and the work of administration is thrown more and

more into the hands of the permanent servants of the Crown. Ministers change rapidly from office to office; they are too much occupied with legislative projects and general party issues to have time to master or effectively to control the administrative business of their separate departments. Their very responsibility for what is done inclines them to follow the advice and to trust to the experience of professional administrators. The Civil Service was placed beyond the reach of party. Supporters of the government were no longer obliged either to offend influential constituents by refusing to recommend their sons and nephews to the Patronage Secretary for appointments; or else to make such recommendations without any regard to the interests of the public service. The Patronage Secretary was no longer tempted to reward party loyalty by misusing his patronage with that object. And thus the impartiality and efficiency of civil servants were effectually secured just at the time when the growth of their power and the expansion of their functions rendered their possession of those qualities of essential importance to the nation."—T. E. May, *Constitutional history of England* (F. Holland, ed.), v. 3, pp. 271-273.—"One of the many notable features of the English government is the unusual combination of amateur and expert in the work of administration. The ministers are, in general, amateurs. They are drawn from widely differing walks of life; they commonly bring to their posts little experience in administration; the more important ones must give a large part of their time to activities outside their departments; they are frequently shifted from one position to another. All this would mean inefficiency and waste save for the fact that the departments and boards are manned with permanent, non-political officials, who, carefully selected in the first place, have, through long service and close application to duty, become expert in the business which the department or office is expected to carry on. More than that, the great administrative services—the post-office, the customs, the inland revenue, etc.—are completely organized under the plan which we should call in this country the 'merit system' . . . In addition to the ministers, the permanent under-secretaries and assistant under-secretaries and the chiefs of bureaus in the departments still stand outside the protected service. The chief clerks in the departments are recruited mainly by promotion. But practically all officials and employees below these are selected on the basis of competitive examinations, which are thrown open to aspirants almost as generously as are corresponding tests in [the United States]. . . . The English system provides for even greater security of tenure than does our classified service, and it is applied to positions much higher up the scale than is the competitive system in this country. From this, in part at all events, it arises that the English examinations are shaped mainly with a view to determining the candidate's capacity and general attainments, whereas ours are intended chiefly as tests of the applicant's technical proficiency and present fitness for the kind of work which he seeks. Each system has certain obvious advantages. It need hardly be added that in return for security of tenure and opportunity for promotion in the service, the English appointee must agree, as must the American, to take no part whatsoever in party politics."—F. A. Ogg and C. A. Beard, *National governments and the World War*, pp. 207-208.—"Unlike the first-class clerks, the clerks of the second division are drawn mainly from the middle and lower middle classes, and their education has been ob-

tained in the grammar schools and other schools of a similar kind. Although a distinct corps, recruited by a different examination for a lower grade of work, they are not altogether cut off from the higher positions. . . . After eight years of service they can, in exceptional cases, be promoted to first-class clerkships. . . . The highest posts in the permanent civil service to which admission is obtained by competitive examination are known as first-class clerkships. In 1805 the examinations for these positions and for the Indian Civil Service were consolidated, and in the following year those for the Eastern Cadets were added; so that a single annual competition is now the gateway to all three careers, the successful candidates being allowed, in the order of their rank at the examination, to choose the service they will enter. . . . Although these positions are called clerkships, the work is . . . of an administrative, and in the upper grades of a highly responsible, character. The aim of the commissioners is, therefore, to recruit young men of thorough general education for an important and lifelong administrative career. . . . With this object the candidates are required to be between twenty-two and twenty-four years of age, and the examination, which has no direct connection with their subsequent duties, is closely fitted to the courses of study in the universities."—A. L. Lowell, *Government of England*, pp. 158, 156, 162-163.—Three important commissions were appointed to report upon the necessity for changes in the civil service:—the Playfair commission of 1874, the Ridley commission of 1886, and the McDonald commission of 1912. The first of these suggested open competition within certain limits to be imposed by the heads of departments. This recommendation was ignored by the Disraeli ministry. The Ridley report laid special stress on the number of old men in the government service who were no longer useful and took no interest in their work. The McDonald commission dealt primarily with the question of women in government positions.

JAPAN

In 1876 "in place of the local administration by feudal lords, an elaborate bureaucracy was organized. Its members were appointed by and were responsible to the authorities in Tokyo, and to it was entrusted the entire administration of the country, local as well as national. Through it the humblest subject of the emperor was protected and supervised by the direct representatives of the monarch himself. At its inception the bureaucracy was naturally recruited largely from members of the samurai class, for these were the only ones who were trained in governmental administration. No one was allowed to hold office in the field of which he had been a member, however, and as time went on the ranks of the civil service were recruited from the successful candidates at competitive examinations. These last were open to all classes, regardless of birth, and have helped to bring into official life large numbers of men who are not of the military class."—K. S. Latourette, *Development of Japan*, pp. 123-124.—See also JAPAN: 1868-1894.

UNITED STATES

1828-1885.—*Spoils system*.—"The question as to the Civil Service [in the United States] arises from the fact that the president has the power of appointing a vast number of petty officials, chiefly postmasters and officials concerned with the collection of the federal revenue. Such officials have properly nothing to do with politics,

they are simply the agents or clerks or servants of the national government in conducting its business; and if the business of the national government is to be managed on such ordinary principles of prudence as prevail in the management of private business, such servants ought to be selected for personal merit and retained for life or during good behaviour. It did not occur to our earlier presidents to regard the management of the public business in any other light than this. But as early as the beginning of the [10th] . . . century a vicious system was growing up in New York and Pennsylvania. In those states the appointive offices came to be used as bribes or as rewards for partisan services. By securing votes for a successful candidate, a man with little in his pocket and nothing in particular to do could obtain some office with a comfortable salary. It would be given to him as a reward, and some other man, perhaps more competent than himself, would have to be turned out in order to make room for him [see ALBANY REGENCY]. A more effective method of driving good citizens 'out of politics' could hardly be devised. It called to the front a large class of men of coarse moral fibre. . . . The civil service of these states was seriously damaged in quality, politics degenerated into a wild scramble for offices, salaries were paid to men who did little or no public service in return, and the line which separates taxation from robbery was often crossed. About the same time there grew up an idea that there is something especially democratic, and therefore meritorious, about 'rotation in office.'" On the change of party which took place upon the election of Jackson to the presidency in 1828, "the methods of New York and Pennsylvania were applied on a national scale. Jackson cherished the absurd belief that the administration of his predecessor Adams had been corrupt, and he turned men out of office with a keen zest. During the forty years between Washington's first inauguration and Jackson's the total number of removals from office was 74, and out of this number 5 were defaulters. During the first year of Jackson's administration the number of changes made in the civil service was about 2,000. Such was the abrupt inauguration upon a national scale of the so-called Spoils System. The phrase originated with W. L. Marcy, of New York, who, in a speech in the senate in 1831 declared that 'to the victors belong the spoils.' . . . In the canvass of 1840 the Whigs promised to reform the civil service, and the promise brought them many Democratic votes; but after they had won the election they followed Jackson's example. The Democrats followed in the same way in 1845, and from that time down to 1885 it was customary at each change of party to make a 'clean sweep' of the offices. Soon after the Civil War the evils of the system began to attract serious attention on the part of thoughtful people."—J. Fiske, *Civil government in the United States*, pp. 261-264.—"It was not until 1867 that any important move was made [toward a reform]. . . . This was by Mr. Jencks, of Rhode Island, who introduced a bill, made an able report and several speeches in its behalf. Unfortunately, death soon put an end to his labors and deprived the cause of an able advocate. But the seed he had sown bore good fruit."—H. Lambert, *Progress of civil service reform in the United States*, p. 6.

1870-1880.—Agitation for reform.—Appointment of Curtis commission.—Advocacy by commission of competitive examination.—Roscoe Conkling.—Action of President Hayes.—Commission of enquiry into conduct of affairs in Port of New York.—Competitive examinations

in post office.—"Under President Hayes the systematic prostitution of our public offices for partisan and private purposes was, if not definitely ended, so discouraged that it has never since recovered its old shamelessness. In this, those years form an epoch in the Nation's history. In 1870-71 reform in the civil service almost became an issue. It was one of the three cardinal principles of the Liberal Republicans, was an item in the 'New Departure' made by the Democrats that year, received compliments, more or less sincere, from politicians of all stripes, and in 1872 was recognized for the first time in all the party platforms. On March 3, 1871, an act was passed authorizing the President, through a commission to be appointed by himself, to ascertain 'the fitness of candidates as to age, health, character, knowledge and ability, by examination,' and to prescribe regulations for the conduct of appointees. The President that year appointed a commission, George William Curtis its chairman. On December 10th he sent a message to Congress, transmitting the report of the commissioners, together with the rules submitted by them in relation to the appointment, promotion and conduct of persons filling the offices covered by the law. These rules provided that each applicant should furnish evidence as to his character, health and age, and should pass a satisfactory examination in speaking, reading and writing the English language. Positions were to be grouped and graded according to the nature of the work, admission to the civil service always introducing the candidate to the lowest group. . . . Public competitive examinations were to be instituted, and a list of examinees made up and kept on record, with the order of their excellence. Each appointment was to be made from the three leading eligibles. Admission to a group above the lowest could be had only by one of three candidates from the next grade who stood highest in a competitive examination. An applicant for a place of trust where another officer was responsible for his fidelity could not be appointed without the approval of such officer; and postmasterships yielding less than two hundred dollars a year were not placed under the rule. With some exceptions, notably of postmasters and consuls, appointments were to be probationary for a term of six months. Best of all the regulations presented was the following: 'No head of a department or any subordinate officer of the Government shall, as such officer, authorize or assist in levying any assessment of money for political purposes, under the form of voluntary contributions or otherwise, upon any person employed under his control, nor shall any such person pay any money so assessed.' Higher officials and some others were, however, excepted from the operation of this rule. . . .

"These paragraphs perhaps afford the reader sufficient insight into the condition of Republican politics when Mr. Hayes became President; they indicate the strength of the evil tide which he so resolutely set himself to turn. . . . Yet, while his efforts for reform were endorsed by thousands of the rank and the file Hayes found himself strenuously opposed by a large and powerful Republican faction. As the head and front of this, championing all that Grant had stood for, his sins of omission and his sins of commission alike, towered Senator Roscoe Conkling, of New York, one of the most formidable personal leaders in the grand old party. Though knowing of this gentleman's sure and potent antagonism, the President did not hesitate, but early and firmly took the bull by the horns. He touched the danger-line in removing Chester A. Arthur from the office of Collector of the Port

of New York, A. B. Cornell from that of Naval Officer, and George H. Sharpe from that of Surveyor. Over two-thirds of the nation's customs revenue was received at that port, and its administration could not but be important. Numerous complaints having been made concerning affairs and methods at the port, a Commission was appointed in April, 1877, to make an examination. . . . It recommended considerable sweeping changes. President Hayes concurred in these recommendations. He wrote Secretary Sherman: 'It is my wish that the collection of the revenues should be free from partisan control, and organized on a strictly business basis, with the same guarantees for efficiency and fidelity in the selection of the chief and subordinate officers that would be required by a prudent merchant. . . . No assessments for political purposes on officers or subordinates should be allowed. No useless officer or employé should be retained. No officer should be required or permitted to take part in the management of political organizations, caucuses, conventions, or election campaigns. Their right to vote, and to express their views on public questions, either orally or through the press, is not denied, provided it does not interfere with the discharge of their official duties.'—E. B. Andrews, *History of the last quarter-century in the United States*, pp. 230-232, 242, 243.—'In 1880, Postmaster James revived the competitive methods in some parts of his office. . . . When the President, desiring that these examinations should be more general and uniform, asked Congress for an appropriation, it was refused. But, notwithstanding this, competitive examinations continued to be held in the New York Custom House and Postoffice until the passage of the Reform Act of 1883. Feeling that more light was needed upon the methods and progress of reform in other countries, President Hayes had formally requested Mr. Dorman B. Eaton to visit England for the purpose of making such inquiries. Mr. Eaton spent several months in a careful, thorough examination; and his report was transmitted to Congress in December, 1879, by the President, in a message which described it as an elaborate and comprehensive history of the whole subject. This report was afterwards embodied in Mr. Eaton's 'Civil Service in Great Britain'. . . . For this invaluable service Mr. Eaton received no compensation from the Government, not even his personal expenses to England having been paid. And to Mr. Eaton is due, also, the credit of originating Civil Service Reform Associations.'—H. Lambert, *Progress of civil service reform in the United States*, pp. 8-10.—'The National Civil Service Reform League was organized at Newport, R. I., on the 11th of August, 1881. It was the result of a conference among members of civil service reform associations that had spontaneously arisen in various parts of the country for the purpose of awakening public interest in the question, like the clubs of the Sons of Liberty among our fathers, and the anti-slavery societies among their children. The first act of the League was a resolution of hearty approval of the bill then pending in Congress, known as the Pendleton bill.'—G. W. Curtis, *Address, National civil service reform league*, 1891.—See also U. S. A.: 1895.

1880-1883.—Attitude of President Arthur.—Pendleton bill.—Non-partisan, competitive examinations.—Civil service commissioners.—'It is one of the striking but praiseworthy anomalies of American politics that Arthur, who had been a New York City spoilsman, became as President a supporter of the merit system. In his first message to Congress, that of December, 1881, he

maintained that 'original appointments should be based upon ascertained fitness'; in the following July he made a public statement that no officeholder need feel obliged 'to make political contributions'; and, in his message of December, 1882, he said that if the [Pendleton] bill pending . . . should be passed . . . it would receive his 'unhesitating support.' . . . Pendleton, Democratic senator from Ohio, had . . . [brought] an inchoate measure before the Senate in December, 1880, and a year later . . . introduced a bill for the reform of the civil service [drawn] by Dorman B. Eaton. . . . Referred to the proper Committee, the chairman of which was Hawley, a Republican, it was reported back to the Senate, which took no action upon it at that session. Before the subject was again tackled the fall elections occurred in which the Democrats were eminently successful; this result, it was thought, gave an impetus to the reform. . . . [On December 27, the bill passed by the Senate; on January 4, 1883, by the House; on January 16, it was approved by the President. The act provided that:] no public officer should be under obligation to make any political contributions or render any political service; no senator or representative in Congress and no executive officer should solicit or receive any political assessments. Open competitive practical examinations without distinction of party and regardless of personal influence were the essence of the act; and such examinations were requisite to enter the classified service.'—J. F. Rhodes, *History of the United States*, pp. 162-164.—The Act made provision for the appointment of a civil service commission of three members, of whom not more than two should be of the same party, "to assist the President to carry the act into effect by preparing suitable rules, to provide and declare . . . for open competitive examinations for testing the fitness of applicants for the public service now classified or to be classified hereunder. Such examinations shall be practical in their character."

1889.—Theodore Roosevelt on the civil service commission.—In the spring of 1889 Theodore Roosevelt was appointed civil service commissioner by President Harrison and began the great work for this reform which he was to continue when he became president. He writes of this period in his autobiography: "I served six years as Civil Service Commissioner—four years under President Harrison and then two years under President Cleveland. . . . Civil Service Reform had two sides. There was, first, the effort to secure a more efficient administration of the public service, and second, the even more important effort to withdraw the administrative offices of the Government from the domain of spoils politics, and thereby cut out of American political life a fruitful source of corruption and degradation. . . . During my six years' service as Commissioner the field of the merit system was extended at the expense of the spoils system so as to include several times the number of offices that had originally been included. Generally this was done by the introduction of competitive entrance examinations; sometimes, as in the Navy-Yards, by a system of registration. . . . Even better work was making the law efficient and genuine where it applied. . . . In this we succeeded after a number of lively fights. . . . Our opponents relied chiefly on downright misrepresentation. . . . A favorite argument was to call the reform Chinese, because the Chinese had constructed an inefficient governmental system based in part on the theory of written competitive examinations. . . . There was, however, some honest and at least partly justifiable opposi-

tion. . . . The important point, and the point most often forgotten by zealous Civil Service Reformers, was to remember that the routine examination was merely a means to an end. It did not always produce ideal results. But it was normally better than a system of appointments for spoils purposes; it sometimes worked out very well indeed; and in most governmental offices it not only gave satisfactory results, but was the only system under which good results could be obtained."—T. Roosevelt, *Autobiography*, 1913, pp. 144-145, 149, 151, 158-159.—"On June 5 [1889], the Commission published a report in which it declared that examinations for admissions to the service, as conducted by the local [New York] board were characterized by 'great laxity, negligence and fraud'; . . . that the testimony adduced as to the misconduct of three employees was conclusive and they should be removed by the collector. . . . It was the first formal notice that the Civil Service Law was a real law and capable of enforcement by the courts like any other law. From New York City, the Commissioners visited various post offices in New York State, finding irregularities and on June 18 they started on a tour of the principal Western cities, inquiring into the manner in which the law was enforced in the Government service in each. . . . The tour was a veritable campaign of education, for full publicity was given to its proceedings and discoveries, and a convincing demonstration was made that the full power of the Commission would be exerted to have the law rigidly enforced and violators of it punished. Several postmasters were convicted of violations and were removed, and a great awakening of public interest was caused. During 1889, 1890 and 1891, Roosevelt pushed this campaign forward relentlessly, without regard to the political character of the persons affected. . . . An investigation of the Commission [by Congress] was proposed, and eagerly welcomed by Roosevelt, who met his accusers face to face and demolished ruthlessly all their assertions as to the character of his work. . . . [President Harrison] refused to remove him and stood by him firmly till the end of his term. When Cleveland succeeded him in 1893, it was declared by the partisan press of both parties that he would not think for a moment of retaining Roosevelt. The most earnest advocates of his retention were the civil service reformers. Carl Schurz, who was President of the Civil Service Reform League, was especially active. . . . Cleveland retained Roosevelt as Commissioner and he remained in the position till May 5, 1895. . . . The great value of his six years of service . . . did not lie in the increased number of places brought within the rules, but in the revolution that he had accomplished in the minds of both the politicians and the people regarding the law and its merits. . . . Not only had there been created a public sentiment in favor of the law and its enforcement, but against such features of the spoils system, as levying assessments upon office-holders . . . and the slavish employment of them for partisan political work,—against these practises a vigilant moral sense had been aroused. . . . If civil service reform had not been completely accomplished, it had been placed upon a firm foundation and its steady progress in the future in spite of all attempts to overthrow it had been assured."—J. B. Bishop, *Theodore Roosevelt and his time* (1920), v. 1, pp. 46-48, 51, 53.

1893-1896.—Extensions of the civil service rules by President Cleveland.—"Through the extensions of the Federal classification during President Cleveland's second administration, the num-

ber of positions covered by the civil-service rules was increased two-fold. On March 3, 1893, the number classified was 42,928. By a series of executive orders ranging from March 20, 1894, to June 25, 1895, 10,000 places were added to the list, bringing the total, approximately, to 53,000. Meanwhile, the Civil Service Commission had recommended to the President a general revision that would correct the imperfections of the original rules and extend their scope to the full degree contemplated by the Pendleton Act. After much correspondence and consultation with department officers, and careful work on the part of the Commission, the rules of May 6 [1896] were promulgated. They added to the classification about 29,000 more places, and by transferring to the control of the Commission the system of Navy Yard employment, established by Secretary Tracy, brought the total number in the classified service to 87,117. The positions in the Executive branch unaffected by these orders included those classes expressly excluded by the statute—persons nominated for confirmation by the Senate and those employed 'merely as laborers or workmen'—together with the fourth-class postmasters, clerks in post-offices other than free delivery offices and in Customs districts having less than five employees, persons receiving less than \$300 annual compensation, and about 1,000 miscellaneous positions of minor character, not classified for reasons having to do with the good of the service—91,600 in all. Within the classified service, the list of positions excepted from competitive examination was confined to the private secretaries and clerks of the President and Cabinet officers, cashiers in the Customs Service, the Internal Revenue Service and the principal post-offices, attorneys who prepare cases for trial, principal Customs deputies and all assistant postmasters—781 in all. The new rules provided for a general system of promotion, based on competitive examinations and efficiency records, and gave the Commission somewhat larger powers in the matter of removals by providing that no officer or employee in the classified service, of whatever station, should be removed for political or religious reasons, and that in all cases like penalties should be imposed for like offenses."—*Report of the Executive Committee of the New York Civil Service Reform Association*, 1897.—In his annual message to Congress, December, 1896, President Cleveland remarked on the subject: "The civil-service rules as amended during the last year provide for a sensible and uniform method of promotion, basing eligibility to better positions upon demonstrated efficiency and faithfulness."—*United States, Message and documents (Abridgment)*, 1896-7, p. 33.—See also U. S. A.: 1895: Status of civil service reform.

1894.—Merit system introduced in New York. See New York: 1894.

1897-1898.—Onslaught of the spoilsmen at Washington.—Failure of the congressional attack.—"During the four months following the inauguration [of President McKinley] the onslaught of place-seekers was almost unprecedented. Ninety-nine out of every hundred of them discovered that the office or position he desired was classified and subject to competitive examination. The tenure of the incumbent in each case was virtually at the pleasure of the department officers; removals might easily be made; but appointments to the places made vacant could be made only from the eligible lists, and the lists were fairly well filled. It is true that the rules permitted the reinstatement without examination of persons who had been separated from the service without personal

fault within one year, or of veterans who had been in the service at any time, and that some removals were made to make room for these. But the appointments in such cases went but a very little way toward meeting the demand. The result was that almost the whole pressure of the office-hunting forces and of their members of Congress was directed for the while toward one end—the revocation or material modification of the civil service rules. President McKinley was asked to break his personal pledges, as well as those of his party, and to take from the classified service more than one half of the 87,000 officers and positions it contained. . . . But the President yielded substantially nothing. . . . The attack of the spoils-seekers was turned at once from the President to Congress. It was declared loudly that the desired modifications would be secured through legislation, and that it might even be difficult to restrain the majority from voting an absolute repeal. The House devoted two weeks to the subject in connection with the consideration of the annual appropriation for the Civil Service Commission. . . . The effort to defeat the appropriation ended in the usual failure.”—*Report of the Executive Committee of the New York Civil Service Reform Association, 1898.*

1899.—Modification of civil service rules by President McKinley.—Criticism of the order by the National Civil Service Reform League.—On May 29, 1899, President McKinley was persuaded to issue an order greatly modifying the civil service rules, releasing many offices from their operation and permitting numerous transfers in the service on a non-competitive examination. This presidential order was criticized with severity in a statement promptly issued by the executive committee of the National Civil Service Reform League, which says: “The National Civil Service Reform League, after mature consideration, regards the order of President McKinley, of May 29, changing the Civil Service rules, as a backward step of the most pronounced character. . . . Its immediate effects, which have been understated, may be set forth as follows: (1) It withdraws from the classified service not merely 3,000 or 4,000 offices and positions, but, as nearly as can be now estimated, 10,109. It removes 3,693 from the class of positions filled hitherto either through competitive examination or through an orderly practice of promotion, and it transfers 6,416 other positions in the War Department, filled hitherto through a competitive registration system, under the control of the Civil Service Commission, to a system to be devised and placed in effect by the present Secretary of War. (2) It declares regular at least one thousand additional appointments made temporarily, without examination—in many cases in direct disregard of the law—in branches that are not affected by the exceptions, but that remain nominally competitive. (3) It permits the permanent appointment of persons employed without examination, for emergency purposes during the course of war with Spain, thus furnishing a standing list of many thousands from which positions in the War Department may be filled, without tests of fitness, for a long time to come. (4) It alters the rules to the effect that in future any person appointed with or without competitive examination, or without any examination, may be placed by transfer in any classified position without regard to the character or similarity of the employments interchanged, and after non-competitive examination only. (5) It permits the reinstatement, within the discretion of the respective department officers, of persons separated from the

service at any previous time for any stated reason.” In his next succeeding annual message to Congress the president used the following language on the subject: “The Executive order [by President Cleveland] of May 6, 1896, extending the limits of the classified service, brought within the operation of the civil-service law and rules nearly all of the executive civil service not previously classified. Some of the inclusions were found wholly illogical and unsuited to the work of the several Departments. The application of the rules to many of the places so included was found to result in friction and embarrassment. After long and very careful consideration it became evident to the heads of the Departments, responsible for their efficiency, that in order to remove these difficulties and promote an efficient and harmonious administration certain amendments were necessary. These amendments were promulgated by me in Executive order dated May 29, 1899. All of the amendments had for their main object a more efficient and satisfactory administration of the system of appointments established by the civil-service law. The results attained show that under their operation the public service has improved and that the civil-service system is relieved of many objectionable features which heretofore subjected it to just criticism and the administrative officers to the charge of unbusinesslike methods in the conduct of public affairs. It is believed that the merit system has been greatly strengthened and its permanency assured.”—*United States, Message and documents (Abridgment), 1899-1900, v. 1.*—At its next annual meeting, December 14, 1900, in New York, the National Civil Service Reform League reiterated its condemnation of the order of President McKinley, declaring: “The year has shown that the step remains as unjustified in principle as ever and that it has produced, in practical result, just the injuries to the service that were feared, as the reports of our committee of various branches of the service have proved.”

1900.—Civil service rules in the Philippine Islands.—“An Act for the establishment and maintenance of an efficient and honest civil service in the Philippine Islands” was adopted, on September 19, by the commission which now administers the civil government of those islands. The bill is founded on the principles of the American civil service in their stricter construction, and its provisions extend to all the executive branches of the government. The framing of rules and regulations for the service are left to the civil service board provided for in the act. At the annual meeting of the National Civil Service Reform League of the United States held in New York, December 13, 1900, the above measure was commended highly in the report of a special committee appointed to consider the subject of the civil service in our new dependencies, as being one by which, “if it be persevered in, the merit system will be established in the islands of that archipelago, at least as thoroughly and consistently as in any department of government, Federal, State or municipal, in the Union. This must be, in any case, regarded as a gratifying recognition of sound principles of administration on the part of the commission and justifies the hope that, within the limits of their jurisdiction at least, no repetition of the scandals of post-bellum days will be tolerated. The ruling of the several departments that the provisions of the Federal offices established in the dependencies which would be classified if within the United States is also a matter to be noted with satisfaction by the friends of good government.”

1901.—“Spoils system” of service in the House of Representatives.—The “spoils system” maintained by Congressmen among their own immediate employees, in the service of the House of Representatives, was depicted in a report, submitted February 28, 1901, by a special committee which had been appointed to investigate the pay of the House employes. The report, presented by Mr. Moody, of Massachusetts, makes the following general statements, with abundance of illustrative instances, few of which can be given here: “The four officers elected by the House, namely, the Clerk, Sergeant-at-Arms, Doorkeeper, and Postmaster, appoint the employees of the House, except the clerks and assistant clerks of members and committees, four elevator men, the stenographers, and those appointed by House resolutions. The appointments, however, are made on the recommendation of members of the House, and very largely, though not entirely, of members of the dominant party in the House. If a member upon whose recommendation an appointment is made desires the removal of his appointee and the substitution of another person, the removal and substitution are made without regard to the capacity of either person. In case a member upon whose recommendation an appointment has been made ceases to be a member of the House, an employee recommended by him ordinarily loses his place. Thus the officers of the House, though responsible for the character of the service rendered by the employes, have in reality little or no voice in their selection, and, as might reasonably be expected, the results obtained from the system which we have described are in some cases extremely unsatisfactory. This method of appointing House employes has existed for many years, during which the House has been under the control of each party alternately. We believe that candor compels us to state at the outset that some of the faults in administration which we have observed are attributable to the system and to the persistence of members of the House in urging upon the officers the appointment of their constituents and friends to subordinate places, and that such faults are deeply rooted, of long standing, and likely to continue under the administration of any political party as long as such a system is maintained.” The committee found nothing to criticize in the administration of the offices of the house postmaster or sergeant-at-arms. With reference to the offices of the clerk and the doorkeeper they say: “We have found in both departments certain abuses, which may be grouped under three heads, namely: Transfers of employes from the duties of the positions to which they were appointed to other duties, unjustifiable payments of compensation to employes while absent from their posts of duty, and divisions of salary.”—*Congressional record*, Feb. 28, 1901, p. 3597.

1901-1909.—Progress of reform under President Roosevelt.—At the close of the administration of President Roosevelt, the journal published by the National Civil Service Reform League, entitled “Good Government,” bore the following testimony to the fidelity with which the principles of the reform had been upheld and promoted by the retiring executive: “One of the first acts of President Roosevelt was the reorganization of the civil service commission, which, under the administration of President McKinley, had become lax and ineffective. Since then the enforcement of the law and rules by the commission has been sincere, vigorous and impartial. Particularly strict has been the enforcement of the prohibition against political assessments. Twice in the midst of political campaigns has the President ordered the removal of

prominent officials for levying assessments on their subordinates. During his administration President Roosevelt has extended the scope of competition to many new and important offices. Notable among these extensions have been the restoration of the field service of the War Department (withdrawn by President McKinley) and the classification of the rural free delivery service (now numbering some 40,000), the forestry service, deputy collectors of internal revenue, deputy collectors of customs, deputy naval officers, and cashiers and finance clerks in post offices. Prevented by the civil service law from ‘classifying’ unskilled laborers, President Roosevelt, under general executive authority, has prescribed a system of examination for laborers in Washington and the principal cities. By executive order of June 27, 1906, he provided a system of examination and promotion for the consular service which has done away with the more flagrant evils of that service. His latest and most striking extension has been the classification of over 15,000 fourth-class postmasters, thereby taking them out of politics. He has prohibited the participation of competitive officials in politics further than to vote as they pleased and to express privately their opinions, and has made this prohibition effective by incorporating it in the civil service rules, thus giving to the commission the power to investigate. He has by vetoing the Crumpacker census bill defeated the attempt by Congress to obtain as spoils some 4,000 clerkships for the next census. This is a brief record of President Roosevelt’s service to civil service reform during his administration. In considering the criticisms of his course which have been made from time to time by the League and the press, this service should be kept in mind and carefully weighed. For instance, against this record of constant advancement, the suspension of the rules in individual cases—in all about 370—although in our opinion arbitrary and dangerous as precedents, are of comparatively minor importance. A few have been made for political reasons; the far greater number, however, were acts of charity or personal impulse, and President Roosevelt himself realized the danger in this practice and took steps to curtail it.

“In passing on the justice of the other criticisms of President Roosevelt’s course regarding the civil service one should keep in mind the distinction which he has so sharply drawn between the classified and the unclassified service. This is clearly set forth in a reply to a letter from the civil service commission calling his attention to the omission from the postal regulations of President Cleveland’s ‘pernicious activity’ order, and quoting a passage from the 11th report of the commission. President Roosevelt said: ‘I personally drew the paragraph which you quote. The paragraph was drawn with a view to making a sharp line between the activity allowed to public servants within the classified service and those without the classified service—the latter under our system are as a rule chosen largely with reference to political considerations, and as a rule are, and expect to be, changed with the change of parties. . . . It seemed to me at the time, and I still think, that the line thus drawn was wise and proper.’ In considering such appointments to positions in the unclassified service as that of James C. Clarkson as surveyor of the Port of New York for instance, a just analysis must take into account these frankly expressed views. President Roosevelt drew a line between the classified and unclassified service, and as to the latter recognized and availed himself to some extent of existing conditions. He believed that so long as positions remained in the unclassified service it

was impractical to eliminate political considerations and that any attempt to do so led to hypocrisy. His remedy was to place the positions in the classified service, wherever practicable. And he has extended the line of the classified service higher than ever before. The League does not believe this theory is ideal, but in carrying it out the President has certainly not set the reform back. Criticism based only on the fact that one who has rendered great service to a cause has not accomplished all that its ardent supporters wish to accomplish can be properly set down as captious. In performing its duty to the public, the League has at various times during his administration frankly criticised certain acts of President Roosevelt, which in its opinion were not in line with the best interests of the service. But this does not prevent us from recognizing that during his entire administration President Roosevelt has been loyal to the reform with which he has been so prominently identified. We do not believe that any act of his was intended to injure the reform. Wherever he has thought it practicable to extend the reform he has done so. A President less devoted to the reform would not have been criticised for what President Roosevelt has failed to do."—*Good Government, Mar., 1909.*

1902-1903.—Extension of classification to the rural free delivery service.—Order concerning unclassified laborers.—"During the year ended June 30 [1903], 25,566 persons were appointed through competitive examinations under the civil-service rules. This was 12,672 more than during the preceding year, and 40 per cent of those who passed the examinations. This abnormal growth was largely occasioned by the extension of classification to the rural free-delivery service and the appointment last year of over 9,000 rural carriers. A revision of the civil-service rules took effect on April 15 last, which has greatly improved their operation. . . . Executive orders of July 3, 1902, March 26, 1903, and July 8, 1903, require that appointments of all unclassified laborers, both in the Departments at Washington and in the field service, shall be made with the assistance of the United States Civil Service Commission, under a system of registration to test the relative fitness of applicants for appointment or employment. This system is competitive, and is open to all citizens of the United States qualified in respect to age, physical ability, moral character, industry, and adaptability for manual labor: except that in case of veterans of the civil war the element of age is omitted. This system of appointment is distinct from the classified service and does not classify positions of mere laborer under the civil-service act and rules. Regulations in aid thereof have been put in operation in several of the Departments and are being gradually extended in other parts of the service. The results have been very satisfactory, as extravagance has been checked by decreasing the number of unnecessary positions and by increasing the efficiency of the employees remaining."—*President's message, Dec. 7, 1903.*

1906-1909.—Reform of the consular service.—A great and greatly needed reformation of the consular service of the United States was begun in 1906, by the passage of an act of Congress, approved April 5, which provided for the reorganization of the service, primarily by the classifying and grading of the consuls-general and the consuls, and the fixing of salaries in each class. Consuls-general were placed by the act in seven classes. . . . All fees allowed to be collected for services rendered in connection with the duties of the consular office (which the president may prescribe) are directed

by the act to be accounted for thereafter and paid into the treasury of the United States. All consular officers whose salaries exceed \$1000 are forbidden to be interested in or to transact any business as a merchant, factor, broker, or other trader, or a clerk or other agent of one, or to practice as a lawyer for compensation, or to be interested in the fees or compensation of any lawyer. The whole service is placed under inspection by five inspectors, to be appointed from the members of the consular service; and each consular office must be inspected at least once in every two years. In June following this important enactment, the secretary of state, Mr. Root, submitted to President Roosevelt the draft of a recommended executive order, which prescribed new rules to be followed in filling the consular offices, as classified by the recent act. In doing so, the secretary made this explanation: "The main features of the order were embodied in the early forms of the Consular Reorganization Bill passed at this session of Congress, but they were dropped out, largely for the reason that their enactment by Congress would appear to be an infringement upon the President's constitutional power to appoint consuls. Your adoption of these rules by executive order will be free from that objection, and judging from the very positive commendation which many members of both Houses have expressed for the proposed change in the method of appointing consuls, I do not doubt that the new system will receive the hearty approval of the Senate and of Congress whenever occasion may arise for an expression upon the subject."

The recommended order was approved and issued by the president. "Subject to the advice and consent of the Senate," it declared in substance as follows: (1) Vacancies in the office of consul-general and in the office of consul above class 8 (salary, \$2500) shall be filled by promotion from the lower grades of the service, based upon "ability and efficiency, as shown in the service"; (2) vacancies in the office of consul of these two remaining classes, 8 and 9, are to be filled (a) by promotion, "on the basis of ability and efficiency, as shown in the service," of consular clerks, vice-consuls, and consular agents, and (b) by new appointments from candidates who have passed an examination; (3) officials in the service of the department of State, with salaries of \$2000 or upward, shall be eligible for promotion, always on the basis of ability and efficiency, as shown in the service, to any grade of the consular service above the eighth class; (4) the board of examiners for admission to the service shall consist of the secretary of state (or such other officer of the department as the president shall designate), the chief of the consular bureau, and the chief examiner of the civil service commission (or such other officer as this commission shall designate); (5) this board of examiners shall formulate the rules for examinations; (6) among the compulsory subjects shall be at least one modern language other than English, the natural industrial and commercial resources and commerce of the United States, political economy, and the elements of international, commercial, and maritime law; (7) 80 per cent. shall be necessary for eligibility; (8) candidates must be over twenty-one and under fifty years of age, citizens of the United States, and of good character and physique. They must also have been specially designated by the president for examination.

Other significant provisions of the order are to the effect that no promotion shall be made except for efficiency and conduct, that "neither in

the designation for examination or certification or appointment will the political affiliations of the candidate be considered"; and that "due regard should be had to the rule that, as between candidates of equal merit, appointments should be made so as to secure in the service proportional representation of all the States and Territories." The first examination of candidates for appointment under this order was held on March 14-15, 1907, since which time no one has entered the consular service of the United States without satisfying that test. In June, 1908, Secretary Root announced the promotion or transfer of nearly sixty consular offices, setting in motion the desirable advancement of these officials from post to post, to make the best use of their proved capacity and acquired experience. About a year later, Mr. Root's successor, Secretary Knox, made public the promotion of twenty-seven incumbents of consular office, and the appointment of twenty-three new recruits to the service from his eligible list. So the long striven-for reform of the American consular service may safely be said to have arrived. A bill introduced in the senate, providing for a permanent consular service, based on competitive examinations, was decided by the Committee on Foreign Relations to be unconstitutional, for the reason that the constitution itself confers the power of appointment of consular officers upon the president, and that Congress has no right to limit this power in any way. President Taft, by an executive order, practically put the scope of the proposed bill into effect, thereby, in part, limiting the power conferred upon the president. This, in the opinion of the senators, was all that could be done legally.—See also DIPLOMATIC AND CONSULAR SERVICE: Consular service.

1908.—Extension of the merit system to nearly one-third of the fourth class postmasters of the country.—In the annual report of the council of the National Civil Service Reform League, presented at the annual meeting of the league in December, 1908, it was said: "The great event of the year, which so aptly commemorates the 25th anniversary of the passage of the Pendleton bill, is the extension of the competitive system to all fourth class postmasters in the part of the country north of the Ohio and east of the Mississippi, that is, in the New England States, New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, and Michigan. This is an extension covering more positions than suggested by the civil service commission. It is an extension large enough to be of present advantage, is made in the more thickly settled portions of the country, where it is easiest to carry it out, and yet it is not on so large a scale as to invite mistakes or perhaps partial failure. This extension covers about 15,000 positions. The order of President Cleveland of May 26, 1896, covered about 31,000 places; and yet, from the point of political significance, this present extension is the most important, we believe, in the history of civil service reform since January 16, 1883, and when its purpose is fully carried out it will include some 53,000 places." The report then reviewed the efforts that had been in progress since 1880, with the support of Presidents Cleveland and Roosevelt, to bring about the inclusion of this class of postmasters, at the least, under the rule of appointment subject to competitive examination. President Roosevelt, in his annual message of 1907, had said: "The fourth-class postmasters' convention has passed a very strong resolution in favor of placing the fourth-class postmasters under the civil-service law. The Administration has already

put into effect the policy of refusing to remove any fourth-class postmasters save for reasons connected with the good of the service; and it is endeavoring so far as possible to remove them from the domain of partisan politics. It would be a most desirable thing to put the fourth-class postmasters in the classified service. It is possible that this might be done without Congressional action, but, as the matter is debatable, I earnestly recommend that the Congress enact a law providing that they be included under the civil-service law and put in the classified service." Congress refused the desired legislation. The law committee of the league was unanimous in the opinion that the president held authority already to make the change by executive order, and Mr. Roosevelt gave a hearing on the subject to Messrs. McIlhenny and Greene, of the National Civil Service Commission, and the Hon. Richard Henry Dana, chairman of the council of the league. Evidently he became persuaded that his authority was sufficient, and was prepared to act accordingly. About the middle of November, 1908, the National League of Postmasters of the United States, which had been organized in 1905, sent a committee, with its president, A. K. Hoag, of Orchard Park, N. Y., to present to the authorities at Washington their claim to a footing of non-political appointment under civil service rules. By good fortune they met at Washington Mr. Dana and Mr. Goodrich, of the National Civil Service Reform League, who were visiting the capital on the same errand, and the doubled appeal had quick success. In an interview with President Roosevelt, the committee of the postmasters' league received assurances that he would issue an order on the subject, provided that the President-elect, Mr. Taft, would approve his taking that step. The committee went at once to the Hot Springs in Virginia, where the president-elect was then sojourning, received his ready endorsement of the plan, and conveyed it to the president in power. A fortnight later, on December 1, the memorable order was proclaimed. On the 1st of the following February a plan of filling vacancies was put into effect. It was wise, no doubt, to apply the extension of the reform in post-office appointments to one large and important section of the country, and obtain a showing of practical results, before attempting to overturn the old system as a whole. That more will follow in due time is reasonably sure. Mr. Hoag, the president of the National League of Postmasters, in a private note, remarks: "It is already evident that the change is to redound to a better service. Scores of new buildings, new quarters and new equipments are being installed by the emancipated postmasters; which shows that postmasters of this class dare, for the first time, to invest their money in better equipment, feeling that they are likely to remain postmasters long enough to make the investment a paying one, now that their tenure of office does not depend upon their relations to a political faction or boss."

1909.—Census bill.—Inveteracy of spoils-seeking in Congress.—Veto of bill in its first form by the president.—Amended bill which became law.—That Congress, in both houses, would wreck with eagerness, today, if it dared, the bettered public service of the nation, to recover for its members and their party henchmen the old "spoils" of office and place, was shown unmistakably, within the last year of this record, by its action on the bill to provide for the taking of the census of 1910. The president, and every responsible official connected with the census bureau, had borne testimony to the inefficiency and wasteful costliness of previous

census-taking under the 'old system of appointment, and had besought Congress to provide in the bill for an effective test of qualification for the employment by competitive examination. Considerable majorities in both House and Senate turned an equally deaf ear to all considerations of public interest in the matter, and passed a bill which enabled Senators and Representatives to parcel out among themselves the large number of appointments to be made. President Roosevelt did not hesitate to veto the bill, and gave it a thorough dissection in the message which explained his disapproval. In part, his comments on the Act offered to him were as follows: "Section 7 of the act provides in effect that appointments to the census shall be under the spoils system, for this is the real meaning of the provision that they shall be subject only to non-competitive examination. The proviso is added that they shall be selected without regard to political party affiliations. But there is only one way to guarantee that they shall be selected without regard to politics and on merit, and that is by choosing them after competitive examination from the lists of eligibles provided by the Civil Service Commission. The . . . Director of the Census in his . . . report states the exact fact about these non-competitive examinations when he says: 'A non-competitive examination means that every one of the many thousands who will pass the examinations will have an equal right to appointment, and that personal and political pressure must in the end, as always before, become the determining factor with regard to the great body of these temporary employments. I cannot too earnestly urge that the Director of the Census be relieved from this unfortunate situation.' To provide that the clerks and other employes shall be appointed after non-competitive examination, and yet to provide that they shall be selected without regard to political party affiliations, means merely that the appointments shall be treated as the perquisites of the politicians of both parties, instead of as the perquisites of the politicians of one party. I do not believe in the doctrine that to the victor belongs the spoils; but I think even less of the doctrine that the spoils shall be divided without a fight by the professional politicians on both sides; and this would be the result of permitting the bill in its present shape to become a law. Both of the last censuses, the eleventh and the twelfth, were taken under a provision of law excluding competition; that is, necessitating the appointments being made under the spoils system. Every man competent to speak with authority because of this knowledge of and familiarity with the work of those censuses has stated that the result was to produce extravagance and demoralization." The veto went to Congress on February 5, 1909, one month before the expiration of President Roosevelt's term of office. His successor-to-be was well known to be in sympathy with his views of the public service, and no attempt was made either to pass the bill over the veto, or to proffer its spoils-seeking provisions to the new occupant of the presidency when he came in. Congress was compelled, in this case, as in many before, to surrender its cherished spoils of salaried public employment to civil service reform, simply because public interests and public sentiment are better represented, as a rule, in the White House than in the Capitol, which is not a pleasing fact. During the extra session that was called by President Taft, in March, an amended bill was passed which came near to satisfying the demands of reform. It kept a little opening for political favoritism, in a proviso, that the director of the

census may, "when the exigencies of the service require," make his selections from the list of eligibles, not by the candidates' rating, but on the ground of "immediate availability" of previous experience in census work; but this was so small a loophole that the president's signing of the bill was generally approved. "The act empowers the director of the census to appoint special agents to whom will be assigned principally the work of obtaining statistics from manufacturing establishments, mines and quarries. While no qualifying test is required by law for the appointment of these agents, Director Durand has nevertheless provided for their selection subject to a carefully worked out scheme of *competitive* examinations, to be conducted by the United States civil service commission. In rating the candidates the experience declaration and practical test are to be given equal credit. All candidates who receive a combined rating of 70 will be placed on an eligible list, from which selection will be made as the needs of the service require. Eligibility, according to the instructions, 'is not of itself a guarantee of appointment, but selection will be made solely with reference to equipment and availability for appointment.'"—*Good Government*, Oct., 1909.

1910-1913.—Growth of civil service under President Taft.—By the summer of 1912 there were approximately 395,000 positions in the executive civil service. Over 58 per cent of these positions were filled by competitive examinations. Although this represented an increase in actual numbers, the proportion to the total had fallen as it had been 63 per cent in 1908. In June, 1913, the total number of employees in the federal civil service was 469,000.

1913-1920.—Extension of civil service under President Wilson.—"On June 30, 1915, there were 476,363 officers and employees in the executive civil service. Of these, 292,296 held positions subject to competitive examination under the civil-service rules, a decrease of 164 during the year. Of the 184,067 persons whose positions are not subject to competitive examination under the civil-service rules, 10,690 are presidential appointees, 8,030 being postmasters of the first, second, and third classes; 5,292 are clerks in charge of contract postal stations; 72,000 are clerks in third and fourth class post offices; 8,098 are mail messengers; 12,129 are star-route, steamboat, and screen-wagon contractors; 4,556 are pension-examining surgeons; 20,674 are engaged on the Panama Canal work, chiefly as laborers and minor employees; 204 are temporary employees of the Census Bureau; and 27,464 are unclassified laborers not elsewhere herein enumerated, of whom 6,500 are subject to tests of physical fitness under labor regulations. The remaining 22,960 are excepted from examination under Schedule A or are subject to noncompetitive examination under Schedule B of the civil-service rules, of whom 1,200 are employed in Washington and the others in branches of the field service. Few important positions are excepted from competitive examination under Schedules A and B. Their great variety will be seen by reference to those schedules. An increase of 751 in the number of competitive positions in Washington was more than balanced during the year by a decrease of 915 elsewhere. The most notable changes at Washington were increases of 423 and 351 in the Department of Agriculture and the Treasury Department, respectively, and a decrease of 98 in the Post Office Department. The number of classified employees in field branches of the Treasury Department decreased by 2,743, mainly because the Life-Saving Service became a part of the military

service under the law creating the Coast Guard. Fourth-class postmasters decreased in number 886, and railway mail clerks 970."—United States Civil Service Commission, *Report*, Nov. 13, 1915, pp. 5, 6.—"In a century and a quarter the service grew from a few hundred persons to . . . (June 30, 1916) 480,327. . . . The 'classified' service was extended . . . so as to include . . . in 1916, 296,926, or more than sixty-one per cent. of the total. . . . In an act approved August 23, 1912, many executive rules bearing on removals were made statutory. No person in the classified service might be removed 'except for such causes as will promote the efficiency of said service and for reasons given in writing'; and a person whose removal was sought must be furnished with a copy of the charges against him, and must be allowed 'a reasonable time for personally answering the same in writing.' All papers relating to the transaction must be 'made a part of the records of the proper department or office.' Furthermore, the Civil Service Commission was required to install a system of efficiency ratings for the classified service in Washington. . . . March 25, 1913, the Commission set up a Division of Efficiency . . . and on February 28, 1916, Congress gave this division an independent status as the United States Bureau of Efficiency."—F. A. Ogg, *National progress*, pp. 135-137.—"The Postmaster General has repeatedly urged the enactment by the Congress of legislation which would extend the classified civil service to postmasterships of all classes. These recommendations have failed of recognition by the Congress, but on March 31, 1917, the President issued an Executive order dealing with these offices. . . . This order was a most progressive step, for it increased the efficiency of the Postal Service and affords a more businesslike administration of postal affairs. The provisions of the order have been strictly adhered to. However, the President and the Postmaster General having now gone as far as possible in placing these appointments on the merit basis, it yet remains for the Congress to enact legislation extending the civil service law to include the position of postmaster at offices of the presidential classes. Fourth-class offices are included in the classified civil service and new appointments to these offices are made either from eligible registers furnished by the Civil Service Commission after examination; or, in the smaller offices, upon the recommendation of post-office inspectors. The highest eligible is always selected for appointment unless it should appear from the records that the appointment of such eligible would not be in the interest of the service.

"With respect to the extensions of the civil service to postmasterships it should be stressed that it now includes all postmasterships of every class, aggregating 53,084. Moreover, early in the present [Wilson] administration the Postmaster General inaugurated a system of efficiency ratings covering the appointments and promotions of employees in the Post Office Department proper at Washington, which requires that every appointment and promotion be based strictly on merit and efficiency. This has resulted in a more equitable distribution of the salaries appropriated by Congress and a material increase per capita in the compensation actually paid the employees. Under this system standard rates of pay are fixed for every class of duties and salaries are adjusted to these standards as vacancies occur from time to time and additional positions needed, appropriated for on the statutory roll in the various grades, are made available by Congress. . . . The magnitude and multiplicity of the business operations of the postal establishment

and efficient service which the people expect and to which they are entitled requires not only that great care be exercised in the selection of postmasters but that their tenure of office depend entirely upon efficient and meritorious service. Such service can best be rendered by men of executive ability, training, and experience. . . . In harmony with this policy the President on March 31, 1917, issued an Executive order requiring that when a vacancy occurs in the position of postmaster of any office of the first, second, or third class as the result of the death, resignation, removal, or when on the recommendation of the Postmaster General that the efficiency or needs of the service require that a change shall be made, the Civil Service Commission shall hold an open competitive examination to test the fitness of applicants to fill such vacancy, and when such examination has been held and the papers in connection therewith rated the commission shall certify the result to the Postmaster General, who shall submit to the President the name of the highest qualified eligible for appointment to fill such vacancy, unless it is established that the character of residence of such applicant disqualifies him for such appointment. The procedure under this order was modified by an Executive order of April 13, 1920, providing that the veteran preference statutes shall apply in the selection of persons for appointment as postmaster at offices of the first, second, and third classes. When the highest eligible certified to the Postmaster General by the Civil Service Commission is not a veteran but a veteran is among those certified as eligible, the Postmaster General may submit to the President for nomination the name of either the highest eligible or the veteran obtaining the highest eligible rating, as the best interests of the service may require. Since the issuance of this order of April 13, 1920, there have been submitted 243 nominations, in which were the names of 216 veterans. On October 8, 1920, the President further modified the order of March 31, 1917, by providing ' . . . if such vacancy is not filled by nomination of some person within the competitive classified civil service who has the required qualifications, then' an open competitive examination shall be held; also that no person ' . . . who has not actually resided within the delivery of such office for two years next preceding such vacancy' shall be given the examination. These orders are progressive steps in increased efficiency and business administration of the Postal Service, but while marking a decided improvement over previous practices in the appointment of presidential postmasters, they do not meet the situation fully. Though the person selected for appointment is chosen either by promotion of a classified employee or by an open competitive examination, yet the tenure of his office is not affected in any way and the reappointment of postmasters at the expiration of their terms is still necessary.

"The position of postmaster should be removed entirely from the realm of politics. . . . All fourth-class postmasters now in office have been appointed under a procedure in strict accordance with the spirit and letter of the civil-service law. In accordance with the usual practice of the Civil Service Commission the department has been furnished for these appointments with the names of the three eligibles standing highest on the list. The appointing officer has the right, without question, to select any one of the three eligibles certified. In accordance with the purpose of the President when he issued the Executive order of May 7, 1913, placing all post offices of the fourth class in the civil

service, the Postmaster General decided, in the interest of efficiency and the promotion of true civil-service principles, to give preference to the eligibles in the order of their civil-service ratings. In selecting persons from the eligible registers furnished by the Civil Service Commission, the persons with the highest rating are chosen, unless good and valid reasons are submitted to the department showing that this action would not be in the best interest of the service. If reasons are submitted sufficient to make the selection of the first eligible inadvisable, then the person with the next highest rating is chosen, unless good and valid reasons are submitted to show the inadvisability of the appointment of that person. In such cases the third eligible is selected. In no case is the second or third eligible chosen, unless the appointment of one of the highest standing eligibles has been shown to be inadvisable from the standpoint of efficiency in the Postal Service. In reaching conclusions as to the most desirable appointments an endeavor is made to select persons whose business and temperamental equipment is likely to reflect credit on the Postal Service. Consistently with the practice of appointing fourth-class postmaster with an eye solely to the efficiency of the service, as well as with the recommendation that postmasters at the larger post offices be appointed under civil-service procedure, classified postmasters at post offices advanced from the fourth class to the presidential grade have been retained in office, provided their services have been satisfactory."—*Annual Report of the Postmaster General, 1920, pp. 18-19, 32-35.*—See also U. S. A.: 1919-1920.

1920.—Extension among the states.—"The legislature of Maryland adopted the merit system during its 1920 session. The law exempts many officers from the classified service, but gives the governor of the state the power to classify them. Enforcement is in the hands of a single commissioner appointed by the governor for a six-year term. Maryland provided for the pensioning of members of the fire and police departments of Baltimore county; Massachusetts for the pensioning of members of the police department of Boston; New Jersey for the pensioning of firemen and policemen of municipalities; and New York passed a bill to bring about greater uniformity in the New York City pension system. This measure is expected to take care of all civilian employes other than those of the uniformed forces. Maryland has included among those to be given preference in the civil service, army and navy nurses. Three states, Massachusetts, New Jersey and Ohio, passed veteran preference measures. The New Jersey law provides for credit marks in civil service examinations to be given to United States soldiers, sailors or marines who served in any war, and requires appointment if among the first three certified. The Ohio law provides that any Red Cross nurse or soldier, sailor or marine may file with the civil service commission a certificate of service and honorable discharge, whereupon his name shall be placed on the eligible list by the commission, from which list he may be appointed to any position in the civil service of the state for which he is qualified."—E. M. Eppich, *Record of legislative accomplishment, 1920 (National Municipal Review, Feb. 21, 1921).*

1922.—Treasury dismissals by President Harding.—"By an executive order, on March 31, President Harding summarily dismissed James L. Wilmeth, Director of the Bureau of Engraving and Printing, and twenty-five chiefs, superintendents and foremen, including every important executive in the big Government plant which turns out cur-

rency, notes and postage stamps. In addition, seventeen other employes lost their places by abolition of their positions. The same executive order appointed Louis A. Hill to be Assistant Chief of the Engraving Division, succeeding Mr. Wilmeth, and other appointments were made to fill some of the vacant places. The only reason given for the wholesale removals was contained in a White House statement that the action was taken 'for the good of the service.'"—*New York Times Current History, May, 1922, p. 335.*—This action (and its relation to the civil service law) aroused considerable discussion throughout the United States.

ALSO IN: C. R. Fish, *Civil service and the patronage.*—J. D. Richardson, *Compilation of the messages and papers of the presidents, v. 8, pp. 161, 380-381.*—W. G. Sumner, *Andrew Jackson, p. 147.*—J. F. Rhodes, *History of the United States from the compromise of 1850, v. 7, p. 215-216.*—A. B. Hart, *Practical essays on American government (1894).*—R. Moses, *Civil service of Great Britain.*—E. B. K. Foltz, *Federal civil service, pp. 38-82.*—E. E. Sparks, *National development (American Nation Series, pp. 182-201).*—A. B. Hart, *American history told by contemporaries, v. 4, pp. 25, 131-134, 156, 489, 713.*—J. F. Bright, *Imperial reaction, 1880-1901.*—W. R. Thayer, *Life and letters of John Hay, v. 1, p. 185, v. 2, pp. 192-193.*—E. Cary, *George William Curtis, pp. 199-203, 216-257.*

CIVIL WAR, United States (1861-1865). See U. S. A.: 1860 (November-December) to 1865 (May).

CIVILIS, Claudius (fl. 69-70 A. D.), leader of Batavian revolt against the Romans. See BATAVIANS: 69.

CIVILISTAS, political party in Peru. See PERU: 1884-1908.

CIVILIZATION: Ancient. See ÆGEAN CIVILIZATION; AFRICA: Ancient and medieval civilization; ARCHAEOLOGY; ASSYRIA; ATHENS: B. C. 466-431; BABYLONIA; CHINA: Names of the country to 1205; EUROPE: Ancient; GREECE; HELLENISM; INDIA: People, Languages; JAPAN: Inhabitants, Religions; JEWS: National names, to A. D. 26; MEXICO: Aboriginal peoples, to 1519 (February-April); PERU: Paternal despotism of the Incas, to 1200; ROME: Early character and civilization.

Medieval. See CHRISTIANITY: Stage of development, Christianity as a historical force; CHIVALRY; EUROPE: Middle Ages; FEUDALISM; MONASTICISM; PAPACY: 728-744, to 1605-1700.

Modern. See EUROPE: Renaissance and Reformation, etc.; PEACE MOVEMENTS.

CIVITA-CASTELLANA, Battle of (1798). See FRANCE: 1798-1799 (August-April).

CIVITÀ VECCHIA, a town west of Rome on the coast of Italy. In 1849 there were battles fought here during the revolution. See ITALY: 1848-1849.

CIVITAS, Latin word for city, which in Gaul took a larger meaning, embracing the territory of a whole tribe. See BOROUGH; GAUL: Civilization.

CIVITAS IMPERII. See CITIES, IMPERIAL AND FREE, OF GERMANY.

CIVITAS NERVIORUM, ancient name of Tournay in Belgium. See TOURNAY.

CIVITELLA, Siege of (1557). The town is in east central Italy, near the Adriatic coast. During the unsuccessful campaign of the French in Italy, it was besieged by the Duke of Guise. See FRANCE: 1547-1559.

CLAESSENS, Socialist, one of the five Socialist members of the New York Assembly who were expelled in 1920. See NEW YORK: 1920: Expulsion of the socialists.

CLAIBORNE, or Clayborne, William (c. 1589-1676), English colonist in America. Secretary of state for the colony of Virginia, 1625 and 1651; founder of a trading post on the Island of Kent, 1631; member of a commission appointed by Cromwell, to reduce Maryland and Virginia which had proclaimed Charles II; lost power after the Restoration in 1660. See MARYLAND: 1635-1638; 1643-1649; 1650-1675; VIRGINIA: 1630-1650.

CLAIBORNE, William Charles Cole (1775-1817), American statesman, first governor of Louisiana. See LOUISIANA: 1803-1804; 1812; FLORIDA: 1708-1810.

CLAIMS, Court of. See COURTS: United States: Organization of federal courts.

CLAIR-SUR-EPTE, Treaty of (911). See NORMANS: 876-911.

CLAIRVAUX, Monastery of.—This is situated in the village of Clairvaux in northeastern France. St. Bernard, "the greatest reformer of the abuses of the monastic life, if not the greatest monk in history [1001-1153] . . . revived the practice in the monastery of Cîteaux, which he first entered, and in that of Clairvaux, which he afterwards founded, of the sternest discipline which had been enjoined by St. Benedict. He became the ideal type of the perfect monk. . . . He was not a Pope, but he was greater than any Pope of his day, and for nearly half a century the history of the Christian Church is the history of the influence of one monk, the Abbot of Clairvaux."—C. J. Stillé, *Studies in mediæval history*, ch. 12.—"The convent of Cîteaux was found too small for the number of persons who desired to join the society which could boast of so eminent a saint. Finding his influence beneficial, Bernard proceeded to found a new monastery. The spot which he chose for his purpose was in a wild and gloomy vale, formerly known as the Valley of Wormwood. . . . The district pertained to the bishopric of Langres; and here Bernard raised his far famed abbey of Clairvaux."—H. Stebbing, *History of Christ's universal church*, ch. 26.—See also CISTERCIAN ORDER; MONASTICISM: 9th-13th centuries.

ALSO IN: A. Butler, *Lives of the saints*, v. 8.—W. F. Hook, *Ecclesiastical biography*, v. 2.—J. C. Morison, *Life and times of St. Bernard*.

CLAM-MARTINITZ, Count, Bohemian statesman, premier of Austria-Hungary in 1917. See AUSTRIA-HUNGARY: 1916-1917.

CLAN MAC TAVISH, steamer sunk in 1916, by German raider *Möwe*. See WORLD WAR: 1916: IX. Naval operations: c.

CLANS.—"Biologically every community must rest on the family,—the group comprising a married couple and their children. But biological and sociological necessity need not coincide. It does not follow that the biological family must exist as a unit differentiated from the rest of the social aggregate of which it forms a part." This statement by Dr. R. H. Lowie in his book *Primitive Society* paves the way for a definition of the clan, or the gens. These divisions of society consist of groups of real or supposed kindred, and descent in such a group is unilateral. By unilateral descent the sociologist means a condition where the children are affiliated with only one side of the family, that of the father or the mother, for such social purposes as bearing a family name or inheritance of property or marriage regulations. The clan is a group of kin where descent is maternal and the gens reckons descent in the paternal line. The chief differences between the clan and gens and the family are: (1) In the family descent is bilateral (both father's and mother's side count)—in the clan, the father, for purposes of descent does

not function any more than the mother's family name in our modern society. (2) The family is a loose group, marriage, divorce, migration may break into the composition of the family—the clan is a fixed unit and although a man or woman through marriage may leave their home village they never lose their clan affiliations. (3) The clan recognizes a wider range of kin than the family; although to all intents and purposes one branch of the family is disregarded, third and fourth cousins who seem to us very remote kin are held closely together in the clan bond of kinship. There is a feeling of belonging together established through the terminology used by clan members in addressing each other. In a clan organization it is common for members of the same generation to call each other brothers and sisters. This entire concept of the clan applies only to the phenomenon as we find it among the ruder societies. In primitive life where the clan exists at all its functions are very important and may invade many phases of the culture of the people. The term clan has been used in various ways by ethnologists. The British anthropologists use the term clan for a kinship division in primitive society regardless of the method of reckoning descent so long as it is unilateral. The American anthropologists have reserved clan for groups with maternal descent and use gens for a similar group with paternal descent. In the book *Primitive Society* mentioned at the beginning of this article Dr. Lowie has suggested a new and simpler terminology to end the hopeless confusion of terms existing in the anthropological literature of to-day. His suggestion is:

"Following Professor Philbrick, I will call this unit (clan or gens) by the good old Anglo-Saxon term *Sib*, for the hopeless confusion of nomenclature in this department of our subject imperatively calls for a new word and the one chosen is recommended alike by its alluring brevity and phonetic suggestions.

"The *Sib* ('clan' of British Anthropologists) is most briefly defined as a unilateral kinship group. The family is bilateral: to say that an individual belongs to a certain family implies that he recognizes relationship with a certain man as his father and a certain woman as his mother. The *sib* traces kinship through *either* parent to the total neglect of the other. If a tribe is organized into mother-sibs ('clans' of most American Anthropologists), every child regardless of sex is considered a member of its mother's *sib* and takes the maternal *sib* name if there is one. If the tribe is organized into father-sibs ('gentes' of most American Anthropologists) every child follows the father's *sib* and takes the father's *sib* name. The other parent, for *sib* purposes, counts for nought, just as in European countries outside of Spain the mother is neglected as regards the transmission of the family name. If all men and women inheriting the name Smith were united by their common patronymic with a definite social group set apart from all Browns and Joneses, we should be justified in saying that they formed a *sib*. If we deny to them that designation it is because in our society there is no bond whatsoever connecting even all those Smiths who are related by blood; in inheritance a closely related Brown takes precedence of a more remote Smith. But for purposes of illustration we may assume a Smith *sib* founded on actual blood relationship. Such a *sib* would include the ancestral Smith with all his sons and unmarried daughters, his son's sons and unmarried daughters and so on *ad infinitum*. In order to convert this unit into a typical primitive *Sib* only one change is required, viz., making affiliation

(except for cases of adoption) wholly dependant on birth and unaffected by marriage. The father-sib thus embraces a male ancestor, his children male and female and the children of his male descendants through males. Correspondingly, the mother-sib includes a female ancestor with her children and the children of her female descendants through females."—R. H. Lowie, *Primitive society*, pp. 111-112.

After establishing the character of the sib (the new terminology will be used through the remainder of this article) in primitive society it is important to consider the effect it has on the life of the people. It is naturally closely bound up with social organization. Both kinship terminology, the names which relatives use in speaking of one another and the social customs of a community are influenced by the presence of sib organization, but not influenced in the same way. In spite of the vast distribution of the sib, the uniformity of the system is found only in the most fundamental things, and the details have been developed differently with each people. It is generally found that in the sib system the children of brothers or sisters call each other, not cousins, but brothers and sisters and, according to Dr. Lowie's new nomenclature, siblings. All sib mates of the same generation are called siblings. Then each sib is generally exogamous; that is, siblings may not intermarry. The step involved here is fairly simple—the incest rules of the family are extended with the more inclusive nomenclature—as the brothers and sisters were not allowed to intermarry, so siblings who call themselves brothers and sisters must go beyond the limits of their group to marry. The rigidity of this rule varies. In Australia a man or a woman marrying in his or her own sib may be put to death. Sibs generally have names and if, in Australia, a man finds a sib hundreds of miles away from his own, but bearing the same name as his own sib, the rule of exogamy still holds. In some areas the punishment for incest in the sib is not so drastic; offenders are mocked and ridiculed, or may become social outcasts. That this feeling of consanguinity is often only fiction can be shown by investigating the sib through genealogical methods. Most sibs claim descent from a common ancestor; but this can seldom be proven. Likewise strangers are often adopted into sibs and the same rules are applied to them although in such cases there is no possible blood relationship. Before discussing the other phases of culture which may be associated with the sib, it may be well to point out the distribution of the sib among primitive peoples. In North America the sib exists on the North Pacific Coast among the Tlingit, Haida, Tsimshian and Bella Coola; most of the Pueblo people of the Southwest, the Crow, Omaha, Ponca, Oto, Kansas, Iowa, Missouri and Dakota, of the Plains; the Iroquois Wyandot and Menomini of the Eastern Woodlands; and probably all the Southeastern tribes. In Australia the sib exists almost everywhere and the same is true of Melanesia. In Polynesia the sib is conspicuously absent. The Bantu tribes of Africa which live between the Kalahari Desert and the Sudan generally have sibs, while the phenomenon occurs irregularly among the Sudanese tribes. In Asia we find the primitive people of the south like the Khasi and the Todas having sibs. Further it is believed that on analysis the caste system of India is based on sibs with paternal descent. In the northern part of the continent the Turkish tribes have sib systems. Each of these areas can show some way in which the sib has influenced other phases of culture. This can be shown very clearly in the

case of Australia. The struggle for existence among the aborigines of this continent is rather severe and interest in the food supply has colored every phase of their life. The Australian tribes are divided into a large number of sibs having plant and animal names. Each sib is prohibited from eating the eponymous plant or animal, but every sib performs an intichiuma ceremony for the increase of this plant or animal. So even if the abundance of this particular animal does not help them directly they profit by a similar ceremony which was performed by another tribe for food they are permitted to eat. In Africa the sib is connected with the arts and crafts. The Masai have especial sibs of blacksmiths which are particularly separated from others by tabus and social customs. If we accept the sib explanation for the Caste system of India, there is another example of the economic functioning of the sib in the specialization of trade in the castes. The economic and political affiliations of the sib system merge in the case of the Omaha tribe in the Plains of America. Here members from certain sibs were chosen for definite posts in the communal buffalo hunt which was of great economic importance. These positions involved both leadership and police duty. In assigning the posts a man's hunting skill was taken into consideration for generally there were several members of a sib eligible for such a position. Again among the Hopi of the Southwestern Pueblos, there is a rabbit sib; the communal rabbit hunt must always be announced by a member of the rabbit sib. Turning to the features of non-material culture we find the sib functioning in religion and ceremonial. The southwest of the United States gives us good examples of this: "It is important to note that the ceremonies of the Hopi are generally associated with certain clans or groups of clans who lead in their celebration. In the case of certain clans, the snake clan, for example, the name does represent a mythical ancestor from which the clan is believed to be descended. . . . When the clans came to Oraibi, in mythical times each was asked if it had some ceremony that would cause rain to fall, the crops to grow, or in some other way promote public welfare."—P. E. Goddard, *Indians of the Southwest*, p. 100.—To illustrate the last affiliation of the sib with other phases of culture we can look to the development of art on the North Pacific coast of America. The art consists of wood carving of highly conventionalized figures of animals. These animals are the totem animals of the various sibs and used on the totem poles and on the boxes and dishes used by the families. These carvings of the animals are used very much as crests are used by European nobility.

For a theoretical discussion of the sib, its functions and organization, consult R. H. Lowie, *Primitive society*. The results of detailed study of the sib in one particular American tribe where it still functions in the old way will be found in A. L. Kroeber, *Zuni kin and clan* (*Anthropological Papers, American Museum of Natural History*, v. 18).

Grecian clans. See GREECE: B. C. 8th century.

Highland clans.—"In considering the genealogies of the Highland clans we must bear in mind that in the early state of the tribal organization the pedigree of the sept or clan, and of each member of the tribe, had a very important meaning. Their rights were derived through the common ancestor, and their relation to him, and through him to each other, indicated their position in the succession, as well as their place in the allocation of the tribe land. In such a state of society the

pedigree occupied the same position as the title-deed of the feudal system, and the Sennachies were as much the custodiers of the rights of families as the mere panegyrist of the clan. . . . During the 16th century the clans were brought into direct contact with the Crown, and in the latter part of it serious efforts were made by the Legislature to establish an efficient control over them. These gave rise to the Acts of 1587 and 1594 . . . ; but they were followed in a few years by an important Statute, which had a powerful effect upon the position of the clans, and led to another great change in the theory of their descent. . . . The chiefs of the clans thus found themselves compelled to defend their rights upon grounds which could compete with the claims of their eager opponents, and to maintain an equality of rank and prestige with them in the Heralds' Office, which must drive them to every device necessary to effect their purpose; and they would not hesitate to manufacture titles to the land when they did not exist, and to put forward spurious pedigrees better calculated to maintain their position when a native descent had lost its value and was too weak to serve their purpose. From this period MS. histories of the leading Highland families began to be compiled, in which these pretensions were advanced and spurious charters inserted. . . . The form which these pretentious genealogies took was that of making the eponymus or male ancestor of the clan a Norwegian, Dane, or Norman, or a cadet of some distinguished family, who succeeded to the chiefship and to the territory of the clan by marriage with the daughter and heiress of the last of the old Celtic line, thus combining the advantage of a descent which could compete with that of the great Norman families with a feudal succession to their lands; and the new form of the clan genealogy would have the greater tendency to assume this form where the clan name was derived not from a personal name or patronymic but from a personal epithet of its founder. . . . The conclusion, then, to which [an] analysis of the clan pedigrees which have been popularly accepted at different times has brought us, is that, so far as they profess to show the origin of the different clans, they are entirely artificial and untrustworthy, but that the older genealogies may be accepted as showing the descent of the clan from its eponymus or founder, and within reasonable limits for some generations beyond him, while the later spurious pedigrees must be rejected altogether. It may seem surprising that such spurious pedigrees and fabulous origins should be so readily credited by the Clan families as genuine traditions, and receive such prompt acceptance as the true fount from which they sprung; but we must recollect that the fabulous history of Hector Boece was as rapidly and universally adopted as the genuine annals of the national history, and became rooted in those parts of the country to which its fictitious events related as local traditions. When Hector Boece invested the obscure usurper Grig with the name and attributes of a fictitious king, Gregory the Great, and connected him with the royal line of kings, the Clan Gregor at once recognised him as their eponymous ancestor, and their descent from him is now implicitly believed in by all the Mac-Gregors. It is possible, however, from these genealogies, and from other indications, to distribute the clans in certain groups, as having apparently a closer connection with each other, and these groups we hold in the main to represent the great tribes into which the Gaelic population was divided before they became broken up into clans. The two great tribes which possessed the

greater part of the Highlands were the Gallgaidheal or Gael in the west, who had been under the power of the Norwegians, and the great tribe of the Moravians, or Men of Moray, in the Central and Eastern Highlands. To the former belong all the clans descended of the Lords of the Isles, the Campbells and Macleods probably representing the older inhabitants of their respective districts; to the latter belong in the main the clans brought in the old Irish genealogies from the kings of Dalriada of the tribe of Lorn, among whom the old Mormaers of Moray appear. The group containing the Clan Andres or old Rosses, the Mackenzies and Mathesons, belong to the tribe of Ross, the Clan Donnachy to Athole, the Clan Lawren to Stratherne, and the Clan Pharlane to Lennox, while the group containing the MacNabs, Clan Gregor, and Mackinnons, appear to have emerged from Glendochart, at least to be connected with the old Columban monasteries. The Clans, properly so called, were thus of native origin; the surnames partly of native and partly of foreign descent."—W. F. Skene, *Celtic Scotland*, bk. 3.—See also GENS.

"The progress of the Celtic renaissance and the formation of clan societies have given a stimulus to the study of all matters pertaining to the Celt, his language, dress and manners. To meet these demands a number of valuable works have been published bearing on clans and kindred subjects. It must never be forgotten that prior to 1746, when the clan system came to an end, a clan was something very different from a modern clan society. Prior to the '45 a clan was a set of men all bearing the same surname, and believing themselves to be related the one to the other, and to be descended from the same stock. The members of every clan were tied to another not only by the feudal but the patriarchal bond; for while the individuals who composed it were vassals, or tenants of their own hereditary chief, they were also descended from his family and could count exactly the degree of their descent; and the right of primo-geniture, together with the weakness of the law to reach inaccessible countries, had in the revolution of centuries converted these natural principles of connection between the chief and his people into the most sacred ties of human life. The castle of the chief was a kind of palace to which every man of his clan was welcome, and where he was entertained according to his station in time of peace, and to which all flocked at the sound of war. Thus the meanest of the clan, believing himself to be as well born as the head of it, revered his chief and respected himself. The clansmen did not look merely upon their chiefs as their landlords, but as the representatives of the old patriarchs or fathers of the clan, for they held the same authority after having lost their estates, and the members of the clan felt themselves as much bound for the chief's support as when he was in full possession of his rights. There are several instances on record where, on the estates being confiscated by government, and the chief in exile, the clansmen subjected themselves to a voluntary assessment for his support. For such loyalty and devotion the chief was bound to protect his followers, even against the laws, and he was held accountable to the law for depredations or violence committed by any member of the clan, and he was also bound to provide for every member of the clan. Thus the connection was sustained by mutual benefits and kind offices, the most condescending manners being employed on both sides. After the '45 the clan system came to an end, the chiefs accepting Crown

charters for what was known as clan lands. This and the repressive act which deprived Highlanders of their arms and their picturesque dress, so disgusted them, that many of them left their native land and sought homes beyond the Atlantic. It is estimated that between 1763 and 1775 upwards of 20,000 highlanders left the land of their birth rather than suffer the tyranny of the Government. The obnoxious Disarming Act of 1747 remained in force till 1782, when it was repealed through the influence of the gallant Duke of Montrose. The tyrannical administration of the Act continued long enough to stamp out the use of the Highland dress at least among the lower classes, and to put all but an end to the manufacture of tartan. Tartan is not a Gaelic word; the striped or spotted cloth under this name is called 'breacan,' derived from *breac*, chequered. In the old Gaelic tale of Curio, assigned by competent authorities to the fourteenth century, the word 'breacan' occurs. Various colored cloths have, from a very early period, been worn by the several Highland clans; originally tartan was worn only by natives inhabiting the Highlands which not only excluded the Lowlands or border countries on the south, but also the north-east of the country. In modern times many tartans have been invented and manufactured, namely after the Border tribes of the Lowlands, such as Douglas, Johnston, Dundas, etc. While there can be no doubt that district tartans are older than clan tartans, it is interesting to note that there is historic evidence that clan tartans existed as early as 1587. In a charter of that year, granting Hector MacLean, heir of the Duart, certain lands in Islay, the feu-duty is made payable in the form of sixty ells cloth of white, black, and green colors, which correspond with the hunting tartan of the house of Duart. It should be borne in mind that many clans have from one to four various tartans such as the common clan tartan, the chief's tartan, worn only by himself and heir, the dress tartan and the hunting tartan. The ignorance of this fact leads to many disputes as to the correctness of a particular tartan, it being generally supposed that a clan had only one tartan associated therewith. The clans were also distinguished by badges, usually an evergreen plant easily procurable in the clan country, worn in the bonnet. The whole question of clan badges is at present in a state of considerable confusion. Where 'authorities' give the badge to a clan, one of them indigenous and the other exotic, the presumption is strong in favor of the native plant being the correct one. An effort to allocate to each clan the martial music long associated therewith in history and tradition, and the recent work on the martial music of the clans, by 'Fionn,' has rendered it possible to largely augment previous efforts in this direction.—Johnston, *Scottish clans and their tartans*.—"The clan sentiment is far from disappearing, for the Highlander looks up to the chief of his name, albeit that Parliament-made laws have usurped the latter's powers over his following. Even the geographical disposition of the clans is recognizable today in the Highland districts. Thus, Campbell is the name most frequently occurring in central Argyllshire; Camerons swarm in Lochaber, around Fort William; Macleods abound in Skye and on the outer isles; and Ross-shire holds more of Clan Mackenzie."—R. G. Blake, *Scotland of the Scots*.

Japanese system. See JAPAN: 1894-1912.

Roman system. See GENS; ROME: Ancient: Genesis of the people; SENATE, ROMAN.

CLARE, John Fitzgibbon, 1st earl of (1749-1802), Irish jurist and statesman. Appointed lord

chancellor of Ireland, 1789; strongly advocated the union of that country with England and opposed the admission of Roman Catholics to Parliament.

CLARENDON, Edward Hyde, 1st earl of (1609-1674), English statesman and historian. In 1640 was a member of the Short Parliament; was an ardent supporter of Charles I and his chief adviser during the civil war. Upon the restoration of Charles II, became lord chancellor, 1660-1667. His unpopularity at court and his weak foreign policy (see NEW YORK: 1664), culminating in the war with Holland, caused his downfall and impeachment, and he spent the rest of his life in exile. Of his many works on history, the best known is the "History of the rebellion."—See also ENGLAND: 1671-1673; HISTORY: 24; NORTH CAROLINA: 1663-1670.

CLARENDON, Assize of (1166), an English ordinance passed two years after the constitutions of Clarendon (q. v.) and providing for the better administration of justice. See ENGLAND: 1162-1170.

CLARENDON, Constitutions of (1164). See CONSTITUTIONS OF CLARENDON.

CLARENDON CODE (1665). See ENGLAND: 1662-1665.

CLARIAN ORACLE. See ORACLES.

CLARISSES, or Poor Clares, an order of women resembling the Franciscans, founded by Saint Clara in the thirteenth century in Italy. The strictest poverty was prescribed. There are now numerous divisions of the order, some convents in Italy and Spain still adhering to the primitive rigor. The Poor Clares have houses in England, Ireland and the United States.

ALSO IN: *New Schaff-Herzog Religious Encyclopedia*, v. 3, p. 125.

CLARK, Champ (1850-1921), American legislator. President of Marshall College, 1873-1874; member House of Representatives, 1880-1891, 1893-1895, 1897-1921; speaker of the House, 1911-1919. See CONGRESS OF THE UNITED STATES: House: Speaker and committee system; U. S. A.: 1912: Woodrow Wilson and the election.

CLARK, Francis Edward (1851-), American divine, founder of the United States society of Christian Endeavor. See CHRISTIAN ENDEAVOR.

CLARK, George Rogers (1752-1818), American soldier and frontiersman. By his capture of Vincennes and Fort Sackville in 1779, he brought practically the whole of the "Northwest" under American influence. See ILLINOIS: 1763-1783; U. S. A.: 1778-1779: Clark's conquest.

CLARK, William (1770-1838), American explorer, brother of George Rogers Clark, famous for the part taken by him in the exploring expedition known as the expedition of Lewis and Clark. See OKLAHOMA: 1824-1837; U. S. A.: 1804-1805: Expedition of Lewis and Clark.

CLARKE, John (1609-1676), English physician who became one of the founders of Rhode Island, and was a founder of the Baptist church in New England. See BAPTISTS: Beginnings in New England; RHODE ISLAND: 1638-1640, 1651-1652, 1660-1663.

CLARY-ALDRINGEN, Count, premier of Austria in 1800. See AUSTRIA: 1800-1901.

CLASS SYSTEM. See LEISURE CLASS.

CLASSICAL SCHOOL OF ECONOMICS. See ECONOMICS: 18th-19th centuries.

CLASSICAL SCHOOL OF MUSIC. See MUSIC: Modern: 1700-1827.

CLASSICISM: English literature. See ENGLISH LITERATURE: 1660-1780.

French literature. See FRENCH LITERATURE: 1549-1580; 1600-1630.

German literature. See GERMAN LITERATURE: 1700-1832.

Italian literature. See ITALIAN LITERATURE: 1750-1873.

Scandinavian literature. See SCANDINAVIAN LITERATURE: 1782-1870.

CLASSICS: Place in education from ancient times to the Middle Ages.—Homer's contribution.—Virgil's message.—"The ancient classics, the literature of Greece and Rome, were regarded as a vital constituent of education from the moment when they were produced. Studied with devotion as the immortal memorials of a great past, they have led, when rightly followed, to new and high achievement in the present. . . . I know not what Homer studied; but everybody knows that Homer was part and parcel of the education of a great age that came after him, the age of Periclean Greece. In that age, moreover, we see that two-fold impulse of the human spirit which the study of classical literature normally inspires—reverence for the past, and the passionate desire to act worthily in the present. Aeschylus, who described his dramas as mere slices from the Homeric feast, prepared for his own times, as Herder remarked, another kind of banquet. . . . Rome's innovations in human history are conspicuous enough; they followed naturally from a loyal consecration to the past, beginning deliberately with the glories of Greek literature and history, when once that potent influence had made its presence felt. . . . Virgil's great message to his generation, and to ours, came in a poem which reveals an intense study of his country's past and an intense study of Homer and Greek tragedy. . . . If the classics have moulded later history, it is not merely because of their great qualities as literature, but because they are involved in the history of their own times, and because they enshrine the ideals of a liberal and four-square education, such as their authors possessed. This is a matter that will become obvious, in a moment, when we consider the educational program of Italian humanism. But first we must quickly traverse the intervening ages—Middle Ages, but not wholly dark—which a new system of education controlled. It is a mistake to suppose that the Christian Church was hostile to pagan culture; on the contrary, after a brief season of combat and readjustment, the old learning was appropriated for a new purpose. But the purpose was new. Whereas to Cicero and Quintilian the goal of education was *eloquentia*, the art of expression and its application to the business of state, the Christian monastery removed from the world and prescribed hours of silence. . . . The Christian Church maintained both systems of education for some time, but monasticism gained the day, and was the main strength of education till later, in the Middle Ages, when the university came. Now the classics did not perish under the new régime; in fact, we can thank the monastery for preserving them for us. They constituted the first step in education, the 'Human Readings,' as Cassiodorus called them, to be succeeded by 'Divine Readings' later. More than that, in the revival of learning under Charlemagne, and later at the school of Chartres, the ancient idea came again to the front. . . . Church, State, and learning were more intimately associated than before. The university, too, though its tendencies were philosophical rather than humanistic, created a new interest in Greek by finding the real Aristotle again, and thus led the way for the humanists' quest of all Greek literature. Men of the Middle Ages did not differ radically from those of succeeding centuries in their attitude toward

the classics. Humanism and philosophy had their battles in that period as in every period, but the importance of classical culture for education was in general unquestioned. The great and striking difference lay in the amount of classical culture available. The division of the empire into an East and a West effected curious results in civilization. Byzantium, after dark ages of its own, settled down to an eminently respectable scholarship which created little in literature or thought. It treasured the Greek authors, but forgot the Roman. . . . In the West, similarly, the stream of Greek was trickling feebly; the knowledge of the language had not completely disappeared, and technical writers like Aristotle and the author of the *Celestial Hierarchy* were directly introduced, but the writers typical to us of the Hellenic genius were none of them known. Now a world without Homer, the Attic drama, Thucydides, Herodotus, Demosthenes, Theocritus, a world without the real Plato, is bound to be a very different world from our own. Not that this loss which befell the Occident was ultimately a calamity. The very isolation of the Roman spirit permitted its most triumphant expression in Dante, for whose poetry we should willingly forego whatever a combined East and West might have achieved."—E. K. Rand, *Classics in European education, in Greek genius and its influence* (L. Cooper, ed.), pp. 183-186.

Renaissance.—Return to the Ancients.—Humanistic school.—"When Dante had finished his work it was time for a new epoch. Scholasticism had run its course . . . and a new age came, in which education returned to the methods of antiquity. We need not pause to examine the cause of this event; but its most significant concomitant is the return of Greek literature to the Western World. There is a humorous aspect to the triumphs of the humanists, who 'discovered' Latin authors long treasured on monastic shelves. Quintilian, welcomed back with such a furor, had been the patron saint of the school of Chartres. The humanists could rediscover because in the thirteenth century the classical interests of the twelfth had yielded to philosophy, and in the fourteenth, monastic discipline and the monastic library had lapsed into decay. But I would not belittle the importance of what to the contemporaries of Poggio were certainly discoveries. For the thirst for discoveries led also to the more careful study of the authors existing. Petrarch initiated the movement; though curiously mediaeval in some respects, he deserves his title of the first modern man, and this because of his passion for antiquity. His great service is not so much the discovery of Cicero's letters as the exaltation of Ciceronian ideas, which were from that time on the guiding principle of humanistic education. Petrarch's craving for Homer, too, ill satisfied by the wretched translation which his teacher made, gave impetus to the general demand for the Greek authors. Work after work was won back; practically all the authors that we have to-day were recovered before the fall of Constantinople in 1453, which date surely does not mark the beginning of the Renaissance. What wonder if the age, intoxicated by the new draught, indulged itself in various excesses? . . . For a glimpse into the school of the humanists after Greek had its sure place there, we can do no better than open a little book by Battista Guarino, *De Ordine Docendi et Studendi*, published in 1459. . . . Under Guarino's cultivation, these ancient roots branch out as widely as the flower in the crannied wall. These studies of antiquity educate the whole man—moral, aesthetic, intellectual; they train him to independent thinking, for the authors are but the

starting-point; they inculcate reverence for the past; they teach its application to the present. Now two historical facts are plain with reference to this program. First, it is simply the ancient method of Cicero and Quintilian all over again. Both authors are constantly cited for principles as well as facts; '*virtutis laus omnis in actione consistit*,' said Cicero, and Vittorino echoes the words. Second, it is the basis of every truly humanistic program established from that day to this. Its principles appear in some dozen treatises of the day, and from Italy spread to the North. . . .

"Science and mathematics received more consideration than one might suppose. Religious training was not neglected, as it is with us; polite demeanor, dress, physical exercise, all were matters for attention. And let me emphasize again the point I would specially make; the twofold character of their education, its reverence for the past and its interest in the present, derives clearly from the ancient prototype. It is not necessary to quote *in extenso* the leading humanists of the North for proof that the new educational ideals are eagerly appropriated and applied. Rudolphus Agricola in Germany, Vives in Holland, but originally from Spain, Dorat and the learned Budé in France, diverge in no essential particular from Vittorino. Let Erasmus, the most cosmopolitan man of his day, speak for them all. 'The first object of education,' he declares, 'is to teach the young mind to foster the seeds of piety, the next to love and learn the liberal arts, the third to prepare itself for the duties of life, the fourth, from its earliest years to cultivate civil manners.' Erasmus truly represents England, as well as his own land, but a native voice was also heard from our mother-country at that time. I mean, not Roger Ascham, who comes later in the sixteenth century, and whose system is a bit ladylike in its painful propriety, but Thomas Elyot, who, in his *Book of the Governour* (1531), interpreted Erasmus and Budé to England. [An echo of Elyot's views on education may be heard in the *Advancement of Learning*. Bacon's thinking was permeated with the classics.] He was no pedantic advocate, surely no advocate of the Ciceronianist, whom he berates as soundly as he does the scholastic. Bacon brings us naturally to Milton, a Puritan and a rebel, who also, thanks to the ancients, could temper his virtue with Epicureanism, and show in his poetry that liturgic reverence for the past which is ingrained in classic literature."—*Ibid.*, pp. 187, 188-191.—See also EDUCATION: Modern; 16th century: Luther, etc.; 15th-16th centuries: Humanist aims; EUROPE: Renaissance and Reformation: Earlier and later Renaissance.

16th-17th centuries.—Criticisms of the classical program.—Effect of the Protestant Reformation.—Quarrel of the ancients and the moderns.—"Thus far our examination of the history of classical education in Europe has been pleasant enough, at last for those who are favorably disposed toward the classics. We have seen the ancient ideal reintroduced in the Italian Renaissance, disseminated in the northern countries, and established once for all, we should imagine, by mighty thinkers like Bacon and Milton. But no human institution is permanent, and, even in the times with which we have been dealing, forces were at work which tended to discredit an educational program based on the classics. One such force was the decay of the method itself. All movements tend eventually to a period of formalism and petrification. Petrification seized the classical program when the limits of good Latin style were restricted

to Cicero, and taste in general became puristic. . . . That was the age, too, when handbooks of imaginative etiquette were compiled to save the poets from mistakes. Lists were furnished of proper epithets for frequent nouns. . . . Clearly a system which engendered such absurdities was not destined to long life. Two events came to the rescue of humanism. One was its transfer to the other countries, where its vital elements were bound to take hold, and where the absence of patriotic interest left the judgment more free and critical; though France was somewhat bitten with Ciceronianism, though the delicate Ascham approved it, the sturdy sense of the greatest men of the period, like Erasmus and Bacon, dealt it crushing blows. The other event was the Protestant Reformation. The relation of the Reformation to humanism is somewhat complex. In its wilder and iconoclastic manifestations it was the foe of all culture, but the national element in protest against Rome should not be forgotten. Nationality is allied to secularism, and both are allied to humanism. Further, the method of the schoolmen had a stronger hold in the North, especially in France, the land of its birth, than it had in Italy. There the normal antagonist of humanism was the Sorbonne, and the Sorbonne stood for Catholic theology and the Roman Church. . . . In Italy this *via media* did not exist. It was humanism and the Church, or, for the humanist who did not care for the Church, it was humanism and neopaganism. Now, while we must appreciate the great service performed by the Reformation for the humanistic ideal, and admire characters like Melancthon and Zwingli, and not form hasty generalizations on the barrenness of Puritanism when it includes a Milton, we must also recognize the other half of the truth which I have just suggested, namely, that the exaggerations of the spirit of the Reformation were a blow to culture, and that they must be reckoned as a second force operative against the classics. From France there proceeded another disturbing influence toward the close of the seventeenth century, the famous *querelle des anciens et des modernes*. The moderns, whose sentiments first found effective expression in Charles Perrault and his poem on *Le Siècle de Louis le Grand* (published 1687), represented a wholesome national and Christian feeling, but committed absurdities both in the defense of their own position and in their attacks on the ancients. The chronological argument loomed large. With centuries of high achievement behind them, why should not the present, profiting by experience, do still greater things? This reasoning seemed convincing, so long as the modern illustrations of superiority were not mentioned; when Chapelain and Desmarets were adduced as such, the proof fell rather flat; for the literary works of the moderns, so far from representing anything of the spirit of romantic revolt, were pseudo-classic in character, and their literary criticism was distinctly pseudo-classic. Virgil came off fairly well at their hands; it was because he stood several centuries nearer modernity than Homer did, and because he was comparatively free from glaring inelegancies. On Homer fell the brunt of their attack; the vulgar characters admitted into his poems, and the indecorous behavior of his nobilities, made him an obvious target for the well-mannered critic of the seventeenth century. The reply of the beleaguered classicists is not particularly significant. Most of them were ready to acknowledge the superiority of Virgil over Homer; in fact, it had been accepted ever since Vida and the Renaissance, and most vituperatively pro-

claimed by the elder Scaliger. Fénelon, it is true, refused to decide between the poets, and Madame Dacier even gave the palm to Homer. But her declaration that nature had exhausted its resources in Homer, and had not the power to produce another like him, is of the excessive, pseudo-classic sort of criticism that makes appreciation stagnant. At all events, the close of the seventeenth century was not an auspicious epoch for the classics, especially for Greek. Indeed, it would seem that nobody had really entered into the spirit of Greek literature, save possibly the members of the *Pléiade* in the sixteenth century, since its recovery in the Renaissance."—E. K. Rand, *Classics in European education, in Greek genius and its influence* (L. Cooper, ed.), pp. 192-193.—See also LATIN LITERATURE.

18th-19th centuries.—Fresh appreciation.—Classical training for political life.—Effect of French Revolution.—Arnold of Rugby.—"To pass on now to the eighteenth century, we may note pseudo-classic influences in all the countries as a preservative of the humanistic scheme—they preserved by embalming it, but contributed nothing to its growth. In France, especially, Roman Catholic education was closely identified with the Jesuits; from the end of the sixteenth century they had shown, by basing their own instruction upon the classics, particularly the Latin classics, that humanism was not the exclusive property of the Reformers. The famous Delphin editions, published toward the close of the seventeenth century for a very indifferent young Dauphin, proved acceptable in many other schools besides those of the Jesuits. The order maintained its prominence in education in the eighteenth century, and has not ceased its activities to-day. Whatever else may be said of this illustrious company, it is interesting to note that its tremendous missionary undertakings have been the product, or the concomitant, of an educational system that is classical, if not pseudo-classical, in character. England was not influenced vitally by the Jesuits in the eighteenth century, but in its own way maintained the supremacy of the classics. . . . A classical training was firmly believed to be an admirable preparation for political life. Statesmen like Chatham and Fox and Pitt and Burke did not fail to recognize its bearing upon modern problems, or to point an argument with a classical quotation. They were simply continuing the tradition that we have seen before in Bacon, and before him in Vittorino, and before him in Dante. To England, too, is due a fresh appreciation of ancient literature for the reason that the meaning of Homer was at last beginning to grow clear. Pope, whatever his offenses, deserves, with Bentley, whom he abused, no small share of the credit, and Blackwell and Wood made further advance. This is a quiet little movement, the approach to romanticism in eighteenth-century England, and a gain for classical education. But the doctrines of Rousseau and the impetus of the French Revolution broke in a romantic storm which in principle carried with it little reverence for antiquity. At the same time it benefited the classics by clearing away false notions of their immaculateness, and by revealing Greek afresh. For the latter event we must be grateful, not only to England, but to the German school of criticism, inaugurated before the days of Romanticism by Winckelmann, and completed by Lessing, Herder, Schiller, and Goethe. . . . England took the movement more soberly. Wordsworth, the high priest of nature, could look back to Horace and sigh for 'The humblest note of those sad strains.' No change in the humanistic

ideal was made in the nineteenth century, wherever that ideal was truly interpreted. Arnold of Rugby, who typifies English education at its best, founded his system on the classics. 'The study of language,' he said, 'seems to me as if given for the very purpose of forming the human mind in youth; and the Greek and Latin languages . . . seem the very instruments by which this is to be effected.' Arnold was also deeply impressed with the moral inspiration that comes from association with the past—not only with the literature of the past, but with the very buildings in which education has made its home. . . . 'What an individual ought and often does derive from the feeling that he is born of an old and illustrious race, from being familiar from his childhood with the walls and trees which speak of the past no less than the present, and make both full of images of greatness, this, in an inferior degree, belongs to every member of an ancient and celebrated place of education.' . . . The classics, he thought, then, so far from abstracting the learner from the present, prepare him more speedily than any other system does for its service.

"As we go farther in the nineteenth century, . . . we are forced to acknowledge that to many thinkers the classics are no longer an indispensable part of education. The causes of this attitude are not far to seek—romanticism, naturalism, and the breaking-down of authority of all kinds. . . . Germany has led the way to the scientific study of the classics, and garnered more results than any other nation. It contributed the philosophy of relativity which, joining forces with the doctrine of evolution, the product of English science, led to new methods and manifold results in the study of history. But an excessive scrutiny of origins has impaired the efficacy of the classics. The tendency of the historical spirit is to compel illustrious characters of the past to know their place, whereas the Middle Ages and the Renaissance summoned the ancients to transgress their periods—yes, to walk down the centuries and shake hands. . . . A further tendency of historical analysis is to resolve great personalities and traditions into causes and effects. An author is not regarded as an entity unless he is influencing somebody else; when the critics look at him, he disappears in a mist of sources. Let me not be misunderstood. I regard the critical method of the historian as indispensable; but this very method is imperfect if it does not reckon with ethical and imaginative values as well."—E. K. Rand, *Classics in European education, in Greek genius and its influence* (L. Cooper, ed.), pp. 195-197.

19th-20th centuries.—Modern attacks.—Status of classical studies.—Toward the end of the nineteenth century, a spirit of opposition to the study of the classics again raised its head. Scientists asked if Latin and Greek were necessary to a chemist, or if a more or less profound knowledge of the humanists would take the place of skill in mathematics in the mental equipment of an engineer? While the utilitarian asked which would be of more assistance to the every day task of the every day citizen—the dead languages of a dead civilization, or the living languages of a living civilization, both of which had sprung out of the old? "The most important criticism that can be made on one aspect of present-day educational tendencies is that they are mainly in the direction of reducing the intellectual element in education and exalting the mechanical. By all means let us have manual training, for instance. . . . But we must not neglect the things of the mind, and it is simply not true to say that there

is 'just as much intellectual discipline derived from sawing straight, or making a dove-tailed joint as translating a passage of Cicero or solving a problem in geometry.' . . . One excellent result, however, of the long-continued discussion is that there is a better understanding now than formerly between the contending parties. This is as it should be. Victory should rest neither with the uncompromising advocate of the classics, nor with the Philistine who sees nothing in the humanities. . . . But let no one imagine that the so-called classical controversy is a new issue. In one form or another it is almost as old as the classics themselves. Mr. Sandys has recorded for us, in his *History of Classical Scholarship*, how at the outset the prejudices of the unduly orthodox had to be overcome. 'Tertullian asked what had Athens to do with Jerusalem, or the Academy with the Church; and St. Jerome what concern had Horace with the Psalter, Virgil with the Gospel, and Cicero with the Apostles?' In a later age Honorius of Autun (c. 1120) wanted to know how the soul was profited by the strife of Hector, the arguments of Plato, the poems of Virgil, or the elegies of Ovid—who, with others like them, are now gnashing their teeth in Hades! And we are told also that Jerome, who in his more unregenerate days had read Plautus and Cicero, falling ill of a fever, dreamed that he was dead and was hauled before the dread tribunal of the Judge of all men. Hiding his face before the brightness of the Presence, he heard the question, 'Who art thou?' and made bold to answer 'A Christian.' Whereupon a Voice was heard, 'It is false: thou art no Christian: *Thou art a Ciceronian*: where the treasure is, there is the heart also.' Let editors of Cicero beware! From that day Jerome renounced his classics, and went into the desert, where he lived as a hermit for the space of five years. More modern attacks upon classical teaching have had a somewhat different motive, whether they have proceeded from those who altogether dislike and despise classical studies, or from those who partly believe in their virtue and efficacy. The former include the large and perhaps growing number of persons who consider that the main object of education is to produce results 'capable of being transmuted into the maximum of coin in the minimum of time,' who confuse it with money-making, and think that its chief function is to show how a living may be earned. The latter are those of our own household, who go perhaps too far in conceding that classics have 'had their day,' and that the stress of international competition forbids us to consider the question any longer on its merits. You know the main ground of the attack. It is urged that the student of the classics is a 'dweller among the tombs,' studying 'the meanings of words and expressions in ancient books, representative of a once-living civilization,' 'dealing only with books, and having no touch with nature.' The exclusive study of the past is said not to lead into life, but out of it, and the charge is pressed home that those educated on none but classical lines 'often end their education very ignorant of their own country and language, and of the world of nature and men in which they have to live.' And again, on the formal side, to study a language for an unspecified number of years, and at the end to be unable to read a passage not seen before, of only average difficulty—this is described as waste, especially when there are other subjects giving an equivalent discipline, such as it is, and in closer touch with the bread and butter needs of mankind. . . . One compensation for the strong attacks that have been delivered on the classics

during recent years is the high class of literature called forth in reply. . . . Take, for instance, Professor Mackail's charming paper, read before the English Classical Association in 1904, on the 'Place of Greek and Latin in Human Life.' 'The classics appear before the world,' says Mr. Mackail, 'not, as once, candidate and crowned, but in a garb, an attitude of humility, almost of supplication.' Four centuries of classical training have produced an anti-classical reaction, but that reaction, he thinks, is being followed by another in favour of the classics. To quote a few of Mr. Mackail's sentences, he speaks of Latin and Greek as 'mediums of the most exquisite delicacy, precision, and finish'; of the literature which they embody as 'the original record of the history upon which our own history is founded, and the expression of the fundamental thought, the permanent aspiration, and the central emotion of mankind'; while the surviving products of Greece and Rome in art, politics, religion, and the whole conduct of life are at once 'the roots and the soil out of which the modern world has grown, and from which it draws life through a thousand fibres. He who truly knows both holds in his hands the keys of the past, which unlock doors in the house of the present.' To the classics, therefore, he concludes we shall always have to come back, no matter how far afield we may range in trying to provide a substitute for them."—W. Peterson, *Canadian essays and addresses*, pp. 288-291, 294-295.—"One special question cannot be overlooked—the question of the status of classical studies. But little is heard here in these days of the old-time controversy over Latin and Greek in the schools. Perhaps it is because the battle has been won by the opponents of absolute requirements in these subjects. There are many true friends of Latin and Greek who are not friendly to required Latin and Greek; and the number of schools is now small indeed in which the student may not omit one or both of the classic languages. It is significant that, at the same time, Latin is greatly on the gain in the schools. The case of Greek is different, and some good friends of classical learning are ready to predict that the study of Greek will at no very distant day be handed over to the colleges. The opening of courses in beginning Greek in some of the higher institutions is thought to point in this direction. The fact should not be disregarded, however, that while Greek has not quite held its own relatively, in secondary schools, the actual number of those studying Greek in the schools has greatly increased in the past decade. On the whole, the enlargement of freedom is not working badly in its bearing on classical studies. If fewer students are pursuing such studies because required to do so or under the pressure of tradition, more are pursuing them from deliberate choice, either their own or their advisers.' And this may be hoped for in the future. It is not simply to be desired that all should study the ancient languages or that an increasing number should study them; but rather that those whose surest approach to vital knowledge is along the historical line that our civilization has followed since the north of Europe began to be civilized, shall follow that line freely and whole-heartedly. There will always be in this number a goodly proportion of the choicest spirits among us. It is highly desirable that they should have all stimulus and encouragement to do their best in their own best way; and it is equally desirable that those whose best approach to vital knowledge is along some other line should be equally encouraged and receive equal stimulus."—E. E.

Brown, *Making of our middle schools*, p. 441.

CLATSOPS, Indian tribe. See **FLATHEADS**.

CLAUDE OF LORRAINE. See **GELÉE**, **CLAUDE**.

CLAUDIAN CÆSARS: Their reigns. See **ROME**: Empire: 64-68.

CLAUDIUS I (Tiberius Claudius Nero Drusus) (B. C. 10-A. D. 54), Roman emperor from 41-54 A. D. See **BRITAIN**: 43-53; **ROME**: Empire: 41, 47-54.

CLAUDIUS II (Marcus Aurelius Claudius, surnamed Gothicus) (214-270), Roman emperor, 268-270. See **GOTHS**: 268-270; **ROME**: Empire: 192-284.

CLAUDIUS (Cæcus), Appius. See **APPIUS CLAUDIUS**.

CLAUDIUS (Crassus), Appius, Roman decemvir, 451-449 B. C. It was his oppression of them and his connection with the tragic story of Virginia which led the plebeians to revolt. See **ROME**: Republic: B. C. 451-449.

CLAUSEL, Bertrand, Count (1772-1842), marshal of France, who ruled Algeria for a short period. See **BARBARY STATES**: 1830-1846.

CLAUSEWITZ, Karl von (1780-1831), Prussian general and military writer. See **MILITARY ORGANIZATION**: 28.

CLAVERHOUSE, John Graham, Viscount of Dundee. See **DUNDEE**, **JOHN GRAHAM CLAVERHOUSE**.

CLAVICYTHERIUM, early form of spinet. See **INVENTIONS**: Ancient and medieval: Stringed instruments.

CLAVIÈRE, Etienne (1735-1793), French Girondist financier and politician. Minister of finance, March to June, 1792, recalled in August of the same year.

CLAVIUS, Christopher (1537-1612), German mathematician, active in reform of calendar. See **CHRONOLOGY**: Gregorian reformation, etc.

CLAY, Henry (1777-1852), American statesman and orator. Served in Kentucky legislature; in House of Representatives and Senate, with some interruptions from 1806-1852; secretary of state, 1825-1829; lost presidential nomination, 1832, 1848. 1800-1803.—Active in Kentucky affairs. See **KENTUCKY**: 1790-1803.

1811-1817.—Speaker of House of Representatives. See **CONGRESS OF THE UNITED STATES**: House: Speaker and Committee system.

1814.—Negotiations for treaty at Ghent. See **U. S. A.**: 1814 (December): Treaty of peace concluded at Ghent.

1819.—Opposed to treaty with Spain regarding Florida. See **FLORIDA**: 1819-1821.

1820-1821.—Active in Missouri Compromise. See **U. S. A.**: 1818-1821.

1824.—Made Secretary of State. See **U. S. A.**: 1824.

1828-1833.—Desire for protective tariff. See **TARIFF**: 1832; **U. S. A.**: 1828-1833.

1837-1840.—Slavery attitude. See **U. S. A.**: 1837-1840.

1848-1849.—Loses presidential nomination. See **U. S. A.**: 1848-1849.

1850.—Compromise of 1850. See **U. S. A.**: 1850 (March, and April-September).

CLAYBANKS AND CHARCOALS.—During the American Civil War the conservative and radical factions in Missouri were sometimes called Claybanks and Charcoals.—J. G. Nicolay and J. Hay, *Abraham Lincoln*, v. 8, p. 204.

CLAYBORNE, William. See **CLAIBORNE**, **WILLIAM**.

CLAYBORNE, William Charles Cole. See **CLAIBORNE**, **WILLIAM CHARLES COLE**.

CLAYTON, John Middleton (1796-1856), American political figure and jurist. Became secretary of state in 1849, and during his term of office negotiated the well-known Clayton-Bulwer treaty with England. See **U. S. A.**: 1850-1851; **NICARAGUA**: 1850.

CLAYTON ANTI-TRUST ACT.—The Clayton act was a law intended to clarify and perfect previous anti-trust laws. It was introduced in the House of Representative Clayton of Alabama and its passage was urged by President Wilson. The bill passed both houses of Congress six months after its introduction and was signed by President Wilson on October 15, 1914. "No measure of Congress ever met the demands of labor more completely. It sustained a time-honored contention of the labor leaders by declaring that the labor of a human being is not a commodity or article of commerce; it prohibited injunctions in labor disputes growing out of the terms and conditions of employment, unless necessary to prevent irreparable injury to property rights for which there was no remedy at law; it proclaimed that strikes, picketing, and boycotting were not violations of any federal law; it exempted from the operation of the anti-trust laws all labor, agricultural, and other associations not conducted for profit."—F. A. Ogg, *National progress*, p. 235.—See also **TRUSTS**: United States: 1914.

CLAYTON-BULWER TREATY (1850). See **NICARAGUA**: 1850; **PANAMA CANAL**: 1800-1850.

CLEAR GRITS, political party in Canada. See **CANADA**: 1840-1867.

CLEISTHENES, Athenian statesman. Took prominent part in the expulsion of Hippias, 510 B. C.; made important changes in the Athenian constitution; and instituted ostracism. See **ATHENS**: B. C. 509-506; 508.

CLELAND, William (c. 1661-1689), Scottish soldier and poet, lieutenant-colonel of the Cameronian regiment. See **CAMERONIAN REGIMENT**.

CLEMENCEAU, Georges Eugène Benjamin (1841-), French statesman; 1865-1869, resided in United States; 1871, elected to the national assembly; 1876-1893, member of chamber of deputies, for fifteen years leader of the extreme left; 1902, entered the senate; March, 1906, minister of interior; October, 1906-March, 1909, president of the council (premier); November, 1917-January, 1920, president of the council (premier) and minister of war, with a program of vigorous prosecution of the war, rigid suppression of treasonable intrigue and a more liberal policy as to political censorship of the press; January, 1919, chairman of the Peace Conference at Paris; January, 1920, withdrew his name as candidate for the French presidency. See **FRANCE**: 1906-1909: Presidency of Armand Fallières, and Era of Socialist and Syndicalist experiment; 1917 (September-November); 1918 (June-November); **PARIS**, CONFERENCE OF: Outline of work; **VERSAILLES**, TREATY OF: Conditions of peace; **COUNCIL OF FOUR**; **CAVELL**, **EDITH**: German vindication.

Also in: H. M. Hyndman, *Clemenceau*.—J. McCabe, *Georges Clemenceau*.—G. Gellroy, *Georges Clemenceau*.—A. F. Pollard, *Short history of the Great War*.

CLEMENS, Samuel Langhorne (1835-1910), American novelist and humorist, who wrote under the *nom de plume* of Mark Twain. His books give a picture of life in the small towns of the Middle West, where he spent his youth. His universal and well-merited popularity has carried his interpretation of American life and American humor all over the world.—See also **AMERICAN LITERATURE**: 1865-1900.

CLEMENT I, pope (fl. c. A. D. 96). See **PAPACY**: Supremacy of the Roman See.

Clement II, pope, 1046-1047.

Clement III, pope, 1187-1191.

Clement IV, pope, 1265-1268.

Clement V, pope, 1305-1314. See **FRANCE**: 1285-1314; **ECCLESIASTICAL LAW**: Definition.

Clement VI, pope, 1342-1352.

Clement VII, antipope at Avignon, 1378-1394.

Clement VII, pope, 1523-1534. See **FLORENCE**: 1502-1569; **FRANCE**: 1523-1525; **ITALY**: 1523-1527; 1527-1529; **PAPACY**: 1377-1417; **ROME**: Modern city: 1527; **EUROPE**: Renaissance and Reformation: Catholic reformation.

Clement VIII, pope, 1591-1605. See **BIBLE, ENGLISH**: Bible used in Roman Catholic churches; **PAPACY**: 1597; **VENICE**: 1606-1607.

Clement IX, pope, 1667-1669.

Clement X, pope, 1670-1676.

Clement XI, pope, 1700-1721. See **PORT ROYAL AND THE JANSENISTS**: 1702-1715; **PRISON REFORM**: Beginnings.

Clement XII, pope, 1730-1740. See **MASONIC SOCIETIES**: Antimasonic agitations.

Clement XIII, pope, 1758-1769. See **ROME**: Modern city: 1773.

Clement XIV, pope, 1769-1774. See **JESUITS**: 1769-1871.

CLEMENT OF ALEXANDRIA, or Titus Flavius Clemens (c. 150-c. 213), Christian writer and founder of Alexandrian school of theology. See **CHRISTIANITY**: 100-300: Period of growth and struggle; 100-300: Church in Alexandria.

CLEOMENES I, Spartan King, c. 520-c. 488 B. C. See **ARGOS**: B. C. 496-421; **ATHENS**: B. C. 509-506; **GREECE**: B. C. 492-491.

Cleomenes II, Spartan King, 370-309 B. C.

Cleomenes III, Spartan King, c. 235-219 B. C. See **GREECE**: B. C. 280-146.

CLEOMENES (d. 323 B. C.), viceroy of Egypt, financial administrator for Alexander the Great. See **EGYPT**: B. C. 332-322.

CLEOMENIC (or Kleomonic) **WAR**. See **GREECE**: B. C. 280-146.

CLEON (d. 422 B. C.), Athenian politician during Peloponnesian War. See **ATHENS**: B. C. 428-427; B. C. 426-422; **GREECE**: B. C. 429-427; **Peloponnesian War**: Phormio's sea-fights; B. C. 424-421.

CLEOPATRA (B. C. 69 or 68-31), sixth of the Ptolemaic princesses of the same name, daughter of Ptolemy XIII; disputed the crown of Egypt with her brother, with whom she was joint ruler, and finally secured possession through the assistance of Julius Caesar, who became enamored of her; by her influence over Mark Antony the destinies of the world were changed in no small degree.—See also **ALEXANDRIA**: B. C. 48-30; **DAMASCUS**; **EGYPT**: B. C. 48-30; **ROME**: Republic: B. C. 31.

CLEOPATRA BERENICE (d. 80 B. C.), Queen of Egypt, daughter of Ptolemy X. See **EGYPT**: B. C. 80-48.

CLEOPATRA'S NEEDLES.—"The two obelisks known as Cleopatra's Needles were originally set up by Thothmes III at Heliopolis. Augustus transferred them to Alexandria, where they remained until the end of the nineteenth century. At present one ornaments the Thames Embankment [London]."—G. Rawlinson, *History of ancient Egypt*, ch. 20, note.—The other "now stands in Central Park, New York, having been brought over and erected by Commander Goringe, at the expense of the late William H. Vanderbilt."—H. H. Goringe, *Egyptian obelisks*.—See also **EGYPT**: About B. C. 1700-1400.

CLERESTORY, architectural term. See **CATHEDRAL**: Historical importance.

CLERGY, Act of submission of the. See **SUBMISSION OF THE CLERGY, ACT OF**.

CLERGY, Benefit of. See **BENEFIT OF CLERGY**.

CLERGY, Civil Constitution of, France. See **CIVIL CONSTITUTION OF THE CLERGY**.

CLERGY, Dress of. See **COSTUME**: Survivals.

CLERGY RESERVES are "such lands [in Canada] . . . as shall be, as nearly as the same can be estimated . . . equal in value to the seventh part of the land . . . granted" by the crown, such seventh to be set aside as an endowment for the Protestant Church. The lands were secularized in 1854.

CLERICAL PARTY: Austria. See **AUSTRIA**: 1899-1901; **AUSTRIA-HUNGARY**: 1903-1905.

Belgium. See **BELGIUM**: 1830-1884; 1886-1909; 1894-1895; 1899-1900; 1902; 1904; 1910-1912; **PAPACY**: 1911-1914; **SUFFRAGE, MANHOOD**: Belgium: 1830-1921.

Central America. See **CENTRAL AMERICA**: 1821-1871.

France. See **FRANCE**: 1875-1889; 1900-1904; 1904-1908; **PAPACY**: 1911-1914.

Germany. See **GERMANY**: 1906-1907; 1908-1909; 1917 (July-October).

Italy. See **ITALY**: 1898; 1899-1900; 1914; 1919: Internal affairs during post-bellum unrest; 1919: Significance of post-bellum elections; 1920; **PAPACY**: 1911-1914.

Rome. See **ROME**: Modern city: Political parties in Rome.

Spain. See **SPAIN**: 1885-1896; 1900-1909.

CLERICIS LAICOS, papal bull. See **BULLS, PAPAL**: 1296.

CLERICO-LIBERAL SOCIETIES. See **PAPACY**: 1864.

CLERMONT, France, near the site of ancient Gergovia, Southern France. At the celebrated Council of Clermont, 1095, the first crusade was preached. See **CRUSADES**: 1095; **GERGOVIA OF THE ARVERNI**.

CLERUCHS.—"Another consequence of some moment arose out of this victory [of the Athenians over the citizens of Chalkis, or Chalcis, in the island of Eubœa, 506 B. C.]. The Athenians planted a body of 4,000 of their citizens as Kle-ruchs (lot-holders) or settlers upon the lands of the wealthy Chalkidian oligarchy called the Hip-pobotæ—proprietors probably in the fertile plain of Lelantum between Chalkis and Eretria. This is a system which we shall find hereafter extensively followed out by the Athenians in the days of their power; partly with the view of providing for their poorer citizens—partly to serve as garrison among a population either hostile or of doubtful fidelity. These Attic Kleruchs (I can find no other name by which to speak of them) did not lose their birthright as Athenian citizens. They were not colonists in the Grecian sense, and they are known by a totally different name—but they corresponded very nearly to the colonies formerly planted out on the conquered lands by Rome."—G. Grote, *History of Greece*, v. 4, pt. 2, ch. 31.

ALSO IN: A. Boeckh, *Public economy of Athens*, bk. 3, ch. 18.

CLERY, village of northern France in the valley of the Somme, north of Péronne. It was taken by the Germans in 1918, during the World War. See **WORLD WAR**: 1918: II. Western front: c. 15.

CLEVELAND, Stephen Grover (1837-1908), American statesman and president of the United States, 1885-1889; 1892-1897; mayor of Buffalo, 1881-1882; governor of New York State, 1882-1884.

1884.—Elected president of the United States.

See U. S. A.: 1884: Twenty-fifth presidential election.

1888.—Defeated in the election by Harrison. See U. S. A.: 1888.

1892.—Re-elected president. See U. S. A.: 1890-1893; 1892: Twenty-seventh presidential election.

1893.—Negotiations with Hawaiian Islands. See HAWAIIAN ISLANDS: Discovery and early history.

1895.—Extension of civil service rules. See CIVIL SERVICE REFORM: United States: 1893-1896; U. S. A.: 1895: Status of civil service reform.

1895-1896.—Messages to Congress on national finances, gold reserve and boundary dispute between Great Britain and Venezuela. See U. S. A.: 1895: President Cleveland's special message on national finances; 1895-1896; 1895 (December); VENEZUELA: 1895 (December).

1895-1896.—Coast defense plans. See U. S. A.: 1895-1896 (December-December).

1896.—Veto of Immigration bill. See U. S. A.: 1896-1897.

1897.—Negotiations of the Bering Sea claims. See BERING SEA QUESTION; U. S. A.: 1897 (January-May).

CLEVELAND, Ohio, the largest city and most important manufacturing center in the state, situated on Lake Erie, at the mouth of the Cuyahoga river; an important railway center and lake port; population (1920), 796,836. Educationally, the city is well equipped. It has wide, tree-shaded streets, fine bridges and viaducts; it is noted for its Civic Center (see also CITY PLANNING: United States: Progress, etc.) and for its ore market, while it has the largest fresh fish market in the United States. Manufacturing is the principal industry; the city has large iron and steel foundries, and is engaged in the manufacture of machines, wire and wire nails, hardware, automobiles, clothing, bridges, electrical apparatus and supplies. There are also many printing and publishing establishments.

1796.—Founding and naming of the city. See OHIO: 1786-1796.

1800-1840.—Growth of town.—Opening of Ohio canal.—In 1800 Cleveland was nothing more than a trading post, but in view of the permanence of the settlement it was given a township government. In 1810 it became the seat of government of the county of Cuyahoga, and in 1814 was made an incorporated village. Its progress was, however, not marked until the opening up of the Ohio canal and the improvement of the harbor in the early 'thirties of the nineteenth century, after which it became the distributing center of the rich mineral and agricultural products of Ohio that were destined for transportation on the lakes.

1836.—City charter.—In 1836 the city was granted a charter.

1850-1860.—Commercial importance.—When iron was discovered in the Lake Superior region, Cleveland rose to great commercial importance, and its growth was further stimulated during the railway building era of 1850-1860.

1862-1872.—Results of Civil War.—The Civil War called for the construction of factories for war materials, and thenceforward Cleveland became a great manufacturing city.

1872-1913.—Annexation of territory.—Between the years 1872 and 1913 Cleveland annexed East Cleveland, Newburg, West Cleveland, Brooklyn, Glenville, South Brooklyn, Collinwood, Nottingham, Newburg City and part of Euclid village.

1896.—Centennial.—The centennial anniversary of the founding of the city was celebrated with appropriate ceremonies on July 22, when John D.

Rockefeller presented 276 acres of land to the city for a public park.

1901-1908.—Farm colony experiment. See PRISON REFORM: United States; Correctional institutions.

1913.—New form of government.—On July 1, 1913, "the voters of Cleveland at a special election adopted a new form of government, which had been prepared by a Charter Commission under the Home Rule Powers conferred by the constitutional amendment of 1912. That plan contained many new features and was rightly regarded as a radical departure from the previous organization which had been of the prevailing type for American municipalities. Indeed, the 1913 charter was said to mark the utilization of the efficiency ideas of German cities. That the plan fell short of the goal of maximum efficiency, however, may be inferred from the fact that a new Charter Commission has been at work this year on plans looking toward the city-manager idea [adopted 1921]. But this must not be understood to mean that the 1913 charter did not represent a large gain in municipal efficiency and popular control. . . . This charter is, of course, supplementary to the state laws governing Municipal Courts and the Board of Education. The county of Cuyahoga includes the city of Cleveland and in certain respects the county government still overlaps that of the city. Under the Home Rule amendment the city government is supposed to be supreme over local affairs. Still conflicts of authority often occur. For example some of the main streets were set aside years ago as State highways. This necessitates some method of dividing the cost of repairs between the city and county."—*Equity*, Jan., 1918.

1917-1921.—Community Fund.—Origin of War Chest.—Amalgamation of Cleveland charitable institutions.—The "Welfare Federation of Cleveland," or Community Fund, owes its origin to a Chamber of Commerce survey of the various philanthropic activities of the city in 1900. The result of the survey led to the creation by the Chamber of a "Committee on Benevolent Institutions," which subsequently became the foundation of the "Federation for Charity and Philanthropy." The Jewish charities had meanwhile founded an organization to prevent duplication in their field of operations, while the city government established a Department of Public Welfare, to which an advisory body was attached, composed of a voluntary group of citizens under the title of the "Welfare Council." In 1917 this group was merged with the Federation for Charities and Philanthropy to form the present Welfare Federation, to which the Jewish Federation also adhered as a cooperating body, with representation on the board. With the entrance of the United States into the World War the original suggestion of the "War Chest" as a method of wartime financing came from Cleveland. Capitalizing the experience of wartime fundraising, the city applied its organization methods to peace-time needs. The old "Victory Chest" forces of 1918 united with the Welfare Federation, the Jewish Federation and the Catholic charitable associations, from which the Community Fund Council resulted. As the governing body of the Fund, this council is composed of forty members, sixteen of whom are elected by the federated Cleveland agencies participating in the Fund, two by the Chamber of Commerce, with the mayor and director of Public Welfare as *ex officio* members. The other twenty were originally elected from the Cleveland War Council, under whose direction the War Chest was raised and applied. Their successors are elected by the entire membership of the Com-

munity Fund Council, each member serving for two years, half coming up for reelection each year. Thus the Fund is now established as a permanent plan. A campaign is conducted during November of each year to raise the necessary funds, the amount asked for being based upon carefully-estimated "budgets" to meet requirements. The books of the agencies are audited and the budgetary statements certified by public accountants. These are published in the daily papers. The quota for the 1921 campaign was fixed at \$3,763,545, amounting to a *per capita* average of \$4.20: This was oversubscribed.

1918.—Cloakmakers' strike. See ARBITRATION AND CONCILIATION, INDUSTRIAL: United States: 1918-1919.

1918.—Trial of Debs. See SOCIALISM: 1918-1919: Debs's trial.

1920 (September).—Convention of American Legion. See AMERICAN LEGION: 1920.

1921.—City manager plan adopted.—In the election of 1921 Cleveland adopted the city-manager plan, to go into effect January, 1924.

CLEVELAND COLLEGE FOR WOMEN, now part of Western Reserve University.

CLICHY CLUB, French political association, the members of which were called Clichyans. See FRANCE: 1797 (September).

CLIENTES, Roman.—"To [the Roman] family or household united under the control of a living master, and the clan which originated out of the breaking up of such households, there further belonged the dependents or 'listeners' (clientes, from 'cluere'). This term denoted not the guests, that is, the members of similar circles who were temporarily sojourning in another household than their own, and still less the slaves who were looked upon in law as the property of the household and not as members of it, but those individuals who, while they were not free burgesses of any commonwealth, yet lived within one in a condition of protected freedom. The class included refugees who had found a reception with a foreign protector, and those slaves in respect to whom their master had for the time being waived the exercise of his rights, and so conferred on them practical freedom. This relation had not properly the character of a relation 'de jure,' like the relation of a man to his guest or to his slave: the client remained non-free, although good faith and use and wont alleviated in his case the condition of non-freedom. Hence the 'listeners' of the household (clientes) together with the slaves strictly so-called formed the 'body of servants' ('familia')."—T. Mommsen, *History of Rome*, bk. 1, ch. 5.—"The client of the early Empire was a totally different person from the client of Republican times. In the days of freedom, the tie of patron and client was rather that of clansman and chief; it was justified by political and social necessity, and ennobled by feelings of loyalty and mutual obligation. Under the Empire, the relation was tainted by the selfish materialism of the age; it had seldom any trace of sentiment. The rich man was expected to have a humble train of dependents to maintain his rank and consequence. There was a host of needy people ready to do him such service. The hungry client rushed to his patron's morning reception, submitted to all his coldness and caprice, or to the insolence of his menials, followed his chair through the streets, and ran on his errands, for the sake of a miserable alms in money or in kind. The payment was sometimes supplemented by a cast-off cloak, or an invitation at the last moment to fill a place at dinner, when perhaps it could not be accepted. In the train which the great man gathered about him, to swell

his importance, were to be seen, not only the starving man of letters, the loafer and mere mendicant, but the sons of ruined houses 'sprung from Troy,' and even senators and men of consular rank who had a clientèle of their own."—S. Dill, *Roman society from Nero to Marcus Aurelius*, p. 94.

ALSO IN: F. de Coulanges, *The ancient city*, bk. 4, ch. 1 and 6.

CLIFF-DWELLERS, a prehistoric people who lived in the southwestern part of North America. See AMERICA: PREHISTORIC; Cave-dwellers.

CLINTON, DeWitt (1769-1828), American political leader and governor of New York State. Admitted to the bar, 1788; elected to the state assembly, 1797; state senator, 1798-1802; originator of the "Spoils System"; member of the United States Senate, 1802; mayor of New York, 1803-1815; became leader of the Republican party in New York, and its candidate for president, 1812; promoted the free school system; elected governor of New York, 1817; reelected, 1820; opened the Erie Canal, October, 1825. See NEW YORK: 1817-1825.

CLINTON, George (1739-1812), first governor of New York, son of James Clinton. Sat in the New York colonial assembly, 1768-1775; chosen a member of the Second Continental Congress, 1775, brigadier-general in the Revolutionary army, 1775; elected first governor of New York, 1777; reelected and served for eighteen successive terms; elected vice president, 1804; sought and lost the nomination for the presidency, 1808. See NEW YORK: 1777; U. S. A.: 1804; 1808: Sixth presidential election.

CLINTON, Sir Henry (1738-1795), British general in the American Revolution. Was lieutenant-general at the battle of Bunker Hill, 1775; took possession of New York after the defeat of Washington's forces in the battle of Long Island, 1776, and succeeded Sir William Howe as commander-in-chief in North America, 1778. See NORTH CAROLINA: 1775-1776; U. S. A.: 1775 (April-May); 1775 (June); 1776 (August); 1777 (July-October); 1778-1799: Washington guarding the Hudson; 1780 (February-August); 1778 (June); 1780 (July); 1781 (May-October).

CLINTON, James (1736-1812), American general, in command of expedition against Indians. See U. S. A.: 1779 (August-September).

CLINTONIANS AND BUCKTAILS, political factions. See NEW YORK: 1817-1810.

"CLINTON'S BIG DITCH," nickname for Erie Canal. See CANALS: American: Erie.

CLIPPER, a fast sailing ship introduced by Griffiths. See COMMERCE: Commercial age: 1820-1920.

CLISSAU, or Clissow, Battle of (1702). See SWEDEN: 1701-1707.

CLIVE, Robert Clive, Baron (1725-1774), English general and founder of British empire in India; governor of Bengal, 1758-1760, and 1765-1767. After his return to England, he was made the subject of a parliamentary inquiry in regard to his treatment of natives in India. Though fully acquitted by Parliament, he never recovered from the disgrace which ultimately led to his suicide. See INDIA: 1743-1752; 1755-1757; 1757; 1757-1772.

CLOACA MAXIMA OF ROME.—"Even at the present day there stands unchanged the great sewer, the 'cloaca maxima,' the object of which, it may be observed, was not merely to carry away the refuse of the city, but chiefly to drain the large lake which was formed by the Tiber between the Capitoline, Aventine and Palatine, then extended between the Palatine and Capitoline, and reached as a swamp as far as the district between

the Quirinal and Viminal. This work, consisting of three semicircles of immense square blocks, which, though without mortar, have not to this day moved a knife's breadth from one another . . . equalling the pyramids in extent and massiveness, far surpasses them in the difficulty of its execution. It is so gigantic, that the more one examines it the more inconceivable it becomes how even a large and powerful state could have executed it. . . . Whether the cloaca maxima was actually executed by Tarquinius Priscus or by his son Superbus is a question about which the ancients themselves are not agreed, and respecting which true historical criticism cannot presume to decide. But thus much may be said, that the structure must have been completed before the city encompassed the space of the seven hills and formed a compact whole. . . . But such a work cannot possibly have been executed by the powers of a state such as Rome is said to have been in those times."—B. G. Niebuhr, *Lectures on the history of Rome, lectures 5 and 8*.—See also FORUMS OF ROME: Forum Romanum; ROME: Ancient kingdom: B. C. 753-510.

CLOCKS AND WATCHES. See INVENTIONS: Ancient and medieval: Measurements: Time and space.

CLODIUS ALBINUS. See ALBINUS, CLODIUS.

CLODOVECH. See CLOVIS.

CLOISTER. See MONASTERY.

CLONARD, Monastery of.—A great monastery founded in Meath, Ireland, by St. Finnian, in the sixth century, "which is said to have contained no fewer than 3,000 monks and which became a great training-school in the monastic life." The twelve principal disciples of Finnian were called the "Twelve Apostles of Ireland," St. Columba being the chief.—W. F. Skene, *Celtic Scotland, bk. 2, ch. 2*.

CLONMACNOISE, or the Seven Churches.—"A large and interesting group of early buildings, lies in the King's County, the barony of Garrycastle, and parish of Clonmacnoise, on the south-east bank of the Shannon, some eight miles to the south-east of Athlone. Founded about 548 at a place called Ardtribra, it owed its origin to the devout Kieran, called 'mac an tsaor,' son of the wright, from the trade of Boenan, his father. . . . The monastic city grew ever in sanctity and importance. Lying at the actual centre of the island, its fame spread to the four coasts. It became a great college, but in the Norse wars its fame and accessibility exposed it to unusual suffering—not always at the hands of the heathen. [It was many times despoiled and burned and finally] . . . its career closed with its sack by the garrison of Athlone in 1552, from which it never recovered."—T. J. Westropp, *Description of the ancient buildings and crosses at Clonmacnoise (Journal of the Royal Society of Antiquaries of Ireland, 1907-1908, p. 277)*.

CLONMACNOISE, Annals of. See ANNALS: Irish.

CLONTARF, Battle of. See IRELAND: 1014; NORMANS: 10th-13th centuries.

CLONTARF MEETING. See IRELAND: 1841-1848.

CLOOTS, Jean Baptiste du Val de Grâce, Baron von (1755-1794), French revolutionary enthusiast and philosopher. He is also known as Anacharsis Cloots, the Orator of the Human Race. See FRANCE: 1793-1794 (November-June).

CLOSER SETTLEMENT ACT, South Australia. See SOUTH AUSTRALIA: 1897.

CLOSTER-FAHR, Battle of. See FRANCE: 1799 (August-December).

CLOSTER-SEVEN, or Kloster-Zeven, Con-

vention of, a compact concluded at Zeven, a town in Hanover, Germany, east of Bremen. See GERMANY: 1757 (July-December).

CLOTHAIRE I, king of the Franks, 511-561. See FRANKS: 511-752.

Clothaire II, king of the Franks (Neustria), 584-628; (Austrasia), 613-622; (Burgundy), 613-628. See FRANKS: 511-752.

Clothaire III, king of the Franks (Neustria and Burgundy), 660-670.

Clothaire IV, king of the Franks (Austrasia), 717-719.

CLOUET, François (1500?-1571?), commonly known as Janet, French painter, son of Jean Clouet whom he succeeded in 1541 as painter to the King. See PAINTING: French.

CLOVIS I, or Clodovech (c. 446-511), king of Salian Franks, 481-511. During his life he aimed to subjugate all the Frankish princes and unite all Frankish people under one kingdom. See ALEMANNI: 496-504; BARBARIAN INVASIONS: 5th-10th centuries; BELGIUM: Ancient and medieval period; CHRISTIANITY: 496-800; FRANKS: 481-511; 500-768; GAUL: 5th-8th centuries; 457-486; GERMANY: 481-768; GOTHs: 507-509; PARIS: Capital of Clovis; EUROPE: Introduction to the historic period: Migrations.

Clovis II, king of the Franks (Neustria), 638-654; (Austrasia), 650-654; (Burgundy), 638-654.

Clovis III, king of the Franks (Neustria and Burgundy), 691-695.

CLUBS, Agricultural. See EDUCATION, AGRICULTURAL: Poland; United States.

CLUBS, Ancient Greek. See LESCHE; HERÆIES; ERANI; THIASI.

CLUBS, Modern: 17th-18th centuries.—The clubs of the eighteenth century which played so important a part in the history of the time—social, literary and political—were an outcome of the coffee houses of the seventeenth century, and were in fact proprietary institutions, which gradually developed into the great corporate institutions for which London and New York are especially famous. Below is given a slight mention of a few of the most historic clubs of the eighteenth, nineteenth and twentieth centuries, as well as those best known to international fame. These clubs, as the gathering places of men and women of affairs, have a distinct influence on the progress of events.

Beef Steak.—"In 1735 there was formed in the capital [London] the celebrated Beef Steak Club, or 'Sublime Society of Beef Steaks,' as its members always desired to be designated. The origin of this club is singular, and was in this wise. Rich, a celebrated harlequin, and patentee of Covent Garden Theatre in the time of George II, while engaged during the daytime in directing and controlling the arrangements of the stage scenery was often visited by his friends, of whom he had a very numerous circle. One day, while the Earl of Peterborough was present, Rich felt the pangs of hunger so keenly that he cooked a beef-steak and invited the earl to partake of it, which he did, relishing it so greatly that he came again, bringing some friends with him on purpose to taste the same fare. In process of time the beef-steak dinner became an institution. Some of the chief wits and greatest men of the nation, to the number of 24, formed themselves into a society, and took as their motto 'Steaks and Liberty.' Among its early celebrities were Bubb Doddington, Aaron Hill, Dr. Hoadley, Richard Glover, the two Colmans, Garrick and John Beard. The number of the 'steaks' remained at its original limit until 1785, when it was augmented by one, in order to secure the ad-

mission of the Heir-Apparent."—W. C. Sydney, *England and the English in the 18th century*, v. 1, ch. 6.

The Brothers'.—In 1711, a political club which took this name was founded in London by Henry St. John, afterwards Lord Bolingbroke, to counteract the "extravagance of the Kit Cat" and "the drunkenness of the Beefsteak." "This society . . . continued for some time to restrain the outburst of those elements of disunion with which the Harley ministry was so rife. To be a member of this club was esteemed a distinguished honour. They addressed each other as 'brother'; and we find their ladies in their correspondence claiming to be enrolled as sisters. The members of this club were the Dukes of Ormond, Shrewsbury, Beaufort; the Earls of Oxford, Arran, Jersey, Orrery, Bathurst; Lords Harley, Duplin, Masham; Sir Robert Raymond, Sir William Windham, Col. Hill, Col. Desney, St. John, Granville, Arbuthnot, Prior, Swift, and Friend."—G. W. Cooke, *Memoirs of Bolingbroke*, v. 1, ch. 10.

Clichy. See FRANCE: 1797 (September).

Club Monarchique. See FRANCE: 1790.

Club of '89. See FRANCE: 1790.

Cordeliers. See FRANCE: 1790.

Feuillants. See FRANCE: 1790.

French Revolutionary. See FRANCE: 1790; also 1790-1791: Oath of the clergy.

Hampden clubs. See ENGLAND: 1816-1820.

Jacobin. See FRANCE: 1790.

Dr. Johnson's.—"During his literary career Dr. Johnson assisted in the foundation of no fewer than three clubs, each of which was fully deserving of the name. In 1749 he established a club at a house in Ivy Lane, Paternoster Row, and only the year before he died he drafted a code of rules for a club, of which the members should hold their meetings, thrice in each week, at the Essex Head in the Strand; an establishment which was then kept by a former servant of his old friends the Thrales. Those members who failed to put in an appearance at the club were required to forfeit the sum of two pence. There is an interesting account of one of the meetings of the Ivy Lane Club, at which Johnson presided, in Sir John Hawkins's biography of him. . . . The next club with which Johnson became acquainted was the most influential of them all, and was the one which is now chiefly remembered in connection with his name. It was, however, a plant of slow and gradual growth. The first meeting of its members, who exulted in the designation of 'The Club,' was held in 1763 at a hostelry called the Turk's Head, situated in Gerard Street, Soho. 'The Club' retained that title until after the funeral of Garrick, when it was always known as 'The Literary Club.' As its numbers were small and limited, the admission to it was an honour greatly coveted in political, legal, and literary circles. 'The Club' originated with Sir Joshua Reynolds, then President of the Royal Academy, who at first restricted its members to nine, these being Reynolds himself, Samuel Johnson, Edmund Burke, Dr. Christopher Nugent (an accomplished Roman Catholic physician), Bennet Langton, Topham Beauclerk, Sir John Hawkins, Oliver Goldsmith, and M. Chamier, Secretary in the War Office. The members assembled every Monday evening punctually at seven o'clock, and, having partaken of an inexpensive supper, conversed on literary, scientific and artistic topics till the clock indicated the hour of retiring. The numbers of the Literary Club were subsequently augmented by the enrolment of Garrick, Edward Gibbon, Lord Charlemont, Sir William Jones, the eminent Oriental linguist, and James Boswell, of graphi-

cal fame. Others were admitted from time to time, until in 1791 it numbered 35. In December, 1772, the day of meeting was altered to Friday, and the weekly suppers were commuted to fortnightly dinners during the sitting of parliament. Owing to the conversion of the original tavern into a private house, the club moved, in 1783, first to Prince's, in Sackville Street; next to Le Telier's in Dover Street; then, in 1792, to Parsloe's in St. James's Street; and lastly, in February, 1799, to the Thatched House Tavern in St. James's Street, where it remained until long after 1848."—W. C. Sydney, *England and the English in the 18th century*, v. 1, ch. 6.

Kit Cat.—"The Kit Cat Club was instituted in 1699. Its most illustrious members were Congreve, Prior, Sir John Vanbrugh, the Earl of Orrery, and Lord Somers; but the members becoming more numerous, the most violent party obtained the majority, and the Earl and his friends were less regular in their attendance. . . . The Kit Cat took its name from a pastry-cook [Christopher Katt], whose pies formed a regular dish at the suppers of the club."—G. W. Cooke, *Memoirs of Bolingbroke*, v. 1, ch. 10, foot-note.

ALSO IN: J. Timbs, *Clubs and club life in London*, pp. 47-53.—W. C. Sydney, *England and the English in the 18th century*, ch. 6.

Mohocks. See MOHOCKS.

The October and the March.—"The October Club came first into importance in the latest years of Anne, although it had existed since the last decade of the 17th century. The stout Tory squires met together in the 'Bell' Tavern, in narrow, dirty King Street, Westminster, to drink October ale, under Dahl's portrait of Queen Anne, and to trouble with their fierce uncompromising Jacobitism the fluctuating purposes of Harley and the crafty counsels of St. John. The genius of Swift tempered their hot zeal with the cool air of his 'advice.' Then the wilder spirits seceded, and formed the March Club, which retained all the angry Jacobitism of the parent body, but lost all its importance."—J. McCarthy, *History of the four Georges*, v. 1, ch. 5.

ALSO IN: W. C. Sydney, *England and the English in the 18th century*, ch. 6.

19th-20th centuries.—London, Edinburgh, Dublin.—Many of the important clubs of the nineteenth and twentieth centuries had their origins in the seventeenth and eighteenth centuries. "Boodle's" [1762, which] in old days played a great part in fashionable West End life . . . has always been closely connected with Shropshire, from which county its membership then, as now, was largely recruited. . . . Gibbon was a member of Boodle's, which, however, in the past, as to-day, principally consisted of county gentlemen. Up to comparatively recent years, before Boodle's was reorganized, it was managed, not by a committee, but by a species of secret tribunal, the members of which were supposed to be unknown, though their duties corresponded with those of an ordinary club committee. . . . Many distinguished men have belonged to White's, and many more have tried to do so. Louis Napoleon, during his exile in London, is said much to have desired to be a member of White's, but his wish was never gratified. . . . *White's Club* [1608] is just a year older than the Bank of England. It was established before the last of the Stuarts had left the throne, and a number of its members have fought England's battles on land and sea. . . . Besides having had a great number of gallant soldiers and sailors on its list, this club can also boast that for many years the destinies of Great Britain were practically in the

hands of certain of its members. Sir Robert Walpole and his able rival, William Pulteney, afterwards Earl of Bath, were members of the old club at White's in 1756. . . . The originator of *Brooks's* [1764] seems to have been the Scotsman Almack, whose real name was Macall. . . . The tranquillity for which this club is noted has rarely been disturbed in recent times, but in 1886, when Mr. Gladstone introduced his Home Rule Bill, Brooks's became much perturbed and troubled by discord quite out of keeping with the traditions of its sacred precincts. . . . Happily, at this juncture Lord Granville came to the rescue, and at the next election made a speech which caused a general reconciliation. . . . [and] all the candidates, irrespective of political opinion, were elected. Lord Granville afterwards declared that he had never felt so nervous in his life. . . . When modern improvements were first suggested in clubs, most of the old-fashioned members fought strenuously against them. The introduction of the electric light . . . was bitterly opposed; whilst the telephone seemed . . . an attempt to introduce mercantile outposts into the very heart of clubland. The old club-men at first hated, and afterwards feared, the encroachments of business methods into their kingdom. . . . Two clubs which are much frequented by the best class of sporting men are the comparatively old-established *Raleigh* (founded in 1858), in Regent Street, and the newer *Badminton* founded in 1876, in Piccadilly, both of them well-managed institutions. . . . All this, however, has long been a thing of the past. . . . Whilst club-life, on the whole, has become less formal and ceremonious, a certain number of old-established clubs still maintain a grave solemnity of tone, and such institutions generally contain a considerable number of 'permanent officials'—the class which, whatever party may nominally be in control, really runs the country. . . . A few [of the West End clubs] still manage to retain that social prestige which was the pride of quite a number in the past. A conspicuous instance is the *Travellers'*, a club which from the days of its foundation has always been somewhat capricious in electing members. The list of public men who have been blackballed here is considerable. The late Mr. Cecil Rhodes was rejected in 1805, and at different times the late Lord Sherbrooke, the late Lord Lytton, Lord Randolph Churchill, and other public men have met with the same ill fate. The *Travellers' Club* was founded in the second decade of the nineteenth century by Lord Castlereagh, the present clubhouse being built by Barry in 1832. . . . Amongst London's political clubs, the *Carlton* unquestionably takes the first place. Originally founded by the great Duke of Wellington and a few of his most intimate political friends, it was first established in Charles Street, St. James's, in the year 1831. . . . This club contains members of every kind of conservatism, many of them men of high position in fortune and politics. . . . Perhaps the most prosperous club in London is the *Junior Carlton* [1864], which owns its own freehold. . . . The *Conservative Club* [1840], which occupies a portion of the site of the old Thatched House Tavern (pulled down in 1843), . . . was designed by Sydney Smirke and George Basevi, 1845. A feature of this club is the excellent library. [The *Constitutional* (1883) is another important political club with a large membership.] The *United University Club* [1830] in Suffolk Street, Pall Mall . . . was Mr. Gladstone's favourite club. . . . Members of this club must have taken a degree at one of the two great Universities [Oxford and Cambridge], and many distinguished men have belonged to it—the Church

and the Bar being generally well represented. . . . Amongst the most important clubs of London are those used by the military. . . . Excellent management distinguishes these institutions, of which the first to be established was the *United Service* [1831]. This was founded . . . as the *General Military Club* for naval and military officers. . . . At first it was only open to officers of field rank, beginning with a Major in the army, and the corresponding rank of Commander in the navy. The *Senior* and *Junior United Service*, with the *Army and Navy*, or 'Rag,' once received the three nicknames of 'Cripplegate,' 'Billingsgate,' and 'Hellgate'—the first from the prevailing advanced years and infirmity of its members; the second on account of the supposed tendencies of certain officers who followed the traditions of the army which 'swore in Flanders'; and the last from its love of high play. . . . The foremost modern literary club in England is of course the *Athenæum*, [whose founders were Sir Walter Scott and Thomas Moore]. . . . There have been many 'characters' amongst *Garrick* members in former days, of whom, perhaps the most original was Tom Hill, who was an authority upon most things—grave or gay. . . . Another club of which much has been written is the *Savage*, started in 1855. This Bohemian institution has always had a number of celebrities on its list. In its early days the membership included George Cruikshank, J. L. Toole, Paul Bedford, Shirley Brooks, Dion Boucicault, and George Augustus Sala. . . . Another very exclusive institution is the *Royal Yacht Squadron* at Cowes, which was originally founded by a number of noblemen and gentlemen (as the old-world phrasing ran) desirous to promote the science of marine architecture and the naval power of the kingdom. . . . Another original member was Lord FitzHarris, and his official yacht, the *Medina*, of eighty tons, was always to be seen at the earlier functions of the club. 'She was the connecting link,' wrote his son, 'between the ships painted by Van de Velde and those which preceded ironclads. She was built in William the Third's reign, and her sides were elaborately gilded.'—R. Nevill, *London clubs*, pp. 64-65, 82, 88-89, 100, 107-108, 138, 192, 195, 209-210, 222-223, 226-227, 240, 275, 292, 294-295, 300, 302.—There are many other notable clubs in London such as the *Marlborough* (1860), which is non-political, and the *East India United Service*. The *New Club* in Edinburgh (1787) is a noted club, while in the *Kildare Street* (1790) Dublin boasts a rival to any of the London clubs. Women's clubs are a very modern development in social club life, and of these the *Alexandra* (1884), the *Empress* (1897), and the *Ladies' Army and Navy* (1904) are notable examples in London.

19th-20th centuries.—New York.—"In every club book that I ever inspected, after a dignified preamble setting forth the reason for its being, there is invariably inserted a little clause, 'and for social purposes.' . . . Under this head one almost instinctively thinks of the Union, the Knickerbocker, the Union League, the Metropolitan, the Calumet, the St. Nicholas, the Manhattan, and the New York. . . . The venerable *Union* [1836], both from its traditions and from its social status, is the dean of clubdom. . . . No visitors are allowed in the clubhouse, except that members' friends who live not less than fifty miles from town may be 'put up,' or allowed to enjoy membership privileges, for a limited number of days. . . . The *Union* is popularly supposed to be the most exclusive club in New York—though in this respect the *Knickerbocker* [1871] holds the palm. . . . Mere membership [in the Knickerbocker] is a passport to so-

ciety, and there are men who would give a hundred thousand dollars to be able to engrave its aristocratic name in the left hand corner of their visiting cards. The *Calumet* is the cosy home of the younger social element; the *Metropolitan's* [1891] nickname of the 'Millionaires' is sufficiently adequate to render description useless. The *Union League* [1863], the eminently dignified representation of all that is best in Republicanism, commerce, and finance, was organized, as everybody knows, to assist the Union cause during the Civil War, and it has always been true to its honorable heritage. It . . . is unquestionably one of the finest institutions of its kind in the world. The *St. Nicholas* is limited to men who are of Dutch descent, and unless you can prove a pre-revolutionary ancestor you will knock in vain at that little oaken door behind which is so much pleasant cheer and good fellowship. The *Manhattan* [1865] is simply a 'good all round club' of Democratic political proclivities, and the *New York* is supposed to be representative of Wall Street. Both of these are excellent establishments, which, like the green bay tree, have renewed their youth for many years; and any well placed business man may aspire to membership in either of them. . . . Politically, the Republicans have the *Union League* and the *Republican*; the Democrats the *Manhattan* and the *Democratic*; the mugwumps the *Reform*; and those peculiarly interested in the city government the *City Club*. Professionally, there are the *Bar Association*, the *Engineers*, and the *Army and Navy*. Literature and the arts are represented by the *Century*, the *Players*, the *Grolier*, the *Authors'*, the *Lotos*, and the *Lambs*; the colleges by the *University*, the *Harvard*, the *Yale*, and the several college society clubs; sports by the *New York Yacht Club*, the *Racquet Club*, the *New York Athletic*, and the *Manhattan Athletic Clubs*; religion by the *Catholic Club* and the *Church Club*, besides the *Hebrew Harmonic* and *Progress Clubs*. . . . The *Century* [1847], which I think is the most attractive club in America . . . contains a salon in the back where receptions are held, and where members who are painters may hang their pictures on certain Saturday nights to get the benefit of light, comparison, criticism, and so forth. The Saturday night dinners of the *Century* are famous the world over, and that long table, where sits everybody who wishes to sit there, and where introduction is not necessary, has dined more distinguished men of letters, artists, and statesmen, and has occasioned more brilliant conversation, than any other long table I know. . . . Although each of our great colleges has its own club home, the *University* [1865], . . . in Fifth Avenue, is the largest and best known. Any man who has been entitled to write 'B.A.' after his name for three years is eligible for membership, and the army and navy are considered as college men. . . . The *Army and Navy Club* is a capital place to see warlike trophies and fine old soldiers, and if anybody is fond of old bindings . . . I would refer to his most respectful consideration the next invitation he gets to the *Grolier*."—R. Stewart, *Clubs and club life in New York* (*Munssey's Magazine*, v. 22, No. 1, Oct., 1899, pp. 106, 108-109, 112, 115, 120-121).—Almost every city in the United States, as well as in Canada, boasts its clubs, prominent among them being the *Gridiron* in Washington, the *Century* in Boston, and the *Bohemian*, a literary and artistic club, in San Francisco. Of women's clubs, the *Colony* in New York is the most famous. Older than any of those mentioned is the famous *Hoboken Turtle Club* [1797], which is still in existence.

19th-20th centuries.—Paris.—"The *Union Club* of the great cosmopolitan capital is chief among all organizations of its kind in France, although it is by no means the most ancient. The oldest club, or *cercle*, in Paris is said to be that of the *Régence*, which dates only from the last [the 18th] century. The famous chess-player, La Bourdonnais, was the secretary of this club. Only one thing was known at the *Régence*—chess in all its forms and combinations. . . . To-day it has a new and splendid home, and its sessions have an irresistible attraction for all amateurs of chess. . . . Club life and most of the statutes in France are of English importation. . . . The *Union Club* was founded in 1828 by the Duke de Guiche, an old follower of the Dauphin, who had lived for some time in England. . . . When he came back to France he was thoroughly imbued with club notions; he was especially pleased with the comfort that he had found in English clubs. . . . Fortune did not give access to this club; talent, even genius, counted for nothing. Men like Thiers, Berryer, Guizot, could only claim entrance as diplomats or statesmen. A count, however insignificant . . . or the heir to a great historic name, if he were of Legitimist opinions, was received without question. Orleanists, however good their lineage, might be and were sometimes blackballed. The descendants of marshals, generals, or other great dignitaries of the fallen First Empire sometimes encountered opposition, but generally got in. However great the distinction of a provincial nobleman might be, he was rarely admitted; the Faubourg St. Germain jealously guarded its gates. . . . It is not a long walk from the Boulevard de la Madeleine, where the *Union Club* maintains its chastened splendor, to the Boulevard des Capucines, upon which the *Jockey Club* has a palatial front. But the two spheres represented by the two clubs are as wide asunder as the poles. . . . The *Jockey Club* [1833] is really a 'society for encouraging the amelioration of the equine race in France.' It borrowed its title from the famous Newmarket Club in England. . . . Next in order, in the estimation of the Parisians, comes the *Cercle Agricole*, familiarly known as the *Pommes de Terre*. Each club has a collective *sobriquet* by which it is characterized, particularly by its enemies or opponents. Thus the celebrated club in the Place Vendôme, the *Union Artistique*, the chief of all the literary and artistic clubs of the capital, is called the '*Mirlitons*.'"—E. King, *Clubs and club life in Paris* (*Cosmopolitan*, v. 4, No. 5, Jan., 1888, pp. 368-369, 371, 374).

CLUNIAC MONKS. See CLUNY; MONASTICISM: 6th-13th centuries.

CLUNY, or Clugny, Monastery of.—The famous monastery of Cluny was founded in 910, at Cluny, near Macon, in Burgundy, by the abbot Count Berno, who had previously established and ruled the monastery of Gigni, near Lyons. It was founded under the auspices and at the expense of William, count of Auvergne, commonly called William the Pious. "In the disastrous times which followed the death of Charles the Great and the failure of his scheme to reorganize the Western world under a single head, the discipline of the religious houses fell with everything else; fell, not perhaps quite so soon, yet by the end of the ninth century had fallen almost as low as it was possible to fall. But here symptoms of a moral reaction showed themselves earlier than elsewhere. The revival dates from 910, the year of the foundation of the Monastery of Clugny in Burgundy, which was destined to exercise an enormous influence on the future of the Church. . . . Already, so one said at the time, the whole house of the Church was

filled with the sweet savour of the ointment there poured out. It followed that wherever in any religious house there were any aspirations after a higher life, any longings for reformation, that house affiliated itself to Clugny; thus beginning to constitute a Congregation, that is a cluster of religious houses, scattered it might be over all Christendom, but owning one rule, acknowledging the superiority of one mother house, and receiving its abbots and priors from thence. In the Clugnian Congregation, for example, there were about two thousand houses in the middle of the twelfth century—these mostly in France; the Abbot, or Arch-Abbot, as he was called, of Clugny, being a kind of Pope of Monasticism, and for a long time, the Pope excepted, quite the most influential Church-ruler in Christendom.”—R. C. Trench, *Lectures on Medieval church history*, ch. 8.—“In a way the eleventh may be considered one of the most marvellous centuries in all history: everything happened and all at once. The Monks of Cluny, Benedictines-militant, were the driving impulse, the Normans their efficient sword. From the moment Gerbert became Pope Sylvester II, the degradation of the Papacy, that had followed the righteous flame of S. Gregory the Great, came to an end. One German Pope after another laboured for the rebuilding of the shattered and degraded citadel, and with Leo IX, and Hildebrand (Pope Gregory VII), the redemption was accomplished. The civilization of the eleventh century was monastic, Norman, and feudal, and its vitality was preternatural. At every point the heathen assaults had been beaten back, the peril of the ‘false prophet’ was at an end, and the northern tribes, whether Teutonic, Norse, Saxon, or Frank, had been Christianized and assimilated. Feudalism had saved Europe, now the Benedictines of Cluny were to redeem it.”—R. A. Cram, *Great thousand years*, p. 14.—See also MONASTICISM: 9th-13th centuries.

ALSO IN: S. R. Maitland, *Dark Ages*, ch. 18-26.—A. F. Villemain, *Life of Gregory VII*, bk. 1.—S. R. Gardiner and J. B. Mullinger, *Introduction to the study of English history*, ch. 3, sect. 8.—E. F. Henderson, *Select historical documents of the Middle Ages*, bk. 3, no. 4.—D. C. Munro and G. C. Sellers, *Medieval civilization*, pp. 137-152.—H. B. Workman, *Evolution of the monastic ideal*, p. 227.

CLUSIUM, Battle of (B. C. 83). See **ROME**: Republic: B. C. 88-78.

CLYDE, Colin Campbell, Baron (1792-1863), British field-marshal, active in Crimean War; in wars in India; commander-in-chief in Bengal, 1857. See **INDIA**: 1857-1858.

CLYDE SHIPYARD STRIKE (1915). See **LABOR STRIKES AND BOYCOTTS**: 1915.

CLYMER, George (1739-1813), one of the signers of the Declaration of Independence.

CLYPEUS, the round iron shield of the Romans.

CNIDUS, Cnydus, or Cnidos, ancient Greek city on coast of Caria, Asia Minor, famous for its library. See **LIBRARIES**: Ancient: Greece.

Battle of (B. C. 394). See **GREECE**: B. C. 399-387.

CNOSSUS, Cnosus, Knossos or Gnososs, an ancient city on northern coast of Crete. See **ÆGEAN CIVILIZATION**: Excavations and antiquities: Cretan area; Minoan age: B. C. 2200-1600; 1600-1200; **ARCHÆOLOGY**: Method and scope; **CRETE**: Government.

CNUT, or Knut. See **CANUTE**.

COAHUILA, state of northern Mexico bordering on the Rio Grande river (see **MEXICO**: Map). In 1824 it became part of the new republic of Mexico, and included Texas and Nuevo León (see **TEXAS**: 1824-1830). Soon after, however, Nuevo

León was separated from it, and in 1835 Texas broke away.

1910.—Revolt. See **MEXICO**: 1910-1913.

COAHUILTECAN FAMILY.—“From the name of the Mexican State Coahuila. This family appears to have included numerous tribes in southwestern Texas and in Mexico. . . . A few Indians still survive who speak one of the dialects of this family, and in 1886 Mr. Gatschet collected vocabularies of two tribes, the Comecrudo and Cotoname, who live on the Rio Grande, at Las Prietas, State of Tamaulipas.”—J. W. Powell, *Seventh annual report, Bureau of ethnology*, p. 68.

COAJIRO, or Guajira.—“An exceptional position is taken, in many respects, by the Coajiro, or Guajira, who live on the peninsula of the same name on the northwestern boundary of Venezuela. Bounded on all sides by so-called civilized peoples, this Indian tribe is known to have maintained its independence, and acquired the well-deserved reputation for cruelty, a tribe which, in many respects, can be classed with the Apaches and Comanches of New Mexico, the Araucanians of Chili, and the Guaycara and Guarani on the Parana. The Coajiro are mostly large, with chestnut-brown complexion and black, sleek hair. While all the other coast tribes have adopted the Spanish language, the Coajiro have preserved their own speech. They are the especial foes of the other peoples. No one is given entrance into their land, and they live with their neighbors, the Venezuelans, in constant hostilities. They have fine horses, which they know how to ride excellently. . . . They have numerous herds of cattle. . . . They follow agriculture a little.”—*Standard natural history* (J. S. Kingsley, ed.), v. 6, p. 243.

COAL: Development of industry in the United States. See **U. S. A.**: 1865-1872.

Committee on coal production in United States.—Measures for relief of coal shortage. See **PRICE CONTROL**: 1917-1919: United States; **U. S. A.**: 1918 (January-February).

German promises to France. See **VERSAILLES**, **TREATY OF**: Part VIII: Section I: Annex V.

COAL AND COKE CARTELS, Germany. See **TRUSTS**: Germany.

COAL COMBINATION, United States: Investigation by Government. See **RAILROADS**: 1908-1909; **TRUSTS**: United States: 1907-1912.

COAL LANDS: Alaska. See **ALASKA**: 1904-1911; 1914.

China. See **CHINA**: Resources. **Sarre Basin ceded to France**, Agreements. See **VERSAILLES**, **TREATY OF**: Part III: Section IV: Chapter I.

United States. See **CONSERVATION OF NATURAL RESOURCES**: United States: 1910-1912; **U. S. A.**: Economic map.

COAL MINE STRIKES. See **ARBITRATION AND CONCILIATION, INDUSTRIAL**: United States: 1902-1920; **LABOR STRIKES AND BOYCOTTS**: 1877-1911; 1914-1915; 1915; 1917; 1919: Bituminous coal strike; **U. S. A.**: 1918-1920; **WEST VIRGINIA**: 1902-1913; 1920-1921.

COAL MINES COMMISSION, England. See **ENGLAND**: 1919-1920: Labor Crisis.

COALITION, an alliance or union of political states for the purpose of joint action. Although these unions have existed in a general sense since the beginning of history, there have been few alliances specifically called “coalitions”. “A number of coalitions were formed by the different European powers [during the French Revolution and] for the purpose of checking the conquests of Napoleon. The First and Second Coalitions were contrived during the last of the eighteenth cen-

tury, while the Third, Fourth, Fifth and Sixth were planned the first of the . . . [19th] century, and succeeded at last in arresting his astonishing career."—S. M. Burnham, *Struggles of the nations*, p. 759.

First coalition against France, 1792-1797. See FRANCE: 1793 (March-September); (July-December); 1794 (March-July); 1794-1795 (October-May).

Second coalition against France, 1799-1801. See FRANCE: 1798-1799 (August-April).

Third coalition against France, 1805. See FRANCE: 1805 (January-April).

Fourth coalition against France, 1806-1807. See AUSTRIA: 1809-1814; GERMANY: 1807 (February-June).

Fifth coalition against France, 1809. See GERMANY: 1809 (January-June); (April-July).

Sixth coalition against France, 1813-1815. See FRANCE: 1814-1815; GERMANY: 1812-1813; 1813 (May-August); HOLY ALLIANCE; VIENNA, CONGRESS OF.

See also BALANCE OF POWER; CONCERT OF EUROPE; DUAL ALLIANCE; DUAL ENTENTE; HOLY ALLIANCE; LITTLE ENTENTE; TRIPLE ALLIANCE; TRIPLE ENTENTE.

COALITION MINISTRIES, union of members of opposing parties for joint action in the government of a country. Following are important examples:

Pitt-Newcastle (1757-1761). See ENGLAND: 1757-1760.

Grafton-Chatham. See ENGLAND: 1765-1768.

Fox-North (1782-1783). See ENGLAND: 1782-1783.

Aberdeen-Palmerston (1852-1855). See ENGLAND: 1851-1852; 1855.

Derby-Disraeli, first, second and third. See ENGLAND: 1851-1852; 1858-1859; 1865-1868.

Salisbury Unionist government (1895-1902). See ENGLAND: 1894-1895; 1897 (May-July); 1900 (November-December).

World War:

Australia. See AUSTRALIA: 1917.

Canada. See CANADA: 1917: Coalition government; Policy.

England. See CABINET, ENGLISH: War cabinets; ENGLAND: 1915: Novel legislative and administrative measures.

New Zealand. See NEW ZEALAND.

Germany. See GERMANY: 1918 (November).

Newfoundland. See NEWFOUNDLAND.

COAL-TAR DYES. See CHEMISTRY: Practical application: Dyes.

COAMO, a town in Porto Rico, scene of fighting in the Spanish-American War. See U. S. A.: 1898 (July-August: Porto Rico).

COANDA, Constantin, Rumanian representative at Peace Conference. See VERSAILLES, TREATY OF: Conditions of peace.

COAST DEFENSE, United States. See U. S. A.: 1895-1896 (December-December).

COATES, Reynell, vice-presidential nominee. See U. S. A.: 1852: Appearance of the Know Nothing or American party.

COATS LIBRARIES. See LIBRARIES: Modern: England.

COBALT, a mining town in northern Ontario, Canada, named for its cobalt deposits. It is the center of the silver mining industry in Ontario. See CANADA: 1903; 1906-1907.

COBB, Howell (1815-1868), American statesman, secretary of treasury in Buchanan's cabinet. See GEORGIA: 1860.

COBBETT, William (1762-1835), English political writer and reformer. See ENGLAND: 1830:

Reform movement: Rise of popular opinion: Influence of Cobbett.

COBBLER'S LEAGUE, or *Bundschuh*, a league of peasants prominent in the Peasants' War, Germany, 1492-1514. See GERMANY: 1492-1514; 1524-1525.

COBDEN, Richard (1804-1865), English manufacturer, free-trade parliamentarian, peace advocate, chiefly noted for the part he played in the introduction of free trade (so-called Cobdenism) into English politics and economic system; 1835, began his agitation for free trade in a series of letters signed "Libra" written to the *Manchester Times*; 1838, became the leading figure in the Anti-Corn Law League; 1841, elected to the House of Commons, mainly responsible for the passage of the free trade laws; 1849, proposed international arbitration; 1851, advocated the mutual reduction of armaments; 1853, strongly opposed the Crimean War; 1859-1860, engaged in negotiating a commercial treaty between England and France; traveled extensively and twice visited the United States.—See also TARIFF: 1836-1841; 1842: Peel's modification of corn laws; 1845-1846; 1860.

COBDEN-CHEVALIER COMMERCIAL TREATY. See TARIFF: 1860.

COBHAM, John Oldcastle, Lord. See OLD-CASTLE, SIR JOHN.

COBLENZ (Latin, *Confluentes*), a German city and fortress at the confluence of the Rhine and Mosel, long the territory of the archbishop electors of Trèves, who built the walls (1249-1254) and the great fortress of Ehrenbreitstein. See GERMANY: Map.

B. C. 9.—Foundation.—The town was founded in 9 B. C. by the Romans. It was one of the military posts established by Drusus.

A. D. 860.—Synod of Coblenz.—A Synod held in 860 was the occasion of the reconciliation of Louis the German and Charles the Bald.

1632-1636.—Captured by French.—During the Thirty Years' War, the fortress having fallen to the French, the town was garrisoned by imperial troops. These were driven out by the Swedes, by whom the French were placed in possession. The French were, however, forced by the emperor's forces to give up the city in 1636.

1688.—Siege by the French.—The city did not recover its strength and prosperity after the Thirty Years' War. Nevertheless it resisted the French siege in 1688 during the war of Louis XIV against the Palatinate.

1794-1814.—In possession of the French.—In 1794 the city was taken by the French, and remained in their possession until 1814. See AUSTRIA: 1790-1797.

1814.—Made Prussian Territory.—In 1814 the Congress of Vienna ceded the city to the king of Prussia, by whom it was made the capital of the Rhine provinces.

1918 (March).—Bombed by Allies. See WORLD WAR: 1918: VIII. Aviation.

1918 (November).—Occupied by American troops.—After the armistice of 1918, which terminated the World War, the city and its forts, including the famous fortress of Ehrenbreitstein, across the Rhine, were occupied by American troops. See WORLD WAR: Miscellaneous auxiliary services: I. Armistices: f, 1.

COBLESKILL, Battle of. See U. S. A.: 1778 (June-November).

COBURG, or *Saxe-Coburg*, Friedrich Josias, Prince of (1737-1815), Austrian soldier, served in the war of the First Coalition, in the battle of Wattignies. See FRANCE: 1793 (October): Battle of Wattignies.

COBURG, a town in Bavaria, formerly (with Gotha) the capital of the duchy of Saxe-Coburg-Gotha. (See **SAXE-COBURG**.) The town, which grew up around the castle—dating from the 11th century—of the counts of Coburg, was mentioned in the records in the first decade of the thirteenth century. Its principal industries are brewing, manufacture of porcelain-ware, dyes, and machinery. See **SAXONY**: 1180-1553.

COCCIUM, an important Roman town in Britain, the remains of which are supposed to be found at Ribchester.—T. Wright, *Celt, Roman and Saxon*, ch. 5.

COCHE, Peace of (1863). See **VENEZUELA**: 1820-1886.

COCHIBO, Indian tribe. See **ANDESIANS**.

COCHIN CHINA, a French colony in Indo-China. See **INDO-CHINA**.

COCHIQUIMA, Indian tribe. See **ANDESIANS**.

COCHISE, Apache chief. See **ARIZONA**: 1877.

COCHRANE, Sir Thomas. See **DUNDONALD**, THOMAS COCHRANE, 10TH EARL.

COCKBURN, Sir George (1772-1853), British admiral, in attack on Fort Washington in the Revolutionary War. See **U. S. A.**: 1814 (August-September).

COCKBURN, John Brydges (1870-), British lieutenant-general in Cameroon campaign. See **WORLD WAR**: 1915: VIII. Africa: c, 2.

COCO INDIANS. See **GUCK OR COCO GROUP**.

COCONOONS, Indian tribe. See **MARIPOSAN FAMILY**.

COCOS (or Keeling) ISLANDS, a group belonging to Great Britain, near the middle of the Indian ocean. The German raider *Emden* was destroyed there, by the Australian cruiser *Sydney*, in November, 1914.—See also **BRITISH EMPIRE**: Map of world; **WORLD WAR**: 1914: IX. Naval operations: h.

COCOSATES. See **AQUITAINE**: Ancient tribes.

COD, Cape, peninsula forming southeastern extremity of Massachusetts.

1602.—Named by Gosnold. See **AMERICA**: 1602-1605.

1605.—Called Cap Blanc by Champlain. See **CANADA**: 1603-1605.

Cape Cod Canal. See **CANALS**: American: Cape Cod.

CODDINGTON, William (1601-1678), first colonial governor of Rhode Island. See **RHODE ISLAND**: 1638-1640; 1651-1652.

CODES.—"Unified and coordinated bodies of law superseding all previous laws within the scope of the codification, or the reenactment of existing laws in a systematic and improved form. See **COMMON LAW**: 1911-1921.

B. C. 2250.—Code of Hammurabi.—"By far the most important code [of early times] yet discovered comes from about 2250 B. C. It bears the name of the real founder of the Babylonian empire, already well known to scholars through his letters and historical inscriptions, the great Hammurabi. . . . In the remarkable epilogue which he appended, Hammurabi plainly states the motives that guided him as a ruler, and led him to prepare and set up this body of laws. He describes himself as the shepherd chosen by the gods to care for his people, to lead them into safe pastures, and to make them dwell in peace and security. *That the great should not oppress the weak, to counsel the widow and orphan, to render judgment and to decide the decisions of the land, and to succor the injured*, he wrote these noble words on his stele and placed them before his likeness. . . . The code consists entirely of civil laws dealing with specific legal questions that were constantly arising in the empire over which Hammurabi ruled. Briefly and

clearly the given offence or case of dispute is stated; then the penalty or course of legal action is definitely outlined; as, for example, *If a man has borne false witness in a trial, or has not established the statement that he has made, if that case be a capital trial, the man shall be put to death*. The code was evidently prepared for the guidance of judges no less than for those seeking justice. The aim, apparently, was not to present every possible case, but, leaving the more unusual to be decided by the judge, to register the common and typical. Unlike most oriental literary products, the laws have been systematically classified. They are included under three great heads with subdivisions: I. Introduction on evidence and decisions; II. Property, (1) personal, (2) real, (3) in trade; III. Persons, (1) the family, (2) injuries, (3) laborers and labor. Within the smaller groups of laws, those defining the rights and obligations of the patrician classes precede those relating to the plebeians and slaves. This entire collection of laws is properly called the *Code of Hammurabi*. Under his personal direction it undoubtedly assumed its present form, and by him it was publicly promulgated and made the law of the empire. . . . Some of the laws, doubtless, were first formulated by Hammurabi; to this class may well belong those which attempt to fix a uniform price for hire and labor, but it is certain that the code as a whole rests on far older foundations. Many of its laws are assumed to be already in existence, and not a few of its legal phrases are found in contracts dating long before the time of Hammurabi. Like the Indian *Laws of Manu*, or the Greek *Gortyan Code*, or the Roman *Twelve Tables*, the code is evidently a compilation incorporating many very early laws and customs. So comprehensive and so well adapted to the needs of Babylonia was the wonderful Code of Hammurabi that for more than fifteen hundred years it continued to be the fundamental law of the Babylonian and Assyrian empires."—C. F. Kent, *Israel's laws and legal precedents*, pp. 4-5.—Much difficulty has been experienced in fixing the chronology of the Assyrian and Babylonian kings. Different systems have been adopted by different scholars, with the result that the dates adopted by students and writers vary greatly. Consequently the date given at the head of this article can only be taken as approximate.—See also **BABYLONIA**: Hammurabi: His character and achievements.

B. C. (c.) 13th-6th centuries.—Law of Moses.—**Book of the Covenant**.—No fixed date can be set for the origin or development of this great code of laws, found in the books of Exodus and Deuteronomy, and which have had the most profound influence on the history of the world. "How far did . . . [the] highly developed Semitic code [of Hammurabi] influence the laws of the Hebrews? The fact that it was in force through a large part of southwestern Asia for over a thousand years before the advent of the Hebrews, and that it bears striking analogy in theme, content, and form to many Old Testament laws, naturally prompts this query. The question is one that concerns not the reality but the method of divine revelation; for that revelation is as broad as human life and history. The vital consideration is whether the Infinite Judge made known the eternal principles of justice through the minds and life of the Babylonians as well as of the Hebrews? If so, the history of the origin and growth of Israelitish law begins in ancient Babylonia long before the days of Hammurabi; and the code of that truly noble ruler marks, like the Book of the Covenant (Ex. 21-23) and Deuteronomy, one of the great recep-

tive epochs of divine revelation through human laws and institutions. . . . The intricate manner in which the history of these two peoples is constantly interwoven is one of the most remarkable and significant facts of antiquity. That the younger and weaker was deeply influenced by the older and stronger is patent; in the case of the specific laws, however, that influence, though marked, appears to have been indirect rather than direct. Gradually, probably unconsciously, assimilating that which they inherited from the Semitic past, the early Israelites, wrought upon by the Divine, developed their own peculiar institutions and laws; for, striking as are the external analogies with the laws of other ancient people, especially in ceremonial regulation, the majority of the Old Testament laws are informed by a spirit and purpose which have no ancient parallel. . . . The oldest records of Moses' work, and the history of the *torah*, suggest the great leader's real relation to Israelitish legislation as a whole and justify the title, *The Law of Moses*, so often applied to that legal lore. As a prophet and leader he called the Israelitish race into being; and he it was who inspired it with ideals, moral and religious, of which its later history and institutions were but the realization. . . . Exodus 18¹³⁻²⁷ tells us that he gave the Israelites of his day what they needed; and the need was definite, detailed directions and decisions on questions of doubt or dispute as these questions arose. . . . That this was the *Book of the Covenant*, found, according to II Kings 22, by Hilkiah the priest while conducting repairs in the temple, has been recognized by scholars since the days of Jerome. The reforms, instituted by the king after the newly discovered law-book had been verified by the prophetic order, and publicly read and promulgated by him, are in perfect accord with the demands of Deuteronomy. All the symbols of the heathen cults were first cast out of the temple and destroyed (cf. Dt. 12³, 17³). All the high places, their altars, and the sacred pillars, were broken down; the asherahs were hewn in pieces (Dt. 12). Necromancy and witchcraft were suppressed (Dt. 18¹¹). Practically every recorded act in that great reformation is in accord with a specific command of Deuteronomy. Henceforth until the days of Nehemiah and Ezra the life of the Jews of Palestine was regulated by this wonderful law-book. Aside from the later introductions in 1-4, and the farewell speeches, exhortations, and blessings . . . the book of Deuteronomy consists of seven rather loosely defined groups of laws. These are found in the distinctively legal sections, 5-26. The first includes the prophetic decalogue, 5⁶⁻²¹, and is followed by a series of exhortations based on the first command. The second group, 12¹⁻¹⁷, consists of ceremonial and religious laws. The third, 17⁸⁻¹⁸, describes the appointment and duties of the officials—the judges, the king, the priests and the prophets—in the theocracy. In the fourth, 19, is found a collection of criminal laws. With this group is associated, by community of subject, the law in 21¹⁻⁹ regarding the expiation of an untraced murder. The fifth group, 20, 21¹⁰⁻¹⁴, consists of military laws to be observed in case of war. The sixth, 21¹⁵⁻²³, 22¹⁹, includes a miscellaneous collection of civil, criminal, humane, and religious laws. . . . It is obvious, also, that the book of Deuteronomy does not consist of one code coming from the same hand; for it bears all the marks of a collection of minor codes which have been gradually brought together into their present relations. The same subjects are treated in widely separated sections; and conversely, entirely disconnected themes are brought into close connection.

In addition to the primitive enactments of Exodus 20-23, many other earlier laws have evidently been utilized as the basis of these revised codes. These, as a rule, can readily be recognized by their more primitive form and content. Yet so homogeneous are the phraseology, spirit, and purpose which characterize all the different codes that they establish the underlying unity of the book as a whole. This is more marked and significant than the evidence for different groups of laws from widely different dates. That the different collections or codes are the work of the same school of writers, who from time to time expanded and supplemented the original nucleus of laws, seems to be the true explanation of the repetitions and minor variations in language and point of view.—C. F. Kent, *Israel's laws and legal precedents*, pp. 4-7, 10, 33-34.—See also JEWS: Religion and the prophets.

Also in: J. D. Peters, *The religion of Moses*.—H. C. Brown, *The historical bases of religions primitive, Babylonian and Jewish*.

B. C. 7th century.—Code of Draco.—Code of Solon.—“We know that two codes were prepared at Athens, with an interval of thirty years between them; the first by Draco, the second by Solon. The code of Draco was written when the struggle of the two classes was at its height, and before the Eupatrids were vanquished. Solon prepared his at the moment when the inferior class gained the upper hand. The difference between these codes, therefore, is great. Draco was a Eupatrid; he had all the sentiments of his caste, and was ‘learned in the religious law.’ He appears to have done no more than to reduce the old customs to writing without in any way changing them. His first law is this: ‘Men should honor the gods and heroes of the country, and offer them annual sacrifices, without deviating from the rites followed by our ancestors.’ Memorials of his laws concerning murder have been preserved. They prescribe that the guilty one shall be kept out of the temple, and forbid him to touch the lustral water, or the vessels used in the ceremonies. His laws appeared cruel to succeeding generations. They were, indeed, dictated by an implacable religion, which saw in every fault an offence against the divinity, and in every offence against the divinity an unpardonable crime. Theft was punished with death, because theft was an attempt against the religion of property. . . . In all that has come down to us of this legislation we see that it does no more than reproduce the ancient law. It had the severity and inflexible character of the old unwritten law. We can easily believe that it established a very broad distinction between the classes; for the inferior class always detested it, and at the end of thirty years demanded a new code.

“The code of Solon is entirely different; we can see that it corresponded to a great social revolution. The first peculiarity that we remark in it is, that the laws are the same for all. They establish no distinction between the Eupatrids, the simple free men, and the Thetes. These names are not even found in any of the articles that have been preserved. Solon boasts in his verses of having written the same laws for the great and the small. Like the Twelve Tables, the code of Solon departed in many points from the ancient law; on other points he remained faithful to it. The very early laws had prescribed that the eldest son alone should inherit. The code of Solon changed this, and prescribed in formal terms that the brothers should share the patrimony. But the legislator did not depart from primitive law enough to give the sister a part in the inheritance. ‘The division,’ he says, ‘shall be among the sons.’ Further, if a

father left only a daughter, this daughter could not inherit; the property fell to the nearest agnate. In this Solon conformed to the old law, but he succeeded in giving the daughter the enjoyment of the patrimony by compelling the heir to marry her. Relationship through women was unknown in the primitive law. Solon admitted it in the new code, but placed it below the relationship through males. Here is his law: 'If a father leaves only a daughter, the nearest agnate inherits by marrying the daughter. If he leaves no children, his brother inherits and not his sister. . . . In default of brothers and the sons of brothers, the succession falls to the sister. If there are neither brothers, nor sisters, nor nephews, the cousins and the children of cousins inherit. If no cousins are found in the paternal branch (that is to say, among the agnates), the succession is conferred on the collaterals of the maternal branch (the cognates).' Thus women began to enjoy rights of inheritance, but rights inferior to those of men. The law formally declared this principle: 'Males and the descendants through males exclude women and the descendants of women.' . . . Solon also introduced into Athenian legislation something entirely new—the will. Before him property passed necessarily to the nearest agnate, or, in default of agnates, to the *gennetes* (*gentiles*); this was because goods were considered as belonging, not to the individual, but to the family. But in Solon's time men began to take another view of the right of property. The dissolution of the old *yévos* had made every domain the property of an individual. The legislator therefore permitted them to dispose of their fortunes, and to choose their legatees. Still, while suppressing the rights which the *yévos* had over each of its members, he did not suppress the rights of the natural family,—the son remained the necessary heir. If the deceased left only a daughter, he could choose his heir only on condition that this heir should marry the daughter. A man without children was free to will his property according to his fancy. This last rule was absolutely new in Athenian legislation, and we can see by this how many new ideas concerning the family sprang up at that time. The primitive religion had given the father sovereign authority in his own house. The ancient law of Athens went so far as to permit a father to sell his son, or to put him to death. Solon, conforming to new manners, limited this power. It is certainly known that he forbade a father to sell his daughter, and it is probable that the same injunction protected the son. . . . As for females, the law of Solon still conformed to the earlier law, when it forbade her to make a will because a woman was never a real proprietor, and could have only the usufruct. But it deviated from the ancient code when it permitted women to claim their dower."—N. D. Fustel de Coulanges, *Ancient city*, pp. 418-423.

B. C. 509.—Roman Codes.—The Twelve Tables.—In 509 B. C. "the people adopted a number of laws. One law deprived the consul of the right to sentence citizens to death without trial and gave the accused the right to appeal to the people; the consul might still impose a fine however. Another law limited fines to thirty oxen and two sheep. Another forbade interrupting a tribune while he was speaking in the assembly. Hitherto Roman judges had dealt with cases according to custom, there being no written laws. Now the judges were patricians; they alone knew the customs and could apply them as they wished. The tribunes proposed formulation of the laws, that every citizen might be acquainted with them. The

patricians resisted at first . . . [but the] senate finally accepted the proposition, and sent three men into foreign countries to study the laws best suited to Rome. It then appointed ten patricians who were called *decemvirs* (ten men). They were charged with a double duty: to prepare the new laws and to govern the city; all other powers, consuls, and tribunes were suppressed. . . . At the end of a year, the work being still incomplete, new *decemvirs* were elected. The laws prepared by the *decemvirs* were written on twelve tables of stone; they were set up in the public square that all might become acquainted with them, and then placed in the Capitol. These laws were applied for centuries and were, says Cicero, 'the source of all Roman law.' They were written in short, crisp, imperious sentences. The old Roman customs in all their crudity were set down in law. The father of the family, during his lifetime, had the power of life and death over his children. . . . His wife was completely in his power; he might cast her off or put her to death. A woman was never free; as a girl she belonged to her father and must take the husband he chose for her; as a wife she belonged to her husband; should she become a widow, she must obey her husband's heir. . . . The insolvent debtor was to be thus treated: 'He shall be bound with thongs and chains weighing not more than fifteen pounds. . . . At the end of sixteen days he shall be sold beyond the Tiber. If he has many creditors, he shall be cut in pieces.' The new feature of these laws was that they were known to all and that they were the same for all citizens, patrician or plebeian."—C. Seignobos, *History of the Roman people*, pp. 48-51.—See also CIVIL LAW: Origin.

ALSO IN: W. Smith, *Student's Gibbon*, p. 343.

B. C. c. 500.—Code of Holiness. See JEWS: Religion and the prophets.

A. D. 117-533.—Codification of Roman law from Hadrian to Justinian.—With the rise of Roman imperialism the power of legislation gradually fell from the senate into the hands first of the praetors, and later of the emperor. The bulk of edicts had become unwieldy by the second century, and accordingly were codified by Salvius Julianus, under the direction of the emperor Hadrian. This code is frequently called the Code of Julian. In the third century (c. 205) Gregorius, who may have been professor at the Beirut law school, made a collection of constitutions promulgated by the emperors from Hadrian to Diocletian, but only fragments of this code have come down to us. The code of Hermogenianus, compiled probably at the end of the third century, is also known only by fragments. This was followed in the fifth century by the Theodosian Code, which was collected by direction of the emperor Theodosius and went into force in Constantinople in 438, and in Rome in 439.—See also CIVIL LAW.

529-534.—Code of Justinian: Corpus juris civilis.—The code of Theodosius stood until the time of Justinian, who in the first year of his reign ordered a revision of the ordinances of his predecessors. A distinction must be made between this code of Justinian's, which is known as the *corpus juris civilis*, and those that preceded it. The older codes were primarily summations of customs and traditions which had hardened into law. Justinian's code on the contrary is composed of legal enactments, the object being to harmonize them.—See also CORPUS JURIS CIVILIS.

1532.—Charles V's Code.—Charles V, Holy Roman emperor, had a code of criminal law compiled. **1685.—Code Noir in Latin America.** See LATIN AMERICA: 1504-1685.

1751.—Prussian Code of Frederick the Great.—"It may be said that a code, in the modern sense of the word, was for the first time adopted in Prussia. The measure was initiated in 1751 by Frederick the Great. . . . Concerning this code it may be said that it had its origin in one of those political emergencies which . . . justify and require a resort to statutory law. A number of originally independent states had become consolidated into a political unity and subjected to the dominion of the House of Brandenburg. Each state had its own customs . . . and laws, and the great increase of intercourse between the citizens of the different states was attended with mischievous confusion. . . . The merits of this work are to be estimated by its actual results. . . . It became loaded with declaratory laws passed to explain its obscurities, correct its errors and supply its deficiencies."—J. C. Carter, *Law, its origin, growth and function*, pp. 301-302.

1804-1807.—Code Napoléon.—This was a code of French law promulgated in 1804, and was known as the *Code civil des Français*. In 1807 (March 31), however, it was re-named the *Code Napoléon*, more in honor of the emperor than for any share he might have had in its preparation or improvement. It was a creation of the French revolution, and has served as a basis for codification of laws by several European countries, by Chili, Mexico, Louisiana (U. S. A.), and Quebec in Canada. See FRANCE: 1801-1804; 1801-1800.

1811.—Austrian Code.—Maria Theresa of Austria ordered a code to be drawn up, but this was not legalized until 1811.

1825-1833.—Russian Code.—"Peter the Great infused Roman law into Russian common law. The law in force [until the Bolshevik régime] contains a strong element derived from Roman sources. The code published by Alexander II, in 1825, and subsequently authorized codes published by Nicholas I in 1832 and again revised in 1833, and authoritatively published in fifteen volumes, under the title of *Corpus Juris Rossia*, contain the results of the labors of the civilians of the Russian law schools, who devoted their energies to the amendment of the laws of that vast empire."—J. C. Carter, *Law, its origin, growth and function*, p. 11.

1848-1883.—New York Code.—The New York constitution provided for a code and in pursuance of this a commission was appointed in 1847, and reported in 1848 a code of civil procedure, which was adopted in 1848. In 1857 a new commission was appointed and in 1865 submitted five codes—civil procedure, criminal procedure, civil code, penal code and political code. Of these the penal code was enacted in 1877, while a new civil engineer code was enacted between 1876 and 1880. The criminal code recommended by the New York Commission has been adopted by a large number of the states. All five codes have been enacted by California, the Dakotas, Montana and Idaho. "The New York Civil Code may be described rather as a codification of Text Books on the English Common Law, than as a codification of English Common Law itself. Apart from occasional scraps of terminology and arrangement borrowed from Justinian's Institutes, and the Code Napoléon, the whole work reproduces . . . the notions and the phraseology in which the English law is clothed in the most hastily compiled Text Books."—J. C. Carter, *Law, its origin, growth and function*, p. 301.—"The first New York Code, the Code of Civil Procedure, . . . was adopted in Missouri in 1849; in California in 1851; in Kentucky in 1851; in Ohio in 1853; in the four provinces of India be-

tween 1853 and 1856; in Iowa in 1855; in Wisconsin in 1856; in Kansas in 1859; in Nevada in 1861; in Dakota in 1862; in Oregon in 1862; in Idaho in 1864; in Montana in 1864; in Minnesota in 1866; in Nebraska in 1866; in Arizona in 1866; in Arkansas in 1868; in North Carolina in 1868; in Wyoming in 1869; in Washington Territory in 1869; in South Carolina in 1870; in Utah in 1870; in Connecticut in 1870; in Indiana in 1881. In England and Ireland by the Judicature Act of 1873; this Judicature Act has been followed in many of the British Colonies; in the Consular Courts of Japan, in Shanghai, in Hong Kong and Singapore, between 1870 and 1874. The Code of Criminal Procedure, though not enacted in New York till 1881, was adopted in California in 1850; in India at the same time with the Code of Civil Procedure; in Kentucky in 1854; in Iowa in 1858; in Kansas in 1859; in Nevada in 1861; in Dakota in 1862; in Oregon in 1864; in Idaho in 1864; in Montana in 1864; in Washington Territory in 1869; in Wyoming in 1869; in Arkansas in 1874; in Utah in 1876; in Arizona in 1877; in Wisconsin in 1878; in Nebraska in 1881; in Indiana in 1881; in Minnesota in 1883. The Penal Code, though not enacted in New York until 1882, was adopted in Dakota in 1865 and in California in 1872. The Civil Code, not . . . [then] enacted in New York, though twice passed by the Legislature, was adopted in Dakota in 1866 and in California in 1872, and has been much used in the framing of substantive laws for India. The Political Code, reported for New York but not [at that time] considered, was adopted in California in 1872. Thus it will be seen that the State of New York has given laws to the world to an extent and degree unknown since the Roman Codes followed Roman conquests."—*Albany Law Journal*, v. 39, p. 261.—The American propensity to codification began, not with the "Field Code" of 1848, but with the "Rites, Rules and Liberties concerning Judicial Proceedings," incorporated in "The Body of Liberties" established by the Massachusetts General Court in December, 1641. This ancient American code of procedure is reprinted in *Howard classics*, v. 43, pp. 72-78.

1865-1866.—Code Noir of United States. See BLACK CODES.

1876-1911.—Codification in Germany.—The organization of the German empire rendered necessary a codification of laws, accordingly a criminal code was enacted in 1876 and went into force immediately; the Law of Judicial organization, the Code of Civil Procedure and the Bankruptcy Law, passed in 1877, went into effect in 1879, and a Civil Code and Code of Commercial Law, passed in 1896 and 1897 respectively went into effect in 1900. All these codes are in force throughout all Germany. In 1911 the insurance ordinance of Germany codified all prior legislation on national or social insurance.—See also GERMANY: 1900-1912.

1880.—Japanese Code.—In 1879 "a commission was . . . appointed [by the Japanese government] to investigate European systems of criminal law, and M. Boissonade, a distinguished French jurist, was engaged as expert assistant. The results of their labours, extended over several years, were the Criminal Code and the Code of Criminal Procedure, published in 1880, though both only came into operation in 1882. Both are mainly based on the criminal law and procedure of France, but are in some degree adapted to the principles of the old Criminal Law of Japan. The Code of Criminal Procedure was revised in 1890, and the Criminal Code in 1908. . . . The Codes classify criminal offences under twelve headings according as they

are committed against: (1) the Emperor or Empress; (2) the Public Peace; (3) the Public Credit; (4) Public Health; (5) Cemeteries; (6) Freedom of Trade or Work; (7) Public Officers while engaged in the execution of their duty; (8) Persons; (9) Property; or (10) By military persons, and further divide them into major (felonies) and minor (misdemeanors) offences."—J. H. Longford, *Japan of the Japanese*, pp. 193-194.

1882.—Codification in England (Bill of Exchange Act). See COMMON LAW: 1882.

1920.—New York Practice Act. See COMMON LAW: 1919-1920.

1922.—Canada.—In the Dominion of Canada, where the administration of the criminal law lies within the province of the federal government, the criminal law has been coded. This code is founded on the English criminal law as coded in the Judicature Act, 1873, and strongly resembles the criminal law codes existing in the United States.

CODEX, an ancient manuscript or book. The word is usually applied to very ancient manuscript copies of the Scriptures or early books of sacred writings. The most famous codices are given below:

Codex Alexandrianus. See BIBLE, ENGLISH: Modern Biblical research.

Codex Amiatinus. See BIBLE, ENGLISH: Bible used in Roman Catholic churches.

Codex Ephraemi. See BIBLE, ENGLISH: Modern Biblical research.

Codex Juris Canonici. See PAPACY: 1917 (May).

Codex Sinaiticus. See BIBLE, ENGLISH: Modern Biblical research.

Codex Vaticanus. See BIBLE, ENGLISH: Sources.

CODICES, ancient Nahua books. See INDIANS, AMERICAN: Cultural areas in Mexico and Central America: Maya area.

CODRINGTON, Sir Edward (1770-1851), British admiral who destroyed the Turkish and Egyptian forces in the battle of Navarino, with the combined British, French and Russian fleets. See GREECE: 1821-1829.

CODS, a Dutch political faction. See NETHERLANDS: 1345-1354.

CO-EDUCATION. See EDUCATION: Modern: 19th century: United States: Secondary education.

CŒLE-SYRIA.—"Hollow Syria"—the long, broad, fertile and beautiful valley which lies between the Libanus and Antilibanus ranges of mountains, and is watered by the Orontes and the Leontes or Littany rivers. "Few places in the world are more remarkable, or have a more stirring history, than this wonderful vale."—G. Rawlinson, *Five great monarchies: Babylonia*, ch. 1.

CŒNOBIUM, **CŒNOBITES.**—"The word 'Cœnobium' is equivalent to 'monasterium' in the later sense of that word. Cassian distinguishes the word thus. 'Monasterium,' he says, 'may be the dwelling of a single monk, Cœnobium must be of several; the former word,' he adds, 'expressed only the place, the latter the manner of living.'"—I. G. Smith, *Christian monasticism*, p. 40.

ALSO IN: J. Bingham, *Antiquities of the Christian Church*, bk. 7, ch. 2, sect. 3.

COERCION BILLS, passed by British parliament in 1846 and 1881 for aid in controlling affairs in Ireland. See ENGLAND: 1846; IRELAND: 1881-1882.

COFAN, tribe in South America. See ANDESIANS.

COFFEE CASE, Brazilian. See BRAZILIAN COFFEE CASE.

COFFEY LAW. See SOUTH DAKOTA: 1918.

COFFIN, Howard Earle (1873-), American politician, member of Council of national defense. See NATIONAL DEFENSE, COUNCIL OF.

COGNOMEN. See GENS.

COHENS vs. VIRGINIA.—A law of the state of Virginia prohibited the sale of lottery tickets. In 1820 the quarter sessions court at Norfolk fined P. J. and M. J. Cohen for violation of this statute. The Cohens appealed to the United States Supreme Court. The jurisdiction of this court was denied by the attorney for Virginia on the ground that, under the eleventh amendment to the federal constitution, the court's jurisdiction is not appellate, but only original. The court decided in 1821 that in constitutional cases it had always appellate jurisdiction.

COHORS PRÆTORIA, bodyguard of the commander-in-chief of the Roman army. See MILITARY ORGANIZATION: 10; PRÆTORIAN GUARDS.

COHORT, division of infantry in a Roman legion. See LEGION, ROMAN; MILITARY ORGANIZATION: 10.

COIMBRA, the capital of a district in northern Portugal. Its chief importance is derived from the presence of the University of Coimbra, which was founded in Lisbon in 1291, and transferred to Coimbra in 1306. Until the establishment of the University of Lisbon in 1910, it was the only university in Portugal.—See also UNIVERSITIES AND COLLEGES: 1240-1510.

COINAGE. See MONEY AND BANKING.

COINS, pieces of metal designed to circulate as money. When worth more as bullion than as money, they disappear from circulation. See AS; GRESHAM'S LAW; SPANISH COINS, etc.

COKE, Sir Edward (1552-1634), distinguished English judge, parliamentarian, and famous law writer; 1592, solicitor-general; 1592-1593, speaker of the House of Commons; 1593-1594, attorney-general; 1606, chief justice of Common Pleas; 1613, chief justice of the King's Bench; foremost in the prosecution of the Earls of Essex and Southampton (1600), of Sir Walter Raleigh, whom he treated with great brutality, in 1604, and of the conspirators in the gunpowder plot in 1605; made a firm stand against King James' attempts to enforce unconstitutional authority; 1615, was removed from office by order of the king, but afterwards was again returned to parliament; 1628, brought in the Bill of Liberties, out of which grew the Bill of Rights; chiefly famous for his Reports of Cases, and for his "Institutes" in four parts: the first commonly known as Coke on Littleton; the second the text of various statutes from Magna Charta to the time of James I; the third on criminal law, and the fourth a treatise on the jurisdiction of the different courts of law.

COL DEL ROSSO, mountain in Italy, south-east of Asiago, held alternately by the central powers and the allies during the World War. See WORLD WAR: 1917: IV. Austro-Italian front: b; d, 5; 1918: IV. Austro-Italian theater: b, 4.

COL DI LANA, a mountain peak formerly in Austria and now in northern Italy, west of the Falzarego Pass. It was taken by the Italians and held against the Austrians in the World War. See WORLD WAR: 1915: IV. Italy: d; 1916: IV. Austro-Italian front: a.

COLBERT, Jean Baptiste (1619-1683), French statesman; 1661-1683, minister of finance under Louis XIV. He was the author of great economic and fiscal reforms that promoted French industries and trade, largely by means of tariff revision, and more than doubled the state income. See ACADEMY OF SCIENCES; FRANCE: 1661-1680; 1661-1683; GUILDS: Modern; TARIFF: 1664-1667.

COLBY, Bainbridge (1869-), American lawyer and diplomat; 1917, sent as commissioner to London to consult with allies; 1919, appointed secretary of state; 1920, sent note to Great Britain concerning mandates in former Turkish territory; 1921, sent on diplomatic and social mission to South America. See U. S. A.: 1917 (November); 1919-1920; 1920 (November): Note to Great Britain; 1921.

COLCHESTER, a town in the county of Essex, England. When Cæsar entered Britain, the site of modern Colchester was occupied by an "oppidum," or fastness of the Trinobantes, which the Romans called Camulodunum [see TRINOBANTES]. A little later, Camulodunum acquired some renown as the royal town of the Trinobantine king, or prince, Cunobelin,—the Cymbeline of Shakespeare. It was after the death of Cunobelin, and when his son Caractacus was king, during the reign of the emperor Claudius, that the Romans began their actual conquest of Britain. Claudius was present, in person, when Camulodunum was taken, and he founded there the first Roman colony in the island, calling it Claudiana Victricensis. That name was too cumbersome to be preserved; but the colonial character of the town caused it to be called Colonia-ceaster, the Colonia fortress,—abbreviated, in time, to Colne-ceaster, and, finally, to Colchester. The colony was destroyed by the Iceni, at the time of their rising, under Boadicea, but was reconstituted and grew into an important Roman town.—C. L. Cutts, *Colchester*, ch. 1-6.

1648.—**Roundhead siege and capture.**—On the collapse of the Royalist rising of 1648, which produced what is called the Second Civil War of the Puritan revolutionary period, Colchester received the "wreck of the insurrection," so far as London and the surrounding country had lately been threatened by it. Troops of cavaliers, under Sir Charles Lucas and Lord Capel, having collected in the town, were surrounded and beleaguered there by Fairfax, and held out against their besiegers from June until late in August. "After two months of the most desperate resistance, Colchester, conquered by famine and sedition, at last surrendered (Aug. 27); and the next day a court-martial condemned to death three of its bravest defenders, Sir Charles Lucas, Sir George Lisle, and Sir Bernard Gascoign, as an example, it was said, to future rebels who might be tempted to imitate them. In vain did the other prisoners, Lord Capel at their head, entreat Fairfax to suspend the execution of the sentence, or at least that they should all undergo it, since all were alike guilty of the offence of these three. Fairfax, excited by the long struggle, or rather intimidated by Ireton, made no answer, and the condemned officers were ordered to be shot on the spot." Gascoign, however, was relieved at the last moment.—F. P. Guizot, *History of the English Revolution*, bk. 8.

Also in: C. R. Markham, *Life of the great Lord Fairfax*, ch. 26-27.

COLCHIANS.—"The Colchians appear to have been in part independent, in part subject to Persia. Their true home was evidently that tract of country [on the Euxine] about the river Phasis. . . . Here they first became known to the commercial Greeks, whose early dealings in this quarter seem to have given rise to the poetic legend of the Argonauts. The limits of Colchis varied at different times, but the natural bounds were never greatly departed from. They were the Euxine on the west, the Caucasus on the north, the mountain range which forms the watershed between the Phasis (Rion) and the Cyrus (Kur) on the east, and the high ground between Batoum and Kars

(the Moschian mountains) on the south. . . . The most interesting question connected with the Colchians is that connected with their nationality. They were a black race dwelling in the midst of whites, and in a country which does not tend to make its inhabitants dark complexioned. That they were comparatively recent immigrants from a hotter climate seems therefore to be certain. The notion entertained by Herodotus of their Egyptian extraction appears to have been a conjecture of his own. . . . Perhaps the modern theory that the Colchians were immigrants from India is entitled to some share of our attention. . . . If the true Colchi were a colony of blacks, they must have become gradually absorbed in the white population proper to the country."—G. Rawlinson, *History of Herodotus*, bk. 7, app. 1.—See also ALARODIANS; LAZICA; MITHRADATIC WARS.

COLD HARBOR, town in Virginia ten miles north of Richmond.

First and second battles of (1862; 1864). See U. S. A.: 1862 (June-July: Virginia); and 1864 (May-June: Virginia).

COLDEN, Cadwallader (1688-1776), Scottish-American naturalist, physician, and politician. First surveyor-general of the colony of New York; member of provincial assembly; and appointed lieutenant-governor, 1761. See NEW YORK: 1773-1774; 1775 (April); 1775 (April-September).

COLDSTREAM GUARDS, division of the British army. See MILITARY ORGANIZATION: 31.

COLEBROOKE, Henry Thomas (1765-1837), English Sanskrit philologist. See PHILOLOGY: 5.

COLENSO, Battle of. See SOUTH AFRICA, UNION OF: 1899 (October-December).

COLERIDGE, Samuel Taylor (1772-1834), English poet, philosopher and critic. With Wordsworth he produced the "Lyrical Ballads," which freed poetry from the bonds imposed upon it in the eighteenth century. Coleridge's contributions to it included "The Rime of the Ancient Mariner." He did much to introduce German philosophy and literature into England; his influence was felt, also, in the formation of the Pre-Raphaelite movement, later in the century.—See also ENGLISH LITERATURE: 1780-1830.

COLERIDGE-TAYLOR, Samuel (1875-1912), English composer of African descent. Studied at the Royal Academy of Music, and with Sir Charles Stanford; influenced by the genius of Dvořák, the best of his work shows a warmth of coloring and a rhythmic insistence; wrote "Hiawatha's Wedding Feast," "Death of Minnehaha," and "The African Suite."

COLES, Elizabeth Urquhart, American philanthropist. Presented famous Barberini tapestries to New York cathedral. See GIFTS AND BEQUESTS.

COLESBERG, railroad town in northern Cape Colony, South Africa, in the Orange river valley. In 1899 it was occupied by the Boers. See SOUTH AFRICA, UNION OF: 1899 (October-November).

COLET, John (c.1467-1519), English theologian and scholar. See EDUCATION: Modern: 16th century: Colet and St. Paul's school.

COLFAX, Schuyler (1823-1885), American politician. Member of Congress, 1855-1860; speaker of the House, 1863-1869; vice-president of the United States under Grant, 1869-1873. See CONGRESS OF THE UNITED STATES: House: Speaker, etc.; U. S. A.: 1868 (November).

COLIGNY, Gaspard de (1517-1572), French admiral and Huguenot leader. Rose to the rank of admiral in the army of François de Guise; turning Calvinist, he retired from the army and worked to establish Protestant colonies in America; was one of the Huguenot leaders in the civil war; as

adviser to Charles IX, he won the enmity of Catherine de Medici and his assassination marked the beginning of the massacre of St. Bartholomew's day.—See also FLORIDA: 1562-1563; 1564-1565; FRANCE: 1560-1563; 1570-1572; 1572 (August).

COLLAS, tribe in Peru. See PERU: Paternal despotism of the Incas.

COLLATERAL SECURITY, something of intrinsic value pledged and delivered to a creditor, in case of debt, or it may be an additional obligation, given for debt. See COMMON LAW: 1842.

COLLECTIVISM, the economic theory opposed to individualism; roughly, non-revolutionary socialism. (See SOCIALISM: Definition of terms.) "Sharply opposed to [the] school of extreme individualists is the school to which, for want of a better name, we have given the designation of collectivistic. This is the school which may be said to be in the ascendancy at the present time. Just at the time when, in the middle of the nineteenth century, the individualists had seemed to have won a victory all along the line, evidence began to accumulate in overwhelming volume that the results following from the attempt to put its principles into practice were far from satisfactory. The placing of reliance upon self-interest as the mainspring of human conduct, the removal of restraints upon industrial activities, and the leaving of economic and social conditions to be determined by the free play of competition, the laws of supply and demand, and other so-called natural economic laws, utterly failed to bring about a condition increasing individual welfare. The strong used their power to advance their own interests and to oppress the weak in a ruthless manner. Wealth and power tended to concentrate in a few hands and the mass of people to be reduced to a condition of economic servitude, if not to actual peonage. Furthermore, it became evident that, with the increasing concentration of population in large cities, the rise of production upon a large scale, the growing interdependence of industries, resulting from the specialization in industry, etc., there were many things which concerned the people as a whole, and which, if they were not done by the people as a whole, would not be done at all, or would be done very imperfectly. Regardless of what might be deemed to be wrong in theory, governments found themselves compelled to enter field after field lying wholly outside of the province of the so-called essential functions of government. It had to take steps for the protection of the public health. It had to regulate the supply of such public utilities as water, gas, electric light, transportation facilities. Public conscience demanded that restrictions be placed upon the right of employers to work women and children in mines and factories. From an attitude of mind that looked upon government as an evil, public opinion more and more shifted to the position where the government was looked to as an agency having as one of its essential functions the use of its powers in an affirmative way for the promotion of human welfare. Coincident with, and partly as the result of, this change came the almost complete decay of the old school of natural law, and individual rights. Emphasis began to be placed more and more upon social rights and obligations. Government from being an agent for the protection of individual rights now began to be looked upon as an organ representing all the people as such and having as its prime function the promotion of the general, as opposed to the individual, interests of the community. It is impossible to exaggerate the importance of the revolution in thought that thus took place in respect to the true functions

of government. The old school of natural law, personal rights and individualism disappeared almost completely, and in its place arose the modern school of collectivism now firmly in its saddle. This school recognizes no *a priori* limitations upon the functions of the government other than possibly the general belief that the government should not intervene until it is clear that individual initiative will not be able to meet the requirements of the situation. It differs radically from the individualistic school in the emphasis that it places upon social obligations, as opposed to individual self-interest, and in the fact that it assigns a positive rôle to government to promote social welfare instead of the negative rôle of doing only that which it is compelled to do in order that individual initiative may have full play."—W. F. Willoughby, *Governments of modern states*, pp. 174-176.—See also ECONOMICS: 20th century; GUILD SOCIALISM; KULTUR: Defined as German collectivism; SOCIALISM: Definition of terms.

COLLEGE, ELECTORAL, United States. See ELECTIONS, PRESIDENTIAL: United States: Electoral college.

COLLEGE OF CARDINALS.—"The title of Cardinal (from the Latin, *cardo*, a hinge) has existed in the Roman Catholic Church from very early times, and was used at first to designate certain ecclesiastics who were the Pope's vicars and coadjutors in the diocese of Rome, for the management of affairs both spiritual and temporal. According to Baronius, mention is made of seven Cardinals at a Council held in the year 324; but it is not until A. D. 492, under Gelasius I., that they are clearly designated. Gradually these Cardinals acquired higher dignity and importance, until the twelfth century, when the title and rank began to be formally bestowed only on selected individuals, these distinguished persons being foreigners as well as Romans."—G. A. Bouvier, *Notes on the cardinals and their insignia (The Catholic Mind, June 8, 1906, p. 189)*.—"The Presbyterium of the Roman bishop must primitively have consisted of all the priests of the Roman diocese. In the course of time the priestly college came to comprise only those in charge of the principal churches of the city (*tituli*), or the so-called cardinal priests; besides these, the Pope's senate consisted also of the Roman deacons (*cardinal deacons*), and the neighboring bishops, *i.e.*, occupants of the suburbican sees, who, according to an arrangement of Stephen III. (769) had to perform in turn for a week at a time the services at the Lateran. Even in former ages the cardinals occupied a somewhat higher position than the rest of the clergy, but the importance of their dignity was greatly increased by the power of electing the Pope, which was conferred on them by Nicholas II., and which subsequently to Alexander III. was exercised exclusively by them. In their new quality of papal electors they shared in the increase of papal power and prestige. Important questions which formerly would have been laid before Councils were now discussed at the Consistory, or cardinals' meeting. Whereas in earlier times cardinals took rank according to their order, they gradually, since the thirteenth century, came to take precedence of all other dignitaries, even of archbishops and patriarchs. As a sign of their dignity, Innocent IV. empowered all secular cardinals to wear the red hat, a privilege which was by Gregory XIII. extended to cardinals belonging to religious orders. At a later period they also received the purple mantle (introduced by Paul II.) and the title of Eminence (from Urban VIII., 1630). Their incomes grew in propor-

tion. In the thirteenth century it was quite regular for cardinals to hold a plurality of benefices. . . . Nicholas IV., who settled the cardinals' rights in this respect, also bestowed on them a share in the government, and allowed them a voice in the nomination or deprivation of the rectors in the provinces of the Papal States, and of the collectors whose duty it was to raise those of the taxes in which the cardinals shared. . . . Sixtus V. (1586) finally fixed their number at seventy (six bishops, fifty priests, fourteen deacons). The cardinal bishoprics were those of Ostia, Albano, Porto, Silva Candida, or S. Rufina, Sabina, Praeneste, (Palestrina), and Tusculum, or Frascati. S. Rufina, as far back as the time of Calixtus II., was merged in the bishopric of Porto.—F. X. Funk, *Manual of church history*, v. 1, pp. 362-363.—See also CURIA, PAPAL.

Manner of papal elections. See PAPACY: 1059; VATICAN: Present-day papal administration.

ALSO IN: Seaton, *Cardinalate (The Catholic World, 1875, xxi, pp. 359, 475)*.—A. R. Pennington, *Papal conclaves*.—N. Helling, *Procedure at the Roman Curia*.—H. J. Swift, *Sacred college of cardinals (The Catholic Mind, 1911, pp. 361-384)*.

COLLEGE OF ELECTORS, Germany. See ELECTORS, GERMAN.

COLLEGE OF THE PROPAGANDA, institution of training for Catholic missionaries, founded in 1622. See PAPACY: 1622.

COLLEGES. See UNIVERSITIES AND COLLEGES.

COLLEGIA.—Numerous associations called "collegia" existed in ancient Rome. Some were religious; some were guilds of workmen. The political clubs were more commonly called "sodalitates."—G. Long, *Decline of the Roman republic*, v. 3, ch. 11.

COLLEGIANTS, "a Dutch sect of an eclectic character founded in A. D. 1619 by four brothers named John, James, Hadrian, and Gisbert Van der Kodde, as a refuge from the bitterness of the Calvinist and Arminian controversies of the day. The name is derived from the custom which they had of calling their communities, 'Colleges,' in which they were followed by Spener and the Pietists of Germany."—J. H. Blunt, *Dictionary of sects*, p. 110.

COLLINE GATE, Battle of (B. C. 83). See ROME: Republic: B. C. 88-78.

COLLINS, Michael (1890-1922), Irish patriot, one of the delegates of the Dail Eireann, who negotiated and on Dec. 6, 1921, met with the British Cabinet and signed the treaty creating the Irish Free State, within the British empire, on a Dominion basis. After the ratification of the treaty in the Dail Eireann on Jan. 7, 1922, and the election of Arthur Griffith as president on Jan. 10th, he became minister of finance for Ireland. With Griffith, he was chief of the Irish Free State and led its army in the suppression of the republican rebellion of 1922. He was ambushed and assassinated by a republican band in August, 1922, soon after the death of Griffith.—See also IRELAND: 1922.

COLLINS, Anthony (1676-1729), English author and noted deist. See DEISM: English.

COLLINS, William (1721-1759), English poet. See ENGLISH LITERATURE: 1660-1780.

COLLINS, William Willkie (1824-1889), English novelist. In 1836-1838, travelled with his father in Italy. Studied law at Lincoln's Inn and was called to the bar in 1851. He had already engaged in literary work, when in 1851 he met Charles Dickens and contributed short stories to *Household Words*, of which Dickens was editor.

To his acquaintance with Dickens is due the new type of novel—the mystery story—of which "The Woman in White" and "The Moonstone" still rank as masterpieces. In 1873-1874 Collins visited the United States.

COLLINSON, Peter (1694-1768), English naturalist who introduced American species of plants into England. He aided Benjamin Franklin in purchasing for the new Philadelphia library. See LIBRARIES: Modern; United States: Franklin, etc.

COLLINSON, Sir Richard (1811-1883), English admiral and Arctic explorer who led an expedition in search of Sir John Franklin and discovered the northwest passage. See ARCTIC EXPLORATION: 1850-1883.

COLLISIONS AT SEA: Laws concerning. See ADMIRALTY LAW: 1873.

COLLOIDS. See CHEMISTRY: Physical: Laws of gases, etc.

COLLOT D'HERBOIS, Jean Marie (1750-1796), French revolutionist; elected third deputy to the National Convention, 1792; president of the National Convention, 1793; sent to Lyons, where he introduced the "Terror" in its worst form, 1793; took part in the conspiracy against Robespierre, 1794; sentenced to deportation, 1795. See FRANCE: 1792 (September-November); 1793 (June-October); (September-December); 1793-1794; 1793-1794 (November-June); 1794 (June-July); French victory at Fleurus.

COLLYRIDIANs (from Greek, *Kollyris*, cake), a sect of women who came from Thrace to Arabia, and espoused a peculiar form of devotion to the Virgin Mary, offering on certain days a cake or loaf.

ALSO IN: *New Schaff-Herzog religious encyclopedia*, v. 3, p. 162.

COLMAN, Saint (d. 676), bishop of Lindisfarne, who had travelled thither from the monastery of Iona. See CHRISTIANITY: 597-800; LINDISFARNE: 635-664.

COLMAR, or Kolmar, a town in the province of Alsace-Lorraine; ceded to France by the Peace of Westphalia, 1648; restored to Germany, 1871; but again became a part of France, 1918. See GERMANY: 1648: Peace of Westphalia.

COLMAR, Battle of (1674). See NETHERLANDS: 1674-1678.

COLOGNE, Köln, or Cöln, situated on the Rhine (see GERMANY: Map), one of the most important cities in Prussia and Germany, is a great railway center, and for centuries has been an important river port. In medieval times it was a free city of the Holy Roman Empire (see CITIES, IMPERIAL AND FREE, OF GERMANY), and was until 1801 the seat of a prince bishop, one of the German electors. Its chief industries are the manufacture of perfume (*eau de Cologne*), chocolate, sugar, tobacco and cigars. It has a new harbor, and the old bridge of boats, for which it was so long famous, has been replaced by a modern bridge, which was completed during the World War, to facilitate the passage of troops. The demolition of the ancient city walls provided space for the Ringstrasse, a famous boulevard. The great Gothic cathedral (begun in 1248 and completed in 1880) is one of the finest and highest in Europe.

A. D. 50.—Origin. See COLONIA AGRIPPINA.

313-785.—Foundation of see.—Cologne is the see city of a bishopric, which was founded in the year 313, and enlarged in the eighth century by Charlemagne by the addition of the bishoprics of Westphalia and the Lower Rhine, the Bishop of Cologne (Hildebold) being raised to the rank of the archbishop (785).

953.—Beginning of temporal power.—Archbishop Bruno, brother of the emperor Otto I (the Great), was created by him duke of Lorraine. From this beginning of temporal power the bishops obtained and for centuries wielded great influence in the empire.

1180.—Bishops made dukes of Westphalia. See GERMANY: 12th-13th centuries; SAXONY: 1178-1183.

1201.—City entered Hanseatic League. See HANSA TOWNS.

1288.—Self-governed.—City obtained full self-government after the battle of Worringen.

14th century.—Early school of German art. See EDUCATION, ART: Medieval and renaissance.

1356.—Bishops definitely made electors of Germany by the Golden Bull. See GERMANY: 1125-1272; 1347-1493.

1543.—Archbishop excommunicated by Pope for Protestant sympathies. See GERMANY: 1533-1546.

1801.—Cession to France.—By the Treaty of Lunéville, Cologne was ceded to France and secularized, after which the temporal power of the bishops ceased.

1815.—Assigned to Prussia.—By the Treaty of Vienna it was assigned to Prussia. See VIENNA, CONGRESS OF.

1918.—Bombed by Allies.—Occupied by them after armistice. See WORLD WAR: 1918: VIII. Aviation; also Miscellaneous auxiliary services: I. Armistices: f, 1.

Cathedral.—The cathedral of Cologne, probably one of the finest examples of Gothic architecture, was begun in 1248. The building, however, progressed very slowly, and by the end of the 15th century all enthusiasm for its completion seemed to have waned. During the succeeding years the structure became more and more dilapidated and in 1796 it was turned into a hay-magazine by the French. The building was at length rescued by Frederick William III and IV of Prussia and completed in 1880.—See also CATHEDRALS: Historical importance.

COLOGNE UNIVERSITY. See UNIVERSITIES AND COLLEGES: 1348-1826.

COLOMAN (1070-1116), king of Hungary. See HUNGARY: 972-1116.

COLOMBEY-NOUILLY, or Borny, Battle of. See FRANCE: 1870 (July-August).

COLOMBIA: Description.—Boundaries.—Resources.—The Republic of Colombia, formerly known as New Granada, occupies the north-west of the continent of South America. It lies between Lat. 12° 24' N., and 4° 17' S., and between Long. 66° 7' and 79° W. It is bounded on the north by the Caribbean Sea; on the east by Venezuela and Brazil; on the South by Peru and Ecuador; and on the west by the Pacific Ocean and Panama [see LATIN AMERICA: Map of South America]. According to the census . . . [of 1918 the total area is 440,846 square miles and the population 5,855,077]. The mountain ranges run, roughly speaking, north and south, in a line parallel with the Pacific coast; and the flow of the more important rivers is from south to north, emptying into the Caribbean Sea. Close to the coast, along the whole length of the *intendencia* of Choco, runs a river range, known as the Baudo range, belonging to the Antilles system of Panama. To the east of this range flow the rivers Atrato, which runs north to the gulf of Uraba, and San Juan (140 miles), which runs south, and enters the Pacific by several mouths at the south of the department. The Andes of Ecuador enter Colombia at Los Pastos in Nariño. The Western

branch continues north as the Western Cordillera of Colombia, or Cordillera de Choco. It is cut by the tremendous precipitous gorge of the river Patia (1,676 ft. deep), and then runs north to the department of Bolivar. As it dies down into the plain, one branch, the San Jeronimo range, divides the river Sinis from the San Jorge, and another, the Ayapel, divides the San Jorge from the Cauca. Along nearly the whole eastern side of the range runs the great river Cauca (406 miles), with numerous small tributaries, entering the Magdalena in Bolivar. The summits of the Cordillera rise to heights ranging from 9,000 to 18,000 ft., and include Cayambe (13,710 ft.), Chiles (16,912 ft.), and Cumbal (17,076 ft.). At the paramo of Las Papas the eastern Andes subdivide into the Central and the Eastern Cordilleras. The Central Cordillera . . . forms the watershed between the Cauca and the still greater Magdalena, and terminates near Morales on the latter river. This is the highest range, and includes Tolima (18,400 ft.). . . The Eastern Cordillera, or Cordillera de Bogotá . . . runs north-east from Las Papas to the northern part of the department of Boyacá. Here there is another subdivision. One branch runs north to the peninsula of Goajira, and as the Sierra de Perijá forms the boundary between the department of Magdalena and Venezuela; as it approaches the coast it is joined on the west by the Sierra Nevada de Santa Marta, which runs parallel with the coast. The other branch passes north-east into Venezuela, where it is known as the Cordillera de Merida. The two ranges enclose the great basin of Maracaibo. . . The mountains, as they die down in the north in the departments of Magdalena and Bolivar, are succeeded by an extensive plain, watered by the lower Magdalena and its tributaries, and by smaller rivers flowing into the Caribbean Sea. This plain, described as the Atlantic plain, was called by the early Spanish conquerors, New Andalusia. . . The 'Llano' country extends . . . from the foot of the Cordillera in Boyacá as far as the Orinoco. . . In San Martin, to the south-west, and in the south, the ground is slightly higher, and the rivers drain to the Rio Negro and the Amazon. The chief of these, from the west to the east, are the Napo (the boundary with Ecuador), the Putumayo or Iza, the Caqueta or Yapura, the Apaporis, and the Vaupes. This country is covered with forest and inhabited only by uncivilised Indians. It is practically unknown and unexplored. . . The southern portion lies on the equator.—V. Levine, *Colombia (South American Handbooks, pp. 1-4)*.—The boundaries of Colombia have been, and, to some degree, still are a subject of dispute. The secession of Panama in 1903 left the frontiers unsettled on almost every side, and the disagreements between Colombia, and Venezuela, Brazil, Ecuador, and Peru on the subject of their respective boundaries have furnished a fertile source of controversy and international arbitration. (See below: 1903-1921.) Agriculture, cattle, sheep and swine raising are the chief wealth-producing resources of Colombia. Maize, wheat and other cereals are produced on the upper plateaus; coffee in the lower valleys. Cacao (cocoa) sugar, rice, tobacco, bananas grow on the lower plains, while cattle, some sheep and goats are raised in the plains of the north, and swine keeping is a common industry of the country.

Inhabitants.—Aborigines.—Present races.—"The magnificent region of snowy mountains, noble rivers, and rich tropical vegetation is well peopled by numerous tribes, both on the coast and in the river valleys. The central river, Cauca, was in-

habited by several tribes, often at war with each other, who had made some advances in the arts and crafts. The Armas and Quimbayas appear to have been the principal Cauca tribes. The former, settled on the right bank of the river, over an extent of thirty or forty miles, were supposed to have numbered 20,000 souls, living in villages consisting of large round dwellings fortified with stakes. . . . There were only slight differences between the Armas and the other tribes of the Cauca and Magdalena. . . . These tribes . . . had not advanced beyond a certain stage which was alone adapted for their surroundings. For they dwelt in deep valleys with tropical vegetation, and on steep mountain sides suitable rather for hunting than for cultivation. Very different was the progress of the same race when endowed with a more favourable environment. On the lofty plateau, where the Magdalena rises, there are ruins and carved stones which appear to be the remains of a prehistoric race in the valley of San Agustín, which had established a civilisation, though not very advanced, over South Colombia. These people may have been connected with the megalithic empire of Peru. . . . In the Eastern Cordillera, between 4° and 7° N. Lat., there is an elevated region in a temperate climate, with extensive plains and fertile valleys separated by uplands with alpine lakes. Here a more advanced stage of civilization might be expected, attained by the same race; and here it was found. The country of the Chibchas is about 150 miles long from north to south and about 40 miles wide, covering 600 square miles, with a population, before the Spanish cataclysm, of 1,200,000, or 2000 to the square league. It is 240 miles from the sea of Santa Martha. To the north is the River Sogamoso; to the south rise the lofty mountains of Suma Paz; to the west is the great Magdalena River; and to the east the Cordillera sinks down into the primeval forests of the Amazonian basin. The northern half of this favoured region is drained by streams flowing northwards as tributaries of the Sogamoso, which falls into the Magdalena. . . . The inhabitants of this favoured region were called Chibchas. The Spaniards thought the name was 'Muysca,' but this was merely the word for a man in the Chibcha language. These Chibchas must needs have led very sober and laborious lives. Without any domestic animals either for food or for draught, they depended solely on their skill and hard work to raise crops of maize, potatoes, some other edible roots, and beans for their sustenance, and on their prowess as hunters. They also had constantly to defend their homes against two fierce tribes on their western frontier, the Panchas and Colimas. . . . Colonel Acosta wrote in the highest terms of the valour, constancy, coolness, and discipline of the descendants of the Chibchas as soldiers. Their lives of hard work, passed between agricultural pursuits and defensive warfare, had probably continued for ages. Their country was healthy and productive, but its height above the sea debarred its inhabitants from the use of many things needful for progress. Commerce was essential for any great advance in civilisation; and by slow degrees the practice of the exchange of products rose to a well-established system, an increase in knowledge and in needs coming with it."—C. Markham, *Conquest of New Granada*, pp. 12-17.—See also CHIBCHAS.—"Excluding the few foreigners resident in the country, there are three main stocks from which the Colombians are descended. First in order of antiquity of residence come the copper-coloured races, which the Spanish conquerors of the sixteenth

century found established everywhere. If these are not divisible on racial grounds, they are so at least on those of civilization. As in Peru and Mexico, a great portion of the ancient population had already, at the time of the conquest, attained a degree of civilization which separated them clearly from the dwellers in the forests groping in the outer darkness of primitive barbarism, a state from which, even now, they have not emerged to any appreciable extent. It is not a quarter of a century since the brothers Reyes were offered, as a token of friendship, dishes of human flesh in the forests of the Putumayo, and one of them eventually fell a victim to some of these cannibals. The savages of the open territory, almost within sight of the great waterway leading from the coast to the capital, still roam naked in the dense forests, living on the birds and animals killed with arrows tipped with 'carare,' a vegetable poison. . . . Altogether, an official publication issued by the Colombian Government estimates the wild Indians at 130,000, but it is needless to say that very little reliance can be placed on this. Many of the Indians (25,000 according to the estimate) are found in the Goajira Peninsula, on the Caribbean coast, north-east of the Sierra Nevada de Santa Marta. Amongst these are not included the more or less civilized Indians, descendants of such races as the Chibchas of the Bogotá plateau, who still in many parts form the bulk of the agricultural population. . . . Certainly below the Indian in the social scale is the negro, the descendant of the imported African slaves. Idle, vain, superstitious, cruel, cunning, and brutal, it seems no libel to describe the negro of Colombia as one of the lowest types of humanity. Yet it is impossible to forget the sad and cruel history of his transportation from his native land, of the miserable bondage in which he was kept, until finally liberated in 1851. It is small wonder that, with such a history behind him, he is what he is. . . . He, unlike the savage and the cannibals of the eastern forests, shows no signs of dying down before the advance of civilization. He perpetuates his evil qualities in his children of the full blood, and transmits them to those of the mixed blood. At the opposite end of the racial scale are the pure-bred Spaniards, descendants of the 'conquistadores,' or of subsequent immigrants from Spain. They are but a minority of the population, and those of them who can claim a descent untainted by darker blood pride themselves on the fact. Between these three original stocks there lie almost innumerable gradations of the mixed blood. There is the 'mulatto,' half-negro, half-white; the 'zambo,' half-negro, half-Indian; the 'mestizo,' half-white and half-Indian. But the mixture does not stop there, and there is every conceivable cross-breed between the mixed descendants of the various races. It is impossible to draw any clear line of division between the various grades of the mixed blood, shading off one into another by imperceptible gradations. The pure-blooded negroes live generally in the hotter and more unhealthy regions. They form a large proportion of the population on the northern and western coasts, and extend far up the valleys of the Magdalena, the lower Cauca, the San Jorge, and the Sinu. They are to be found in considerable numbers in the open valley of the upper Cauca, in the low-lying territories of Barbaecos and Chocó, and along the Pacific coast. Where they are, the traces of them, too, are to be seen in the mixed races; but in the valley of the Upper Magdalena, and throughout the mountainous regions, they are rarely seen. Here the pure-bred Indian, the 'mes-

tizo' of every degree, and the white man predominant. The latter is found everywhere in Colombia; but the sweltering plains and stifling valleys are essentially not a white man's country, and in them he may be looked upon rather as a temporary than a permanent resident. It is in the high-lying towns, and on the salubrious plateaux of the interior, that he flourishes best and is found most frequently. . . . There are many pure Spaniards on the whole range of the Eastern Cordilleras, in Santander, in Boyaca, and in Cundinamarca, and the 'mestizo' lives alongside them, chiefly in the towns of the interior, where he occupies all ranks of life, and follows almost every profession. He is a shopkeeper or a large trader, a lawyer, a physician, or a priest. The profession of politician is unfortunately common to all races, except the uncivilized Indian. Even the negro follows the trade of politics, and some of them have played a leading part, as soldiers on one side or the other, in the internal disturbances by which the country has been torn during the better part of a century."—F. L. Petre, *Republic of Colombia*, pp. 86-91.—See also RACE PROBLEMS: Previous to 1900.

1499-1536.—Discovery by the Spaniards.—"Although Colombia derives its name from Columbus, the great admiral was not the first to visit its shores. This honour belongs to Alonso de Ojeda, who had accompanied Columbus on the latter's second voyage. Ambitious and high-spirited, he himself aspired to leadership, and, thanks to powerful connections at Court and among the Seville merchants, he succeeded in fitting out an expedition in 1499: Juan de la Cosa, who had also been with Columbus on the second voyage, accompanied Ojeda as chief pilot. . . . After a rapid voyage across the Atlantic, Ojeda arrived at the coast of what is now Guiana, and continued sailing to parts then still unvisited by Columbus [and] he entered the Gulf of Maracaibo. . . . Proceeding still further along the coast, he rounded Cape de la Vela, thus being the first to touch what is now Colombian soil. The condition of his ships prevented further advances. This discovery of the Colombian coast on the Caribbean was completed in the following year by Juan de la Cosa and Rodrigo de Bastidas, in whose employ the former now was. Ojeda later made several unsuccessful voyages, reducing his fortunes to a low ebb. Finally, however, King Ferdinand decided to found colonies on the coast of Tierra Firme, and Ojeda's friends put forward his claims: he was awarded a grant of the country from the Gulf of Urabá to the Cape de la Vela, under the name of Nueva Andalucia, while the region west and then north from the Gulf known as 'Castilla de Oro' (Golden Castile) and comprising Panama and Central America was awarded to Diego de Nicuesa, an accomplished courtier of excellent connections. Ojeda arrived at the harbour of Cartagena towards the end of 1509, intending to found a colony [but] he met a stout resistance from the Indians. . . . Among those who fell under the poisoned arrows of the Indians was the loyal veteran Juan de la Cosa, and Ojeda himself escaped in a manner little less than miraculous. The timely arrival of Nicuesa . . . enabled a due vengeance to be wreaked on the Indians; but, realizing the difficulties of a colony at this place, Ojeda now resolved to follow the course advised by Juan de la Cosa, and settle at the Gulf of Urabá. There at a place which he called San Sebastian he founded his little colony; the hostility of the Indians kept the Spaniards entrenched within their fortress: hunger and disease supervened, their

ranks were thinned, factions arose, expected aid from Santo Domingo failed to arrive, so Ojeda, with a small band, set sail for reinforcements, leaving the colony in command of Francisco Pizarro. Ojeda's misfortunes redoubled: shipwrecked on the desolate coast of Cuba, the little band, through marshes, swamps, and morasses, pursued its painful way along the coast until finally succoured by charitable Indians, with whose aid he arrived at Jamaica and then passed on to Santo Domingo, 'a needy man, shipwrecked in hope and fortune,' and 'sank into the obscurity which gathers round a ruined man, died poor and broken in spirit.' The aid that Ojeda had expected from Santo Domingo was from his friend and business associate in the enterprise, the bachelor Martin Fernandez de Enciso, who set sail, only to encounter at Cartagena the remnants of the colony which had been compelled to abandon San Sebastian. Nothing daunted, Enciso proceeded to that place, gaining a fruitless victory over Indians in the region of the Sinu River *en route*. A similar series of misfortunes to those which had befallen Ojeda induced him to remove to the River Darien or Atrato, where he conquered a prosperous Indian village and established his seat of government under the name of Santa Maria la Antigua de Darien; hut mutiny was rife; a poor scapegrace of an adventurer, who had boarded Enciso's ship as a stowaway, gained the ascendancy. This was Vasco Nunez de Balboa, the discoverer of the Pacific Ocean (1513). . . . This discovery opened up a new era of conquest, leading the way to the rich kingdom of Incas. Upon the arrival of the news in Spain, hundreds of enthusiastic cavaliers flocked to join the expedition under command of Pedro Arias Davila, who had been appointed Governor of Darien, and to whom was entrusted the promising enterprise of conquering the countries of whose vast wealth Balboa had heard; but Pedrarias, to give him the name by which he is best known, did little worthy of note except perpetrate atrocities which made his name a synonym for cruelty. He soon evinced jealousy of Balboa—jealousy which grew to violent animosity and finally to the cruel execution of that brave spirit, on an unfounded charge of treason. Other adventurers gained more honourable renown than Pedrarias. Andagoya sailed along the Pacific coast in 1522 as far south as Buenaventura, the port of good fortune; but the great prize, the rich country of the South Seas, [*i.e.*, Peru] whose fame had tempted Balboa, fell to one of the sturdy band that had accompanied him—Francisco Pizarro. So far the Spaniards had not succeeded in establishing any permanent settlements or making any noteworthy conquests in the interior of Colombia. With the founding of Santa Maria under Bastidas in 1525, an abiding foothold was gained by the Spaniards; Cartagena, still on the coast, soon followed (1533). In a few years these towns gained much importance, so much so that by 1536 the Spaniards, fired by the reports of a rich kingdom in the interior, the home of 'El Dorado,' [the gilded one] and encouraged by the ease with which Pizarro had overcome the Peruvians, made their way up the Magdalena River."—P. J. Eder, *Colombia*, pp. 13-16.

1536-1731.—Spanish conquest of New Granada.—Creation of the new vice-royalty.—The Spanish conquest of New Granada was achieved in the main by Ximenes de Quesada, who invaded the country from the north, although the governor of Quito, Benalcazar, entered it likewise from the south. "Ximenes de Quesada came to America about the year 1535, in the suite of

the Governor of Santa Marta, by whom he was selected to lead an expedition against the Chibchas, who dwelt on the plain of Bogotá and around the headwaters of the Magdalena. Setting out in April, 1536, with 800 men, he succeeded in pushing his way through the forest and across innumerable streams. He contrived to subsist for eight months, during which he traversed 450 miles, enduring meanwhile the very utmost exertions and privations that human nature could support. . . . When he had surmounted the natural difficulties in his path, his remaining force consisted of but 166 men, with 60 horses. On March 2d, 1537, he resumed his advance; and, as usually happened, the mere sight of his horsemen terrified the Indians into submission. At Tunja, according to the Spanish historians, he was treacherously attacked whilst resting in the palace of one of the chiefs. . . . In any case, the chief was taken, and, after much slaughter, Ximenes found himself the absolute possessor of immense riches, one golden lantern alone being valued at 6,000 ducats. From Tunja Ximenes marched upon the sacred city of Iraga, where two Spanish soldiers accidentally set fire to the great Temple of the Sun. The result was that, after a conflagration which lasted several days, both the city and the temple were utterly destroyed. . . . On the 9th of August, 1538, was founded the city of Bogotá. Ximenes was soon here joined by Frederman, a subject of the Emperor Charles V., with 160 soldiers, with whom he had been engaged in conquering Venezuela; and likewise by Benalcazar, the conqueror of Quito. This latter warrior had crossed the continent in triumph at the head of 150 Spaniards, together with a multitude of native followers." In the intrigues and jealous rivalries between the three which followed, Ximenes de Quesada was pushed aside, at first, and even fined and banished by the Emperor; but in the end he triumphed and was appointed marshal of the kingdom of New Granada. "On his return to Bogotá in 1551, he, to his credit, exhibited an energy in protecting the people of the country against their invaders, equal to that which he had displayed in effecting their conquest. Ten years later he commanded a force organized to repel an attack from the ruler of Venezuela; shortly after which he was appointed Adelantado of the Kingdom of New Granada. He devoted three years, and an enormous amount of toil and money, to an absurd expedition in quest of the fabled El Dorado [see EL DORADO]." Quesada died of leprosy in 1572. Until 1718 the kingdom of New Granada remained subject to the Viceroy of Peru. In that year the Viceroyalty of Peru "was divided into two portions, the northern region, from the frontiers of Mexico as far as to the Orinoco, and on the Southern Sea from Veragua to Tumbez, forming the Viceroyalty of New Granada, of which the capital was Bogotá [see BOGOTÁ; 1740]. To this region, likewise, was assigned the inland province of Quito. The Viceroyalty of New Granada, in fact, comprised what now [1884] forms the Republic of Venezuela, the United States of Colombia, and the Republic of Ecuador." In 1731 "it was deemed expedient to detach from the Viceroyalty of New Granada the provinces of Venezuela, Maracaibo, Varinas, Cumaná, and Spanish Guyana, and to form them into a separate Captain-Generalship, the residence of the ruler being fixed at Caracas in Venezuela."—R. G. Watson, *Spanish and Portuguese South America*, v. 2, ch. 9.

1810-1819.—Struggle for independence and its achievement.—Early success and final reverses

of revolutionary army under Miranda.—Rise of Bolívar as revolutionary leader.—His achievement of complete independence.—"It was not until 1810, when the final victory of Napoleon in Spain appeared certain, that they made a decisive movement in favour of independence. Spain, for the time at least, was now blotted out of the list of nations. Acting, therefore, in the name of Ferdinand VII., they deposed the Spanish colonial officers, and elected a supreme junta or council. Similar juntas were soon established in New Granada, at Santa Fé, Quito, Carthage, and the other chief towns of the Viceroyalty . . . and the fortune of the patriot party in new Granada, from their close neighbourhood, was closely linked with that of the Venezuelans. The Regency of Cadiz, grasping for itself all the rights and powers of the Spanish nation, determined to reduce the colonists to subjection. They therefore declared the port of Caracas in a state of blockade, as the British government had done in the previous generation with that of Boston; and, as in the case of Boston, this resolution of the Regency amounted to a declaration of war. . . . A congress of all the provinces of Venezuela now met at Caracas, and published a declaration of independence on the 5th of July, 1811, and those of Mexico and New Granada soon followed. . . . On the 26th of March, 1812, Venezuela was visited by a fearful earthquake, which destroyed the capital [Caracas] and several other towns, together with 20,000 people, and many others perished of hunger and in other ways. This day was Holy Thursday; and the superstitious people, prompted by their priests, believed this awful visitation to be a judgment from God for their revolt. The Spanish troops, under Monteverde, now began a fresh attack on the disquieted Venezuelans. Miranda, who on his return had been placed at the head of the army, had in the meantime overrun New Granada, and laid the foundation of the future United States of Colombia. But the face of affairs was changed by the news of the earthquake. Smitten with despair, his soldiers now deserted to the royalists; he lost ground everywhere; the fortress of Puerto Cavello, commanded by the great Bolívar, then a colonel in the service of the Republic, was surrendered through treachery. On the 25th of June Miranda himself capitulated, with all his forces; and Venezuela fell once more into the hands of the royalists. Miranda himself was arrested, in defiance of the terms of the surrender, and perished in a European dungeon, as Toussaint had perished a few years before. . . . Monteverde emptied the prisons of their occupants, and filled them with the families of the principal citizens of the republic; and Caracas became the scene of a Reign of Terror. After Miranda's capitulation, Bolívar had gone to New Granada, which still maintained its independence, and entered into the service of that republic. Bolívar now reappeared in a new character, and earned for himself a reputation in the history of the new world which up to a certain point ranks with that of Washington. Simon Bolívar, like Miranda, was a native of Caracas. . . . Like Miranda, he had to some extent learned modern ideas by visiting the old world and the United States. When the cruelties of Monteverde had made Venezuela ripe for a new revolt, Bolívar reappeared on his native soil at the head of a small body of troops from the adjacent republic. The successes which he gained so incensed the royalists that they refused quarter to their prisoners, and war to the death ('guerra a muerte') was proclaimed. All obstacles disappeared before Bolívar's generalship, and on the

4th of August, 1813, he publicly entered Caracas, the fortress of Puerto Cavello being now the only one in the possession of the royalists. Bolívar was hailed with the title of the liberator of Venezuela. He was willing to see the republic restored; but the inhabitants very properly feared to trust at this time to anything but a military government, and vested the supreme power in him as dictator (1814). The event indeed proved the necessity of a military government. The defeated royalists raised fresh troops, many thousands of whom were negro slaves, and overran the whole country; Bolívar was beaten at La Puerta, and forced to take refuge a second time in New Granada; and the capital fell again into the hands of the royalists. . . . The War of Independence had been undertaken against the Regency; and had Ferdinand, on his restoration to the throne in 1814, shown any signs of conciliation, he might yet have recovered his American provinces. But the government persisted in its course of absolute repression. . . . New Granada, where Bolívar was general in chief of the forces, was the only part where the insurrection survived; and in 1815 a fleet containing 10,000 men under General Morillo arrived off Carthagena, its principal port. . . . Carthagena was only provisioned for a short time; and Bolívar, overpowered by numbers, quitted the soil of the continent and went to the West Indies to seek help to relieve Carthagena, and maintain the contest for liberty." Obtaining assistance in Hayti, he fitted out an expedition "which sailed in April from the port of Aux Cayes. Bolívar landed near Cumana, in the eastern extremity of Venezuela, and from this point he gradually advanced westwards, gaining strength by slow degrees. In the meantime, after a siege of 116 days, Carthagena surrendered; 5,000 of its inhabitants had perished of hunger. Both provinces were now in Morillo's hands. Fancying himself completely master of the country, he proceeded to wreak a terrible vengeance on the Granadines. But at the news of Bolívar's reappearance, though yet at a distance, the face of affairs changed. . . . His successes in the year 1817 were sure, though slow: in 1818, after he had been joined by European volunteers, they were brilliant. Bolívar beat the royalists in one pitched battle after another [Sagamoso, July 1, 1810, and Pantano deargas, July 25]; and at length a decisive victory was won by his lieutenant, Santander, at Boyaca, in New Granada, August 1, 1819. This battle, in which some hundreds of British and French auxiliaries fought on the side of liberty, completely freed the two countries from the yoke of Spain."—E. J. Payne, *History of European colonies*, ch. 16.

ALSO IN: C. S. Cochrane, *Journal of a residence in Colombia*, v. 1, ch. 6-8.—H. Brownell, *North and South America*, illustrated, pp. 316-334.—C. Cushing, *Simon Bolívar* (*North American Review*, Jan., 1820, and Jan., 1830).—H. L. V. D. Holstein, *Memoirs of Bolívar*, ch. 3-20.—Major Flintner, *History of the Revolution of Caracas*.—W. S. Robertson, *Miranda*.

1819-1830.—Attempt to found a federal republic of Colombia, under dictatorship of Bolívar.—Bolívar's lack of statesmanship.—Dissolution of the confederation and fall of Bolívar.—Monarchical schemes.—Three days after the battle of Boyaca, Bolívar entered Bogota in triumph. "A congress met in December and decided that Venezuela and Nueva Granada should form one republic, to be called Colombia [see also BÓGOTÁ: 1816-1819]. Morillo departed for Europe in 1820, and the victory gained by Bolívar at Carabobo on June 24, 1821, decided the fate of Colombia. In

the following January General Bolívar assembled an army at Popayan to drive the Spaniards out of the province of Quito. His second in command, General Sucre, led an advanced guard, which was reinforced by a contingent of volunteers from Peru, under Santa Cruz. The Spanish General Ramirez was entirely defeated in the battle of Pichincha, and Quito was incorporated with the new republic of Colombia."—C. R. Markham, *Colonial history of South America* (*Narrative and Critical History of America*, v. 8, ch. 5).—"The provinces of New Granada and Venezuela, together with the Presidency of Quito, now sent delegates to the convention of Cucuta, in 1821, and there decreed the union of the three countries as a single state by the name of the Republic of Colombia. The first Colombian federal constitution was concocted by the united wisdom of the delegates; and the result might easily have been foreseen. It was a farrago of crude and heterogeneous ideas. Some of its features were imitated from the American political system, some from the English, some from the French. . . . Bolívar of course became President: and the Republic had need of him. The task of liberation was not yet completed. Carthagena, and many other strong places, remained in Spanish hands. Bolívar reduced these one by one, and the second decisive victory of Carabobo, in 1822, finally secured Colombian freedom. The English claim the chief share in the battle of Carabobo: for the British legion alone carried the main Spanish position, losing in the feat two-thirds of its numbers. The war now fast drew to its close. The republic was able to contest with the invaders the dominion of the sea: General Padilla, on the 23rd of July, 1823, totally destroyed the Spanish fleet; and the Spanish commander finally capitulated at Puerto Cavello in December. All these hard-won successes were mainly owing to the bravery and resolution of Bolívar. Bolívar deserves to the full the reputation of an able and patriotic soldier. He was now set free . . . to render important services to the rest of South America: and among the heroes of independence perhaps his name will always stand first. But Bolívar the statesman was a man very different from Bolívar the general. He was alternately timid and arbitrary. He was indeed afraid to touch the problems of statesmanship which awaited him: but instead of leading the Colombian people through independence to liberty, he stubbornly set his face against all measures of political or social reform. His fall may be said to have begun with the moment when his military triumphs were complete. The disaffection to the constitution of the leading people in Venezuela and Ecuador [the new name given to the old province of Quito, indicating its position at the equator] in 1826 and 1827, was favoured by the Provincial governors, Paez and Mosquera; and Bolívar, instead of resisting the disintegration of the state, openly favoured the military dictatorships which Paez and Mosquera established. This policy foreshadowed the reign of absolutism in New Granada itself. Bolívar . . . had now become not only the constitutional head of the Colombian federation, but also the military head of the Peruvian republics [see ECUADOR: 1822-1888; PERU: 1820-1826, 1825-1826, and 1826-1876]: and there can be no doubt that he intended the Colombian constitution to be reduced to the Peruvian model. As a first step towards reuniting all the South American nations under a military government, Paez, beyond reasonable doubt, with Bolívar's connivance, proclaimed the independence of Venezuela, April 30th, 1826. This practically broke up the

Colombian federation; and the destruction of the constitution, so far as it regarded New Granada itself, soon followed. Bolivar had already resorted to the usual devices of military tyranny. The terrorism of Sbirri, arbitrary arrests, the assumption of additional executive powers, and, finally, the suppression of the vice-presidency, all pointed one way. . . . At length, after the practical secession of Venezuela and Ecuador under their military rulers, Congress decreed a summons for a Convention, which met at Ocana in March, 1828. . . . The liberals, who were bent on electoral reform and decentralization, were paralyzed by the violent bearing of the Bolivian leaders: and Bolivar quartered himself in the neighbourhood, and threatened the Convention at the head of an army of 3,000 veterans. He did not, however, resort to open force. Instead of this, he ordered his party to recede from the Convention: and this left the Convention without the means of making a quorum. From this moment the designs of Bolivar were unmistakable. The dissolution of the Convention, and the appointment of Bolivar as Dictator, by a junta [council] of notables, followed as a matter of course; and by the 'Organic decree' of August, 1828, Bolivar assumed the absolute sovereignty of Colombia. A reign of brute force now followed: but the triumph of Bolivar was only ephemeral. . . . The Federation was gone: and it became a question of securing military rule in the separate provinces. A portentous change now occurred in Ecuador. The democratic party under Flores triumphed over the Bolivians under Mosquera: and Paez assured his chief that no help was to be expected from Venezuela. At the Convention of Bogota, in 1830, though it was packed with Bolivar's nominees, it became clear that the liberator's star had set at last. . . . This convention refused to vote him President. Bolivar now withdrew from public life: and a few months later, December 17, 1830, he died broken-hearted at San Pedro, near Santa Martha. Bolivar, though a patriot as regarded the struggle with Spain, was in the end a traitor to his fellow citizens. Recent discoveries leave little doubt that he intended to found a monarchy on the ruins of the Spanish dominion. England and France, both at this time strongly conservative powers, were in favour of such a scheme; and a Prince of the House of Bourbon had already been nominated to be Bolivar's successor."—E. J. Payne, *History of European colonies*, ch. 16.—"About one month before his death, General Bolivar, the so-called 'Liberator' of South America, wrote a letter to the late General Flores of Ecuador, in which the following remarkable passages occur, which have never before been published in the English language: 'I have been in power for nearly 20 years, from which I have gathered only a few definite results: 1. America, for us, is ungovernable. 2. He who dedicates his services to a revolution, plows the sea. 3. The only thing that can be done in America, is to emigrate. 4. This country will inevitably fall into the hands of the unbridled rabble, and little by little become a prey to petty tyrants of all colors and races.'"—F. Hassaurek, *Four years among Spanish-Americans*, ch. 12.—See also LATIN AMERICA: 1778-1824.

ALSO IN: J. M. Spence, *Land of Bolivar*, v. 1, ch. 7.—E. B. Eastwick, *Venezuela*, ch. 11 (*Battle of Carabobo*).

1826.—First Pan-American Congress called together by Bolivar.—Interest of the United States in pan-American Federation.—Failure of plans.—During the early years of the republic of Colombia the most interesting event was the at-

tempt to assemble a pan-American congress at Panama, and to work out a pan-American policy. "The proposition for assembling this body emanated from Bolivar, who, in 1823, as president of Colombia, invited the governments of Mexico, Peru, Chile, and Buenos Ayres, to form a confederacy of the Spanish-American states, by means of plenipotentiaries to be convened, in the spirit of classic analogy, in the isthmus of Panama. To this invitation the governments of Peru and Mexico promptly acceded, Chile and Buenos Ayres neglected or declined to be represented in the assembly, for the reasons which we shall presently state. This magnificent idea of a second Achaean League seized on the imaginations of many speculative and of some practical men in America and Europe, as destined to create a new era in the political history of the world by originating a purer system of public law, and almost realizing Bernardin de Saint Pierre's league of the modern nations. In its original shape, it was professedly a plan of a belligerent nature, having for its main object to combine the revolutionized states against the common enemy. But time was required for carrying it into effect. Meanwhile the projects, magnified by the course of events, began to change its complexion. The United States were invited to participate in the Congress, so as to form an American policy, and a rallying point for American interests, in opposition to those of Europe; and, after the discussions which are so familiar to all, the government of the United States accepted the invitation, and despatched its representatives to Panama. . . . In the interval, between the proposal of the plan and its execution, Central America was added to the family of American nations, and agreed to take part in the Congress. At length, after many delays, this modern Amphictyonic Council, consisting of plenipotentiaries from Colombia, Central America, Peru and Mexico, assembled in the city of Panama, June 22, 1826, and in a session of three weeks concluded various treaties; one of perpetual union, league, and confederation; others relating to the contingents which the confederates should contribute for the common defence; and another for the annual meeting of the Congress in time of war [see also LATIN AMERICA 1822-1830]. Having thus promptly despatched their private affairs, the assembly adjourned to Tacubaya in Mexico, on account of the insalubrious climate of Panama, before the delegation of the United States had arrived; since when it has justly acquired the epithet of 'in trouvable,' [undiscoverable] and probably never will reassemble in its original form. Is there not a secret history of all this? Why did Chile and Buenos Ayres refuse to participate in the Congress? Why has it now vanished from the face of the earth? The answer given in South America is, that Bolivar proposed the assembly as part of a grand scheme of ambition,—ascribed to him by the republican party, and not without some countenance from his own conduct,—for establishing a military empire to embrace the whole of Spanish-America, or at least an empire uniting Colombia and the two Perus. To give the color of plausibility to the projected assembly, the United States were invited to be represented; and it is said Bolivar did not expect, nor very graciously receive, their acceptance of the invitation."—C. Cushing, *Bolivar and the Bolivian constitution* (*North American Review*, Jan., 1830).—In the United States no question "excited more heat and intemperate discussion, or more feeling between a President and Senate, than this proposed mission to the Congress of American nations at Panama; and no

heated question ever cooled off and died out so suddenly and completely. . . . Though long since sunk into oblivion, and its name almost forgotten, it was a master subject on the political theater during its day; and gave rise to questions of national and of constitutional law, and of national policy, the importance of which survive the occasion from which they sprung; and the solution of which (as then solved), may be some guide to future action, if similar questions again occur. Besides the grave questions to which the subject gave rise, the subject itself became one of unusual and painful excitement. It agitated the people, made a violent debate in the two Houses of Congress, inflamed the passions of parties and individuals, raised a tempest before which Congress bent, made bad feeling between the President [John Quincy Adams] and the Senate; and led to the duel between Mr. Randolph and Mr. Clay. It was an administration measure, and pressed by all the means known to an administration. It was evidently relied upon as a means of acting upon the people—as a popular movement which might have the effect of turning the tide which was then running high against Mr. Adams and Mr. Clay. . . . Now, the chief benefit to be derived from its retrospect—and that indeed is a real one—is a view of the firmness with which was then maintained, by a minority, the old policy of the United States, to avoid entangling alliances and interference with the affairs of other nations;—and the exposition of the Monroe doctrine, from one so competent to give it as Mr. Adams.”—T. H. Benton, *Thirty years' view*, ch. 25, v. 1.

ALSO IN: G. F. Tucker, *Monroe Doctrine*, ch. 3.—C. Schurz, *Life of Henry Clay*, v. 1, ch. 11.—*International American Conference (of 1889): Reports and discussions*, v. 4, *Historical app.*

1830-1886.—Revolutions and civil wars.—New Confederation (1863) of the United States of Colombia.—Republic of Colombia.—“New Granada was obliged in 1830 to recognize the disruption of Colombia, which had long been an accomplished fact. From this date the three states have a separate history, which is very much of a piece, though Venezuela was for some years preserved from the intestine commotions which have from the beginning distracted New Granada and Ecuador. [See also VENEZUELA: 1829-1886]. . . . Mosquera, who had won the election which decided the fate of Bolivar did not long occupy the presidency. . . . Mosquera was soon driven out by General Urdanete, who was now at the head of the conservative or Bolivian party. But after the death of their leader, this party suffered a natural relapse, and Urdanete was overthrown early in 1831. The history of New Granada may be said really to commence with the presidency of Bolivar's old rival and companion in arms, Santander, who was elected under the constitution of 1832. . . . His presidency . . . was a comparatively bright episode: and with its termination in 1836 begins the dark and troubled period which the Granadines emphatically designate by the name of the ‘Twelve Years.’ The scanty measure of liberalism which Santander had dealt out to the people was now withdrawn. Marquez, his successor, was a sceptic in politics and a man of infirm will. . . . Now began the ascendancy of clericalism, of absolutist oligarchy, and of government by the gallows. This same system continued under President Herran, who was elected in 1841; and then appeared on the scene, as his chief minister, the famous Dr. Ospina,” who brought back the Jesuits and curtailed the constitution. Liberalism again gained ground, electing

General Lopez to the presidency in 1849 and once more expelling the Jesuits. In April, 1854, a radical revolution overturned the constitution and President Obando was declared dictator. The conservatives rallied, however, and regained possession of the government before the close of the year. In 1857 Ospina entered on the presidency and civil war soon raged throughout the country. “After a hundred fights the revolution triumphed in July, 1861. . . . Mosquera, who was now in possession of the field, was a true pupil of Bolivar's, and he thought the time had come for reviving Bolivar's plans. . . . In 1863 Mosquera's new Federal Constitution was proclaimed. Henceforth each State [of the eight federal states into which the 44 provinces of New Granada were divided] became practically independent under its own President; and to mark the change the title of the nation was altered. At first it was called the Granadine Confederation: but it afterwards took the name of Colombia [the United States of Colombia], which had formerly been the title of the larger Confederation under Bolivar. Among the most important facts in recent Colombian history is the independence of the State of Panama, which has become of great importance through the construction of the railway connecting the port of Colon, or Aspinwall, as it was called by the Americans, on the Atlantic, with that of Panama on the Pacific. This railway was opened in 1855; and in the same year Panama declared itself a sovereign state. . . . [But complete independence was not achieved till 1903.] In 1867 Mosquera was obliged to have recourse to a *coup d'état*, and declared himself dictator, but he was soon afterwards arrested; a conservative revolution took place; Mosquera was banished; and Gutierrez became President. The liberals, however, came back the next year, under Ponce. Since 1874 [the date of writing being 1879] General Perez has been president of Colombia.”—E. J. Payne, *History of European colonies*, ch. 16.—“The federal Constitution of 1863 was clearly formed on the model of the Constitution of the United States of America. It remained in force until 1886, when it was superseded by a law which gave the State a centralized organization and named it the ‘Republic of Colombia.’”—*Constitution of the republic of Colombia, with historical introduction by B. Moses (Sup. to Annals of American Academy of Political and Social Science, Jan., 1893).*

1846.—Treaty with United States over Panama canal rights.—First operations. See NICARAGUA: 1850; PANAMA CANAL: 1800-1850.

1882-1888.—Beginning of work on the Panama Canal under De Lesseps.—Discontinuance for lack of funds. See PANAMA CANAL: 1869-1894.

1885-1891.—Revolution of 1885.—Constitution of 1886.—Presidency of Dr. Nuñez.—“Cartagena is virtually the centre of political power in Colombia, for it is the residence of President Nuñez, a dictator without the name. Before the revolution of 1885, during which Colon was burned and the Panama Railway protected by American marines, the States enjoyed a large measure of home rule. The insurgents who were defeated in that struggle were Radicals and advanced Liberals. They were making a stand against centralized government, and they were overthrown. When the followers of Dr. Nuñez were victorious, they transformed the constitutional system of the country. . . . Dr. Nuñez, who had entered public life as a Radical agitator, swung completely around the circle. As the leader of the National party he became the ally of Clericalism, and the defender of ecclesiastical privilege. Being a man of un-

rivalled capacity for directing public affairs and enforcing party discipline, he has established a highly centralized military government without incurring unpopularity by remaining constantly in sight and openly exercising authority. . . . Strong government has not been without its advantages; but the system can hardly be considered either republican or democratic. . . . Of all the travesties of popular government which have been witnessed in Spanish America, the political play enacted in Bogotá and Cartagena is the most grotesque. Dr. Nuñez is known as the titular President of the Republic. His practice is to go to the capital at the beginning of the presidential term, and when he has taken the oath of office to remain there a few weeks until all matters of policy and discipline are arranged among his followers. He then retires to his country-seat in Cartagena, leaving the vice-President to bear the burdens of state."—I. N. Ford, *Tropical America*, ch. 12.

1890.—First International American congress at Washington. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1890.

1892.—Re-election of President Nuñez.—In 1892, Dr. Rafael Nuñez was elected president for a fourth term, the term of office being six years.

1893-1900.—Resumption of work on the Panama canal.—Revolutionary movements in Colombia as an impediment to the progress of the canal.—Boundary dispute with Costa Rica.—During the latter part of the nineteenth century the local and, for the most part, petty political quarrels of Colombia became a matter of concern to the rest of the world, and especially to the United States, because of their relation to the progress of the Panama canal. The concessions for the canal had been obtained from the government of Colombia.

In 1893 the receiver or liquidator of the affairs of the bankrupt Panama Canal Company of De Lesseps obtained from the government of Colombia an extension of the terms of the concession under which that company had worked, provided that work on the canal should be resumed before November 1, 1894. He succeeded in forming in France a new company which actually made a beginning of work on the canal before the limit of time expired [see also PANAMA CANAL: 1869-1894]. But this attempted revival of the undertaking was quickly harassed, like everything else in Colombia, by an outbreak of revolt against the clerical control of government under President Caro. The revolutionary movement was begun late in 1894, receiving aid from exiles and sympathizers in Venezuela, Ecuador and Central America. It had no substantial success, the revolutionists being generally defeated in the pitched battles that were fought; but after a few months they were broken into guerilla bands and continued warfare in that method throughout most of the year 1895. They were still threatening in 1896, but the activity and energy of President Caro prevented any serious outbreak. A boundary dispute between Colombia and Costa Rica, which became considerably embittered in 1896, was finally referred to the president of the French republic, whose decision was announced in September, 1900.—See also COSTA RICA: 1900.

1898-1902.—Revolution.—Relations to Cuba.—Panama canal concessions.—Castro, of Venezuela, and the liberals (Yellows) of Colombia.—"At the time when Spain was losing Cuba, the last Congress of Colombia sat in Bogotá. The Liberal party had but one spokesman in the Congress—to wit, Rafael Uribe-Urbe. The government majority championed the cause of Spain.

Many of the more ardent Liberals were fighting in the field for 'Cuba Libre.' Uribe-Urbe was the only man in the Congress who spoke for America as against Spain. He was hissed down. Next, the Panama Canal question came up. The French concession was to be extended for ten years. Again Uribe-Urbe spoke for America as against France. The project was voted down. The Congress was dissolved. President San Clemente, on his own motion, extended the French concession. For this he is said to have received one million dollars cash. Then the revolution broke out, and Uribe-Urbe took the field, in Santander, the richest coffee-growing state of Colombia. He fell upon the town of Cúcuta and took it, only to be driven out again after a disastrous rout at Palo Negro. To make things worse for the rebels, the Bishop of Santander ordered the excommunication of those who would not renounce liberalism or all connection with Liberals. It was a crushing blow, aimed at the wives and daughters of the fighting insurgents.

"While affairs were thus disturbed in Santander, Cipriano Castro, a Venezuelan exile living in Cúcuta, profited by the occasion to lead a small band of Colombian Liberals into Venezuela. They dashed across the border by night, and fell into Castro's native town, Capachio Viejo. Castro's father and five brothers, with other townsfolk, joined his standard and helped him win his first battle over a small detachment of Venezuelan government troops. Now the number of his adherents grew, especially as he won battle after battle or bought over his rival leaders. After a crushing defeat at Valencia, President Andrade fled the country, and Castro entered Carácas in triumph. His early Colombian adherents got Venezuelan government jobs.

"All went well for a while, especially after the prompt suppression of a counter-revolution, until Castro's sympathies with the Colombian Liberals in the field began to tell on his foreign policy. Uribe-Urbe had been badly beaten in Colombia. He was made welcome by Castro in Venezuela, and was intrusted with the command of a division on the Colombian frontier. The command was recruited from Colombians across the border. At the same time, Castro arbitrarily stopped all navigation on the Zulia and Catacumbo rivers, running from Colombian Cordillera to the Lake of Maracaibo, in Venezuela. This was a death-blow to the coffee industry of the Colombian state of Santander, which has no other outlet to the sea. Cúcuta was ruined. A German house failed for half a million dollars, an American hacienda lost \$200,000, and other foreign merchants suffered in proportion. All commerce in Cúcuta and Maracaibo coffee almost came to a standstill. Then it was that the government forces in Santander, to bring relief to the stricken district, tried to open the closed rivers by a sudden armed invasion into that region. For the sake of appearances, they were led by Ranjel Garbiras, a Venezuelan revolutionist. They made for the prosperous town of San Cristóbal, but Uribe-Urbe had managed to gather his corps of insurgents, and beat off the attack in a three days' battle. Some two thousand men fell on both sides. Uribe-Urbe promptly prepared a counter-invasion. He was aided in this by Castro, who practically put all Venezuelan forces in the Cordillera at his disposal. President Castro, who was furious at so overt an act of war on the part of his old enemies, the Colombian Clericals, furthermore sent another expedition across the Goajira desert to aid his Colombian insurgent friends in that peninsula to take the

Colombian port of Rio Hacha. Venezuelan gunboats appeared before Rio Hacha to do their part in the capture. Unfortunately for the Liberal cause, the Venezuelan army in Goajira was taken unawares while on the march, and was all but annihilated. The gunboats chose to retire without firing a shot. Castro never recovered from this reverse. The expenses of his various armed expeditions ate up all his ready finances. When he could no longer maintain Uribe-Uribe's troops, Uribe cut loose and recrossed the border, to join forces with other insurgent leaders in the interior of Colombia. Uribe's cousin proceeded to Panama, and the civil war there broke out with fresh vigor. By . . . [a] brilliant stroke in the harbor of Panama, the Colombian Liberals . . . won the command of the sea on the Pacific side. To assist them in doing the same on the Atlantic side, Castro . . . supplied them with a torpedo-boat and a small gunboat."—E. Emerson, *South American war issues (American Review of Reviews, March, 1902, pp. 298-303.)*—These last mentioned successes of Uribe-Uribe had no permanent effectiveness, for his surrender, with 1300 men and 10 pieces of artillery, was announced presently as having occurred on the 25th of October, 1902. It seemed unfortunate that he did not succeed in overthrowing the conservatives, or "Blues," who held the government, since most accounts of their rule represented it as hopelessly bad; but a change for the better came without revolution after no long time. The state of civil war was closed by a treaty of peace, signed on board the U. S. battleship *Wisconsin*, November 21.

20th century.—Status of education. See EDUCATION; Modern developments: 20th century; General education: Latin America.

1901.—Second international conferences at Mexico City. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1901-1902.

1902-1903.—Negotiation of the Hay-Herran treaty concerning the Panama canal.—Failure of the Colombian senate to ratify the treaty.—Revolt of Panama, and declaration of independence.—"The next step in the building of the Canal, after the agreement of the French Company to sell out its rights, was the negotiation of a treaty between the United States and Colombia. In December, 1902, the government of Colombia sent as its representative to Washington, Dr. Thomas Herran who himself was favourable to the American project; and in January of the following year a convention known as the Hay-Herran treaty was signed. Under this, Colombia agreed that the French Company should sell its rights and privileges, including the Panama Railroad, to the Government of the United States; that a strip of and across the isthmus for the Canal Zone should be given into the perpetual administrative control of the United States with a combined system of jurisdiction as regarded the administration of justice. The United States, for their part, agreed in return for these privileges to pay Colombia the sum of 10,000,000 dollars in cash, and 100,000 dollars a year rental, to begin nine years after the ratification of the treaty. This treaty, in March of the same year, 1903, was ratified by the United States Senate, but was thrown out by the Colombian Senate, who refused to ratify it. . . . The Americans were greatly disturbed by the Colombian action; which was regarded as a 'hold-up game,' or attempt to extort greater benefits when it was seen how anxious the United States were to use the Panama route. The Colombians, for their part, maintained that the provisions were not sufficiently advantageous for them, and

that the abandonment of 'sovereignty' incompatible with national dignity was involved. . . . The Americans further were convinced that Colombia purposed delay, so that the term of the concession to the French Company might expire, in order that Colombia might enjoy the payments arising from the Treaty. . . . The French Canal Company naturally suffered great anxiety during these disputes fearing that the Nicaragua route would, after all, be that finally adopted. Further, the people of Panama, who had greatly benefited by the expenditure of money on the isthmus, feared that a continuance of these favourable business conditions would be lost to them. The prospect of the United States being driven to the Nicaragua route weighed heavily upon them. . . . On the 31st of October the Colombian Congress adjourned and the Hay-Herran treaty was shelved."—C. R. Enock, *Panama canal*, pp. 82-85.—On November 3, 1903, following these negotiations, Panama revolted and declared itself an independent state. The part of the United States in this revolt was bitterly resented by the Colombian government. This ill-feeling made it difficult to complete the negotiations in connection with the canal. "It was claimed by the Colombians that the revolution was 'engineered' by United States interests. The Washington Government sent a strong naval force to protect United States citizens by virtue of the treaty of 1846, by which the United States is pledged to keep the peace of the isthmus. The Colombian troops were entirely unsuccessful and had to abandon Colon, and the United States Government, whose forces held the railways, formally recognized the new Republic. Mr. Hay issued, on November 6, a memorandum stating elaborately the reasons for this step. A treaty was thereupon made with the Republic of Panama by which full rights of either a railway or a canal were granted in perpetuity to the United States within the canal zone, the United States in turn guaranteeing the independence of the Republic. Colombia protested and threatened, but was powerless to modify the situation."—*Annual Register*, 1903, pp. 448-449.—See also PANAMA: 1903; PANAMA CANAL: 1889-1903.

ALSO IN: C. L. Jones, *Caribbean interests of the United States*, pp. 193-205.

1904-1905.—Boundary disputes and arbitration treaties with Ecuador and Peru.—Boundary disputes are an essential element in Colombian history in recent times, since the frontiers of the country have never been entirely determined upon. On November 4, 1904, a treaty for arbitration of such questions whenever they should concern Ecuador was arranged between Ecuador and Colombia.—See also PERU: 1905.

1904-1909.—The administrations of President Reyes.—Modification of constitution.—Changes in army and navy.—Improvement in finances.—Railways and telegraphs.—"On August 7, 1904, the government passed into the hands of General Raphael Reyes, conservative candidate . . . who arrived with a programme of natural reconstruction and a policy of conciliation, and opened the parliamentary representation to the minorities."—J. Humbert, *Histoire de la Colombie et du Vénézuéla*, pp. 191-192.—The paragraph of the constitution which prescribes the mode of amendment seemed to obviate all possibility of modifying the constitution in practice; "but General Reyes was equal to the occasion. The Congress which was sitting when he took office in 1904 was, on the whole, hostile to him, and could be got to do nothing. The President in vain preached the necessity for less politics and more real work, and,

in the end of 1904, he cut the knot by dissolving the Congress, which had already . . . [sat for] four months of ordinary, and one of extraordinary session. He declared, under Section 121 of the Constitution, a state of siege in the departments of Cundinamarca and Santander, thus making himself dictator for the time being. During the next three or four months he was busy legislating in every direction, and by the 15th of March, 1905, he was ready to meet the National Constituent and Legislative Assembly, which he summoned for that date. This new Assembly . . . proved itself a much more amenable body than the late Congress . . . [and] the National Assembly proceeded to modify the Constitution. . . . In the army and navy radical changes were foreshadowed. The strength of the former was to be reduced to 5000 men; even these were to be organized as bodies of labourers, to be employed in peace time on the construction of roads and railways. . . . The navy, as a fighting force, was recognised to be useless, and it was proposed to reduce it to one revenue steamer on each coast, for the prevention of smuggling. . . . With the exception of the two ships to be thus retained, the 'fleet' was to be sold at auction."—F. L. Petre, *Republic of Colombia*, pp. 204-205, 315.—"In a few years the budget almost balanced; the emission of paper money had ceased, and the foreign credit of Colombia was re-established by the resumption of payment of the debt; the administration was reorganized, commerce and industries revived; mineral resources were exploited; the telegraphic system was re-established; and lines of railway were constructed, especially that of Cauca and Girardot, destined to bring the capital into communication with the upper Magdalena. The reform of the army was confided to a Chilean mission. Unhappily Reyes . . . abused his authority . . . and his administration quickly transformed itself into a dictatorship."—J. Humbert, *Histoire de la Colombie et du Vénézuéla*, p. 197.

1905-1909.—Troubles with Venezuela over the navigation of rivers flowing through both countries.—Appeal to the United States for diplomatic assistance.—The arbitrary action begun by the ill-tempered and arrogant Castro, of Venezuela, in 1902, when he stopped navigation on the rivers which flow from Colombia to Lake Maracaibo, in Venezuela, and thus opened communication to the sea (see above), was continued or resumed in subsequent years, and was a distressing trouble to his Colombian neighbors. In July, 1905, the Colombian Government appealed to that of the United States for its good offices in maintaining the principle of free navigation on rivers that are common to neighboring countries. "From the time of the award which decided the boundary dispute between the two countries," said the Colombian Minister to the United States, in a communication to the American Secretary of State, "the policy of Venezuela in matters relating to the transit trade of Colombia and the navigation of the common rivers, has been marked by a conspicuous spirit of hostility. . . . Neither logical arguments nor historic precedents, such as those submitted by the Colombian chancellery to the Government of Venezuela for the recognition by the latter of the principle of free trade over the natural waterways placed by God at the disposal of all nations, have availed."

The writer then reviewed at considerable length the arguments with which the Government of the United States had contended in the past with Spain and Great Britain for the free navigation of the Mississippi and the St. Lawrence, and said in conclusion: "It would be desirable, and I would

ask that it be done if this note were favorably received by the Government of the United States, that the American minister at Caracas be appropriately instructed in the sense of declaring on behalf of the commercial interests of the citizens of the United States his desire that the Government of Venezuela make the navigation of the Zulia and Orinoco rivers free, and urging, by persuasion, that the principle be solemnly consecrated in its public treaties. My Government will join in such an action, which comes within its traditional policy in the matter, and will interpose no obstacle or delay to the meeting of an international mixed commission for the framing of regulations concerning the use of the above-named rivers without detriment to the legitimate interests of the countries through which they flow."

To this request the then Acting Secretary of State, A. A. Adee, made a favorable reply, August 5, saying: "The principle of the free navigation of rivers has been advocated by the United States and maintained in its relations with its neighbors for many years. This government is ready, therefore, to use its good offices in the sense requested, and Mr. Russell has been instructed upon arriving at his new post in Venezuela to take advantage of fitting occasion to express to the minister for foreign affairs the great satisfaction with which the United States would view the adoption and proclamation by Venezuela of the general principle of the free navigation of rivers and fluvial arteries of communication common to neighboring countries. It is of course to be understood that in touching upon this matter this government does not seek to intervene or mediate in any way in the relations between Colombia and Venezuela, but is merely interested in the universal recognition of a policy beneficial to the commerce of the world." In the following December, the endeavor seemed promising; for the American minister to Colombia was able to report the signing, at Bogotá, of a protocol, preparatory to a new treaty of amity, commerce, and navigation, to be concluded at Caracas. Four months later, on April 27th, 1906, Minister W. W. Russell, at Caracas, announced the arrival there of the Colombian plenipotentiary, General Benjamin Herrera, appointed for the negotiation of the treaty agreed upon, but reported further that the Venezuelan Government had refused to receive him, demanding that somebody else be sent. No settlement of the matter could be obtained while Castro controlled Venezuela. However, President Gomez, his successor, annulled the decrees of hostility to Colombian commerce.

1906.—Third International American congress at Rio de Janeiro. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1006.

1909.—Proposed tripartite treaty between Colombia, Panama and the United States.—Resignation of President Reyes.—New elections.—Early in January, 1909, a tripartite treaty was negotiated, with Panama and the United States, for the settlement of questions connected with the secession of Panama in 1903. Panama, in this treaty, agreed to pay Colombia the sum of \$2,500,000, as her share of the Colombian public debt, receiving recognition of her independence in return. The treaty was submitted to the Colombian Congress by President Reyes on February 24th with a special message of recommendation; but public feeling was bitterly against it, for the reasons that no wrongfulness in the transaction was recognized and the indemnity was insufficient. Disturbances which broke out at Bogotá and in the provinces about the middle of March were attributed mostly to this cause of discontent. For

some reason, the president was reported to have resigned his office on the 13th, but was persuaded to resume it next day. It was now decided to suspend consideration of the tripartite treaty, until it could be submitted to an elected national congress (the existing Congress was a provisional legislature made up by appointment), the election for which would be held on the coming July 20. In June, a few weeks before the appointed election, President Reyes made a sudden departure for Europe. Rumors that he had gone because tired of political strife and would not return were contradicted by the Colombian consul at New York, in a published note which said: "His departure, the causes of which are well known throughout Colombia, was due to the fact that after five years' strenuous labor he desired a rest, and last March to the National Assembly expressed his desire to retire temporarily from the Presidency, but, owing to the opposition of public sentiment and the strong desire of the people to have him remain, he determined not to leave the Presidency until elections to the coming Congress had been made. To this Congress, about to be convened, and in which all parties are represented, President Reyes confides many of the cares of government, left by law under his jurisdiction until Congress should assemble, and withdraws, temporarily only, from the discharge of his Presidential duties, leaving in his stead Gen. Jorge Holguin, his most intimate, friend and former minister of war, who will continue to pursue in all matters the same policy as that adopted by his predecessor. Gen. Reyes during his stay in Europe, whence he has gone, will perfect plans for developing railroad and other industries in Colombia. There is absolute peace and tranquillity in all parts of the country." But the "absolute peace and tranquillity" of the country was shaken in the first week of July by a revolutionary outbreak at Barranquilla, soon suppressed, and the resignation of President Reyes was received soon thereafter, from abroad. The election of his successor now devolved on the new national congress, elected by the people on July 20. It gave the office, for the remainder of the unfinished term (which expired August 7, 1910) to Señor Gonzales Valencia, who had been proclaimed by the Barranquilla revolutionists the month before, though he disavowed their movement.

1909-1917.—Failure of a treaty between the United States and Colombia concerning the Panama canal.—Attempts to negotiate a second treaty.—Failure of the United States senate to ratify it.—"Throughout the second Roosevelt and Taft administrations the government of Colombia clung resolutely to its charge that the revolt of Panama in 1903 was fomented from Washington, and not only refused to recognize the independence of the new state, but demanded that the United States apologize and make reparation. Several attempts to smooth over the difficulty failed. In 1909 a treaty was signed which fell short of ratification, and in 1913 overtures by the United States for a tripartite convention among the nations concerned met with no response. Colombia held out for reference of the entire dispute to the International Tribunal at the Hague."—F. A. Ogg, *National progress*, 1907-1917 (*American Nation*, v. 27, p. 275).—In 1914, William J. Bryan, Secretary of State, negotiated a treaty, which was signed at Bogotá on April 7, by T. A. Thompson, Minister to Colombia, under which the Panama boundary line was to be readjusted in Colombia's favor, Colombia was to receive certain advantages, and the United States was to pay an indemnity of

\$25,000,000. This was ratified by the Colombian Senate, but the United States Senate indefinitely postponed action upon it, largely because the first article contained an expression of regret by the United States for anything that might have disturbed the friendship between the two nations, which was tantamount to a confession that this country had acted improperly in the matter of the Panama Revolution."—W. F. Johnston, *America's foreign relations*, v. 2, pp. 323-324.—"Most persons, however, refused to concede that the United States owed Colombia either an apology or money, and felt that it was the part of weakness from which no desirable result could come, to yield to a demand that was unjust merely because the nation making it was small, and one whose friendship was specially desired. The phrase 'sincere regret' seemed a censure of Roosevelt, although, strictly, the treaty 'regretted' not any action of the United States, but simply the interruption of the friendly relations of the two countries. It was objected that the United States should grant to no foreign state such exceptional privileges in the use of the Canal as were proposed for Colombia. The promise to pay \$25,000,000 carried no explanation of why that particular sum—or, indeed, any sum—should be paid. It was pointed out, too, that Colombia conceded nothing save acceptance of Panaman independence, which had already been for more than a decade a *fait accompli*; and that even the long-discussed right to a canal route by way of the Atrato River (valueless except as a safeguard against future international complications) was not conferred. The desire of the Administration to heal the Colombian rupture and to promote Latin American confidence in the justice and good-will of the United States met with sympathy. But there was strong doubt whether such a settlement would lead to that desirable result."—F. A. Ogg, *National progress*, 1907-1917 (*American Nation*, v. 27, pp. 275-277).—See also LATIN AMERICA: 1911-1914; U. S. A.: 1914-1921.

1910.—Fourth International American congress. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1910.

1914-1918.—Administrations of Presidents Valencia, Restrepo and Concha.—Effects of the World War.—"The Congress elected General Ramon Gonzales Valencia in 1909 for the year which was lacking of the presidential sextennat. . . . [President Valencia was followed in 1910 by Señor Carlos E. Restrepo.] one of whose first measures was the re-establishment of the departmental assemblies, which had been suppressed under President Reyes. . . . After the administrative reform, the most pressing need was the organization of public instruction. . . . [and a] decree of October, 1910, put all instruction under the control of the state and created the post of inspector-general of public instruction. . . . Furthermore, by the suppression of a number of useless posts, and the great increase of revenue from the emerald mines, and from Customs duties, the revenue of 1911 was made to exceed the disbursements by two millions of pesos. In 1914 President Restrepo's term of office expired and Señor José Vicente Concha was quietly elected in his place. Unfortunately under Concha's government Colombia. . . . felt the repercussion of the great world war. The products of the country, coffee especially, glutted the market without chance of export; no importations arrived and the customs duties, the principal source of revenue, fell away. Consequently the fiscal situation became very bad and President Concha in August, 1918, left to his successor, Marco

Fidel Suarez, a deficit which by the end of the year had grown to seven millions of pesos."—J. Humbert, *Histoire de la Colombie et du Vénézuéla*, pp. 197-198.

1916.—Boundary dispute settled with Ecuador.—"By treaty of July 15, 1916, Colombia and Ecuador came to agreement over their common frontier. The frontier thus defined terminates on the Pacific Coast along the Mataje River, south of the Mira, thus giving all the Mira delta to Colombia. East of the Andes Colombia is awarded the greater part of the basin of the Putumayo, the boundary running for the greater distance along the watershed between the rivers Putumayo and Napo. The eastern half of this region is, however, still in dispute with Peru. On the inset map accompanying Hermessen's article on the Rio Zamora (*Geogr. Rev.*, Vol. 4, 1917, p. 436) the new frontier is shown as far as its meeting with the line of the Peruvian-Ecuadorian frontier as shown on Pl. 212-213 of Andree's 'Handatlas,' 6th edition, Leipzig, 1914. Thence it runs along the Ambiyacú River to the Amazon. The text of the treaty is given in the *Revista de Geografía Colonial y Mercantil* (published by the Royal Geographical Society of Madrid), Vol. 14, 1917, No. 5-6, pp. 179-180."—*Geographical Record*, p. 327.

1919 (November).—Passage of law regulating strikes.—"The appreciable increase in wages granted in settlement of the recent strikes in Colombia have been followed by an increase in prices nearly double that of the wage increases. It is feared that this condition may lead to new wage demands on the plea that cost of living will become more burdensome. In view of this situation, Parliament enacted on November 19, 1919, a measure intending to prevent cessation of work or employment during arbitration proceedings. The principal features of this law are as follows: Recognition of the right to cease labor, provided such cessation is pacific and the object desired is an increase of wages. Disturbances resulting from union meetings due to a strike are subject to a common law; any person attempting in a strike to introduce measures of violence shall be restrained until he shall have furnished a bond to abstain from putting such measures into execution. Strikers shall have the right to designate representatives to present their demands and with power to enter into agreements. Competent authorities shall protect laborers refusing to join in a strike, and also those filling strikers' places. The law shall be invoked in all cases of aggression, violence, and sabotage. Violators shall not be liberated until the settlement of the strike is affected. The constitution of arbitration boards is provided for, and decisions are obligatory on all interested parties. Strikes are prohibited in transportation service while employees are en route. No strike shall be ordered in public lighting, water supply, or private telegraph and telephone service until after three days' notice, under a penalty of one to two months' imprisonment. Those charged with supervision who, under pretext of a strike, abandon their work, are subject to the penal code. Strikers judging themselves to be subjected to an unjust decision by public authorities have a right of appeal to competent administrative tribunals (*section du Conseil d'Etat*). . . . The right of an employer engaged in industry or agriculture (exclusive of building trades, harvest work, and other temporary work) to resort to a lockout is subject to a notice of one month prior to the proposed date of the lockout. In case of violation of this provision the wages of the employees must be paid for one month.

Outside of other penalties, any foreigners who, under pretext of a strike, shall take part in any riot or disturbance or shall have provoked a disturbance may be expelled from the country."—*Monthly Labor Review*, Sept., 1920, pp. 197-198.

1920-1921.—Economic conditions.—"In 1919 there was an exceptionally good crop of coffee,—the economic barometer of Colombia—which produced nearly three times the largest amount ever received from coffee exports in a single year. The unprecedented income from this source greatly increased for the time being the buying power of the people." On the other hand income from this source decreased in 1920 and the people found that their previous prosperity had brought them only an increased standard of living which proved a poor asset in facing the new adverse situation. Nevertheless the foreign credit of the country was not disturbed although the public debt, which had been reduced from \$25,259,000 in 1911, to \$22,708,486 in 1919, was in 1920 increased to \$32,646,075. The government scrupulously maintains its credit abroad by prompt remittance for the service of this debt.—*Commercial Reports*, U. S. Department of Commerce, Dec., 1921, pp. 987, 988.

1921.—Ratification of treaty by United States. See U. S. A.: 1914.

1922.—Boundary dispute with Venezuela settled.—Retrospect.—"Hardly had Bolivar retired from service when a congress, assembling at Valencia in 1830, re-demanded the sovereignty of Venezuela and the banishment of the Liberator [Bolivar]. During these violent internal struggles, the governments interested in the matter decided to abide by the fixing of the boundaries of the two states as formerly settled by the Spanish administration. But on inspection, it was found that the official records were not very clear on the point. Large tracts were involved, these, too, often unexplored. This gave rise to numerous discussions, which covered a period of several years. Finally in 1891, Colombia and Venezuela agreed to refer the matter to the King of Spain for arbitration. His decision, however, failed to smooth away the difficulties. The mixed boundary commissions appointed for the purpose also failed in defining territorial limits, which both countries wished to see included within their respective frontiers. Meanwhile, public opinion had become aroused. Diplomatic negotiations were resumed, which resulted in a compromise by arbitration signed at Bogota, Nov. 3, 1916, in pursuance of which the Swiss Government was called upon to settle the dispute on the lines laid down by the King of Spain. The case by arbitration opened Jan. 19, 1918. The Federal Council appointed as reporter Mr. Charles Lahardy, one-time minister of the Swiss Confederation at Paris, and an authority on matters of international law. A preliminary decree was enacted, setting forth the rules to be observed. The Federal Council passed judgment on March 24, 1922, and the result was communicated to the states interested March 27. The document embodying its deliberations covered 148 pages and presented a historic account of the question. The decree adjudged Colombia to be in the right with regard to the main point at issue, in so far as it authorized her to take immediate possession of the territories awarded to the parties by the King of Spain's decision, without waiting for the final demarcation of the portions of the frontier, which had still to be fixed. Furthermore, the decree of the Federal Council provides for the nomination of a commission of experts of Swiss nationality, who will be appointed to proceed without delay into this question of fixing the boundaries under

the responsibility of the umpire."—*Christian Science Monitor*, May 19, 1922.—See also LATIN AMERICA.

1922.—Ancient city excavated.—"Ruins of an ancient city of great size, hitherto unknown, have been uncovered in Colombia, by the South American archaeological expedition of the Field Museum of Natural History, Chicago, working under the leadership of Dr. J. A. Mason. The ruins of the city, or collection of villages, are in the Province of Magdalena, 40 miles from the Caribbean Coast and 20 miles south of Santa Marta, a portion of Colombia now uninhabited and almost unknown to the world. It is evident that this was once a great center of population, but today even its name is unknown. Mr. Mason sent this message regarding the discoveries: 'There must have been a tremendous population here at one time, as the country is covered with house sites. The region is very mountainous, and the houses, which were of wood, were built on terraces made with retaining walls. In the center of each terrace are entering steps of beautifully cut stone and if the main path is far below, other steps are built to connect the terrace with it.' The ancient inhabitants of this country decorated themselves with gold ornaments. Specimens already received at the museum include gold bells, small beautifully made gold figures and ornaments of shell, Carnelian and agate. The most valuable acquisition is a set of ornaments worn by a native priest."—*Christian Science Monitor*, Aug. 15, 1922.

COLOMBIA, Constitution of.—The text of the Colombian constitution is as follows:

Title I

Of the Nation and its Territory

ARTICLE 1. The Colombian nation is reorganized as a centralized republic.

ART. 2. The sovereignty resides essentially and exclusively in the nation. . . .

ART. 3 [sets out the boundaries of the republic.]

ART. 4. The territory, together with the public property therein contained, belongs exclusively to the nation. . . . All doubtful boundary lines shall be determined by commissions of surveyors appointed by the Senate. The ancient national territories are hereby incorporated with the sections to which they originally belonged.

ART. 5. The law may decree the formation of new departments, by dividing those already existing, when this may have been asked for by four-fifths of the municipal councils of the territory to be embraced in the new department. . . . [Amended, Mar. 30, 1905. See Amendment II. Subsections I and II provide that the new department shall have at least 200,000 inhabitants and that the territory from which it has been created shall retain at least 250,000 inhabitants.] III. The law creating the new department shall be enacted by two successive regular Legislatures. . . .

ART. 6 [provided for legislative change of department boundaries under Article 5. This article was amended. See Amendment II.]

ART. 7. Besides the general divisions of the territory, there shall be other divisions within the limits of each department for the regulation of the public service. The divisions relating to finance, military affairs and public instruction shall not coincide with the general divisions.

Title II

Of the Inhabitants—Native and Foreign

ART. 8. Colombian citizens are:

I. By birth: Those who are citizens of Colombia under one of the two following conditions: That

the father or the mother may also have been a citizen of Colombia, or that, being children of foreigners, they are domiciled in the Republic. The legitimate children of a Colombian father and mother who may have been born in a foreign country and soon after become domiciled in the Republic, shall be considered Colombians by birth for the purposes of the laws which require this qualification.

II. Origin or residence: Those who are born in a foreign country of a Colombian father or mother, and are domiciled in the Republic, and all Spanish-Americans who, before the municipal authorities of the place where they reside, may request to be inscribed as Colombians.

III. By adoption: Foreigners who apply for and obtain letters of naturalization.

ART. 9. The status of Colombian citizen is forfeited by obtaining letters of naturalization in a foreign country and fixing a residence in it; and it may be recovered under laws enacted for that purpose.

ART. 10. It is the duty of all citizens and foreigners in Colombia to live in submission to the Constitution and the laws, and to respect and obey the authorities.

ART. 11. Foreigners shall enjoy in Colombia the same rights that are conceded to Colombians by the laws of the nation to which the foreigner belongs, except those which are stipulated in public treaties.

ART. 12. The law shall define the condition of resident foreigners, and . . . [their] special rights and obligations. . . .

ART. 13. [Under this article a Colombian, even though not a citizen, who is taken in war against Colombia, is treated as a traitor; while naturalized foreigners and foreign residents are not obliged to bear arms against their native country.]

ART. 14 [declares that corporations (artificial persons) have no rights beyond those of natural persons.]

ART. 15. All male Colombians more than twenty-one years of age, who exercise a profession, art or trade, or have a lawful occupation or other legitimate and known means of support, are citizens.

ART. 16. Citizenship is lost when nationality is lost. He also loses the quality of citizenship who . . . [has] . . . (I) [taken service with] a nation at war with Colombia; (II) . . . belonged to a faction in rebellion against the government of a friendly nation; (III) . . . been condemned to suffer corporal punishment; (IV) . . . been removed from public office by . . . criminal judgment, or by an act affecting his civil responsibility; (V) . . . committed acts of violence, falsehood or corruption in elections. All persons who may have lost their citizenship may petition the Senate for restoration.

ART. 17. The exercise of the rights of citizenship is suspended: for notorious mental aberration; for judicial interdiction; for habitual drunkenness; for charges pending criminal proceedings, and after the issue of a warrant of arrest.

ART. 18. The quality of active citizenship is an indispensable condition precedent to the exercise of the right of voting, and of holding any public office of authority or power.

Title III

Of Civil Rights and Society Guarantees

ART. 19. The authorities of the Republic are established to protect all persons residing in Colombia in their lives, honor and property, and to secure the mutual respect of national rights, preventing and punishing crimes,

ART. 20. Private persons are not answerable to the authorities except for violations of the Constitution or the laws. Public officers are answerable in the same manner, as well as for exceeding their powers and for failing to execute them. . . .

ART. 21 [provides that, except in the case of soldiers in actual service, the order of a superior does not exempt from responsibility for violation of a constitutional provision].

ART. 22. There shall be no slaves in Colombia. Any person being a slave, who shall enter the territory of the Republic, shall be free.

ART. 23. No one shall be molested in his person or family, nor imprisoned, nor arrested, nor shall his domicile be searched, except upon a written warrant from competent authority, issued with all legal formalities, and for an offense previously defined by law. In no case shall there be detention, imprisonment, or arrest for debts and obligations purely civil, except by judicial order.

ART. 24. He who is taken in the actual commission of an offense may be arrested and carried before the judge by any person. . . . The police [may] pursue him . . . [into] his own dwelling . . . for the purpose of arresting him; and if he seek asylum in the dwelling of another person, requisition for him should be previously made to the owner or tenant thereof.

ART. 25. No person shall be obliged in criminal or police proceedings to testify against himself or . . . his relatives within the fourth civil degree of consanguinity or the second degree of affinity.

ART. 26. No person shall be tried except in conformity with laws enacted prior to the commission of the offense with which he is charged, before a competent tribunal, and under all the forms of the law in each case provided. In criminal matters, the lenient or favorable law, even when enacted after the commission of the offense charged, shall be applied in preference to the restrictive or unfavorable law.

ART. 27. The preceding provision does not prevent punishment being administered without previous trial in the cases and within the precise limits which the law shall indicate: I. By those officers exercising authority or jurisdiction, who may punish with fines or imprisonment any person who injures them, or who is wanting in respect toward them in the discharge of their official duties. II. By military superiors, who may inflict instant punishment in order to subdue insubordination or a military mutiny, or to maintain discipline in the presence of the enemy. III. By captains of vessels, who, not being in port, have the same power to repress the commission of crimes on board.

ART. 28. Even in time of war, no person shall be punished ex post facto, but only according to the law, order, or decree in which the act shall have been previously prohibited and the punishment prescribed for its commission. . . . [But, even in time of peace, persons may be arrested by order of the government on suspicion of plotting, and retained.]

ART. 29. The Legislature shall only prescribe death as a punishment for: . . . Treason to one's country in a foreign war, parricide, assassination, arson, assault in a gang of malefactors, piracy, and certain military crimes defined by the military laws, [judiciously proven]. At no time shall the death penalty be inflicted except in the cases provided in this article.

ART. 30. There shall be no penalty of death for political offenses. These shall be defined by law.

ART. 31. Rights acquired by natural and artificial persons, under a just title and according to

the civil laws, shall not be disavowed by laws enacted subsequently. . . .

ART. 32. In time of peace no person shall be deprived of his property wholly or in part, except as a punishment, or judicial compulsion, or indemnity, or general contribution, in accordance with law. (See Amendment VI.) . . .

ART. 33. In case of war, and solely for the purpose of effecting the restoration of public order, the necessity for expropriation may be decreed by authorities not invested with judicial power, and without previous indemnification. [This provision covers immovable property only.] . . . The nation shall always be responsible for the expropriations made by the government or by its agents. . . .

ART. 34 [forbids confiscation].

ART. 35 [protects inventions and literary work during the lifetime of the author and for eighty years thereafter, and provides for reciprocal arrangements for such protection with other Spanish speaking countries]. . . .

ART. 36. The purpose of donations inter vivos, or by testament made in conformity with the law, for objects of charity and public instruction, shall not be diverted or modified by the Legislature.

ART. 37. In Colombia there shall be no real estate that may not be transferred freely, nor shall there be any irredeemable obligations.

ART. 38. The Roman Catholic Apostolic religion shall be the religion of the nation; the public authorities shall protect it, and cause it to be respected as an essential element of the social order. It is understood that the Catholic church is not and shall not be an established church, and it shall preserve its independence.

ART. 39. No person shall be molested on account of his religious opinions, nor compelled by the authorities to profess tenets, nor to observe practices, contrary to his convictions.

ART. 40. The exercise of all forms of worship, not opposed to Christian morals or the law, is permitted.

All acts opposed to Christian morals, or subversive of the public order, which may be performed on the occasion of, or as a pretext for the exercise of religious worship, shall be subject to punishment by law.

ART. 41. Public education shall be organized and directed in accordance with the Catholic religion. Primary instruction paid for out of the public funds shall be gratuitous, and not compulsory. . . .

ART. 42 [guarantees freedom of the press, and forbids foreign subsidies to any periodical publication].

ART. 43 [declares the inviolability of posts and telegraphs, except by the government, and provides for taxation and non-prohibition of printed matter.]

ART. 44. Any person may pursue any honorable trade or occupation without the necessity of belonging to any guild or other association. The authorities shall inspect all industries or professions in their relation to morals, society and public health. The law may exact proofs of competency for the practice of the medical profession and its branches. . . .

ART. 45 [gives right of petition to the authorities.]

ART. 46 [gives right of assembly; but provides for dispersal of disorderly gatherings.]

ART. 47. The formation of companies or associations, either public or private, which are not opposed to morality or the legal order, shall be permitted. All popular political organizations of a permanent character shall be prohibited. All religious associations, in order that they may remain under the protection of the laws, shall present to

the civil authority authorization issued by their respective ecclesiastical superiors.

ART. 48. The government alone shall import, manufacture and own arms and munitions of war. [The carriage of arms in towns without permission, or in any case at] . . . political meetings, or elections, or sessions of assemblies, or public corporations, [is forbidden].

ART. 49. Legitimate and public corporations shall have the right to be recognized as artificial persons, and to execute in virtue thereof civil acts, and to enjoy the guarantees assured by this title, under such general limitations as the laws may establish for the sake of the common good.

ART. 50. The laws shall determine the civil status of all persons, and their consequent rights and duties.

ART. 51. The laws shall determine the responsibility to be incurred by public officers of all classes who infringe the rights guaranteed by this title.

ART. 52. The provisions contained in the present title shall be incorporated in the Civil Code as a preliminary title, and shall not be altered except by an act amending the Constitution.

Title IV

Of the Relations between Church and State

ART. 53. The Catholic Church shall have power, in Colombia, to administer freely its internal affairs and to perform acts of spiritual authority and of ecclesiastical jurisdiction without the necessity of authorization from the civil power; and, as an artificial person, represented in each diocese by its respective legitimate prelate, shall also have power to perform civil acts in virtue of rights recognized by the present Constitution. . . .

ARTS. 54, 55 and 56 [govern the relations between church and state. Ecclesiastics may not hold public office; but may be employed in public instruction and charity. Property of the Roman Catholic Church is not taxable, and may not be turned to other uses. Power is given to negotiate with the Apostolic See and to define the relations between the civil and ecclesiastical powers.]

Title V

Of the National Powers and the Public Service

ART. 57. All public authorities shall be limited, and shall perform their respective functions independently.

ART. 58. The law-making power shall be vested in a Congress. The Congress shall be composed of a Senate and a House of Representatives.

ART. 59. The President of the Republic is the chief of the executive power, and he shall exercise it with the indispensable co-operation of the ministers. The President and the ministers, and in each particular transaction the president, with the ministers of the respective department, shall constitute the Government.

ART. 60. The judicial power shall be exercised by a Supreme Court, by superior district tribunals, and by such other tribunals and inferior courts as may be established by law. . . .

ART. 61. No person or corporation shall, in time of peace, exercise, at the same time, patriotic or civil and judicial or military authority.

ART. 62. The law shall determine the special cases of incompatibility of functions; the cases of the incompatibility of public offices and the manner of making it effective; the qualifications and antecedents necessary for the exercise of certain employments. . . .

ART. 63. There shall be no officer in Colombia

whose duties are not defined by law or regulation.

ART. 64. No person shall receive two salaries from the public treasury, except in special cases determined by law.

ART. 65. No public officer shall enter upon the discharge of his office until he shall have sworn to maintain and defend the Constitution, and to perform the duties which are incumbent upon him.

ART. 66. No Colombian who is in the service of Colombia, shall, without the permission of his government, accept from any foreign government any office or gift, under penalty of forfeiting his employment.

ART. 67. No Colombian shall accept from a foreign government any employment or commission near the government of Colombia, without having previously obtained from the latter the necessary authorization.

Title VI

Of the Assembling and Functions of Congress

ART. 68. The two houses of the Legislature shall meet in ordinary session by virtue of law every two years, on the twentieth of July, in the capital of the Republic. The ordinary sessions shall continue one hundred and twenty days, after which the Government may declare the houses adjourned. [This provision was amended in 1905; and the sessions now last for ninety days only.]

ART. 69. The two houses shall be opened and closed publicly, and at the same time.

ART. 70. The houses shall not open their sessions nor deliberate with less than one-third of their members. . . .

ART. 71 [provides for the imposition of fines for non-appearance].

ART. 72. Congress shall meet in extra session when summoned by the Government. In extra sessions only such business shall be considered as the Government may submit for consideration.

ART. 73. By mutual agreement of the two houses, Congress may assemble in a place different from the capital, and, in case of disturbance of the public order, it may assemble in a place designated by the president of the Senate.

ART. 74. The two houses of Congress shall meet as one body only for the purpose of installing the President of the Republic, and to perform the act prescribed in Article 77. . . .

ART. 75. All meetings of members of Congress, which, for the purpose of exercising the legislative power, are held without observing the conditions prescribed by the Constitution, shall be illegal; their acts shall be null; and the members who participate in the deliberation shall be punished according to law.

ART. 76. Congress shall make the laws.

By means of these laws it exercises the following functions: I. To interpret, amend, and repeal pre-existing laws. II. To modify the general divisions of the territory in accordance with Articles 5 and 6, and to establish and reform, whenever proper, the other territorial divisions defined in Article 7. [See Amendment II.] III. To confer special powers upon the department assemblies. IV. To regulate the administration of Panama. V. To change, under extraordinary circumstances and for grave reasons of public convenience, the actual residence of the high national officers. VI. To organize and provide for the standing army every two years in ordinary session. VII. To create all the offices required by the public service, and to fix their respective salaries. VIII. To regulate the public service, determining all matters referred to in Article 62. IX. To authorize the Government to make contracts, negotiate loans,

alienate national property, and exercise other functions within constitutional limits. X. To invest the President of the Republic temporarily with such extraordinary powers as necessity may require or the public convenience demand. XI. To provide for the national revenues, and to determine the expenses of the administration.

Each Legislature shall vote a general budget. In the budget shall not be included any item not previously decreed by law nor credit not judicially recognized. XII. To recognize the national debt and provide for its payment. XIII. To decree extraordinary expenses whenever necessity requires it. XIV. To approve or reject contracts or agreements entered into by the President of the Republic with private persons, companies or political corporations, in which the national treasury is interested, if they have not been previously authorized, or if the formalities prescribed by Congress have not been complied with, or if any conditions contained in the law authorizing them have been disregarded. XV. To determine the alloy, the weight, impress and denomination of coins, and to regulate the system of weights and measures. XVI. To organize the public credit. XVII. To decree the execution or continuance of public works. XVIII. To favor useful or beneficial enterprises which may be deemed worthy of encouragement or support. XIX. To decree public honors to such citizens as may have rendered distinguished services to the country. XX. To approve or reject treaties entered into by the Government with foreign powers. XXI. To grant, by a vote of two-thirds of the members of each house, and for grave considerations of the public good, amnesties and general pardons for political offenses. In case the recipient of such amnesty or pardon is thereby relieved from civil responsibility to any person, the Government shall assume the burden of indemnifying such person. XXII. To limit or regulate the appropriation or conveying of public lands. . . .

ART. 77 [refers to the election of the Vice-president. This article was abrogated in 1905.]

ART. 78. Neither the Congress nor either house thereof is permitted: I. To direct appeals to public officers. II. To enact laws or adopt resolutions concerning matters which are exclusively intrusted to other departments of the Government. III. To vote approval or censure of any official act. IV. To require the Government to communicate to it the instructions given to diplomatic agents, or to give information relative to negotiations of a private character. V. To decree to any person any reward, indemnification, pension, or other pecuniary consideration which is not intended to satisfy credits or rights recognized by existing laws, except in the case provided in Article 76, Section XVIII. VI. To enact laws of proscription or prosecution against persons or corporations.

Title VII

Of the enactment of Laws

ART. 79. Laws may originate in either house on the initiative of its respective members or of the ministers of the Government.

ART. 80. Laws of the following classes shall be excepted from the provision of the preceding article: I. Such laws as must originate only in the House of Representatives (Article 102, Section II). II. Such laws as relate to civil matters and to judicial proceedings, which can only be amended by bills presented by special permanent committees of either house and by ministers of the Government. . . .

ART. 81 [provides that before it becomes law, a bill must pass in each house three successive readings, on three different days, by a majority of the members, and obtain approval of the government].

ART. 82 [provides that a majority must be present, in each house, before closure of the second reading, and before the vote is taken on the third reading.]

ART. 83. The Government, by means of its ministers, may take part in legislative debates.

ART. 84. The judges of the Supreme Court shall be entitled to be heard in the discussion of bills relating to civil matters and judicial procedure.

ART. 85. After a bill shall have passed both houses, it shall be sent to the Government, and if approved by the Government, it shall be promulgated as a law. . . .

[By ARTICLES 86 to 90 the president may return a bill to the legislature within six days to fifteen days, in accordance with its length. Otherwise he is required to approve and promulgate it within six days. If the house adjourns within that time, whether approved or rejected, the bill must be published. A rejected bill may be passed over the veto of the president by a two-thirds majority of each house, and may in case of continued refusal by the government be promulgated by the president of the Congress. A bill objected to as unconstitutional may be submitted to the Supreme Court for decision. By ART. 91 unfinished legislation is reintroduced in the next legislature as new.]

ART. 92. The enacting clause of all laws shall be: 'The Congress of Colombia decrees:'

Title VIII

Of the Senate

ART. 93. The Senate shall be composed of three Senators from each department . . . [with two substitutes for each Senator].

ART. 94. Senators shall be native Colombians and in the full enjoyment of their citizenship; they shall be more than thirty years of age, and in the enjoyment of an annual income of at least two thousand and two hundred dollars, derived from property or the pursuit of an honorable occupation.

ART. 95. Senators shall be elected for the term of six years, and are re-eligible indefinitely. . . . [This term was in 1905 shortened to four years. See Amendment VIII.]

ART. 96. The Senate shall try all impeachments of public officers. . . .

ART. 97 [creates rules for the trial of impeached officers by the Senate.]

ART. 98. The Senate shall also be invested with the following powers: I. To reinstate those who have forfeited their citizenship. . . . II. To appoint two members of the Council of State [now abolished]. III. To accept or decline the resignations of the president or vice-president or the designato. IV. To confirm or reject nominations made by the President of the Republic of judges of the Supreme Court. [See Amendment I.] V. To confirm or reject the military appointments made by the Government, . . . [above] the rank of lieutenant-colonel. . . . VI. To grant leave to the President of the Republic to be temporarily absent from the capital for other cause than sickness, or to exercise his functions outside of the capital. VII. To permit the passage of foreign troops through the territory of the Republic. VIII. To appoint the commissioners referred to in Article 4. IX. To authorize the Government to declare war against another nation.

Title IX

Of the House of Representatives

ART. 99. The House of Representatives shall consist of one member for every fifty thousand inhabitants of the Republic. Two substitutes shall be elected for each Representative.

ART. 100. To be eligible to the position of Representative, it is required that a person be a citizen in the full exercise of the rights of citizenship, that he be more than twenty-five years of age, and that he may not have been condemned for an offense punishable with corporal punishment.

ART. 101. Representatives shall be elected for the term of four years, and they shall be re-eligible indefinitely.

ART. 102. The House of Representatives shall have the following powers: I. To examine and pronounce finally upon the general accounts of the treasury. II. To organize all laws for the levying of taxes and for the organization of the public ministry. III. To appoint two councilors of State. [See Amendment X.] IV. To impeach before the Senate, whenever there may be just cause, the President and Vice-President of the Republic, the ministers of the cabinet, the councilors of State, the Attorney-General of the nation, and the judges of the Supreme Court. V. To examine charges and complaints presented to it by the Attorney-General, or by private persons, against any of the above-named public officers, except the President and the Vice-President, and, if found proper, to base on them impeachment before the Senate. [See Amendment V.]

Title X

Provisions common to both Houses and to the members thereof

ART. 103 [provides for the adoption of rules and the creation of house officials by both houses].

ART. 104. [The sessions of the House shall be public, within the limitations prescribed by law.]

ART. 105. The members of both houses represent the whole nation, and should vote in the sole interest of justice and the public good.

ART. 106. The Senators and Representatives shall not be held responsible for their opinions and votes given in the discharge of their duties. For any expression in debate they shall be alone responsible to the house to which they belong. . . .

ART. 107 [defines special rights of non-arrest and non-trial of members of Congress.]

ART. 108 and ART. 109 [provide that the president, the Cabinet, judges of the Supreme Court, Attorney-General and governors may not be elected to Congress within six months of the expiry of their terms of office; no person may represent a department or district in which he has held office within three months prior to the date of election; and except as ministers, diplomatic agents or military chief no member of Congress may hold office during his term, or within one year thereafter.]

ART. 110. Senators and Representatives shall not, either directly or through a third person, make any contracts with the administration, nor shall they accept from any person the power of attorney for the negotiation of any business with the government of Colombia. . . .

ART. 111 [provides for the travelling expenses of a member and his substitute, in case of substitution.]

ART. 112 [decrees that increase in the pay of members shall not take effect in the legislature in which it is voted.]

ART. 113. In case of the temporary or permanent absence of a member of Congress, the vacancy shall be filled by his substitute.

Title XI

Of the President and Vice-President of the Republic

ART. 114. The President of the Republic shall be elected for a term of six years [shortened to four years in 1905] by the electoral assemblies, voting on the same day, and in the manner determined by law. [See AMENDMENTS V. and VIII.—See also ELECTIONS, PRESIDENTIAL: South American republics.]

ART. 115. The President of the Republic shall possess the same qualifications as a Senator.

ART. 116. The President-elect of the Republic shall take possession of his office in the presence of the president of the Congress, [or of the president of the Supreme Court, or failing this of two witnesses: ART. 117] and shall take the following oath: 'I swear before God to comply faithfully with the Constitution and laws of Colombia'. . .

ART. 118. The President of the Republic shall exercise the following powers in relation to the legislative department: I. To open and close the ordinary sessions of Congress. II. To convene Congress in extraordinary sessions for serious reasons of public convenience and after previous consultation with the council of State. III. To present to Congress at the beginning of each Legislature a message on the acts of the administration. IV. To send at the same time to the House of Representatives the budget of the revenues and expenses, and a general account of the budget and the treasury. V. To give to the houses of the Legislature such information as they may call for on affairs not requiring secrecy. VI. To furnish efficient aid to the houses when they demand it, placing at their disposal, if necessary, the public force. VII. To co-operate in the enactment of laws, by presenting bills through the medium of the ministers, exercising the right to veto legislative acts, and complying with the duty to approve them, in accordance with this Constitution. VIII. To issue decrees that shall have the force of legislative enactments, in such cases and with such formalities as are prescribed in Article 121.

ART. 119. The President of the Republic shall exercise the following powers in relation to the judiciary department: I. To appoint the judges of the Supreme Court [see AMENDMENT I]. II. To appoint the judges of the superior tribunals, each one from a list of three nominations made by the Supreme Court. III. To appoint and remove the public ministers. IV. To see that prompt and full justice is administered throughout the Republic, furnishing the judicial officers, under the provisions of the law, with such aid as may be necessary for the enforcement of their decrees. Subsection V [provides for accusation by order of the president, before a competent tribunal, of any governor or public officer] for any violation of the Constitution or the laws, or for other offenses committed in the exercise of their functions. [Subsection VI gives to the president the usual executive power of pardon and commutations, providing that] in no case shall these pardons or commutations include the responsibility under which the beneficiaries are with respect to private persons, according to the laws. He shall not exercise this last prerogative with respect to the ministers of the cabinet, except on a petition from one of the houses of Congress.

ART. 120. The President of the Republic, as the chief executive officer of the nation, shall exercise the following powers. I. To appoint and remove, at his pleasure, the ministers of the cabinet. II. To promulgate the laws, to obey them, and to see that they are faithfully executed. III. To exercise his general executive power by issuing orders, decrees and resolutions necessary to the complete execution of the laws. . . . [This Article (paragraphs IV to VI) also covers his powers of appointment and removal of governors and other officials.] VII. To control the public force and to confer military appointments, under the restrictions imposed in Section V of Article 98, and with the formalities established by law for regulating the exercise of this power. VIII. To preserve public order throughout the territory, and to re-establish it if it should be disturbed. IX. To direct, whenever he may think proper, the military operations as chief of the armies of the Republic. . . . X. To direct diplomatic and commercial relations with other powers and sovereigns, to appoint at his pleasure and receive the respective agents, and to negotiate treaties and conventions with foreign powers. All treaties shall be submitted for the approval of Congress, and the conventions shall be approved by the President, in the recess of the House. . . . XI. To provide for the external safety of the Republic, defending the independence and honor of the nation and the inviolability of the territory; to declare war, with the consent of the Senate, or to make it without such consent, whenever it shall be necessary to repel a foreign invasion; and to conclude and ratify treaties of peace, reporting his proceeding afterward with documents to the next Legislature. XII. To permit, in the recess of the Senate . . . the passage of foreign troops across the territory of the Republic. XIII. To permit . . . the harboring of foreign vessels of war within the waters of the nation. XIV. To supervise the strict collection and administration of the revenues and public funds, and to decree their disbursement according to law. XV. To regulate, direct and inspect the national public instruction. XVI. To enter into administrative contracts for the engagement of services and for the execution of public works in accordance with the fiscal laws and the obligation to render an account to Congress in its ordinary sessions. XVII. To organize the national bank, and to exercise the necessary inspection over the banks of emission and other establishments of credit, in conformity with the laws. XVIII. To permit the acceptance, by the national employes who may request it, of offices or gifts from foreign governments. XIX. To issue letters of naturalization, in conformity with the laws. XX. To grant patents, for prescribed periods, to the authors of useful inventions and improvements, in accordance with the laws. XXI. To exercise the right of inspection and supervision over institutions of common utility, in order that their revenues may be preserved and properly applied, and that in all its essentials the will of the founders may be carried out.

ART. 121. In case of foreign war or of civil commotion the President may, after consultation with the Council of State, and with the written consent of all the ministers, declare the public order to be disturbed, and the whole or a part of the Republic in a state of siege. After such declaration the President shall be invested with the powers which the laws confer upon him to defend the rights of the nation or to repress disturbance, and, in case the laws are defective, he shall use the powers conferred by the law of the nations. The extraordinary means or legislative

decrees of a provisional character which, within the said limits, the President may ordain, shall be obligatory, provided they bear the signatures of all the ministers. The government shall declare the public order re-established as soon as the commotion or foreign danger shall have ceased; and the President shall send to Congress a statement of the reasons that induced his measures. All officers shall be responsible for the abuses which may have been committed in the exercise of extraordinary powers.

ART. 122. The President of the Republic, or whoever shall exercise the executive power in his stead, shall be responsible only in the following cases which the law shall define: I. For acts of violence or coercion at elections. II. For acts which may prevent the constitutional assembling of the legislative houses, or may obstruct them or other public corporations or authorities established by this Constitution, in the exercise of their functions. III. For acts of high treason. In the first two cases the penalty shall be only removal from office, and if the President shall have ceased to exercise the functions of this office he shall not be re-eligible to the presidency. No act of the President, except the appointment or removal of ministers, shall be valid and binding until it shall have been signed and promulgated by the minister to whose department it refers, who by this act becomes responsible.

ART. 123. The Senate may grant to the President a temporary leave of absence from the executive office. The President may, on account of ill health, retire, for the time necessary to its restoration, from the exercise of the executive power, by giving previous notice to the Senate, or, in recess of the Senate, to the Supreme Court. . . .

[ARTICLES 124 to 131 inclusive declared the duties and powers of the vice-president. This office was abolished in 1905. See AMENDMENT V.]

Title XII

Of the Ministers of the Cabinet

ART. 132. The number, designation and precedence of the several Ministers or administrative departments, shall be determined by law. The President shall assign to the several Ministers the business that appertains to their departments respectively.

ART. 133. A Minister shall possess the same qualifications as a Representative.

ART. 134. The Ministers are the government's organs of communication with Congress; they present bills to the houses, take part in the debates, and counsel the President in his consideration of legislative acts. Each Minister shall present to Congress, within the first fifteen days of each Legislature, a report on the condition of affairs appertaining to his department, and of the reforms which experience advises should be introduced. The House may require the assistance of the Ministers.

ART. 135. The Ministers, as the superior chiefs of the administration, may exercise, in certain cases, presidential authority, as the President may direct. Under their own responsibility they may annul, reform or suspend the acts of their subordinate officers.

Title XIII

Of the Council of State

ART. 136. The Council of State shall consist of seven members, to wit: The Vice-President of the Republic, who shall preside, and six voting members appointed in accordance with this Constitution. The Ministers of the cabinet shall have a

voice but no vote in the Council. [This Council was abolished in 1904.]

[ARTICLES 137 to 141 inclusive set out the duties of the Council, and provided for the exercise of its powers. While it existed the members held office for four years, one-half of its members going out every two years. It was the supreme consulting body of the government in matters of administration, prepared bills and codes for the legislature, and had the right to propose reforms. See AMENDMENT X.]

Title XIV

Of the Public Ministry

ART. 142. The functions of the public ministry shall be exercised, under the supreme direction of the government, by an Attorney-General of the nation [appointed for three years: ART. 14], by ministerial officers of the superior district tribunals, and by the other functionaries to be designated by law. The House of Representatives shall exercise specific ministerial functions.

ART. 143. The officers of the public ministry shall defend the interests of the nation, promote the execution of the laws, judicial sentences, and administrative orders; they shall supervise the official conduct of the public employes, and prosecute those guilty of crimes and misdemeanors that disturb the social order. . . .

ART. 145. The special functions of the Attorney-General of the nation are the following: I. To see that all the public officers in the service of the nation shall properly discharge their duties. II. To arraign before the Supreme Court all officers who are to be tried by it. III. To see that all the other officers of the public ministry shall faithfully discharge their duties, and to hold them to a legal responsibility for illegal acts. IV. To appoint and remove at his pleasure his immediate subordinate officers. And all such other functions as the law may assign to him.

Title XV

Of the Administration of Justice

ART. 146. The Supreme Court shall be composed of seven judges.

ART. 147. The judges of the Supreme Court shall hold their office for life, or during good behavior. The law shall determine the causes for which they are removable, and the procedure and formalities to be observed in rendering judicial sentence in such cases. Any judge who may accept any other office from the government shall be held to have vacated his judgeship. [See AMENDMENT I.]

ART. 148. The President of the Supreme Court shall be elected every four years by the court itself.

ART. 149. There shall be seven substitutes appointed to supply the temporary vacancies that may occur on the Supreme Bench. Whenever a permanent vacancy shall occur, either by death, resignation, or under a constitutional provision, or by judicial decree, a new appointment shall be made to supply the vacancy.

ART. 150. The judges of the Supreme Court shall be Colombians by birth and in the exercise of the full rights of citizenship; they shall be at least thirty-five years of age, and have presided as judges in one of the superior district tribunals, or in one of the tribunals of the former States, or have pursued, with credit, for five years at least, the profession of law, or have been professors of jurisprudence in some public institution.

ART. 151. The Supreme Court shall exercise the following functions: I. To take cognizance of

causes on appeal, conformably with the law. II. To adjust all disagreements that may arise between two or more district tribunals. III. To take cognizance of all causes in which the nation is a party, or which may involve a controversy between two or more departments. IV. To decide, finally, upon the constitutionality of legislative acts, which may have been objected to by the government as unconstitutional. V. To decide, in conformity with the law, upon the validity or nullity of such ordinances enacted by the departments as may have been suspended by the government, or denounced before the tribunals, by those interested, as subversive of civil rights. VI. To try the high national officers who may have been accused, before the Senate, for any offense that is made triable thereby under Article 97. VII. To take cognizance of all causes for violation of the Constitution, or laws, or for malfeasance in office, that may be instituted against diplomatic or consular agents of the Republic, Governors, judges, commanders or generals of the national forces, and the superior chiefs of the treasury office of the nation. VIII. To take cognizance of all causes affecting diplomatic agents accredited to the government of the nation, in the cases provided for by international law. IX. To take cognizance of all causes relating to the navigation of the sea, or of navigable rivers which touch the territory of the nation. And all other functions which the law may assign to it.

ART. 152. The court shall appoint and remove at pleasure its subordinate officers.

ART. 153. In order to facilitate the prompt administration of justice, the national territory shall be divided into judicial districts, and in each district there shall be a superior tribunal, whose formation and functions shall be determined by law.

ART. 154. In order to be a judge in the superior tribunals one must be a citizen in the exercise of his rights, at least thirty years of age, and have, for at least three years, performed judicial functions or practiced the profession of law with credit, or given instruction in law in a public institution.

ART. 155. The provisions contained in Article 147 shall apply to the judges of the superior tribunals. Said judges shall be responsible to the Supreme Court, in the manner to be determined by law, for malfeasance in office and for the commission of all acts in derogation of official dignity.

ART. 156. The law shall organize the interior courts, and determine their functions and terms of the judges.

ART. 157. In order to be a judge one must be a citizen in the exercise of his rights, be versed in the science of the law, and enjoy a good reputation. . . .

ART. 158. Inferior judges shall be responsible to their respective superiors.

ART. 159. Judicial officers shall not be cumulative, and they are incompatible with the exercise of any other office of emolument, or with any participation in the practice of the law.

ART. 160. Judges shall not be suspended from the exercise of their functions except in the cases and with the formalities prescribed by law, nor otherwise than by a judicial decree. Their transference to other employments shall leave their judgeship vacant. . . .

ART. 161. Every sentence shall be accompanied by the reasons therefor.

ART. 162. The law may institute juries for the trial of criminal causes.

ART. 163. Courts of commerce may be established. . . .

ART. 164. [provides for the establishment of courts of administrative law.]

Title XVI

Of the Public Force

ART. 165. All Colombians shall be required to bear arms when public necessity demands it, in order to defend the national independence and the institutions of the country. The conditions which exempt from military service shall be determined by law. . . .

[ARTICLES 166 to 171 provide for a standing army, its numbers and maintenance, courts martial, and for a national militia, and forbid military assemblies for the purpose of deliberation.]

Title XVII

Of Elections

ART. 172. All the citizens shall elect directly municipal councilors and deputies to the departmental assemblies.

ART. 173. The citizens who may know how to read and write, or have an annual revenue of five hundred dollars, or immovable property to the value of one thousand and five hundred dollars, may vote for electors, and elect directly representatives. [See AMENDMENT VIII, Art. 5.]

ART. 174. The electors shall vote for President and Vice-President of the Republic. [See AMENDMENT VIII, Art. 3.]

ART. 175. The Senators shall be elected by the departmental assemblies; but in no case shall members of the said assemblies be elected who may have belonged thereto within the year in which the election may be made. [See AMENDMENT VIII, Art. 2.]

ART. 176. There shall be one elector for each one thousand inhabitants. [See AMENDMENT VIII, Art. 4.] There shall also be one elector for each district that may contain less than one thousand inhabitants.

ART. 177. The electoral assemblies shall be renewed for each presidential election, and the persons who shall have been declared legitimate members of such assemblies shall not be deprived of the right of exercising their functions, except by a judicial decree, which shall cause the loss or suspension of the rights of citizenship. [See AMENDMENT VIII.]

ART. 178. For the election of Representatives each department shall be divided into as many electoral districts as it may be entitled to Representatives, and each district shall elect one Representative. [See AMENDMENT VIII, Art. 4.] The division to which the preceding paragraph refers shall be made by law, or in default of this, by the Government. Municipal districts containing more than fifty thousand inhabitants shall be considered electoral districts, and shall elect one or more Representatives according to their population. In case the fractions of population over and above the number necessary for a Representative shall, when added together, amount to more than twenty-five thousand inhabitants, the department shall elect one additional Representative. The law shall fix the rules of this additional election. . . .

[ARTICLES 179-181 declare that the suffrage is a constitutional function which confers no other rights or obligations, and provides means to ensure the validity and independence of elections.]

Title XVIII

Of the Departmental and Municipal Administration

ART. 182. The departments, for the administrative service, shall be divided into provinces, and the latter into municipal districts.

ART. 183. There shall be in each department an administrative body denominated a departmental assembly, composed of Deputies, one for each twelve thousand inhabitants.

The law may change the preceding numerical basis for Deputies.

ART. 184. The assemblies shall meet ordinarily every two years in the capital of the department. . . .

[ARTICLES 185 to 201 provide for local government of the departments, and the powers of the governors, who are appointed by the president.]

Title XIX

Of Finance

ART. 202. The following property shall belong to the Republic of Colombia: I. The estates, revenues, lands, valuables, rights, and shares which belonged to the Colombian Union on the fifteenth day of April, 1886. II. The uncultivated lands, mines and salt works which belong to the States, the property in which is now vested in the nation, without prejudice to the rights acquired by third parties from said States, or held by the latter from the nation under the title of indemnification. III. All mines of gold, silver, platinum and precious stones that lie within the national territory, without prejudice to the rights which the discoverers or explorers may have acquired over some of them under previous laws.

ART. 203. The Republic shall be responsible for the foreign and domestic debts that have already been recognized or that may be hereafter recognized, and for the expenses of the national public service. The law shall determine the order and manner of satisfying these obligations.

ART. 204. No indirect tax, nor any increase in such tax already existing, shall take effect until six months after the promulgation of the law establishing such tax or increase. [Repealed March 3d, 1905. See AMENDMENT IV.]

ART. 205. No alteration in the customs tariff shall take effect until ninety days after the approval of the law enacting it; and all increase or diminution of the import dues shall take effect by tenth parts during the ten following months. . . .

ART. 206. Each ministry shall prepare, every two years, an estimate of its expenditures and deliver the same to the treasury department, from which shall be prepared the general estimate for the nation and submitted to the approval of Congress, together with an estimate of the revenues from which shall be appropriated the means necessary to meet the national obligations. If Congress shall fail to vote the budget for the fiscal period of two years, the budget voted for the previous two years shall continue in force.

ART. 207. No expenditure of public money shall be made without a previous authorization thereof by Congress, by the assemblies of departments, or by the municipalities; nor shall any appropriation be diverted from the object for which it was made.

ART. 208. Whenever, in the judgment of the Government, the necessity arises for an indispensable expenditure, and the houses should not be in session, and the appropriation should not have been made or should be inadequate, a supplemental or extraordinary credit may be assigned to the

respective ministry. These credits shall be opened by the council of ministers upon proof of their necessity, and after consulting with the council of State. Congress shall legalize these credits. The Government may petition Congress for credits additional to the budget of expenses.

Title XX

Of the Amendment of this Constitution and the Abrogation of the Former

ART. 209. This Constitution may be amended by a legislative act, discussed first and adopted after three several readings in the usual manner by Congress, submitted by the Government to the next following Legislature for its definite action, and by it newly discussed and finally adopted by two-thirds of the members of both houses.

ART. 210. The Constitution of the 8th of May, 1863, which is inoperative by reason of accomplished facts, is hereby abolished; and, in the same manner, all legislative provisions in conflict with this Constitution are hereby repealed. . . .

This Constitution shall go into effect with respect to the high national powers, from and after the day on which it shall be approved; and for the nation, thirty days after its publication in the *Diario Oficial*.

Given in Bogota, August 4, 1886.

From Constitution of republic of Colombia (*Convention Manual of the 6th N. Y. State Constitutional convention, 1894, foreign constitutions, pt. 2, v. 3, pp. 151-188*).

Amendments by National Constitutional and Legislative Assembly, March and April, 1905

I. Act of March 27, 1905.—The National Constitutional and Legislative Assembly decrees: ART. 1. The term of offices of the justices of the Supreme court shall be five years, and that of the justices of the Superior tribunals of judicial districts four years.

ART. 2. The first period for the justices of the Supreme court shall begin on May first of the present year 1905, and for the justices of the Superior tribunals of judicial districts on June first of the same year. These justices may be reelected indefinitely. . . .

II. Act of March 28, 1905.—The National Constitutional and Legislative Assembly decrees: ART. 1. In the future the legislative chambers shall meet in ordinary session, without a call therefor being necessary, on the first day of February, every two years in the capital of the Republic.

ART. 2. The ordinary session shall last ninety days, at the end of which the Government may declare the chamber in recess.

ART. 3. The first constitutional Congress to be held after the passage of this act, shall meet on February first, 1908, and this date shall be adopted for the first meeting of all subsequent Congresses. . . .

ARTS. 4 and 5 [provide for the continued existence and legislative powers of the National Assembly until February 1, 1908].

III. Act of March 30, 1905.—The National Constitutional and Legislative Assembly decrees: ART. 1. The law may change the territorial division of the whole Republic and make as many departments as may be deemed advisable for the public administration.

ART. 2. It may also take away from the departments now in existence or to be created hereafter

the municipal districts which may be deemed most suitable and organize and administer them according to special laws.

ART. 3. The law shall determine the population corresponding to each department in the new territorial division and distribute among said departments the public property and burdens. It shall establish also the number of Senators and Representatives and the manner of electing them.

ART. 4. Articles 5, 6 and 76 of the present Constitution of the Republic are hereby amended.

IV. Act of March 30, 1905.—The National Constitutional and Legislative Assembly decrees: SOLE ARTICLE.—Article 204 of the Constitution is hereby repealed.

V. Act of March 30, 1905.—The National Constitutional and Legislative Assembly decrees: ART. 1. The positions of Vice-President of the Republic and of *Designado* to exercise the executive power shall be, on and after the date of the present act abolished.

ART. 2. In case of temporary vacancy of the Presidency of the Republic, the duties of the Chief Executive shall be discharged by the member of the Cabinet whom the President may designate, and if no minister is designated, by the Governor of the Department nearest to the capital of the Republic.

ART. 3. In case of absolute vacancy of the Presidency the duties of the President shall be discharged by a member of the Cabinet designated by absolute majority in the council of ministers, and if there are no ministers, by the governor of the Department nearest to the capital of the Republic. (1) The functionary in charge of the executive power shall at once call . . . the Congress, to convene in extra session, and elect, within sixty days, the citizen who should replace the President until the end of the constitutional period. (2) If the unexpired portion of the Presidential term consists only of one year or less, the functionary in charge of the executive power shall continue to discharge the duties of President, until the end of the term; but he shall order an ordinary Presidential election to be held according to the Constitution. (3) If for any reason whatsoever the minister in charge of the executive power ceases to perform the Presidential duties, the council of ministers shall make a new designation. (4) The citizen who temporarily discharges the duties of President in the case specified in Article 3 of the present act shall not be elected by the National Assembly or by Congress, as the case may be, for the rest of the period.

The citizen who has discharged the duties of President during the six months immediately preceding the day of the election of the new President, shall not be eligible for the Presidency.

ART. 4. Absolute vacancy of the Presidency of the Republic shall only be caused by the death or accepted resignation of the President.

ART. 5. The present presidential term shall last ten years, beginning from January 1st, 1905, and ending December 31st, 1914; but this provision shall be in force only as long as Gen. Rafael Reyes remains at the head of the Government. In case that the executive power ceases to be exercised by Gen. Rafael Reyes, the Presidential period shall last only four years for whoever may take his place. This period of four years shall be the regular term in the future.

ART. 6. Articles 74, 102, 108, 114, 120 (clause 9), 127, 136, and 174 of the Constitution are hereby amended, and Articles 77, 124, 125, 128, 129, 130, and 131, and all others contrary to the provisions of the present act are hereby abrogated.

VI. Act of April 5, 1905.—The National Constitutional and Legislative Assembly decrees: **SOLE ARTICLE.**—In time of peace no one shall be deprived, either wholly or in part, of his property, except in the following cases and in accordance with an express provision of law: Through general taxation. Through reasons of public utility, defined by law, upon previous indemnification, except in case of condemnation for the purpose of opening or constructing ways of communication, in which case the benefits derived by the owners of the condemned land are supposed to be equivalent to the price of the strip of land which was needed to build the road. But if it is proved that said strip of land is worth more the difference shall be paid.

VII. Act of April 8, 1905.—The National Constitutional and Legislative Assembly decrees: **ART. 1.** It shall be the duty of the departmental assemblies to direct and promote by means of ordinances, and with resources of the departments, the primary instruction and the establishment of charitable institutions, the industries already established or hereafter to be established, the colonization of the vacant lands of the departments, the opening of roads and navigable canals within the departments, and the exploitation of their forests; the regulation of the local police and of the circuit jails; the supervision of the revenue and of the municipal and departmental expenses, and everything else relating to the local progress.

ART. 2. The present act shall take the place of Article 185 of the Constitution.

VIII. Act of April 13, 1905.—The National Constitutional and Legislative Assembly decrees: **ART. 1.** The Senate shall be renewed at the same time as the Chamber of Representatives, and the term of office shall be the same for Senators and Representatives.

ART. 2. Senators shall be elected by the departmental councils as may be determined by law.

ART. 3. The President of the Republic and the Representatives shall be elected in the manner determined by law.

ART. 4. In all popular elections having for their object the constitution of public official bodies, or the appointment of Senators, the right of representation of the minority shall be recognized, and the law shall fix the manner and form in which this recognition shall be carried into effect.

ART. 5. Articles 95, 114, 173, 174, 175, 176, 177, and 178 of the Constitution are hereby abrogated.

IX. Act of April 17, 1905.—The National Constitutional and Legislative Assembly decrees: **ART. 1.** The Constitution of the Republic may be amended by a National Assembly called expressly to convene for this purpose either by Congress or by the Executive, upon application to that effect by a majority of the municipal councils. In the law or decree calling the National Assembly to convene, as provided in this article, the provisions to be amended shall be designated and the labors of the Assembly shall be confined to the discussion thereof.

ART. 2. The Assembly shall consist of as many delegates as correspond to the population, at the rate of one delegate for every one hundred thousand inhabitants. Each delegate shall have two substitutes.

ART. 3. The delegates and their substitutes shall be elected by the municipal councils of the respective electoral circumscriptions.

ART. 4. Constitutional amendments shall be discussed and passed in the same manner as is established for the enactment of laws.

ART. 5. The sessions of the Assembly shall last

thirty days, but this period may be extended at the discretion of the Government. . . .

ART. 6 [provides that a National Assembly convened to amend the Constitution shall take the place of the Congress then in being, for the remainder of its term.]

ART. 7. In the election of delegates to the National Assembly the general provisions relating to the representation of minorities shall be respected. . . .

ART. 8 [provided for a continuance until 1908 of the National Assembly then in being.]

X. Act of April 27, 1905.—The National Constitutional and Legislative Assembly decrees: **ART. 1.** The council of state is hereby abolished. The law shall determine the functionaries upon whom the duties of the said body shall devolve.

ART. 2. Title XIII of the National Constitution is hereby abrogated.

ART. 3. This law shall be in force from the date of its publication in the *Diario Oficial*.

J. I. RODRIGUEZ, *American constitutions (International Bureau of the American Republics, Washington, D. C., 1907, pp. 372-377)*.

COLOMBINO, John (d. 1367), founder of religious order. See **JESUITES**.

COLÓN, seaport of the republic of Panama, on the Atlantic coast, northwest of the city of Panama, on Manzanillo island. (See **LATIN AMERICA**: Map of South America.) Originally called Aspinwall, the town was founded in 1850, when it was selected as the eastern terminus of the Panama railway. Chosen by de Lesseps as the entrance to the Panama canal, it came under the jurisdiction of the United States by a treaty in 1903, when that country undertook the work of building the canal; this jurisdiction concerns all matters of quarantine and sanitation, and the resulting benefits have greatly increased the population (in 1917, 26,076) of the town. It is the capital of the province of Colón, and through it passes much of the commerce between Atlantic and Pacific, and between Central and South America.

COLONI, class of laborers, half slave, half free. See **SERFDOM**: 3rd-5th centuries; **GAUL**: 5th-10th centuries.

COLONIA, Uruguay, first settlement of the Banda Oriental, which was later called Uruguay. See **ARGENTINA**: 1580-1777.

COLONIA AGRIPPINA.—Claudius, at the request of Agrippina, his wife, who was the daughter of Germanicus and the mother of Nero, founded on the Rhine the Colonia Agrippina or Agrippinensis (modern Cologne) in 50 A.D.—probably the only colony of Roman veterans ever established under female auspices. The site had been previously occupied by a village of the Ubii. "It is curious that this abnormal colony has, alone, of all its kindred foundations, retained to the present day the name of Colonia."—C. Merivale, *History of the Romans*, ch. 50.

COLONIAL AGENT.—"The [American] colonists came to appreciate the necessity of having their interests guarded by agents in the mother-country. Until the latter part of the seventeenth century such agents, though occasionally appointed, were intended to meet special emergencies of some kind. After the revolution [of 1688] it gradually became the general custom to maintain standing agencies in London, in charge of the interests of the particular province. At first these agents were usually appointed by act of assembly, requiring the consent of the governor, council and representatives; but sometimes, as in Massachusetts, the choice was practically that of the house; they

were also instructed from time to time by the assembly. Through these agencies . . . the colonists came to have considerable influence in London."—E. B. Greene, *Provincial America*, pp. 78-79.

ALSO IN: *Colonial series of calendars of state papers*, 1680-1692, pp. 453, 458, 632, 710.—S. Sewall, *Diary*, v. 2, p. 284.—E. P. Tanner, *Colonial agencies in England (Political Science Quarterly)*, v. 16, Mar., 1901, pp. 24-40).

COLONIAL ARCHITECTURE. See ARCHITECTURE: Modern: America.

COLONIAL CONFERENCES, British. See BRITISH EMPIRE: Colonial and Imperial conferences.

COLONIAL UNIVERSITIES, Latin America. See UNIVERSITIES AND COLLEGES: 1551-1912.

COLONIES. See COLONIZATION.

COLONIES, Thirteen original. See U. S. A.: 1607-1752.

COLONIZATION: Defined.—Important factors.—"The term 'colony' is derived from the Latin *colonia*, which signifies a place of planting, or a group of persons who plant; hence in its original and simple meaning, 'colony' refers to a body of people who leave their native country and settle in a new region for the purpose of tilling the soil. The Greek generic term applied to colonies, *apoikia*, on the other hand, signifies merely a settlement away from home, or a home at a distance. Colonization should, however, be distinguished from migration, which occurs when an entire tribe or nation leaves its original home and settles in another country, as did the Anglo-Saxons and Lombards. Nor should the term 'colony' be applied to a body of people, who after emigration have lost all connection with the mother country. The concept of a colony, therefore, contains the idea of some kind of bond between the new settlement and the mother country, whether in the matter of language, of religion, of economic life, or of political allegiance. In an ethnological sense, any settlement, whether retaining its political connection or not, is a colony so long as the original language and social characteristics are preserved. In this sense we may still speak of the United States as a colony of Great Britain, of Quebec as a French colony, and of the German colonies in South America. The latter may also be regarded as colonies in respect to their economic relations, since nearly all their foreign business dealings are with the [former] German Empire.

"In its broader aspects, when we look beyond the mere fact of present settlement, colonization implies the exertion of influence by a higher civilization upon one of a lower order, or the creation of civilized life where none existed before. This influence must, however, be brought to bear through personal contact, through a certain amount of settlement by the members of the higher state among the less advanced population. To constitute colonization it would not be sufficient to exert influence through legislation, writing, or any form of propaganda, without the creation of some amount of permanent settlement. Yet permanent settlement could not truly be called colonization, if it were undertaken by people of a lower civilization in territory occupied by a state of a higher degree in development. Thus, for instance, a movement of Chinese or Africans to the United States might be a migration, but would not be colonization, as it would lack the element of an influence brought to bear by a higher upon a lower civilization. Moreover, as long as this influence is exerted, colonization is present though

the actual settlement of persons in the region affected be small. Colonization must, therefore, be viewed as a part in the process of evolution by which the more perfect forms of civilization draw into their orbit those which are less highly organized."—P. S. Reinsch, *Colonial government*, pp. 13-15.—"If population multiplies too rapidly and national boundaries cannot be enlarged peaceably or through war, then migration is and has always been the historic remedy. The spread of population from primitive centers has often been traced. The colonizing systems of Phoenicia, Greece, and Rome are known to all students of classical history, and the movements of Teutonic population in the time of Caesar and in the early Christian centuries are part of our common knowledge. The invention of the compass, the circumnavigation of Africa, and the discovery of America gave a new impetus to colonization. Portugal and Spain led the way, then Holland, France and England. The policy at first followed was that of exploitation and trade; agricultural settlements came at last and were for a time considered least in importance. An era of exploitation as such cannot permanently endure. A firm hold on newly discovered land depends finally on mining, trading, and agricultural centers. The mother country protects and aids in developing such centers in return for trade privileges, good will, and an acknowledgment of supremacy. Political capacity on the part of the colony in time brings autonomy, either peaceably or by revolution. The utility of productive colonies is so manifest that every great state eagerly adds to its colonial possessions, searching the world for places in uncivilized or partly civilized lands suited for trading or colonizing purposes. There it establishes a sphere of influence or a protectorate, sends its traders and missionaries and seeks to build up its interests on a permanent basis. The population of the colony multiplies and the civilization of the ancestral home is reproduced in miniature, with such modifications as are compelled by differences in environment. This great-colonizing era, which is still vigorous though it has already lasted over four hundred years, is effecting profound changes in political development. The possession of immense areas of fertile land suitable for colonization makes an outlet for a surplus but enterprising population, fosters commerce and manufactures, and strengthens national prestige and power. Tropical areas not suited to white settlement are, as trading centers, made to furnish valuable material for foods and manufactures, sometimes through the labor of 'coolies,' as in the Guianas of South America or in the Fiji Islands. In consequence, practically all the available parts of the earth have come under the influence of Western civilization, and the great nations are seeking to utilize the respective parts under their sway. The twentieth century is destined to see a mighty expansion of Western population into available centers at present thinly populated, such as Siberia, Australasia, Canada, and the southern part of South America, and scientific knowledge applied to the development of these regions will accomplish in a few years what under ordinary processes would require centuries of time and energy. On the other hand, the great Oriental nations of China, India, and Japan are straitened in their possessions and are seeking other lands for purposes of colonization. These races are increasingly barred out by the states of the west, thus creating international complications. Africa, the Americas, and Australia are the large areas as yet only partly developed, omitting Siberia and the western third of Asia,

but these all are controlled by European-American states eager to preserve their lands for their own racial stock. No one knows the outcome of this situation though he may surmise the possibilities involved in the struggle of races for survival."—J. Q. Dealey, *State and government*, pp. 104-106.

Also IN: P. P. Leroy-Beaulieu, *Colonization chez les peuples modernes*.—H. C. Morris, *History of colonization*.—E. J. Payne, *History of European colonies*.—C. P. Lucas, *Historical geography of the British colonies*.—G. C. Lewis, *Essay on the government of dependencies*.

Ancient Greek, Roman and Phoenician.—"In spite of the important part played by Greek influence in directing modern thought, in the field of colonization such influence was not felt. Want of elbow-room, moral more than material, accounted mainly for Greek colonization. Started in this way, colonies were not likely to continue political allegiance to the mother city. The Greeks never attained to the conception of representative government. Hence colonies must either have been subject states, as became the Athenian allies, or else remain completely independent. . . . Nevertheless the ties which bound a colony to its mother city were strong. . . . The sending forth of a colony was a solemn religious proceeding. The colonists carried with them the sacred fire taken from the inmost shrine of the city gods, to be renewed from the same source should the need arise. Every year ambassadors were sent from the colony to do service to the ancient gods, and it would seem that the colonial priests were taken from the mother city. Should the colony itself found another colony, a leader was chosen from the old home. Thus, when Corcyra founded Epidamnus, the leader of the expedition belonged to the Corinthian Heracleidae. The apologetic character of the speech put by Thucydides into the mouth of the Corcyreans, when asking for the aid of Athens against Corinth, suggests the shock given to the Greek conscience by war between a mother city and its colony. Such political unity as independent Hellas ever attained was due to religion; and possibly leagues, founded on blood relationship, might have played a great part in solving problems, which unhappily proved insoluble. Be this as it may, the Greek [settlements] were hardly colonies in our use of the word. . . .

"The subject of the Roman *coloniae* is too complicated to be dealt with in detail. It may be noted that Roman colonization was always the work of the state. The Roman colonies were allotments of land in conquered territory made by the government, with a view either to holding subject peoples in check, or to providing land for the poorer citizens of Rome. The earliest colonies, the *coloniae civium Romanorum*, were garrisons, provided with land at the expense of the conquered inhabitants. At a later date, the pressure of social need, caused by the ruin of the peasant proprietors, gave birth to a form of colonization intended to meet such pressure. For this purpose colonies were founded at a distance, the first over-sea colony, planted by Caius Gracchus, being on the site where Carthage had stood. The latest phase of Roman colonization, like the earliest, took the form of military settlements. Under the empire the provinces were studded with *coloniae*, composed of retired soldiers, who were paid by grants of land for doing garrison duty; and names such as Cologne and Lincoln still recall such kind of colony. Important, however, as was the work achieved by Rome in the development of civilization, that work was carried on along other lines than those followed by modern colonization; and

no more than to Greece can we look here for precedents. A closer analogy to the modern colony is supplied by the facts of Carthaginian history. A modern French author, N. Bonnassieux, has called attention to the small extent to which commerce was developed in the ancient world. Nevertheless, it remains true that the Phoenicians were the first to anticipate the modern organization of commerce. The Phoenician colonies were merely trade factories, and it was only under the pressure of circumstances that Carthage became an empire. It was the necessity of withstanding the Hellenic invasion of the Mediterranean which altered the political character of Carthage, and caused the Tyrian factory to convert itself into the capital of a great North African empire. That empire consisted partly of conquered provinces and partly of outlying colonies. So far as these colonies consisted of settlers in conquered districts, after the Roman model, they need not detain us. It is the oversea colonies with which we are here concerned. These colonies were necessitated by the needs of Carthaginian trade. It is the connexion of maritime discovery with colonization which gives the peculiarly modern note to Carthaginian effort. Thus Hanno's famous voyage round the Libyan coasts had two objects, the founding of new colonies and discovery. Settlements were made, reaching as far south as Cerne (probably near Santa Cruz). . . . The Carthaginians, in their commercial regulations, anticipated the colonial policy of modern Europe. The colonies were kept in strict dependence upon the mother city, and colonial harbours were, so far as possible, closed to foreign ships."—H. E. Egerton, *Origin and growth of English colonies*, pp. 16-19.—See also ASIA MINOR: Greek colonies; COMMERCE: Ancient; B.C. 1000-600; B.C. 1000-200; GREECE: Character of Greek colonization; Indo-European migration; Migration of Hellenic tribes in the Peninsula; Migrations to Asia Minor and islands in the Ægean; PHOENICIANS: Origin; SICILY: Phoenician and Greek colonies.

Medieval Venetian.—"Venetian colonization furnishes a bridge between the ancient and modern worlds. 'Being unable,' we are told, 'to undertake at one and the same time the actual conquest and settlement of so many scattered territories, Venice adopted a method borrowed from the feudal system of her Frankish allies, and granted investiture of the various islands as fiefs to those of her richer families who would undertake to render effective the Venetian title and to hold the territories of the Republic at a nominal tribute.' The important island of Crete, however, Venice kept in her own hands, and Venetian citizens were induced to settle there by the grant of villages with their districts. 'Minor offices were open to Cretans, absolute equality was granted to both Roman and orthodox rites. In fact, the Republic displayed at once the governing idea of her colonial policy, namely to interfere as little as possible with local institutions; to develop the resources of the country; to encourage trade with the metropolis; and to retain only the very highest civil and military appointments in her own hands as a symbol and guarantee of her supremacy.' Nevertheless, it is probably by a true instinct that modern thought has laid little stress on the Venetian precedent."—H. E. Egerton, *Origin and growth of English colonies*, pp. 10-20.

Belgian. See AFRICA: Modern European occupation; Later 19th century; 1914; BELGIAN CONGO; BELGIUM: 1919 (June 28).

Dutch.—"A commercial people like the Dutch naturally regarded colonies from a strictly busi-

ness standpoint, and all interests had to yield to the necessity of obtaining profits for the trading company."—H. E. Egerton, *Origin and growth of English colonies*, p. 22.—Even at the present day, "devoted as is the State of Holland to the principle of individual liberty and of statehood for all communities destined by nature for a distinct existence, it has adopted, in the management of tropical dependencies, the principle that its power is a power of assubjectization. The States-General fix by an organic law the Constitutions of the dependencies and establish by statute the most important rules and regulations. Details of the administration are provided for by the decrees of the Queen or by resolutions (*arrêtés*) of the local Governor-General, who acts after advising with an Executive Council of experts. The inhabitants of the dependencies are not consulted, and no question of allowing them representatives in the States-General has ever been raised."—A. H. Snow, *Administration of dependencies*, p. 484.—See also CURACAO; DELAWARE: 1629-1631; 1640-1656; DUTCH EAST INDIES; GULANA; JAVA; NETHERLANDS: 1594-1620; NEW YORK: 1610-1614; 1673; STRAITS SETTLEMENTS: Conquest and settlement; VIRGIN ISLANDS: Discovery and settlement.

British. See BRITISH EMPIRE: Extent; Expansion; Governments; AFRICA: Modern European occupation: Later 19th century; 1884-1899; 1914; 1918-1920; AMERICA: 1583; 1584-1586; 1587-1590; 1614-1615; 1629; 1639-1700; 1720-1744; AUSTRALIA: 1601-1800; 1787-1840; 1810-1837; 1821-1845, and after; BECHUANALAND; BORNEO; BRITISH GUIANA; BURMA: 1824-1886; CANADA: 1689-1690, and after; CAPE BRETON ISLAND; COUNCIL, GOVERNOR'S; EGYPT: 1870-1883, and after; GAMBIA; GUIANA; HONDURAS, BRITISH; INDIA: 1600-1702, and after; NEW GUINEA; NEW ZEALAND: 1826-1840, and after; NEWFOUNDLAND: 1713, and after; NIGERIA; RHODESIA; SIERRA LEONE; SOMALILAND; SOUTH AFRICA, UNION OF: 1806-1881, and after; TASMANIA; UGANDA; U. S. A.: 1607-1752 to 1763-1764; WEST INDIES; FLORIDA: 1767-1774.

French.—Under French rule, the governor of the North American colonies was absolute viceroy only in name. The *intendant*, who was appointed by the king and was sent out to preside over the administration of justice, was expected to check the power of the governor and to report minutely upon his doings. In Canada the bishop also, as head of the parish priests and director of education, had great authority. These three officials, each of whom desired to have chief power, and encroached upon the prerogatives of the others, were often at odds and wrote home long letters full of bitter complaints. The governor of a colony was commander-in-chief and head of the council which was composed of the bishop, the intendant and a body of councillors. In Canada this body was fixed in 1703 at twelve in number. The council was partly a law court, partly an advisory body, and, like the Parliament of Paris, registered edicts to make them legal. Frontenac proposed to call the three estates of Canada together, but was sternly rebuked by Louis XIV, and no step was again taken toward representative government. "In the Constitution of September, 1701, it was provided that: The Colonies and French possessions of Asia, Africa, and America, although they form a part of the French Empire, are not comprised in the present Constitution. . . . To put an end to all the hopes of the planters that a separation of the Colonies from France might be brought about, the political organism composed of France and its dependencies was declared to be a Unitary State by the Conven-

tion, in the Constitution of 1795, in the following language: The French Colonies are integral parts of the Republic and are subject to the same constitutional law. . . . They shall be divided into *Départements*. All laws enacted under this Constitution were to be *ipso facto* applicable, without distinction, to the Colonies then belonging to France. Some Colonies, theretofore separate, were united so as to form a single *Département*; . . . In 1798, by statute, this principle of uniformity was extended so as to assimilate the colonial *Départements* to the domestic *Départements* in all matters of finance and taxation, and the system of elective judges and jury trial in force in France was extended to the Colonies. During this period of uniformity and assimilation, the Colonies were proportionally represented in the Assemblies of France. . . . In the year 1883, while the administration of the French Colonies was in the hands of the Minister for the Marine, there was established, by decree of the President, an Imperial Council, attached to the Under-Secretary for the Colonies, called *Le Conseil Supérieur des Colonies*, composed of persons expert in colonial administration, whose duties were to advise the Under-Secretary. This Council was remodelled in 1890, as the result of the action of the French National Colonial Congress, held at Paris in December, 1889, and February, 1890, which arose out of the International Colonial Congress held in August, 1889, in connection with the Universal Exposition. . . . 'Express the opinion that an organic law should be enacted, instituting, in connection with the administration of the Colonies, a Superior Council of the Colonies.' In accordance with this resolution, the Superior Council for the Colonies as remodelled by decree of the President, was composed of the Senators and Deputies of the Colonies represented in the French Parliament, delegates from the other Colonies, seventeen barristers having special knowledge of administrative law, persons nominated by the French Government because of their expert knowledge of colonial affairs and administration, delegates from the Chambers of Commerce of the principal French cities, and delegates from societies formed for the study of colonial and geographical questions. When the office of Minister for the Colonies was established in 1894, this Council was continued and was attached to this Ministry. . . . Though Algeria is a dependency so near to France that its ultimate incorporation into France might under some circumstances be practicable, yet the great difference between the native population and the French renders it extremely improbable that such incorporation can ever occur. Since 1870, it has been represented in the French Parliament on the basis of the French population of Algeria,—that is, on unequal terms as compared with the *Départements* of France. Since 1866, the Colonies of Réunion, Martinique, and Guadeloupe have each been represented in the Chamber of Deputies of France by two Deputies and in the Senate by a Senator. French India has one Deputy and one Senator, and Senegal, Guiana, and Cochinchina have each a Deputy. In spite of this representation, however, all legislation of the French Parliament is not *ipso facto* in force in the dependencies. If Parliament by express words extends a law to some or all the dependencies, it is in force accordingly. As respects native-born Frenchmen residing in the dependencies, all laws of France protecting the person and property are regarded as being in force *ipso facto*. While France allows to some of its dependencies a very considerable autonomy—even permitting some of them, under its

supervision, to regulate their own tariffs, and while it respects the privilege of Colonial Assemblies to grant taxes, yet every act of the dependencies is under the supervision and control of the French Government. In theory, the dependencies are yet only 'prolongations of the soil' of France, to use the expression of M. Girault. Napoleon's epigram, '*Là où est le drapeau, là est la France*,' is taken as an axiom, while at the same time the march of events is contradicting it. The administration of Tunis, since 1881, as a protectorate of France under such conditions that it may perhaps be called a 'constitutional protectorate,' though having the form of an 'international protectorate,' is an illustration of the advantage to be derived from treating dependencies as entitled to inherit rights of statehood, and preserving, to the utmost degree consistent with the general interests, the local habits and customs."—A. H. SNOW, *Administration of dependencies*, pp. 476-477, 480-481, 488, 506.—See also AFRICA: Modern European occupation: Later 19th century; 1884-1899; 1914; ALGERIA; AMERICA: 1534-1535; 1541-1603; CANADA: 1603-1605 to 1711-1713; FRANCE: Colonial empire; 1661-1683; 1789: Survey of France on the eve of revolution: Colonial policy; GUIANA; INDIA: 1665-1743; 1743-1752; INDO-CHINA; LOUISIANA: 1698-1712 to 1728; MADAGASCAR; MOROCCO: 1896-1906, and after; SOMALILAND; TUNIS; VIRGIN ISLANDS: Discovery and settlement; WEST INDIES; FLORIDA: 1562-1563; 1564-1565.

German. See AFRICA: Modern European occupation: Later 19th century; 1884-1899; 1914; CAMEROONS; GERMANY: Former colonies; 1881-1913; 1890-1914; NEW GUINEA; SAMOA; TOGOLAND.

Italian. See AFRICA: Modern European occupation: Later 19th century; 1884-1899; 1911; 1914; ERITREA; SOMALILAND; TRIPOLI.

Portuguese. See AFRICA: Modern European occupation: Later 19th century; 1884-1899; 1914; AMERICA: 1494; 1497-1498; 1500-1514; 1503-1504; AZORES; BRAZIL: 1510-1661 to 1889-1891; INDIA: 1408-1580.

Russian.—"It is well to note that, besides oversea colonization, there have been going on in modern times two methods of colonization of a special and most interesting type. The great continental Powers, the United States and Russia, have peopled their *hinterlands* by a constant flow of colonists. Russia, in many ways the most backward of European countries, [seemed prior to the Revolution] to be accomplishing in a very successful fashion the task of giving unity to her vast empire. Under an autocratic government the colonization of Siberia has been promoted by means impossible elsewhere. Land grants were conferred upon nobles, who transferred their serfs, bag and baggage, so that new villages sprang up almost in a night. The departure of immigrants from their new quarters was forbidden by strict laws. The indigenous population has either submitted to Russian influence, or, for the most part, disappeared. In 1894 it was reckoned that out of a population, from the Ural Mountains to the Pacific, of about 5,100,000, 4,500,000 were Russians. The Caucasus districts had been Russified in a still more systematic fashion. In some cases the inhabitants were removed *en masse* to Little Russia, and their places were taken by Russian immigrants, a method of procedure which recalls the doings of the Eastern empires of antiquity."—H. E. EGERTON, *Origin and growth of English colonies*, pp. 21-22.—However, the method of colonization in Alaska was different from that which Russia pursued in her other acquisitions. Its incorporation as Russian territory was due to private enterprise

rather than to government encouragement.—See also ALASKA: 1741-1787; 1787-1867.

Spanish.—"The Spanish colonies from a very early time were managed on a somewhat feudal plan of dividing up the land to settlers together with the Indians in the way of the old feudal commendation. The *encomiendas*, considered as grants from the king of Spain, of soil and of the native inhabitants, and called also *repartimientos* or repartitions, were at first instituted without law; then in 1503 the laws of Spain made labor compulsory on the Indians and their caciques, and yet regarded them as free persons. A distinction may be made between simple commendation and the repartitions, but they came, . . . much to the same result, and the natives regarded the condition to which they were reduced as a deprivation of freedom. This relation to the soil and the natives, beginning in Hispaniola, spread through the colonies. The natives perished under the system; and its cruelties, denounced by enlightened priests and monks, were thought necessary by the colonists. To save the remnant of the natives from extinction Africans were imported, the beginning of the woes from this source to the new continent. All the colonies of North and South America, without exception, we believe, received this system of *encomiendas*. But a number of laws were made for its mitigation or final extinction. In 1542, a law, prepared by a junta of important men in Spain, and accepted by Charles V., provided among other things that 'after the death of the conquerors of the Indies the *repartimientos* of Indians which had been given to them in *encomienda* in the name of his majesty, should not pass in succession to their wives and children, but should be placed immediately under the king, the said wives and children receiving a certain portion of the usufruct for their maintenance.' Further, the men serving in a public capacity who held such properties should be obliged to renounce them. The *encomiendas* were now held in Peru for the lives of the original owner and his son; and it would seem that the colonists had the impression that the grandson also was to be included. When the new law was proclaimed it created very serious disturbances in that province. After the extinction of the rebellion the president, De la Gasca, framed an act of repartition of property, the rents of which are said to have been equal to the rental of a large part of Spain. All the lands given out returned to the crown after two lives. In Mexico, Cortez made a provisional repartition, which was set aside by that of an *audiencia*, and their doings again were rectified by another. The law of succession (before 1542), at length provided for the management of the *encomiendas* for two lives and on a strictly feudal plan [see also ENCOMIENDA]. But the complaints of the colonists against parting with their properties led to the prolongation by successive steps of the tenure of these estates to three and five lives in Mexico. In Peru the tenure ended and the properties reverted after the third generation. This system remained in force until after the middle of the eighteenth century. The compulsory services of the Indians were abolished, after great efforts in Spain to do away with them, more than a hundred years after the occupation. The Indians employed in the mines were called *Mitayos*; these also could not be used in the service of individual colonists save for a time, and in limited numbers. On the whole the laws of Spain breathe great humanity towards this part of the population. The Spanish colonies, with great differences in regard to negro slavery, and to the treatment of the

native races, were all governed by presidents receiving appointment from the king. It does not appear that the people themselves had any concern in their own affairs, unless in the details of municipal and village management."—T. D. Woolsey, *Political science or the state, v. 2, pp. 161-163*.—See also AFRICA: Modern European occupation: Later 19th century; 1914; AMERICA: 1492 to 1541; CANARY ISLANDS; COLOMBIA: 1499-1536 to 1810-1819; CUBA; MEXICO: 1519 (February-April) to 1822-1828; PERU: 1528-1531 to 1820-1826; PHILIPPINE ISLANDS: 1521 to 1896-1898; PORTO RICO: Government under Spanish rule; FLORIDA: 1540-1559; 1565; VENEZUELA: 1499-1550 to 1820-1886.

United States.—"The United States, . . . though it has never deliberately or consciously pursued an imperialistic policy, yet to-day finds itself in fact possessed of a territory truly imperial—in its extent, in the variety of the people or races occupying it, and in the wide difference of the conditions that have to be met in its government and administration. . . . As dependent territory to this, [the States] but none the less under the sovereignty of the United States, are the vast territories of Alaska and its adjacent islands to the north, Porto Rico in the West Indies, the Hawaiian, Guam and Samoan islands in the middle Pacific, the Philippine Archipelago in the Far East, the Midway, Wake, Howland and Baker islands lying almost as stepping-stones in the ocean, and the ten-mile broad canal strip across the Isthmus of Panama. In the history of the acquisition of this vast territory it is possible to distinguish three fairly well-defined periods: the first beginning with the confirmation by the Treaty of 1783 with Great Britain of the claims of the original thirteen States to the territory stretching to the west as far as the Mississippi River, and ending, in 1853, with the addition of territory growing out of the admission of the Republic of Texas and the war with Mexico; the second covering the period of forty-five years, from the latter date to 1898; and the third beginning with the annexation of the Sandwich or Hawaiian Islands in 1898 and terminating with the practical acquisition, in 1904, of the strip of land across the Isthmus of Panama. . . . The first period, covering the years from 1783 to 1853, may be said to represent the period of logical and inevitable growth during which a nation was finding itself and rounding out its boundaries. During this period the territory acquired was contiguous to that already possessed, conformed to the latter in general character, and was but sparsely settled and almost wholly undeveloped. It thus afforded every opportunity for settlement by emigrants from the old territory and the consequent extension to it of American institutions, political or otherwise. . . . The years from 1853 to 1898 were years of comparative inactivity, the only events of importance occurring during them being the annexation of the Howland and Baker islands in 1857, and the acquisition of Alaska and of Brooks islands in 1867. Howland and Baker islands are so small and unimportant that their annexation is without significance. The same, in so far as the matter of the government of dependent territory is concerned, may almost be said of Alaska, notwithstanding the great area and the present promising future of that territory. . . . This period may, therefore, be said to be one during which the progress of expansion was largely suspended and the energies of the nation were being devoted to the development of the territory already possessed. The third period, extending from 1898 to the present time, short as it is, is filled with events of

great importance—events marking the development of an entirely new phase in the expansion of the United States and to a certain extent representing a direct breaking with precedent. By the acquisitions made during this period the United States has definitely entered the class of nations holding and governing oversea colonial possessions. In all prior acquisitions, except those of the small islands, which were so unimportant that no form of government for them was required, the essential principle upon which the acquisitions were based was that of the incorporation of the new territory into the Union upon full equality with the other States as soon as their population and development should render such action feasible. . . . By the acquisition of Samoa, Hawaii, Porto Rico, Guam and the Philippine Islands, the United States was for the first time confronted with the possibility, if not the certainty, that for an indefinite time to come the territory under its sovereignty would have to be divided into two classes having a different political status; the one constituting the United States proper and enjoying full political rights and privileges, and the other dependent territory in subordination to the former and having its form of government and the rights of its inhabitants determined for it. . . . Not only has the United States, in the numerous cases in which it has been called upon to make provision for the administration of dependent territory, organized forms of government which, as regards their fundamental features, have been based upon the same general principles, but it has at the same time, in doing so, acted in accordance with certain clearly defined theories which were adopted at the outset and which, so far as circumstances have permitted, have been consistently followed out. Together these theories constitute the policy of the United States in respect to dependent territory, or what in other countries would be known as its colonial policy. . . . The policy that the United States has held in respect to dependent territory may be said to be based upon, or embrace, the following essential principles: first, the administration of each dependent territory primarily with a view to its own benefit or advancement, and in no way as constituting a field for exploitation in the interest of the mother country; secondly, the conferring upon each territory the largest measure of self-government that the condition and character of its inhabitants renders feasible; and, finally, the ultimate incorporation of the territory into the United States as a State or States of the Union, coördinate in all respects with those already included, as soon as the conditions prevailing in it sufficiently approximate those in the United States; or, in the case of non-contiguous territory, if after due experience it is demonstrated that a sufficient measure of success has not been achieved in developing among its inhabitants an attachment to those beliefs and principles which underlie the political philosophy of the American people and alone render their institutions workable, or that the inhabitants of such non-contiguous territory do not desire definite incorporation in the Union—then the grant to them of that measure of autonomy or independence which they are fitted to enjoy, and which conditions render safe. . . . While Congress thus possesses supreme power in respect to dependent territory, it should be noted that where territory has been acquired as the result of military operations and occupations, full powers of government, civil as well as military, may be exercised by the military authorities until such time as Congress sees fit to exercise its own prerogative. This power on the part of the mili-

tary authorities exists in virtue of the general powers vested in the President of the United States as commander-in-chief of the United States military forces. The action taken by the commander in the field is, thus, legally that of the President acting through the war department. This power that thus exists of organizing and carrying on a purely military government for a considerable period of time, even after all hostilities has ceased, has given rise to one of the most interesting phases of the history of the government of de-

city: 1550-1650; 1600-1656; PAPACY: 1204-1348.

COLONUS. See COLONI.

COLONY: Origin of the term. See COLONIZATION: Defined.

COLOR: Chemical creation of. See CHEMISTRY: Practical application: Dyes: Theoretical investigation.

COLORADO, southwestern state of the United States, the twenty-fifth state of the union in point of time; seventh in point of size; area, 103,498 square miles, population (1920) 939,376. Its sur-



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THE GRAND CAÑON OF COLORADO

From Bright Angel Point

pendent territory by the United States."—W. F. Willoughby, *Territories and dependencies of the United States*, pp. 4-7, 11, 12, 23.—See also ALASKA: 1867; CUBA; GUAM; HAWAIIAN ISLANDS: 1900, and after; PHILIPPINE ISLANDS: 1896-1898, and after; U. S. A.: 1900 (April); PORTO RICO; SAMOA; TERRITORIES AND DEPENDENCIES OF THE UNITED STATES; VIRGIN ISLANDS.

See also COMMERCE: Era of Expansion: 17th-18th centuries; EUROPE: Modern period: Imperialism.

COLONNA, powerful Italian family, who were the hereditary enemies of the Orsini. See ROME: Medieval city: 13th-14th centuries; Modern

face is much diversified. The eastern part of the state is covered by rich plains, the west by the chains of the Rockies. Pike's Peak and numerous other high peaks of the Rockies, and great mountain passes are in Colorado, which is conspicuous for the beauty and grandeur of its scenery. The Colorado, North Platte, Arkansas, South Platte, and Rio Grande rise in California, and in the course of ages have formed the great canyons for which the state is famous, notably the Toltec Gorge, Red Gorge, Grand Canyon, Royal Gorge, the Black Canyon, most of which are remarkable for their coloring. Mining is the chief industry of the state. Gold leads among the

minerals, which include also coal, zinc, iron, silver, lead, copper and radium. Stock raising is still carried on on a large scale, especially in semi-arid regions which are not suitable for cultivation. A large proportion of the state comes under this head, but agriculture is increasing in importance although it is dependent in large measure upon irrigation. Tunneling has been resorted to in some instances to carry water from the rivers. For example the Gunnison tunnel supplies water from the Gunnison river, through a tunnel driven through the range, to the Uncompahgre valley.

"In 1920 Colorado ranked twenty-ninth among agricultural states, the value of its crops being \$149,687,000. Wheat, corn, barley, rye, hay, alfalfa, sorghums, potatoes and sugar beets are the principal crops. Since 1909 the wheat acreage has increased over 400 per cent. Colorado may now be called a part of the Wheat Belt. Colorado is the leading sugar-beet state in the Union."—E. Parsons, *History of Colorado*, p. 79.—See U. S. A.: Economic Map.

Reclamation. See CONSERVATION OF NATURAL RESOURCES: United States: 1902-1919.

1541.—Discovery of Grand Cañon by De Cardenas. See AMERICA: 1540-1541.

1776-1858.—Exploration and settlement.—"It might seem a very simple matter to trace the history of a commonwealth that has seen but six decades pass since the period of its earliest settlement. But Colorado presents exceptional difficulties because of the loss of valuable records. The great fire of 1863 wiped out the whole business section of Denver, and the flooding of Cherry Creek during the spring of the same year, destroyed not only buildings, but valuable maps, papers, and court records. Thus the materials for the early history of the Commonwealth became very scant. The name Colorado is Spanish for 'highly colored' and refers to the red earth and rocks. It was only a little more than one hundred years before Colorado became a state, that interest was first manifested in that section of the country. In July, 1776, two friars, Padre Silvestre, Velez Escalante and Padre Atanacio Dominguez, undertook to explore a route from Sante Fé to California. To their efforts we owe much of our reliable information concerning the country at that time. In their descriptions they gave a glowing account of the grandeur of the forests and the beauty of the mountains and valleys, passing lightly over the roughness and impossibility of the country. Recent scholars deny the validity of all claims of exploration in Colorado previous to those of the latter half of the eighteenth century. They have also dispelled the once prevalent belief in the antiquity of the cliff dwellers, the ruins of whose civilization are still to be seen. To no distinct primitive race, but to the ancestors of the modern Pueblo Indians, are assigned the curiously inaccessible stone dwellings in canons and mesas [See also KIOWAN FAMILY; SHOSHONEAN FAMILY]. The earliest authentic exploration in the Colorado territory took place in the period of the Spanish control. France had lost in 1762 the sovereignty over the tract west of the Mississippi known as Louisiana. In 1800 France regained this country and three years later sold it to the United States. The Louisiana purchase stimulated interest in the West. As a result the expedition of Lieutenant Zebulon M. Pike was organized. Zealous explorers had other difficulties to overcome than those resulting from natural causes. A striking example of the discouraging effect of the single unfavorable report was the following. Major Stephen H. Long represented the region extending for a distance of five

hundred miles east of the Rocky Mountains as unfit for cultivation and habitation. To this report Bancroft attributes the delay in securing it for the United States. Although such circumstances had a retarding effect on colonization, private expeditions of traders, forerunners of the great fur companies, advanced from time to time into Colorado. The first important forts within the present limits of the State were erected by the Bent brothers in 1832. During the years immediately following, numerous trading posts were established, among them were Vasquez's, Sarpy's, Fort Lancaster, Fort St. Vrain and El Pueblo. Authorities assert that nothing of importance took place in Colorado between the year of Long's expedition (1819) and 1858. In the year 1842 government expeditions were sent out under John C. Fremont, but no important discoveries were made there by him."—M. S. MacArthur, *German element in the state of Colorado*, p. 6.—"The only persons encountered in the Rocky mountains by Frémont at this time were the few remaining traders and their former employes, now their colonists, who lived with their Mexican and Indian wives and half-breed children in a primitive manner of life, usually under the protection of some defensive structure called a fort. The first American families in Colorado were a part of the Mormon battalion of 1846, who, with their wives and children, resided at Pueblo, from September to the spring and summer of the following year, when they joined the Mormon emigration to Salt Lake. . . . Measures were taken early in March, 1847, to select locations for two United States forts between the Missouri and the Rocky mountains, the sites selected being those now occupied by Kearney City and Fort Laramie. . . . Up to 1853 Colorado's scant population still lived in or near some defensive establishment, and had been decreasing rather than increasing for the past decade, owing to the hostility of the Indians." In 1858 the first organized searching or prospecting for gold in the region was begun by a party of Cherokee Indians and whites. Other parties soon followed; the search succeeded; and the Pike's Peak mining region was speedily swarming with eager adventurers. In the fall of 1858 two rival towns were laid out on the opposite sides of Cherry Creek. They were named respectively Auraria and Denver. The struggle for existence between them was bitter, but brief. Auraria succumbed and Denver survived to become the metropolis of the Mountains."—H. H. Bancroft, *History of the Pacific states*, v. 20, ch. 2-6.

1803-1848.—Acquisition of the eastern part in the Louisiana Purchase and the western part from Mexico. See LOUISIANA: 1798-1803; and MEXICO: 1848.

1857-1875.—Organization of territory.—Admission as a state.—"Hard times following the panic of 1857, and discoveries of gold in California aroused interest in the far west. Tales of successful prospecting along the Platte river reached the ears of westward bound adventurers, not a few of whom paused for personal investigation. Some, on returning to the east, organized expeditions for prospecting in Colorado. Green Russell, a Georgian, was a member of one of these pioneer expeditions. Of the original company of 42 persons that set out in the spring of 1858, Russell with a half dozen men were the only ones with sufficient persistence to remain until a moderate degree of success met their efforts. The political development of Colorado began at the time of these earliest settlements. In the autumn of 1858 a mass meeting was held in the settlement called

Auraria, on which occasion Colorado was organized as Arapahoe County. A representative was sent from this meeting to the Governor of Kansas to secure the sanction of the Kansas Legislature to this action. In the same year the first of a long line of petitions to effect the erection of a separate government under the name of the Territory of Jefferson was sent to Washington. It was not, however, until February 28, 1861, that Congress passed a law giving to the land between the 37th and 41st parallels of north latitude, and the 25th and 32nd meridian of west longitude the name of the Territory of Colorado. With this single creative act the Territory had for some time to be content. At this time, with the Civil War impending, national affairs were too engrossing. Washington itself was threatened; Congress was occupied with business less remote than that of the distant Territory. The [recently appointed] Governor, William Gilpin, received verbal instructions to exercise his own judgment and to do his best, for there was no time to attend to his affairs. Constitution makers in Colorado had vast experience before they at last gained their purpose. A State Constitution was framed in 1860 but failed to receive the approval of the people. At the third session of the 37th Congress, 1862-1863, a bill urging the passing of an enabling act, allowing Colorado to form a constitution, met with defeat. Congress granted this permission the following year but the constitution met the same fate as its predecessor. Finally a convention called in 1865 submitted a constitution that was adopted. This act was confirmed by Congress but was vetoed by President Johnson. Similar bills were revived and defeated periodically during the next decade. On March 3, 1875, an enabling act was passed, authorizing the electors to vote on the question of a constitution. The Constitutional Convention was held, and in the following July the new state was admitted to the Union. These, in brief, were the events attending Colorado's political struggle for being."—M. S. MacArthur, *German element in the state of Colorado*, pp. 6-8. —See also U. S. A.: 1876-1877.

1893.—Woman suffrage granted. See SUFFRAGE, WOMAN; United States: 1851-1920.

1896.—Growth of silver mining.—"An exciting episode in Colorado's political history was the fight for free silver in the presidential campaign of 1896. Both parties in this State were then as one on the silver question. Those dull years saw the beginning of the development of some of Cripple Creek's most productive mines."—E. Parsons, *History of Colorado*, p. 67.

1897.—Abolition of the death penalty.—By an act of the legislature of Colorado which became law in March, 1897, the death penalty was abolished in that state.

1899.—School law passed, for care of disorderly and criminal children. See CHILD WELFARE LEGISLATION: 1889-1921.

1903-1904.—Cripple Creek mining strike. See LABOR STRIKES AND BOYCOTTS: 1877-1911.

1909.—Political party expenses.—An act was passed by the legislature of the state providing for the control of expenditures for elections. Contributions by parties not candidates was prohibited either for persons or corporations. Candidates could spend a certain percentage of the first year's salary of the office for which they were running. The state itself contributed to the campaign according to the strength of the party. All moneys had to be paid to the state treasurer and by him paid to the party chairman who served under bond.

1910-1914.—Coal miners' strike. See LABOR STRIKES AND BOYCOTTS: 1910-1914.

1912.—Recall for direct legislation. See RECALL.

1913-1915.—Legislation.—Acts of importance passed by the legislature of the state included provision for municipal home rule, ratification of the seventeenth federal amendment providing for direct election of senators, "blue sky laws," anti-trust act, employers' liability act, the creation of a commission to regulate minimum wage for women and minors, act for recall of elective officers and judges, parents' pensions, civil service act and eight hour labor law, applied to women and underground workers. In 1915 a board of corrections was created, to have control over penitentiaries, reformatories, and insane asylums; prohibition was adopted; and the workmen's compensation law was passed. There was an attempt to repeal the act creating a juvenile court.

1915.—Industrial representation, or Rockefeller plan.—"When John D. Rockefeller, Jr., visited Colorado in 1915 [subsequent to the 1913-14 strike of miners employed by the Colorado Fuel & Iron Company] he outlined a scheme generally and understood to have been revised by W. L. Mackenzie King, for the adjustment of grievances and for the coöperation of the employees with the company in the improvement of working and living conditions. Officially this is known as the Industrial representation, but unofficially as the Rockefeller Plan."—J. A. Fitch, *Two Years of the Rockefeller Plan* (*Survey*, Oct. 6, 1917, p. 16).—This plan "is embodied in two written documents, which have been printed and placed in the hands of each employe. One of these documents is a trade agreement signed by the representatives of the men and the officers of the company, setting forth the conditions and terms under which the men agree to work until January 1, 1918, and thereafter, subject to revision upon ninety days' notice by either side. This agreement guarantees to the men that for more than two years, no matter what reductions in wages others may make, there shall be no reduction of wages by this company; furthermore, that in the event of an increase in wages in any competitive field, this company will make a proportional increase. The agreement provides for an eight-hour day for all employes working underground and in coke ovens; it insures the semi-monthly payment of wages; it fixes charges for such dwellings, light, and water, as are provided by the company; it stipulates that the rates to be charged for powder and coal used by the men shall be substantially their cost to the company. To encourage employes to cultivate flower and vegetable gardens, the company agrees to fence free of cost each house-lot owned by it. The company also engages to provide suitable bath houses and club houses for the use of employes at the several mining camps. The other document is an 'Industrial Constitution,' setting forth the relations of the company and its men. The constitution stipulates, among other things, that 'there shall be a strict observance by management and men of the federal and state laws respecting mining and labor' and that 'the scale of wages and the rules in regard to working conditions shall be posted in a conspicuous place at or near every mine.' Every employe is protected against discharge without notice, except for such offenses as are posted at each mine. For all other misconduct the delinquent is entitled to receive warning in writing that a second offense will cause discharge, and a copy of this written notice must be forwarded to the office of the president of the company at the same time it is sent to the em-

ploye. The constitution specifically states that 'there shall be no discrimination by the company or any of its employes on account of membership or non-membership in any society, fraternity, or union.' The employes are guaranteed the right to hold meetings on company property, to purchase where they choose, and to employ check-weighmen, who, on behalf of the men, shall see to it that each gets proper credit for his work. Besides setting forth these fundamental rights of the men, the industrial constitution seeks to establish a recognized means for bringing the management and the men into closer contact for two general purposes: first, to promote increased efficiency and production, to improve working conditions, and to further the friendly and cordial relations between the company's officers and employes; and, second, to facilitate the adjustment of disputes and the redress of grievances. In carrying out this plan, the wage-earners at each camp are to be represented by two or more of their own number chosen by secret ballot, at meetings especially called for the purpose, which none but wage-earners in the employ of the company shall be allowed to attend. The men thus chosen are to be recognized by the company as authorized to represent the employes for one year, or until their successors are elected, with respect to terms of employment, working and living conditions, adjustment of differences, and such other matters as may come up. A meeting of all the men's representatives and the general officers of the company will be held once a year to consider questions of general importance. The Industrial Constitution provides that the territory in which the company operates shall be divided into a number of districts based on the geographical distribution of the mines. To facilitate full and frequent consultation between representatives of the men and the management in regard to all matters of mutual interest and concern, the representatives from each district are to meet at least three times a year—oftener if need be—with the president of the company, or his representative, and such other officers as the president may designate. The district conferences will each appoint from their number certain joint committees on industrial relations, and it is expected that these committees will give prompt and continuous attention to the many questions which affect the daily life and happiness of the men as well as the prosperity of the company. Each of these committees will be composed of six members, three designated by the employes' representatives and three by the president of the company. A joint committee on industrial cooperation and conciliation will consider matters pertaining to the prevention and settlement of industrial disputes, terms and conditions of employment, maintenance of order and discipline in the several camps, policy of the company stores, and so forth. Joint committees on safety and accidents, on sanitation, health and housing, on recreation and education, will likewise deal with the great variety of topics included within these general designations. Prevention of friction is an underlying purpose of the plan. The aim is to anticipate and remove in advance all sources of possible irritation. With this in view a special officer, known as the President's Industrial Representative, is added to the personnel of the staff as a further link between the president of the corporation and every workman in his employ. This officer's duty is to respond promptly to requests from employes' representatives for his presence at any of the camps, to visit all of them as often as possible, to familiarize himself with conditions, and generally to look after the well-being of the workers. It is

a fundamental feature of the plan, as stated in the document itself, that 'every employe shall have the right of ultimate appeal to the president of the company concerning any condition or treatment to which he may be subjected and which he may deem unfair.' For the adjustment of all disputes, therefore, the plan provides carefully balanced machinery. If any miner has a grievance, he may himself, or preferably through one of the elected representatives in his camp, seek satisfaction from the foreman or mine superintendent. If those officials do not adjust the matter, appeal may be had to the president's industrial representative. Failing there, the employe may appeal to the division superintendent, assistant manager, manager, or general manager, or the president of the company, in consecutive order. Yet another alternative is that, after having made the initial complaint to the foreman or mine superintendent, the workman may appeal directly to the joint committee on industrial cooperation and conciliation in his district, which, itself failing to agree, may select one or three umpires whose decision shall be binding upon both parties to the dispute. If all these methods of mediation fail the employe may appeal to the Colorado State Industrial Commission, which is empowered by law to investigate industrial disputes and publish its findings. So as adequately to protect the independence and freedom of the men's representatives, the Constitution provides that in case any one of them should be discharged or disciplined, or should allege discrimination, he may resort to the various methods of appeal open to the other employes, or he may appeal directly to the Colorado State Industrial Commission, with whose findings in any such case the company agrees to comply. The company is to pay all expenses incident to the administration of the plan, and to reimburse the miners' representatives for loss of time from their work in the mines."—J. D. Rockefeller, Jr., *Colorado industrial plan*, pp. 20-25.

1917.—State constabulary created.—School Fund Farm Loan Act passed.—The state constabulary, created by act of the Legislature follows the plans of Pennsylvania and New York, and takes the place of a National Guard. The School Fund Farm Loan Act was passed, making possible the use of school funds to meet the needs of agriculture.

1917-1919.—Part played in World War.—Immigration.—The state furnished 34,393 men in the World War or .92 per cent of the whole. "The year 1918 was marked by a large influx of immigrants, mostly Americans from other States, who settled in eastern Colorado and in the cities and towns. There were many new settlers in 1919. The Mexican population in the State was considerably increased. The cities had a great building boom. . . . Colorado is one of the few States in which the rural population has increased during the last decade, tens of thousands of immigrants having settled on 'dry' ranches in eastern Colorado. . . . The present may be called the agricultural age of the Centennial State. Intensive farming is more profitable than mining. . . . The conquest of Nature goes on with the destruction of prairie dogs, coyotes and other wild animals. In 1919 a tract of ten acres in the Montezuma Valley, including Pueblo ruins of unusual importance, was set aside as the Yucca House National Monument."—E. Parsons, *History of Colorado*, pp. 75, 78, 79.

1918.—Tunneling water for irrigation. See CONSERVATION OF NATURAL RESOURCES: United States: 1918.

ALSO IN: W. F. Stow, *History of Colorado*.



COLOSSEUM, ROME, INTERIOR AND EXTERIOR VIEWS

COLORADO RIVER, important river of the west, flowing through the plateau region of the United States, and into the gulf of California.—See also **SALTON SEA**.

COLORADOS, name for political parties in South America. See **PARAGUAY**: 1902-1915; **URUGUAY**: 1821-1905.

COLOSSEUM, or Coliseum.—“Begun by Vespasian, and opened and dedicated by Titus in 80 A D., this wonderful structure was called the amphitheatrum Flavium, but since the middle ages it has been commonly known as the Colosseum. The low ground between the Velia, the Esquiline, and the Caelian had been included within the domus Aurea, and here Nero had constructed an artificial pond, or stagnum. When Vespasian destroyed so much of the domus Aurea, he built the amphitheatre on the site of the stagnum,—one of the most accessible in the city. Although the amphitheatre was opened by Titus, it is uncertain whether it was entirely finished during his reign or during that of Domitian, and it was afterward restored by Trajan and Antoninus Pius. In 217 A D. it was struck by lightning, and so seriously damaged that no more gladiatorial combats could be held in the building until 222-223, when the repairs begun by Elagabalus were completed by Alexander Severus (or perhaps by Gordianus III). Again, in 250, the building was restored by Decius, after a fire caused by another stroke of lightning. It was injured by the earthquake of 422, and probably again a few years later, for restorations are recorded which were carried on by Theodosius II and Valentinian III in 442, and by Anthemius between 467 and 472. Still later repairs were made by Basilius in 508, and by Eutharich in 519. The last gladiatorial combats took place in the amphitheatre in 404 A. D., and the last recorded venationes in 523. In the sixth century began the gradual destruction of the great structure, which suffered from all the causes which combined to wreck the imperial city. The greatest destruction, however, was wrought by those who regarded the building as a travertine quarry. Out of it were built many medieval palaces, among them the Cancelleria, the Farnese, and the Venezia. No other Roman building has had so interesting and varied a history. During the last century various attempts were made to preserve the remaining portions from further ruin, especially by the popes between 1805 and 1852, when great buttresses were built to support the ends of the walls. Under the direction of Canina (1850-1852), thirteen of the arches on the third story and seven of those on the fourth were restored, the outer wall strengthened, new stairways erected, and the marble columns and pediment of the main entrance, which had been taken away, were replaced by travertine. These restorations, however, were carried too far, and have rendered much of the original construction somewhat obscure. In spite of these injuries, enough of the Colosseum is left to make it one of the most imposing buildings in the world. The north side of the outer wall still stands, comprising the arches numbered XXIII to LIV, with that part of the building which is between it and the inner wall supporting the colonnade. Of that part of the building between this inner wall and the arena, practically the whole skeleton remains,—that is, the encircling and radiating walls on which the cavea with its marble seats rested. These marble seats, and everything in the nature of decoration, have long since disappeared.”—S. B. Platner, *Topography and monuments of ancient Rome*, pp. 305-309.

Also in: J. H. Parker, *Archaeology of Rome*, pt.

7.—R. Burn, *Rome and the Campagna*, ch. 9, pt. 2.—C. H. Caffin, *How to study architecture*, pp. 174-175.

COLOSSUS OF RHODES. See **RHODES**, ISLAND OF: B. C. 304.

COLT AUTOMATIC MACHINE-GUN. See **RIFLES AND REVOLVERS**: World War.

COLTER, John, member of the Lewis and Clark expedition, exploring the region along Yellowstone. See **WYOMING**: 1650-1807.

COLTON, George Radcliffe (1865-1916), American official, appointed governor of Porto Rico. See **PORTO RICO**: 1909.

COLUMBA, St., (543-615), abbot of Iona, a famous Irish ecclesiastic, missionary and scholar. In 563 he left Ireland and went to preach to the northern Picts, whom he converted to Christianity. He made his headquarters on the island of Iona, where he founded the monastery with which his name is always connected.—See also **CHRISTIANITY**: 238-400: Conversion of the Goths; 597-800; **COLUMBAN CHURCH**; **CULDEES**; **EDUCATION**: Medieval: 5th-6th centuries: **IONA**.

COLUMBAN CHURCH, the church, or the organization of Christianity, in Scotland, which resulted from the labors of the Irish missionary, Columba, in the sixth century, and which spread from the great monastery that he founded on the little island of Iona, or Ia, or Hii, near the greater island of Mull.—W. F. Skene, *Celtic Scotland*, bk. 2, ch. 3.—See also **CHRISTIANITY**: 597-800.

Also in: Count de Montalembert, *Monks of the West*, v. 3, bk. 9.

COLUMBIA, South Carolina, a city in the central part of the state on the Santee river.

Politics and government. See **COMMISSION GOVERNMENT IN AMERICAN CITIES**: 1916.

1790.—Made the capital of South Carolina. See **SOUTH CAROLINA**: 1788-1808.

1865.—Burning of the city. See **U. S. A.**: 1865 (February-March: Carolinas).

COLUMBIA, District of. See **DISTRICT OF COLUMBIA**.

COLUMBIA RIVER HIGHWAY, part of our system of national highways, along the southern bank of the Columbia river in northern Oregon. See **OREGON**: 1916 (July).

COLUMBIA UNIVERSITY, founded in 1746 as King's college. See **EDUCATION**: Modern: 19th century: United States: Training teachers; **UNIVERSITIES AND COLLEGES**: 1746-1787.

COLUMBIAN EXPOSITION. See **CHICAGO**: 1892-1893.

COLUMBIAN ORDER. See **TAMMANY SOCIETY**.

COLUMBUS, Christopher (1451-1506), discoverer of America. Made his first voyage to America, 1492; made three more voyages in 1493, 1498 and 1502. For a complete account of his life and explorations see **AMERICA**: 1484-1492; 1492; 1493-1496; 1498-1505.

See also **CADIZ**: 1493-1496; **COSTA RICA**: 1502; **CUBA**: 1492-1493; **EUROPE**: Renaissance and Reformation: Spirit of adventure and intellectual activity; **HONDURAS**, **BRITISH**: 1502-1733.

Naming of American aborigines. See **INDIANS**, **AMERICAN**: Name and map showing voyages of discovery.

Removal of remains to Seville, Spain. See **CUBA**: 1898 (December).

COLUMBUS, small town in the southwestern part of New Mexico near the Mexican border. See **U. S. A.**: 1916 (March): Villa.

COMANA.—Comana, an ancient city of Capadocia, on the river Sarus (Sihoon) was the seat of a priesthood, in the temple of Enyo, or Bel-

lona, so venerated, so wealthy and so powerful that the chief priest of Comana counted among the great Asiatic dignitaries in the time of Cæsar.—G. Long, *Decline of the Roman republic*, v. 5, ch. 22.

COMANCHE INDIANS. See APACHE GROUP; INDIANS, AMERICAN: Cultural areas in North America: Plains area; KIOWAN FAMILY; OKLAHOMA: 1824-1837; PAWNEE FAMILY; SHOSHONEAN FAMILY; TEXAS: 1850-1861: Troubles with Indians and Mexicans.

COMANS, or **Komans**, **Cumans**, **Kumani**, an eastern tribe occupying Moldavia and the adjacent regions during the Middle Ages. See KIPCHAKS; PATCHINAKS; COSSACKS; HUNGARY: 1114-1301.

COMBAT, Judicial. See WAGER OF BATTLE.

COMBES, Justin Louis Emile (1835-1921), French anti-clerical statesman. In 1893, elected senator; January, 1895, minister of marine; November, 1895, minister of instruction; representing the anti-clerical element and enforcement of the law of associations (see FRANCE: 1901); he became premier, June, 1902-January, 1905, reserving for himself the offices of minister of interior and of worship; was largely instrumental in bringing about the separation of church and state; 1904, vindicated of charges of bribery. See FRANCE: 1902 (April-October); 1903; 1904 (June-July); 1905-1906.

COMBINATION LAWS, England. See LABOR ORGANIZATION: 1800-1895.

COMBINATIONS, Industrial and commercial. See TRUSTS; LABOR ORGANIZATION.

COMBINE INVESTIGATION ACT. See CANADA: 1910; TRUSTS: Canada: 1910-1912

COMBLES, a village between Bapaume and Péronne, northeastern France. Captured by the Germans in 1914, by the Allies in 1916, and changed hands twice in 1918. See WORLD WAR: 1916: II. Western front: c, 2; c, 3; d, 13; 1918: II. Western front: c, 15; d, 1; k, 2.

COMBRES, a village in the Woevre, about fifteen miles southeast of Verdun. See WORLD WAR: 1915: II. Western front: f, 2, ii.

COMBUSTION: Studied by early chemists. See CHEMISTRY: General: Phlogiston period, and Modern period.

COMEDY. See DRAMA.

COMENIUS, or **Komensky**, **Johann Amos** (1592-1671), Bohemian educator. See BOHEMIA: Status of art and education; EDUCATION: Modern: 1592-1671; SCIENCE: Modern: 17th century.

COMES LITTORIS SAXONICI. See SAXON SHORE, COUNT OF.

COMES PALATII, counts of the Palace. See PALATINE, COUNTS.

COMETS. See ASTRONOMY: Problem of locating constellations; 1781-1846.

COMITADJIS, armed bands operating in Macedonia in the decade before the Balkan Wars. They were encouraged and financed, in part, by the neighboring Balkan States (especially by Bulgaria) for the advancement of whose nationalistic interests their activities were directed. Their operations frequently were indistinguishable from organized brigandage, though the political objectives were steadily kept in view.—See also WORLD WAR: Causes: Indirect: d, 2.

COMITATUS, **COMITES**, **GESITHS**, **THEGNS.**—Comitatus is the name given by Tacitus to a body of warlike companions among the ancient Germans "who attached themselves in the closest manner to the chieftain of their choice. They were in many cases the sons of the nobles who were ambitious of renown or of a perfect education in arms. The princes provided for them horses, arms, and such rough equipment as

they wanted. These and plentiful entertainment were accepted instead of wages. In time of war the comites fought for their chief, at once his defenders and the rivals of his prowess. . . . In the times of forced and unwelcome rest they were thoroughly idle; they cared neither for farming nor for hunting, but spent the time in feasting and in sleep. . . . Like the Frank king, the Anglo-Saxon king seems to have entered on the full possession of what had been the right of the elective principes [to nominate and maintain a comitatus, to which he could give territory and political power]: but the very principle of the comitatus had undergone a change from what it was in the time of Tacitus, when it reappears in our historians, and it seems to have had in England a peculiar development and a bearing of special importance on the constitution. In Tacitus the comites are the personal following of the princes; they live in his house, are maintained by his gifts, fight for him in the field. If there is little difference between companions and servants, it is because civilization has not yet introduced voluntary helplessness. . . . Now the king, the perpetual princeps and representative of the race, conveys to his personal following public dignity and importance. His gesiths and thegns are among the great and wise men of the land. The right of having such dependents is not restricted to him, but the gesith of the ealdorman or bishop is simply a retainer, a pupil or a ward; the free household servants of the ceorl are in a certain sense his gesiths also. But the gesiths of the king are his guard and private council; they may be endowed by him from the folkland and admitted by him to the witenagemot. . . . The Danish huscarls of Canute are a late reproduction of what the familia of the Northumbrian kings must have been in the eighth century. . . . The development of the comitatus into a territorial nobility seems to be a feature peculiar to English history. . . . The Lombard gasind, and the Bavarian sindman were originally the same thing as the Anglo-Saxon gesith. But they sank into the general mass of vassalage as it grew up in the ninth and tenth centuries. . . . Closely connected with the gesith is the thegn; so closely that it is scarcely possible to see the difference except in the nature of the employment. The thegn seems to be primarily the warrior gesith; in this idea Alfred uses the word as translating the 'miles' of Bede. He is probably the gesith who has a particular military duty in his master's service. But he also appears as a landowner. The ceorl who has acquired five hides of land, and a special appointment in the king's hall, with other judicial rights, becomes thegn-worthy. . . . And from this point, the time of Athelstan, the gesith is lost sight of, except very occasionally; the more important members of the class having become thegns, and the lesser sort sinking into the ranks of mere servants to the king. The class of thegns now widens; on the one hand the name is given to all who possess the proper quantity of land, whether or no they stand in the old relation to the king; on the other the remains of the old nobility place themselves in the king's service. The name of thegn covers the whole class which after the Conquest appears under the name of knights, with the same qualification in land and nearly the same obligations. It also carried so much of nobility as is implied in hereditary privilege. The thegn-born are contrasted with the ceorl-born; and are perhaps much the same as the gesithcund. . . . Under the name of thegn are included however various grades of dignity. The class of king's thegns is distinguished from that of

the medial thegns, and from a residuum that falls in rank below the latter. . . . The very name, like that of the gesith, has different senses in different ages and kingdoms; but the original idea of military service runs through all the meanings of thegn, as that of personal association is traceable in all the applications of gesith."—W. Stubbs, *Constructive history of England*, ch. 2, sect. 14 and ch. 6, sect. 63-65.—See also COUNT AND DUKE, ROMAN; FEUDALISM: Definition, etc.; MILITARY ORGANIZATION: 10.

ALSO IN: T. Hodgkin, *Italy and her invaders*, bk. 4, ch. 7.

COMITIA CENTURIATA.—"Under the original constitution of Rome, the patricians alone . . . enjoyed political rights in the state, but at the same time they were forced to bear the whole burden of political duties. In these last were included, for example, the tilling of the king's fields, the construction of public works and buildings . . . ; citizens alone, also, were liable to service in the army. . . . The political burdens, especially those connected with the army, grew heavier, naturally, as the power of Rome increased, and it was seen to be an injustice that one part of the people, and that, too, the smaller part, should alone feel their weight. This led to the first important modification of the Roman constitution, which was made even before the close of the regal period. According to tradition, its author was the king Servius Tullius, and its general object was to make all men who held land in the state liable to military service. It thus conferred no political rights on the plebeians, but assigned to them their share of political duties. . . . According to tradition, all the freeholders in the city between the ages of 17 and 60, with some exceptions, were divided, without distinction as to birth, into five classes ('classis,' 'a summoning,' 'calo') for service in the infantry according to the size of their estates. Those who were excepted served as horsemen. These were selected from among the very richest men in the state. . . . Of the five classes of infantry, the first contained the richest men. . . . The members of the first class were required to come to the battle array in complete armor, while less was demanded of the other four. Each class was subdivided into centuries or bodies of a hundred men each, for convenience in arranging the army. There were in all 193 centuries. . . . This absolute number and this apportionment were continued, as the population increased and the distribution of wealth altered, until the name century came to have a purely conventional meaning, even if it had any other in the beginning. Henceforth a careful census was taken every fourth year, and all freeholders were made subject to the 'tributum.' [q. v.] The arrangement of the people thus described was primarily made simply for military purposes. . . . Gradually, however, this organization came to have political significance, until finally these men, got together for what is the chief political duty in a primitive state, enjoyed what political privileges there were. . . . In the end, this 'exercitus' of Servius Tullius formed another popular assembly, the Comitia Centuriata, which supplanted the comitia curiata entirely, except in matters connected with the religion of the family and very soon of purely formal significance. This organization, therefore, became of the highest civil importance, and was continued for civil purposes long after the army was marshalled on quite another plan."—A. Tighe, *Development of the Roman constitution*, ch. 4.—See also SUFFRAGE, MANHOOD: B. C. 3rd century.

ALSO IN: W. Ihne, *History of Rome*, bk. 6, ch. 1.—W. Ramsay, *Manual of Roman antiquities*, ch. 4.

COMITIA CURIATA.—"In the beginning, any member of any one of the clans which were included in the three original Roman tribes, was a Roman citizen. So, too, were his children born in lawful wedlock, and those who were adopted by him according to the forms of law. Illegitimate children, on the other hand, were excluded from the number of citizens. These earliest Romans called themselves patricians (patricii, 'children of their fathers'), for some reason about which we cannot be sure. Perhaps it was in order to distinguish themselves from their illegitimate kinsmen and from such other people as lived about, having no pretense of blood connection with them, and who were, therefore, incapable of contracting lawful marriages, according to the patrician's view of this religious ceremony. The patricians . . . were grouped together in families, clans and tribes, partly on the basis of blood relationship, but chiefly on the basis of common religious worship. Besides these groups, there was still another in the state, the curia, or 'ward,' which stood between the clan and the tribe. In the earliest times, tradition said, ten families formed a clan, ten clans a curia and ten curia a tribe. These numbers, if they ever had any historical existence, could not have sustained themselves for any length of time in the case of the clans and families, for such organisms of necessity would increase and decrease quite irregularly. About the nature of the curia we have practically no direct information. The organization had become a mere name at an early period in the city's history. Whether the members of a curia thought of themselves as having closer kinship with one another than with members of other curiæ is not clear. We know, however, that the curiæ were definite political subdivisions of the city, perhaps like modern wards, and that each curia had a common religious worship for its members' participation. Thus much, at any rate, is significant, because it has to do with the form of Rome's primitive popular assembly. When the king wanted to harangue the people ('populus,' cf. 'populor,' 'to devastate') he called them to a 'contio' (compounded of 'co' and 'venio'). But if he wanted to propose to them action which implied a change in the organic law of the state, he summoned them to a comitia (compounded of 'con' and 'eo'). To this the name comitia curiata was given, because its members voted by curiæ. Each curia had one vote, the character of which was determined by a majority of its members, and a majority of the curiæ decided the matter for the comitia."—A. Tighe, *Development of the Roman constitution*, ch. 3.—See also COMITIA CENTURIATA; CONTIONES; ROME: Ancient kingdom: Early character, etc.; Genesis of the people; SUFFRAGE, MANHOOD: B. C. 3rd century.

ALSO IN: T. Mommsen, *History of Rome*, bk. 1, ch. 5.—F. de Coulanges, *Ancient city*, bk. 3, ch. 1, and bk. 4, ch. 1.

COMITIA TRIBUTA. See CIVIL LAW: B. C. 471; 450-100; ROME: Republic: 472-471; SUFFRAGE, MANHOOD: B. C. 3rd century.

COMITIUM, political assembly place of Rome. See FORUMS OF ROME: Forum Romanum.

COMMANDER-IN-CHIEF, supreme head of the army of a nation. See MILITARY ORGANIZATION: 22.

COMMANDO, in South Africa, a military body of command; also sometimes an expedition or raid. See SOUTH AFRICA, UNION OF: 1894.

COMMENDATION.—Commendation was the

act by which a freeman placed himself under the protection of one more powerful than himself, became his vassal, and in return for shelter and support pledged himself to serve his lord in all ways that comported with his standing as a free man. The following Frankish formula of the seventh century gives in itself a good idea of the institution, which closely corresponded to the *patrocinium* of the Romans. "To that magnificent Lord —, I, —. Since it is known familiarly to all how little I have whence to feed and clothe myself, I have therefore petitioned your Piety, and your good will has permitted me to hand myself over or commend myself to your guardianship, which I have thereupon done; that is to say, in this way, that you should aid and succor me as well with food as with clothing, according as I shall be able to serve you and deserve it. And so long as I shall live I ought to provide service and honor to you, suitably to my free condition;

and I shall not during my lifetime have the ability to withdraw from your power or guardianship, but must remain during the days of my life under your power or defense. Wherefore it is proper that if either of us shall wish to withdraw himself from these agreements, he shall pay — shillings to his companion, and this agreement shall remain unbroken. Wherefore it is fitting that they should make or confirm between themselves two letters drawn up in the same form on this matter; which they have thus done."—J. H. Robinson, *Readings in European history*, v. 1, pp. 175, 176.—In reply to this document the new lord in turn signed another, formally accepting his new client, and ordering that he be "reckoned among the number of the antrustions (i.e., followers). And if any one shall presume to kill him, let him know that he will be judged guilty of his wiregild of six hundred shillings."—See also *BENEFICIUM*; *SCOTLAND*: 10th-11th centuries.

COMMERCE

PRIMITIVE

Exchange.—Decidedly unclear conceptions are widely prevalent as to the system of *exchange* of primitive peoples. We know that throughout Central Africa, from the Portuguese possessions in the west to the German in the east, there is a *market-place* every few miles at which the neighbouring tribes meet every fourth to sixth day to make mutual exchanges. Of the Malays in Borneo we are told that each larger village possesses its weekly market. The first discoverers of the South Sea Islands give us reports of distant 'trading trips' which the natives undertake from island to island in order to make mutual exchanges of their wares. In America certain products, the raw material for which is to be found only in a single locality—for example, arrowpoints and stone hatchets made of certain kinds of stone—have been met with scattered throughout a great part of the continent. Even among the aborigines of Australia there are certain products, such as the pitcher-plant leaves and ochre colour, which are found in but one place, and yet circulate through a great part of the country. In such phenomena we have a new and interesting proof of the civilizing power of trade; and in the primeval history of Europe itself this power has everywhere been assumed as operative when industrial products have been brought to light through excavations or otherwise far from their original place of production. . . . *Trade* in the sense in which it is regarded by national economy—that is, in the sense of the systematic purchase of wares with the object of a profitable re-sale as an organized vocation—can nowhere be discovered among primitive peoples. Where we meet native traders in Africa, it is a question either of intermediary activity prompted by European and Arabian merchants, or of occurrences peculiar to the semi-civilization of the Soudan. Otherwise the only exchange known to the natives everywhere is exchange from tribe to tribe. This is due to the unequal distribution of the gifts of nature and to the varying development of industrial technique among the different tribes. As between the members of the same tribe, however, no regular exchange from one household establishment to another takes place. Nor can it arise, since that vocational division of the population is lacking which alone could give rise to an enduring interdependence of households.

One fancies the genesis of exchange to have been very easy because civilized man is accustomed to find all that he needs ready made at the market or store and to be able to obtain it for money."—C. Bucher, *Industrial evolution*, pp. 59-60.—Since it is very unlikely that any primitive group would settle on a location that failed to yield the requisites for subsistence, it is very probable that the primary impulse leading to commerce among peoples was the aesthetic impulse—golden trinkets and gold decorated weapons found in the valley of the Nile seem to bear out this point. After satisfying his primary needs at home, primitive man sought far and wide for beautiful things that filled his soul with joy. "With primitive man, however, before he became acquainted with more highly developed peoples, value and price were by no means current conceptions. The first discoverers of Australia found invariably, both on the continent and on the neighbouring islands that the aborigines had no conception of exchange. . . . Yet there was from tribe to tribe a brisk trade in pots, stone hatchets, hammocks, cotton threads, necklaces of mussel-shells, and many other products. . . . The transfer ensues by way of presents, and also, according to circumstances, by way of robbery, spoils of war, tribute, fine, compensation, and winnings in gaming."—C. Bucher, *Industrial evolution*, pp. 61, 71.

Result of use of money as a medium.—"From the standpoint of the total cultural progress of mankind the most important result of this survey, however, remains, that money as the favourite exchange commodity furnished a medium that bound together men from tribe to tribe in regular peaceful trade, and prepared the way for a differentiation of tribes in the matter of production. In the circumstance that all members of the same tribe or village preferably carried on, along with the earning of their sustenance, other work of a definite type, lay the possibility of an advance in technical knowledge and dexterity. It was an international, or interlocal, division of labour in miniature, which only much later was succeeded by division of labour from individual to individual within the nation, or the locality. Moreover the direct importance of the market for personal intercourse at this stage must not be undervalued, especially in lands where travellers wishing to buy something direct are regularly refused with the words 'come to market.' In this one is involuntarily

reminded of the prominent position that the market occupied in the social and political life of the peoples of classical antiquity. . . . Commerce is essentially a public matter; there are no private commercial arrangements whatever among these peoples. Indeed one can claim frankly that at this stage trade scarcely displays an economic character at all."—*Ibid.*, p. 76.

Transportation and communication.—"In the first place as concerns commercial routes, there are overland trade routes only when they have been tramped by the foot of man; the only artificial structures to facilitate land trade are primitive bridges, often consisting merely of a single tree-trunk, or ferries at river fords, for the use of which the traveller has to pay a tax to the village chief. These dues as a rule open the door to heavy extortions. On the other hand the natural waterways are everywhere diligently used, and there is hardly a primitive people that has not been led through its situation by the sea or on a river to the use of some peculiar kind of craft. The enumeration and description of these means of transportation would fill a volume; from the dugout and skin canoe of the Indians to the artistically carved rowboats and sailboats of the South Sea Islanders, all types are represented. On the whole, however, the technique of boat-building and navigation has remained undeveloped among these peoples; none of their vessels deserve the name of ship in the proper sense. Thus their importance is everywhere restricted to personal transportation and fishing, while nowhere has the development reached a freight transportation of any extent. Curiously among primitive peoples that branch of commercial communication has enjoyed the fullest development which we would naturally associate only with the highest culture, namely, the communication of news. It forms indeed the sole kind of trade for which primitive peoples have created permanent organizations. We refer to the courier service and the contrivances for sending verbal messages. The despatching of couriers and embassies to neighbouring tribes in war and peace leads, even at a very low stage of culture, to the development of a complete system of symbolic signs and means of conveying intelligence."—*Ibid.*, pp. 76-77.

Cultural value.—"Probably no other single force in human history has been more important in bringing about the complete transition from tribal to civil society than the growth of commerce. If there was opportunity for commerce the creation of a surplus was favored, since the trading of an excess in the home produce for some new want stimulated the further production of surplus to more fully satisfy that want. In time, new industries originated, and these in turn, were worked for the surplus product which could be exchanged for still newer wants. The resulting diversification of wants was educational for the people and tended to lay the basis for a rich and self-sustaining economy which becomes the foundation of a great civilization. Corresponding to the exchange in wares and articles of commerce, there was a communication of new ideas and transmission of intelligence that could not fail to react profoundly upon the developing culture of the people. The commercial people become tolerant of customs other than their own and learn familiarity with strange and remote localities. All this variety of experience broadens their point of view and gives a ripeness and maturity to their culture which no other influence can bring."—F. S. Chapin, *Introduction to the study of social evolution*, p. 295.

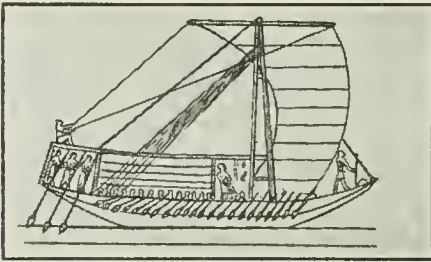
ALSO IN: G. F. S. Elliot, *Prehistoric man*, ch. 24.

ANCIENT

B. C. 2500.—Earliest records of trade.—Probably the oldest commercial record that exists was found sculptured on the rocks in the valley of Hammamat, east from Koptos on the Nile. It relates to an expedition sent out by the Pharaoh Sankh-ka-ra (Sankhkeré Menthotp IV) to trade in the "land of Punt." Dr. Brugsch fixes the reign of Sankh-ka-ra at about 2500 B. C. The "land of Punt" he considers to have been the Somali coast of Africa, south of the extremity of the Red sea, on the gulf of Aden. Other writers maintain that it was southern Arabia. It was the "Holy Land" of the Egyptians, from which their gods were supposed to have anciently come. The trading expedition of Sankh-ka-ra was commanded by one Hannu (a name which has a Phœnician sound). Some seven or eight centuries after Hannu's voyage to Punt was made, we obtain in the Bible a most interesting glimpse of the trade then going on between Egypt and surrounding countries. It is found in the story of Joseph. When Joseph's brethren threw him into a pit, intending that he should be left there to die, their plans were changed by seeing a "company of Ishmaelites from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt." Then Judah said, "let us sell him to the Ishmaelites." Now this story is found to agree well with other facts which go to show that some, at least, among the ancient tribes in northern Arabia—the Ishmaelites of the Bible—were great traders between the richer countries that surrounded them. By the poverty of their country, by their wandering disposition, by their possession of the camel, and by their geographical situation, these Arabs of the olden time must have naturally been made a trading people. With their caravans of camels they traveled back and forth, very busily, no doubt, through the desert, which needed no building of bridges or making of roads. In one direction they carried the barley, wheat, millet, flax and woven goods of Egypt; in another, the honey, wine, wax, wool, skins, gums, resins and asphalt of Canaan and Syria; in still another the more costly freight of gold ornaments, precious stones, pearls, ivory, ebony, spices and fragrant gums from the south. In all directions, it is probable, they dragged poor unfortunates like Joseph, whom they bought or kidnapped to sell as slaves.

B. C. 2000.—Importance of commerce in ancient India.—"It is said in the Rig-Veda that 'merchants desirous of gain crowd the great waters with their ships.' And the activity in trade, thus early noted, has continued ever since to be characteristic of the country. Professor Lassen considers it remarkable that Hindus themselves discovered the rich, luxurious character of India's products. Many of the same beasts, birds, and fragrant oils are produced in other countries, but remain unnoticed until sought for by foreigners; whereas the most ancient of the Hindus had a keen enjoyment in articles of taste or luxury. Rajas and other rich people delighted in sagacious elephants, swift horses, splendid peacocks, golden decorations, exquisite perfumes, pungent peppers, ivory, pearls, gems, &c.; and, consequently, caravans were in constant requisition to carry these, and innumerable other matters, between the north and the south, and the east and the west, of their vast and varied country. These caravans, it is conjectured, were met at border stations, and at out-ports, by western caravans or ships bound to or

from Tyre and Egypt, or to or from the Persian Gulf and the Red Sea. To the appearance of India goods in Greece, Professor Lassen attributes the Greek invasion of India. . . . The indirect evidence afforded by the presence of India's products in other ancient countries, coincides with the direct testimony of Sanskrit literature, to establish the fact that ancient Hindus were a commercial people. The code of Manu requires the king to determine the prices of commodities, and also the trustworthiness of the weights and measures used. And that the transactions contemplated were not restricted to local products is evident from reference to the charges for freight for articles in river boats, and the undetermined and larger charges to which sea-borne goods were liable. The account of King Yudhishtira's coronation in the Mahābhārata affords an instance of precious articles from distant lands brought into India. So also in the Rāmāyana, we read that when Rāma and his brothers were married, the brides were clad in silk from China. . . . Merchants are constantly being introduced into Sanskrit fiction, and equally often into Buddhist legend. They seem to have been always at hand to give variety



A NILE BARGE

and movement to the monotony of daily life."—Mrs. Manning, *Ancient and mediæval India*, ch. 40, v. 2.

B. C. 1500-1000.—Industry and commerce in Babylonia.—"The industry of the Babylonians quickly attained great skill and wide development. They were famous for their weaving in wool and linen. . . . Their pottery was excellent and the manufacture active; the preparation of glass was not unknown; the ointments prepared in Babylon were famous and much sought after, and the stones cut there were highly valued. The products of Babylonian skill and industry were first brought to their kinsmen in Syria, who could offer oil and wine in exchange. In the Hebrew scriptures we find Babylonian cloaks in use in Syria before the immigration of the Hebrews into Canaan. . . . The rough material required by Babylonian industry was supplied in the first place by the Arabs, who exchanged their animals, skins, and wool for corn and weapons. Wine, and more especially wood, of which there was none in Babylonia, were brought by the Armenians from their valleys in the north down the Euphrates to Babylon. Before 1500 B.C. the commerce of the Arabs brought the products of South Arabia, the spices of Yemen, and even the products and manufactures of India, especially their silks, which reached the coasts of Southern Arabia, to Babylon. The Babylonians required the perfumes of Arabia and India to prepare their ointments. . . . When the cities of Phenicia became great centres of trade which carried the wares of Babylonia by sea to the West in order to obtain copper in exchange,

the trade between Babylonia and Syria must have become more lively still. It was the ships of the Phenicians which brought the cubic measure, and the weights, and the cubit of Babylonia to the shores of Greece, and caused them to be adopted there."—M. Duncker, *History of antiquity*, v. 1, bk. 2, ch. 3.—See also MONEY AND BANKING: Ancient Egypt and Babylonia.

B. C. 1400.—Egypt: Importance of agriculture.—Comparative lack of trade.—"In ancient Egypt agriculture counted for more than manufactures, and manufactures were of more importance than commerce. The trade which existed was brisk enough as far as it went, but it aimed at little more than the satisfaction of local wants by the more or less direct exchange of commodities between producers. The limited development of internal traffic was due to two principal causes: the natural products of different parts of the country were too much alike for much intercourse to be necessary for purposes of exchange, and the conformation of the country, in itself scarcely larger than Belgium, was such as to give the longest possible distance from north to south. . . . The Nile was the only known highway, so much so that the language scarcely possessed a general word for travelling; going southward was called 'going up stream,' and a journey to the north, even by land into the desert, was described by a term meaning to sail with the current. . . . While internal traffic was thus brought to a minimum by natural causes, foreign commerce can scarcely be said to have existed, before the establishment of peaceable intercourse with Syria under the new empire. The importation of merchandize from foreign countries was a political rather than a commercial affair. Such foreign wares as entered the country came as tribute, as the spoil of war, or as memorials of peaceful embassies. . . . The list of the spoil taken by Thothmes III. gives a tolerably exhaustive account of the treasures of the time. It includes, of course, bulls, cows, kids, white goats, mares, foals, oxen, geese, and corn; then follow strange birds, negroes, men and maid-servants, noble prisoners and the children of defeated kings, chariots of copper, plated with gold and silver, iron armour, bows, swords and other accoutrements, leather collars ornamented with brass, gold and silver rings, cups, dishes and other utensils, vessels of iron and copper, statues with heads of gold, ell-measures with heads of ivory, ebony, and cedar inlaid with gold, chairs, tables and footstools of cedar wood and ivory, a plough inlaid with gold, blocks of bluestone, greenstone and lead, 'a golden storm-cap inlaid with bluestone,' jars of balsam, oil, wine and honey, various kinds of precious woods, incense, alabaster, precious stones and colours, iron columns for a tent with precious stones in them, bricks of pure brass, elephants' tusks, natron, and, finally, by way of curiosity, from the land of the kings of Ruthen, three battle-axes of flint."—E. J. Simcox, *Primitive civilizations*, v. 1, bk. 1, ch. 3, sect. 1.—See also EGYPT: B. C. 323-330; MONEY AND BANKING: Ancient Egypt and Babylonia.

B. C. 1000.—Commerce among the Jews.—Increase trade with other nations during the reign of Solomon.—Beginning early in his reign, Solomon made great and enlightened efforts to promote the commerce and industries of the people of Israel. "To increase the land traffic, he had small cities built in advantageous localities, in which goods of all sorts in large quantities were kept in suitable storehouses; a practice similar to that which had from ancient times prevailed in Egypt. . . . They were established chiefly in the most

northern districts of Israel, towards the Phœnician boundaries, as well as in the territories of the kingdom of Hamath, which was first conquered by Solomon himself.—The main road for the land traffic between Egypt and the interior of Asia must have been the great highway leading past Gaza and further west of Jerusalem to the Northern Jordan and Damascus. Here it was joined by the road from the Phœnician cities, and continued as far as Thapsacus, on the Euphrates. This was entirely in the dominions of the king; and here, under the peaceful banner of a great and powerful monarchy, commerce could flourish as it had never flourished before. It was clearly for the improvement of this route, which had to traverse the Syrian desert on the north, that Solomon built, in a happily chosen oasis of this wilderness, the city of Thammor, or Tadmor, of which the Greek version is Palmyra. There is not a single indication that this city was of importance before Solomon's time, but from that era it flourished for more than a thousand years. . . . For any distant navigation, however, Solomon was obliged to rely on the aid of the Phœnicians, inasmuch as they were in that age the only nation which possessed the necessary ability and inclination for it. It is true that the idea of competing with the Phœnicians upon the Mediterranean could hardly have occurred to him, since they had long before that time attracted all the commerce upon it to themselves, and would scarcely have desired or even tolerated such a rival. . . . But the Red Sea, which had been thrown open to the kings of Israel by the conquest of the Idumeans, offered the finest opportunity for the most distant and lucrative undertakings, the profit of which might perfectly satisfy a nation in the position of Israel in the dawn of maritime activity; and on their part, the Phœnicians could not fail to be most willing helpers in the promotion of undertakings which it lay in the hands of the powerful king of Israel entirely to cut off from them, or at any rate to encumber with great difficulties. In this way the mutual desires and needs of two nations coincided without any injury to the one or the other. . . . Phœnician sailors were at first, it is true, the teachers of the Israelite. It was they who aided them in constructing and manning the tall ships, which, destined to distant voyages upon certain seas, needed to be strongly built; but yet how many new ideas and what varied knowledge the nation would in this way acquire! The ships were built in Ezion-geber, the harbour of the town of Elath (or Eloth), probably on the very spot where Akaba now stands. The cargo, brought back each time from the three years' voyage consisted of 420 talents of gold, besides silver, ivory, red sandalwood, apes, and peacocks, probably also nard and aloë."—H. Ewald, *History of Israel*, v. 3, pp. 261-264.

B. C. 1000-600.—Phœnicia and Carthage.— Greatest trading cities of the time.—**Colonies.**—"The Phœnicians for some centuries confined their navigation within the limits of the Mediterranean, the Propontis, and the Euxine, land-locked seas, which are tideless and far less rough than the open ocean. But before the time of Solomon they had passed the pillars of Hercules, and affronted the dangers of the Atlantic. Their frail and small vessels, scarcely bigger than modern fishing-smacks, proceeded southwards along the West African coast, as far as the tract watered by the Gambia and Senegal, while northwards they coasted along Spain, braved the heavy seas of the Bay of Biscay, and passing Cape Finisterre, ventured across the mouth of the English Channel

to the Cassiterides. Similarly, from the West African shore, they boldly steered for the Fortunate Islands (the Canaries), visible from certain elevated points of the coast, though at 170 miles' distance. Whether they proceeded further, in the south to the Azores, Madeira, and the Cape de Verde Islands, in the north to the coast of Holland, and across the German ocean to the Baltic, we regard as uncertain. It is possible that from time to time some of the more adventurous of their traders may have reached thus far; but their regular, settled and established navigation did not, we believe, extend beyond the Scilly Islands and coast of Cornwall to the north-west, and to the south-west Cape Non and the Canaries. The commerce of the Phœnicians was carried on, to a large extent, by land, though principally by sea. It appears from the famous chapter [27] of Ezekiel which describes the riches and greatness of Tyre in the 6th century B. C., that almost the whole of Western Asia was penetrated by the Phœnician caravans, and laid under contribution to increase the wealth of the Phœnician traders. . . . Translating this glorious burst of poetry into prose, we find the following countries mentioned as carrying on an active trade with the Phœnician metropolis:—Northern Syria, Syria of Damascus, Judah and the land of Israel, Egypt, Arabia, Babylonia, Assyria, Upper Mesopotamia, Armenia, Central Asia Minor, Ionia, Cyprus, Hellas or Greece, and Spain."—G. Rawlinson, *History of Phœnicia*, ch. 9.—"Though the invincible industry and enterprise of the Phœnicians maintained them as a people of importance down to the period of the Roman empire, yet the period of their widest range and greatest efficiency is to be sought much earlier— anterior to 700 B. C. In these remote times they and their colonists [the Carthaginians especially] were the exclusive navigators of the Mediterranean; the rise of the Greek maritime settlements banished their commerce to a great degree from the Ægean Sea, and embarrassed it even in the more westerly waters. Their colonial establishments were formed in Africa, Sicily, Sardinia, the Balearic Isles, and Spain. The greatness as well as the antiquity of Carthage, Utica, and Gades, attest the long-sighted plans of Phœnician traders, even in days anterior to the first Olympiad. We trace the wealth and industry of Tyre, and the distant navigation of her vessels through the Red Sea and along the coast of Arabia, back to the days of David and Solomon. And as neither Egyptians, Assyrians, Persians, or Indians, addressed themselves to a sea-faring life, so it seems that both the importation and the distribution of the products of India and Arabia into Western Asia and Europe were performed by the Idumæan Arabs between Petra and the Red Sea—by the Arabs of Gerrha on the Persian Gulf, joined as they were in later times by a body of Chaldæan exiles from Babylonia—and by the more enterprising Phœnicians of Tyre and Sidon in these two seas as well as in the Mediterranean."—G. Grote, *History of Greece*, pt. 2, ch. 18.

"The Phœnicians are noteworthy not only as the greatest merchants and the first navigators of the ancient world; they were the leaders also in the founding of colonies. At points important for commercial or naval reasons they established stations which enabled them to trade in security with the natives and to control the sea. Gades, for instance (the modern Cadiz), near the straits of Gibraltar, was a rallying-point from which the Carthaginians extended their voyages to the tin islands in the North, and far down the Atlantic coast of Africa on the South. Similar stations

were established on many of the Mediterranean islands (Malta, Sicily, Sardinia, Balearics) and one founded on the north coast of Africa, Carthage (near the site of modern Tunis), grew to especial importance. The power of the Phœnicians declined, a few centuries after 1000 B. C., partly by reason of internal dissensions and the attacks of land-powers like Assyria, partly by reason of the commercial rivalry of the Greeks, who had risen to an independent position and cut the lines of communication between East and West. In this period Carthage fell heir to the Phœnician establishments in the western Mediterranean, and maintained its power and policy on substantially similar lines until it received its great defeats at the hands of Rome."—C. Day, *History of commerce*, p. 14.—See also PHŒNICIANS: Origin; Later commerce.

B. C. 1000-200.—Greek commerce.—Geographical advantages.—Rise to commercial power.—Competition with the Phœnicians.—Establishment of colonies.—Colonial commerce.—Rise of Athens.—Changes brought by the conquests of Alexander.—Decline.—"The Greeks . . . were, for a time, the leading merchants of the Mediterranean. The modern country of Greece has an area less than that of the State of Maine, little more than half that of the State of New York. It is, however, most richly diversified geographically, and no country in the world of an equal area, it is said, presents so many islands, bays, peninsulas, and harbors. The coast line of this little country is longer than that of Spain. No point is more than a few miles from which an observer does not see an island. In the Greek sea, moreover, every island is in plain sight either of the mainland or of another island, and in the good season the winds are very regular. Favoring conditions such as these are of vast importance in the early days of navigation, when sailors faced real perils due to their inexperience, and perils of the imagination which were even greater. At home the Greeks inhabited a country which was not rich enough to support them without exertion, but was, on the other hand, not so poor as to force them to use all their ingenuity in finding the means of subsistence. They could easily produce a surplus of oil and wine, but found a deficiency of other products, especially grain and, in the early period, manufactured wares. . . . Though it would be hard to conceive a better nursery for the growth of commerce than existed under the conditions here described, the Greeks, when we first get knowledge of them, about 1000 B. C., were not yet ready to take advantage of their opportunities. There was some commerce, it is true, but it lay entirely in the hands of the Phœnicians, who brought utensils and cloth and took away timber and metals. Little by little the Greeks rose to commercial prominence, and gained the place formerly held by the Phœnicians. A striking feature of this revolution was the Greek colonial movement, which covered some five hundred years, and ended about 600 B. C. Greek emigrants settled throughout the Ægean Sea and established themselves as a fringe on the coast of Asia Minor and about the Black Sea; in the West they chose by preference the shores of southern Italy and Sicily, but founded colonies as far as Malaga in modern Spain, and created a great commercial center on the site of modern Marseilles. The colonies kept up an active intercourse with the mother country, and Greek sailors and merchants ousted the Phœnicians from their commanding position. The Greeks at home began to produce wares for export, seeking customers not only among the colonists but in other markets also; they emancipated themselves from their

former dependence on Oriental manufactures, and developed the clay, bronze, and woolen industries to a point not dreamed of before."—C. Day, *History of commerce*, pp. 17-18.—"Between 700 B. C. and 530 B. C. we observe . . . an immense extension of Grecian maritime activity and commerce—but we at the same time notice the decline of Tyre and Sidon, both in power and traffic. The arms of Nebuchadnezzar reduced the Phœnician cities to the same state of dependence as that which the Ionian cities underwent half a century later from Cræsus and Cyrus; while the ships of Miletus, Phokæa and Samos gradually spread over all those waters of the Levant which had once been exclusively Phœnician. In the year 704 B. C., the Samians did not yet possess a single trireme: down to the year 630 B. C. not a single Greek vessel had yet visited Libya. But when we reach 550 B. C. we find the Ionic ships predominant in the Ægean, and those of Corinth and Korkyra in force to the west of Peloponnesus—we see the flourishing cities of Kyrene and Barka already rooted in Libya, and the port of Naukratis a busy emporium of Grecian commerce with Egypt. The trade by land—which is all that Egypt had enjoyed prior to Psammetichus, and which was exclusively conducted by Phœnicians—is exchanged for a trade by sea, of which the Phœnicians have only a share, and seemingly a smaller share than the Greeks. Moreover the conquest by Amasis of the island of Cyprus, half-filled with Phœnician settlements and once the tributary dependency of Tyre—affords an additional mark of the comparative decline of that great city. In her commerce with the Red Sea and the Persian Gulf she still remained without a competitor, the schemes of the Egyptian king Nekos having proved abortive. Even in the time of Herodotus, the spices and frankincense of Arabia were still brought and distributed only by the Phœnician merchant. But on the whole, both political and industrial development of Tyre are now cramped by impediments, and kept down by rivals, not before in operation. . . . The 6th century B. C., though a period of decline for Tyre and Sidon, was a period of growth for their African colony Carthage, which appears during this century in considerable traffic with the Tyrrhenian towns on the southern coast of Italy, and as thrusting out the Phokæan settlers from Alalia in Corsica."—G. Grote, *History of Greece*, pt. 2, ch. 21.—"It is a remarkable fact in the history of Greek colonies that the exploration of the extreme west of the Mediterranean was not undertaken either by the adventurers who settled at Cyme, or by the powerful cities of Sicily. A century or more elapsed from the foundation of Syracuse before any Greek vessel was seen on the coast of Spain or Liguria, and when the new beginning was made, it was not made by any of the colonies, Chalcidian, Dorian, or Rhodian, which had taken part in the discovery of the West. It was the Phocæans of Ionia, Herodotus tells us, who first made the Greeks acquainted with the Adriatic, with Tyrrhenia, Iberia (Spain), and Tartessus (the region round Cadiz). The first impulse to these distant voyages arose from a mere accident. At the time of the foundation of Cyrene, about the year 630 B. C., a Greek of Samos, by name Colæus, when on his way to Egypt, was carried by contrary winds beyond the pillars of Heracles to Tartessus. There he found a virgin market, from which he returned to realise a profit of 60 talents (£12,000), an amount only surpassed by the gains of Sostratus of Aegina, who was the premier of Greek merchants. But this was the beginning and the end of Samian trade to the West; why they

left it to the Phocaeans to enter into the riches which they had discovered, we cannot say, but within thirty years of this date, the enterprising Ionian town sent out a colony to Massilia near the mouth of the Rhone, in the district known as Liguria. . . . The mouth of the Rhone was the point where all the routes met which traversed France from the English Channel to the Gulf of Genoa. Of these Strabo specifies three. Merchandise was carried by boats up the Rhone and Saône, from which it was transferred to the Seine, and so passed down the river; or it was taken by land from Marseilles (or Narbo) to the Loire; or again carried up the Aude and transported thence to the Garonne. By one or other of these routes, the wares collected by the Gaulish merchants—more especially the tin, which they imported from Britain—was brought into the Greek market, if indeed it was not carried on pack-horses straight across the narrowest part of the country. The importance of these lines of transit at a time when the western Mediterranean was held by the Carthaginians, and the northern Adriatic by the Tyrrhenians, can hardly be over-estimated. The colonists extended their borders by degrees, though not without severe contests with the Ligurians and Tyrrhenians by sea and land. New cities were founded to serve as outposts against the enemy: Agatha in the direction of the barbarians of the Rhone; Olbia, Antipolis, and Nicaea in the direction of the Salyans and Ligurians of the Alps. They also spread themselves down the coast of Spain.”—E. Abbott, *History of Greece*, pt. 2, ch. 13.

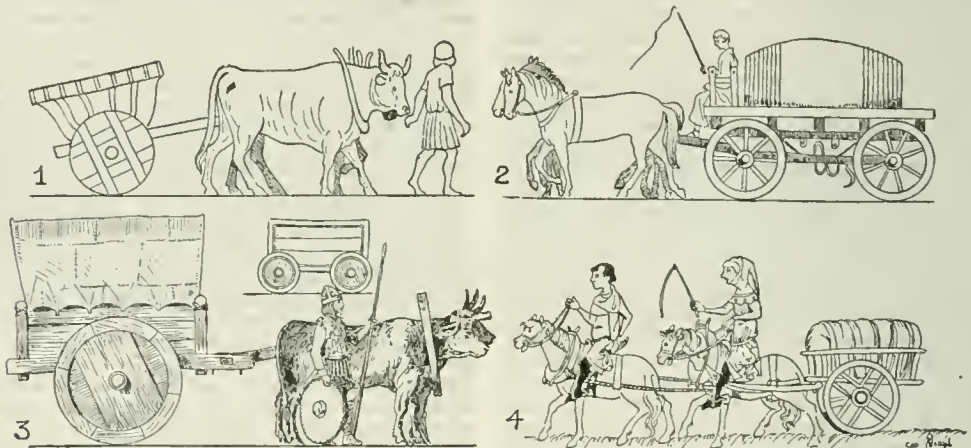
“The city of Athens, which had developed rapidly in the century preceding the Persian wars, rose to the first place among the Greek cities in the century in which they occurred (500-400 B. C.). The Athenians broke the power of Ægina in armed conflict, and appropriated its commerce; the Athenian sea-port, the Piræus, became the leading commercial port of the Greek world, and remained so until the Macedonian period (about 300). . . . Even in times of defeat, when its war-navy was scattered and its leagues and alliances broken up, [Athens] was still able to control a large part of the trade of the Ægean and Black seas, and maintained an important commerce with the South and West. The favorable situation of the city, and the ability and energy of its navigators and business men, enabled it to conduct a large carrying trade for other peoples, and many of the exports were foreign wares which were merely transshipped in the Piræus. Of native wares it exported silver and coin, from the mines near the city, some natural products (oil, figs, honey, wool, marble) of comparatively slight importance, and especially manufactured wares, of which pottery was the chief. . . . The chief import was wheat, on which Athens was then as dependent as England is now; the city had grown so great by trade that the surrounding country was unable to support it. The great granary of Athens was the level country north of the Black Sea, and the Athenians made extraordinary efforts to control the narrow entrance to the Black Sea, that they might assure their food supply. They were not entirely dependent on this source, however, and imported wheat also from Sicily, Egypt, Syria, and the mainland to the North. Among the other imports were ship-building materials, salt fish, slaves, raw materials for the Athenian manufacturers, and articles of luxury. . . . The commercial policy of the Athenians was framed with an eye especially to the interests of the consumer. What duties were levied were low, and had no leaning to ‘protection’ in the modern sense. The export of articles

especially desired (wheat, ship-building materials) was restricted in the hope of keeping up the home-supply, and commercial advantages were granted or withheld with the idea of exercising political pressure on other states; but nothing like modern protectionism can be found in the commercial policy of this period. [See also ATHENS: B. C. 470-476]. . . . We are now approaching a point when a great change came over the ancient world. The isolation of the earlier states of antiquity is their most striking feature. Each one lives only unto itself. It rises in civilization and then declines, without sharing its gains and losses with other states. It may conquer and hold them for a time, it is true, but it rules them as foreign territory, with alien interests; and the great empires crumble as readily as they are made. This characteristic of ancient history is one of its main difficulties to the student, for it deprives him of any bond of connection between the peoples, and forces him to pass from one to another of them, until he feels lost in the complexity of the narrative. . . . The unity of the Christian faith was needed to confirm the union of peoples in a common civilization. The process of union begins, however, at the point which we have reached; the great conquests of Alexander of Macedon, and those of Rome, did much to break down the barriers between peoples, and to prepare them for the acceptance of a common civilization and a common religion. . . . Alexander united the eastern world into an empire extending from Greece to India, a little before 300 B. C., and . . . the Romans began about 200 B. C. to extend their authority outside the Italian peninsula, and before the birth of Christ had subjected to it practically all the peoples whose history we have been studying. . . . In appearance the empire of Alexander outlived its founder but a few years, and then dissolved. Alexander, however, was a civilizer as well as a conqueror; he endowed the East with a common fund of Greek culture; and however distinct or hostile the states might seem thereafter the peoples were united as they had never been before. Commerce took on a new aspect. Greece, which before had been at the center of the great commercial movements, was now left on the western edge. Greek merchants could for a time use their former commanding position to share in the great commercial development, but in the long run their struggle was hopeless. The most energetic Greeks left their home to settle in eastern countries which were richer, more populous, and closer to the great currents of trade. Corinth was the only city which managed to maintain and extend its trade. Athens declined rapidly in commercial importance; and grass grew and cows were pastured in the streets of other towns which had once been important markets.”—C. Day, *History of commerce*, pp. 10-21.—See also BOSPORUS: Ancient and medieval periods; EUROPE: Ancient: Greek civilization: Freedom of culture, etc.; SYBARIS.

B. C. 200—A. D. 800.—Commerce under the Roman empire.—“In entering on the period of Roman domination we need spend no time over the earlier history of the city which came to rule the world. The Romans were not a commercial people. Even in the last two centuries B. C., when Rome extended her sway over the eastern countries . . . and subjected a large part of the West as well, Rome did not become a commercial center. The city grew to unparalleled size, it is true, and required immense imports of food to support the population. These imports came, however, as taxes and tribute to the conquerors. Rome

supplied no exports of considerable amount, and built up no great carrying and forwarding trade such as would have made the city the center for the exchanges of other people. The service which the Romans gave to the world of their time, and for which they received such rich reward, was not economic but political in character; they were the greatest organizers and administrators of antiquity, and by their skill in the arts of war and government succeeded in living on the labor of subject peoples. They were not mere parasites. They earned all that they received by one great contribution, 'pax Romana.' Roman peace, which continued almost unbroken for centuries, and which furnished an opportunity for commercial development before unknown. . . . The study of commerce in the Roman period resolves itself, as suggested above, into a study of commerce in the different regions of which the great Roman state was composed. In the East commerce developed on the lines which have already been described; Alexandria and Antioch continued to be great markets for Oriental wares, coming now even from

and no considerable trade. The five hundred years (roughly) of Roman rule made some striking changes in the Roman provinces of the West (modern Spain, France, England; not Germany or countries farther east). It kept the people in order, and gave them an opportunity to acquire the elements of a higher civilization. The fact that modern Spanish and French are based on Latin remains always a striking testimony to the Roman influence on the provincials. . . . It is easy, however, to overestimate the results of this influence, especially so far as regards economic progress. Rome gave her subject peoples of the West a chance at commercial development, but none had sought it and few were ready to profit by it. The Roman government constructed a system of military roads, models of their kind, which enabled troops and messengers to reach speedily the different provinces. Romans settled in the provinces as officials or private gentlemen, and Roman culture was acquired by the wealthy provincials; cities and large landed estates formed centers of industry and exchanged manufactured products



TRANSPORTATION OF MERCHANDISE IN EARLY HISTORY

1. Greek. 2. Roman (for liquids). 3. German, 1st century A. D. 4. Wagon of the 14th century.

India and China; and Carthage remained an important outlet for the African trade. Asia Minor, northern Africa, and southeastern Europe reached the very pinnacle of their historical development in the Roman period; these countries have never since attained to anything like the prosperity they then enjoyed. We shall not have the time hereafter to notice the commerce of these regions in detail; the reader may take it for granted that merchants struggled strenuously to keep the place they had reached, and that decline came slowly, when it did come later. Our attention must be directed hereafter mainly to the West. It was there that the most important states of modern Europe arose, and there that commerce grew up in its modern form. Our chief interest must be to know what progress the peoples of the West made under Roman rule, and how far commerce had developed among them. . . . The peoples of the West were far behind those of the East in civilization. They have sometimes been compared to the American Indians, and though the comparison is inexact in detail and may easily mislead, it gives still a rough indication of their backwardness. They lived more from the products of their flocks and herds than from agriculture, when the Romans came in contact with them; they had practically no towns,

for the raw materials of the surrounding districts. The roads, however, seem to have served mainly Roman purposes, and the cities and culture depended mainly on Roman influence for their support. The mass of the people remained passive, and advanced slowly. Most of them lived by agriculture in the country districts, producing the things necessary for their own subsistence and a small surplus for the Roman tax-gatherer; they received for their surplus no wares which would have formed the basis of commerce. However much Rome did to efface the difference of race, language, and national tradition, such differences remained to hinder commerce; and peoples were still separated by great distances and by serious physical barriers. The commercial development of the West, though it may seem great in comparison with conditions in the following period of disorder, was very limited even at the height of Roman power. . . . The time came soon when the provincials could no longer look to Rome for protection and stimulus. In the third century, A. D., the Roman government began to go to pieces. It lacked the force to repress internal revolts in the provinces, and to repel the inroads of barbarians on the frontiers. The process of decline had already proceeded far before the

'Fall of Rome' (476), when even the shadow of authority passed from the Roman Emperor of the West. The remnants of Roman rule centered henceforth about the eastern capital, Constantinople. In the West barbarian chieftains established government of a kind on the fragments of the Roman state, but endeavored in vain to follow the models which the Romans had set them. The motives to commerce grew weaker as Roman culture disappeared, and the obstacles to commerce increased rapidly with the decline in public order. Brigandage and piracy became more profitable than honest industry; roads and bridges deteriorated; the course of rivers was obstructed. Even a great ruler like Charlemagne, who had himself crowned Emperor in 800, could do little to stay the process of decline, and weaker successors could do still less. The last remnants of the Roman organization seemed to have passed away, and the European world passed into the 'Dark Ages.'—C. Day, *History of commerce*, pp. 26-29.—See also AQUILEIA.

A. D. 200-600.—Gaul under the Romans and after the fall of the empire.—Export and import.—Agriculture and manufacture.—Roman roads.—Water transport.—Effects of barbarian invasions.—Fairs and pilgrimages.—“In the second century of our era, in the time of Trajan and the Antonines, Gaul with its fertile fields, its beautiful meadows, its magnificent forests, was one of the best cultivated countries of the Roman world. It exported into Italy grain from Aquitaine, Celtic and from the country of the Allobroges (Dauphiné), flax from Cadurques (Quercy) and Bituriges (Berry), hemp from Auvergne and the valley of the Rhône, spikenard from Provence (*valeriana celtica* according to M. Littré) renowned in the Roman pharmacopeia, oak and pine from the immense forests which still covered the Pyrenees, the Cévennes, the Alps, the Jura, the Vosges and nearly all the north of Gaul (forest of Ardennes), horses from Belgium, wool from the Narbonnaise, cheese from the Alps and from Nîmes, hams and salt provisions from Séquanais (Franche-Comté), and the Pyrenees. The wines of the Narbonnaise and the valley of the Rhône, often adulterated and little relished by the Italians, were notwithstanding one of the principal objects of commerce in the interior of Gaul, in Great Britain and Germany. The oysters of the Mediterranean and even those of the Atlantic and the Channel which the ancients had perhaps found means of keeping in fresh water, figured upon the tables of the gourmets of Rome. We know that long before the conquest, the Gauls took gold from the sands of their rivers and that in certain regions (Upper Pyrenees), territory of the Tarbelles, and Val d'Aoste, territory of the Salasses, they extracted gold from the auriferous rocks by processes quite analogous to those which are now employed by the great Californian companies. These mines which were yet in existence under Augustus were not long in being exhausted, but the iron of Berry, Sénonais, Périgord, Rouergue, the valley of the Rhône and of the Saône, the copper of the Pyrenees (Saint-Etienne-de-Baïgorry), of the Alps (country of the Centrons, now Upper Savoy), of the Cévennes (Cabrières in Hérault and Chessy in Rhône), the tin of Limousin, the argentiferous lead of the territory of the Rutènes (Rouergue), of the Gabales (Gévaudan), of the Centrons, etc., were mined and wrought with a skill which placed the metallurgy of Gaul in the first rank of the industries of the empire. These mining operations, superintended by the State, although they belonged to the proprietors of the soil, were often directed

by companies which combined the working of the metal with its extraction from the ore. One which had its seat at Lyons is known to us by many inscriptions. Textile industries were not less flourishing than metallurgy, the manufacture of sail-cloth was carried on all over Gaul; the bleached linens of Cahors, the carpets of the Narbonnaise, the sagums of mingled bright colors were renowned even in Italy.

“The progress of commerce had followed that of agriculture and manufacture. The network of Roman roads planned by Agrippa was completed and four roads accessible to carriages or beasts of burden, crossed the Alps by the passes of the Little (Graius Mons) and of the Great Saint-Bernard (Summus Penninus), of Mount Genève (Mons Matroua) and of the Argentière: the Corniche road stretched along the Mediterranean from Genoa to Marseilles; those of the pass of Pertus (Summo Pyrenoeco), of the valley of Aran, of the Somport, of Roncevaux, and from Lapurdum (Bayonne) to Pampeluna connected Gaul to Spain. . . . Notwithstanding the competition of new roads, river navigation had retained all its activity. . . . We know from inscriptions of a certain number of associations for water transportation which appear to have played a great rôle in the interior commerce of Gaul from the first century of our era. The boatmen of the Rhône, the Saône, the Durance, the Seine, the Loire, the Aar, an affluent of the Rhine, formed corporations recognized by the State, organized on the model of cities, having their regulations, property, elective chiefs, and patronized by great personages who charged themselves with defending their interests against the Roman authorities. The most celebrated, if not the most important of these associations, is that of the *Nautæ Parisiaci*, the memory of which has been preserved to us by the remains of an altar raised, under Tiberius, at the point of the Isle of the City (the ancient Lutetia) and found in 1711 under the choir of Notre-Dame. . . . The two great commercial ports of the Mediterranean were Narbonne and Arles, after Marseilles had lost her maritime preponderance and was only a city of science, luxury and pleasure. . . . Immense labor upon embankments and canalization which had thrown within Narbonne the mass of the river and deepened the maritime channel made of the metropolis of the Narbonnaise one of the safest ports upon the coast of Gaul. It communicated with the Rhône by the navigation of the lakes (*étangs*) which at that time extended without interruption to the western mouth of the river, with the ocean by the course of the Garonne, navigable from Toulouse (Tolosa). The port of the Garonne was then as now Bordeaux (Burdigala) which already had intercourse with Great Britain and Spain. Arles, connected with the sea by the canal of Marius and perhaps also by the small arm of the Rhône and the navigation of the lakes (*étangs*), was a maritime port and at the same time the outlet for the navigation of the Rhône which was prolonged by the Saône as far as Chalon (Cabillonum). Upon the banks of the river rose the wealthy cities of Tarascon, Avignon (Avenio), Orange (Arausio), Vienne. Lyons is the commercial and also the political metropolis of Gaul, the seat of the most powerful manufacturing and commercial companies; the boatmen of the Saône and the Rhône, the wine merchants, the mining and smelting company of the valley of the Rhône. Above Chalon, four great commercial routes start from the valley of the Saône. The first ascends the Doubs as far as Besançon (Vesuntio) and terminates at the Rhine near

Augst (Augusta Rauracorum), where the river is already navigable. The second follows the valley of the Saône and descends by the Moselle, navigable above Trèves (Augusta Trevirorum), and by the Meuse, toward the middle and lower valley of the Rhine. . . . The third route, that from the Saône to the Loire, set out from Chalons, crossed Autun (Augustodunum), and reached the Loire above Orléans (Genabum, later Aurelianum). Goods embarked upon the river arrived, after a voyage of 370 kilometers (2,000 stades), at Nantes (Portus Namnetum) which appears to have been substituted, about the beginning of the first century, for the ancient port of Corbilo and which was also in intercourse with Great Britain. The fourth route, that from the Saône to the Seine, crossed Autun, was there divided into two branches which went by way of Avallon and Alise to meet at Sens (Agedincum) on the Yonne, and descended the Seine to its mouth by Melun (Melodunum), Paris (Lutetia) and Rouen (Rotomagus). This was the shortest route between the new province of Britani and the Mediterranean; but the ancients notwithstanding the progress of navigation, always distrusted long passages by sea; so the principal emporium of commerce with Britani was not Caracotinum (Harfleur), the port of the Seine, but Gesoriacum, later Bononia (Boulogne), which is distant only 50 kilometers from the English coast. It was there that Caligula erected that gigantic pharos known to the middle-ages under the name of the tower of Odré and which existed until 1645. . . .

"When one thinks of Gaul in the second half of the 5th century, after those great streams of invasion which swept it for fifty years, one easily fancies that the flood has carried everything away, that the Roman institutions have disappeared, that private fortunes are swallowed up in a frightful catastrophe, that the barbarians have enslaved the Gallo-Romans, that social life is suspended, manufactures ruined, commerce interrupted. This picture which responds to the idea we form of a barbarian conquest, is necessarily exaggerated, because the Germanic invasion was not a conquest. The Germans who established themselves upon the Roman territory, those even who had employed force to make a place for themselves within it, did not consider themselves conquerors, but subjects and soldiers of the Empire; they dreamed so little of destroying it that they aspired to serve it whether it would or no. . . . Notwithstanding the decadence of manufactures and the inevitable disorders which weakness of the central power brings in its train, commerce appears to have preserved a certain amount of activity. In the 6th century, post stages still existed. Upon the Roman roads, maintained and repaired by the Mérovingians, heavy wagons which served for the transportation of goods and travelers circulated with their teams of oxen or horses. Royal decrees commanded the preservation of towing-paths along navigable rivers; the rivers had remained the high-ways of interior commerce, and the boatmen's companies of Roman Gaul had perhaps survived the fall of the imperial domination. The ports of the Atlantic, Bordeaux and Nantes, those of the Channel, Alet (between Saint-Malo and Saint-Servan), Rouen, Quantovic (Étapes or Saint-Josse-sur-Mer?) on the bay of the Canche, Boulogne, were in relations with the Visigoths and the Suevi of Spain, the Irish, the Frisians, and received in exchange for the wines, honey, madder, grains and linens of Gaul, oils and lead from Spain, metals and slaves from Great Britain, coarse cloths from Ireland and finer fabrics which they were beginning to make in

Frisia. Marseilles, Arles, Narbonne, the great ports of the Mediterranean, were always the depots for the trade of the Orient, where their vessels went for spices, silks, papyrus from Alexandria, cloths and carpets from Antioch and Laodicea, which their merchants exchanged in part for money, in part for metals, honey, saffron, almonds and linens from southern Gaul, coral brought from Italy, and amber brought overland from the borders of the Ealtic. The conquests of the Franks, masters of central and southern Germany, had opened to commerce two new roads: one, by the Danube, stretched away to the frontiers of the Eastern Empire and to Constantinople through the countries occupied by the fierce tribes of the Avars and the Bulgarians; the other arrived by Thuringia in the regions where the Slav tribes, Sorbs (Mecklenburg, Brandenburg, Pomerania) and Wends (Bohemia, Moravia, Austria, Carinthia) dominated. In these uncultivated countries, covered with forests and marshes, in the midst of these warlike peoples, the merchants could risk themselves only in large caravans, sword at the side and lance in hand. These distant and perilous expeditions were attractive to the adventurous spirit of the Frank race. . . . Faith, as well as ambition, found its account in these journeys to the countries of the pagan. On the way, they distributed religious images to the heathen, they tried to convert them while profiting by them. . . . This mingling of commerce and religion is one of the characteristic traits of the middle ages, as it is of antiquity. The most ancient fairs of Gaul, that of Troyes which was in existence as early as the 5th century, that of Saint-Germain-des-Prés, that of Saint-Denis, which goes back to the time of Dagobert (620), were at the same time pilgrimages. This latter the most celebrated of all, under the Mérovingians, was held outside the walls of Paris, between the churches of Saint-Martin and Saint-Laurent, upon the lands watered by the brook Ménéilmontant; it was opened on the festival of Saint-Denis and continued four weeks, in order to permit, says its charter, merchants from Spain, Provence and Lombardy and even those from beyond the sea, to take part in it. . . . The fair of Saint-Denis was the rendezvous of merchants from all parts of Gaul and Europe. Beside the wines and oils of the South might be seen the honey and wax of Armorica, the linens and madder of Neustria, the metals of Spain and England, the furs of the North, the products of the royal manufactories; but the choicest goods were the spices, pepper, tissues of silk and of cotton, jewels, enamels, goldsmiths' work, which came from the Orient by the Mediterranean ports, more rarely by way of the Danube, and whose guardians were the Syrians or Jews destined to hold so great a place in the commerce of the middle ages. The Syrians,—and under this name the Franks comprehended, without doubt, all merchants native to Egypt or Roman Asia,—formed powerful communities at Marseilles, Narbonne, Bordeaux; at Paris they had sufficient influence to enable one of them, Eusebius, to succeed in purchasing the episcopate, in 591. . . . As to the Jews, a great number were already established in Gaul before the fall of the Roman Empire, but their prosperity dates only from the epoch of disorganization which followed the barbarian invasion."—H. Pigeonneau, *Histoire du commerce de la France (trans. from the French), tome 1, livre 1.*

MEDIEVAL

5th-8th centuries.—Arabian commerce.—Trade with China.—Spread of Mohammedan civilization.—Growth of cities.—Traffic in Asia and

Africa.—Conquest of southern Spain.—Trade of the Spanish Moors.—The earliest date to which any positive statement of intercourse between the Arabs and the Chinese “appears to refer is the first half of the 5th century of our era. At this time, according to Hamza of Ispahan and Masudi, the Euphrates was navigable as high as Hira, a city lying south-west of ancient Babylon, near Kufa (now at a long distance from the actual channel of the river), and the ships of India and China were constantly to be seen moored before the houses of the town. Hira was then abounding in wealth, and the country round, now a howling wilderness, was full of that life and prosperity which water bestows in such a climate. A gradual recession took place in the position of the headquarters of Indian and Chinese trade. From Hira it descended to Obolla, the ancient Apologos, from Obolla it was transferred to the neighbouring city of Basra, built by the Khalif Omar on the first conquest of Irak (636), from Basra to Siraf on the northern shore of the gulf, and from Siraf successively to Kish and Hormuz. Chinese Annals of the Thang dynasty of the 7th and 8th centuries, describe the course followed by their junks in voyaging to the Euphrates from Kwangcheu (Canton). . . . The ships of China, according to some authorities, used to visit Aden as well as the mouths of Indus and Euphrates. I do not think that either Polo or any traveller of his age speaks of them as going further than Malabar, the ports of which appear to have become the entrepôts for commercial exchange between China and the west, nor does it appear what led to this change. Some time in the 15th century again they seem to have ceased to come to Malabar. . . . The Arabs at an early date of Islam, if not before, had established a factory at Canton, and their numbers at that port were so great by the middle of the 8th century that in 758 they were strong enough to attack and pillage the city, to which they set fire and then fled to their ships. Nor were they confined to this port. . . . In the 8th century also the Arabs began to know the Chinese not only as Sinæ, but as Seres, i. e., by the northern land route. . . . Besides . . . communication by land and sea with Arabia, and with the various states of India, . . . there existed from an old date other and obscurer streams of intercourse between China and Western Asia, of which we have but fragmentary notices, but which seem to indicate a somewhat fuller mutual knowledge and freer communication than most persons probably have been prepared to recognise. Thus, China appears to have been well known from an early period to the Armenians.”—H. Yule, *Cathay and the way thither, preliminary essay v. 1, p. lxxvii-lxxxii*.—After the Arabs began their career as a conquering people, under Mohammed and his successors, and took possession of the great ancient fields of Asiatic and African commerce, with its highways and its capital seats, from Ispahan to Palmyra, Damascus, Baalbec, Tyre, Alexandria, and the old Carthaginian ports, they quickly caught the large ideas of trade that were then opened up to them. They improved the early caravan routes and established new ones in many directions. They dug wells, made cisterns and built caravansaries, or public places of shelter for travelers and traders, along the important desert roads. The pilgrimages which their religion encouraged had a lively traffic connected with them, and by spreading one language and one set of customs and laws over the wide region which they ruled, they helped commerce as the Romans had done. From Bagdad, the new capital city which they built on the

Tigris, nearly opposite the deserted ruins of Babylon, on the other side of the Chaldean plain, they carried on direct trade with India, through Afghanistan; with China by three routes through Bokhara, or Tartary; with Siberia and with Russia, to the very center of it, through the agency of the Turkish and Tartar races. This city of Bagdad became a marvel of magnificence under the early Arabian caliphs. Other cities of Asia that acquired importance in manufactures or trade, or both, during the period of Arabian power, were Ispahan, in Persia, the woolens and linens from which were equally noted for their fineness; Damascus, in Syria, which produced cutlery of steel, and especially sword blades, that have never been surpassed, and which gave the name of “damasks” to certain raised patterns in linen that are well known by that term to this day; Herat, in Afghanistan, which was famous for its carpet looms and for its cultivation of saffron and assafœtida; Balkh and Khotan, in Bokhara, the former of which, on the banks of the Oxus, was a populous seat of trade between China, India and the West. From its great antiquity, Balkh was called “the mother of cities.” In their native country, the Arabs, during this brilliant period of their history, increased the ancient trade which they had carried on by sea, with India, on one hand, and with the eastern coasts of Africa, on the other. They extended the latter far south of the limits of ancient Ethiopia, and even to the island of Madagascar. There are few settlements now existing on the east African coast, below the straits of Babel-Mandeb, which were not of Arabian origin. The pilgrimages to Mecca, their holy city, where the remains of Mohammed were interred, made that a great market and both industry and commerce were enlivened throughout the Arabian peninsula. As masters of Egypt, the Arabians reorganized with fresh vigor the ancient caravan traffic with central Africa and with the countries on the Upper Nile. Alexandria, it is true, lost much of its former importance. This was owing, in part, to the bitter hostility that existed between the Mohammedans and the European Christians, which broke up, for a long period, nearly all open commerce between the two. But Alexandria was also hurt by the rise of new Arabian cities, in Egypt and on the Barbary coast, which drew away some of the trade that had centered almost wholly at Alexandria before. Cairo, the modern capital of Egypt, stood first among these and became a wealthy seat of many manufactures and of much commercial exchange. The interior caravan traffic of Egypt centered principally at Syene, while Temnis and Damietta were busy productive towns. Within the old Carthaginian dominions, west of Egypt, on the Mediterranean, the Arab conquerors revived a traffic quite as extensive, perhaps, as the greatest that ancient Carthage had controlled. Not far from the site of that ancient emporium, and twelve miles from the modern city of Tunis, they built the now forgotten city of Kirwan, which was one of the largest and most magnificent of its time. It was a point from which numerous caravan routes led southward into the heart of the African continent, even beyond the great desert, as well as eastward to Egypt and westward to the Atlantic coasts and Spain. Many flourishing towns surrounded this African metropolis and were the centers of many different activities, such as the cultivation of grain, the making of salt, the rearing of silk-worms and the production of silk. In Mauretania, which embraced the modern empire of Morocco and part of Algiers, the Arabs introduced the same spirit of enterprise. In their hands,

the barren country—which has since become almost a desert again—was made fertile, through wide regions, by extensive irrigation, and produced wheat, olives, grapes, dates and other fruits in great abundance, besides feeding flocks and herds of sheep, goats, horses, asses and camels in rich pastures. The people became skilful in several manufactures, including weaving and dyeing, the making of silk and gold thread, the mining and smelting of copper and iron, the preparation of soap and the tanning of leather. From the Atlantic coast of the Mauretanian dominion, the Arabs pushed their traffic far down the western shores of the continent, while they opened caravan routes to the interior quite as widely, perhaps, as they did from Kirwan and from Egypt. The chief city that they founded in Mauretania was Fez, which still bears witness to its former glory in a lingering university, or collection of Mohammedan schools; in the remains of many mosques, and in a vast number of caravansaries. The native inhabitants whom the Arabs found in Mauretania derived from their country the name of Moors. They embraced the Mohammedan religion and joined their Saracen conquerors in invading Spain, 712. This led, in Europe, to the applying of the name "Moors" to the whole of the mixed races which took possession of southern Spain, and finally gave that name to all the Mohammedans on the western Mediterranean coasts. But the Moors and the Arabs were distinct races of people. The conquest of southern Spain gave the Arabs the finest field in which their energy and genius were shown. They made the most of its mineral treasures, its delightful climate and its fertile soil. On the remains of Roman Civilization, which Vandals and Visigoths had not wholly destroyed, they built up, with wonderful quickness, a new culture—of industry, of manners and of taste, of art, of literature, of government and of social life—that was splendidly in contrast with the rude state of Europe at large. The trade of the Spanish Moors was considerably extended among the Christians of Europe, notwithstanding the religious enmities that opposed it. The products of their skilful workmanship were so eagerly desired, and they controlled so many of the coveted luxuries found in Africa and the East that their Christian neighbors could not be restrained, by war nor by the commands of the church nor by the hatred which both stirred up, from dealings with them. With other parts of the Mohammedan dominion, and with the countries in commercial connection with it, the trade of Moorish Spain was active and large. In exchange for the varied products which they received, they gave the fine fabrics of their looms; exquisite work of their goldsmiths and silversmiths; famous leather; iron, quicksilver and silver from the old Spanish mines, which they worked with new knowledge and skill; sugar, the production of which they had learned and introduced from India; olive oil, raw silk, dye-stuffs, sulphur and many commodities of less worth. The career of the Arabs, in the large region of the world which they conquered, was brilliant but not lasting. The energy which carried them for a time far ahead of their slower neighbors in Europe showed signs of decay before two centuries of their career had been run.

7th-9th centuries.—Early western trade with China.—During the Tang Dynasty the intercourse between China and other considerable powers was not only closer but conducted on more nearly equal terms than at any other time. . . . The neighboring kingdom of Tibet is first mentioned in the annals for 634 A. D., as sending am-

assadors with tribute and being able to raise a large and formidable army. . . . Appeals from Persia and India for help against the Saracens were addressed to China more than once in the 7th and 8th centuries; and the heir apparent to the Persian throne resided for a time as hostage at the court of China. . . . But for the physical structure of the continent, which isolates India and China, while freezing Tibet and nomadizing Tartary, the spread of Arab conquest round or across the desert would have reached a point near enough to bring about a collision with China. As it was, a general impetus was given to foreign travel and foreign commerce; and . . . colonies of traders established themselves in the southern ports, as well as along the continental trade routes. . . . About the year 700 A. D. a market for strangers was opened at Canton, and an imperial commission appointed to levy duties. In 714 A. D. we hear of a petition of foreign merchants, arriving by way of the southern sea, which is forwarded from the coast in quite modern fashion for the emperor's consideration. It set forth all the precious things which the merchants could bring from the countries of the West, and represented them as only desirous of collecting medicinal drugs and simples. Unfortunately for the traders, they arrived at the beginning of a new reign, when a vigorous attempt had been made to put down the luxury of the court. . . . It was concluded to take no further notice of the petition. Foreign trade continued to exist on sufferance, but so far as the Chinese were concerned, it was limited by the attitude of the Government to a moderate exportation of staple commodities, paid for in foreign coin or precious metals. What China had to sell was much more important to the Western nations than anything she or her rulers could be prevailed upon to buy; and so long as the trade dealt with surplus manufactures, like silk, or natural products, like musk or rhubarb, and did not endanger the local food supply, it was not interfered with. In 794 A. D. complaints were made that trade was leaving Canton for Cochinchina, but the traders' schemes for recovering or pursuing it were discouraged by the Government, which opined that there must have been intolerable extortions used to drive it away, or a want of natural inducements to bring it, and quoted the Shoo: 'Do not prize strange commodities too much, and persons will come from remote parts.' Arab geographers and travellers of the 9th century show what a development had been reached by foreign commerce under this modified freedom. The Jewish merchants described by Ibn Khordadbeh as speaking Persian, Latin, Greek, Arab, Spanish, Slavonic, and *Lingua franca*, and trading by sea and land to the remotest regions, had their representatives at Canton; and the four trade routes, enumerated by Sir Henry Yule, enabled all the great commercial communities to try their hand at the China trade. The first of these routes led from the Mediterranean over the Isthmus of Suez, and onwards by sea; another reached the Indian sea via Antioch, Bagdad and Bussora and the Persian Gulf; a third followed the coast of Africa by land from Tangiers to Egypt and thence by Damascus to Bagdad, while the fourth led south of the Caspian Sea and north of the central Asian desert to the gates of the Great Wall. The Chinese traders either met the Western merchants at Ceylon, or themselves came as far as the mouth of the Euphrates."—E. J. Simcox, *Primitive civilizations*, v. 2, bk. 4, ch. 12, sect. 2.

7th-13th centuries.—Medieval fairs.—Importance in the commercial system.—"A word should

be said about the place of fairs in commerce [in the later Middle Ages]. The merchants travelled over these routes to the great annual fairs which were held for days at a time in various places. These fairs were necessary in an age of small towns and of a very limited shop-keeping class. The population mostly lived in small towns. In England, for example, only ten towns contained more than 5,000 inhabitants. In these villages a trader could hardly find permanent custom for his wares. Besides, a wider market for the villages was needed. These demands the fairs met. The annual pilgrimage to Mecca was the occasion of such a fair in the East. Winchester in England had a fair lasting sixteen days. The great common was covered with booths and tents, and divided into streets, called after the names of the wares sold therein, such as the 'Drapery,' the 'Pottery,' the 'Spicery.' Smithfield and Stourbridge near Cambridge were other great centers. In Europe, Beaucaire on the Rhone in France, and Leipsic in Germany were great fair centers. The greatest European fair, existing up to the present was that of Nijni-Novgorod in Russia. Railroads, easier communication and larger cities have done away with the necessity of the fair and the class of travelling traders. Their place is taken by the great international exhibitions and by commercial travellers."—W. H. Benham, *Trade and trade centers of history*, pp. 36-37.—"The fairs always attracted people for social as well as business purposes; life in the Middle Ages would be regarded as insufferably dull at the present time, and both townspeople and country people enjoyed the excitement which the fair brought with it. There were 'side-shows' in plenty, then; wild animals, trained dogs, and monstrosities, poets and musicians, actors and clowns, dancing and gambling halls; and there was a good opportunity to turn a penny dishonestly as well as honestly. . . . The fair ordinarily grew up under the protection of some feudal lord, secular or ecclesiastical, who endeavored in every way to further its growth that he might increase his revenue from the taxes he imposed on it. The lord of a fair endeavored to attract merchants by guaranteeing them protection on their way, and there were many cases in which the lord took up the cause of merchants of his fair who had been robbed or maltreated by others, and forced restitution. Furthermore, he endeavored to secure exemption from tolls for wares on the way to his fair, and sometimes merchants on their way to a fair were freed from the attachment of the person for debt. Inside the fair a freedom of trade was allowed which was unusual at the time, and various special privileges were granted the merchants. The most important of these was a special court in which cases of breach of contract and the like could be tried. It was called the Court of Pie Powder (Pie, French *pie*, foot, *curia pedis pulverizati*, court of dusty foot) from the dusty feet of the merchants, or, as some said, because justice was done as speedily as dust would fall from the foot. At any rate this court did give a rough and ready means of settling commercial disputes by referring them to a committee of traders, which was highly prized because commercial law was still in its infancy, and no justice could be looked for in a manorial or a feudal court. . . . It would be possible to give a long list of fairs, for every country of Europe had them in varying number at different times. The oldest was probably that of St. Denis at Paris, which may have been founded (as its patrons alleged) in the seventh century, and which was certainly in active operation long before the time of

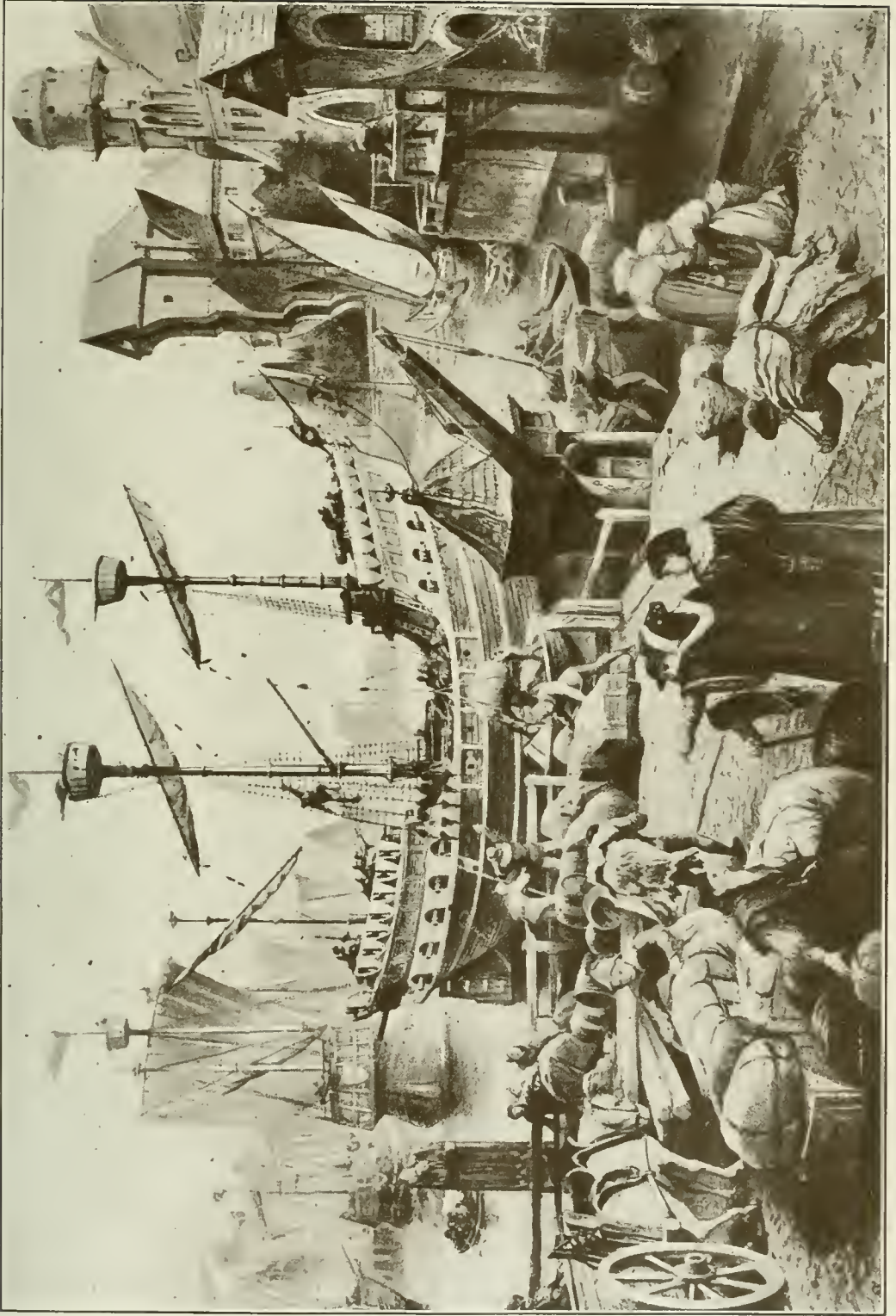
Charlemagne. In a later period another Paris fair, that of St. Germain, became more important, and later still the fairs in the French province of Champagne became the most flourishing in Europe. The prosperity of these fairs was due in part to their geographical position, which made them a natural trade center and distributing point when commerce on land was more important than that on sea, but still more, apparently, to the good government and wise policy of the Counts of Champagne. The Counts gave sufficient protection both at home and abroad, maintained regular and reasonable dues, and did everything to stimulate the confidence of the merchant class. They got an enviable reputation by their strictness in forcing the proper execution of contracts made at the fairs, and took such precautions to assure the payment of debts contracted there that some merchants (or bankers) went to the fairs simply to loan money. . . . In the thirteenth century, the period of their greatest prosperity, six fairs were held at different places in Champagne, of which Troyes and Provins, south-east of Paris, were the most important. Each lasted over six weeks, and, following in rotation, they supplied an almost continuous market. Here one might find all the wares which formed the objects of commerce in Europe; textiles of silk, wool, and linen; minor manufactures and jewelry; drugs and spices; raw materials like salt and metals; leather, skins, and furs; foods and drinks, live stock and slaves. The bulk of the trading was done by merchants from various parts of France and Flanders (modern Belgium) and by Italians who came up over the Alpine passes; there were also Germans and Spanish, and, in less number, English, Dutch, and Swiss. Wares came from more distant countries, Scandinavia and the eastern Mediterranean, but changed hands on the way. The fairs declined as heavier dues were imposed, and especially when Champagne was brought directly under the French king, about 1300; wars diverted the merchants from Champagne to Flanders, and the growth of tea-trade favored this same movement. The Champagne fairs dwindled to insignificance, and their place was taken by the fairs of Bruges and Cologne, of Frankfurt on the Main, Geneva, and Lyons. . . . England was near the circumference of trade in this period, instead of being at the center as it now is, and its commerce was not so highly developed as that of some of the Continental countries. The English fairs, therefore, were of less importance, and in most cases did not attract merchants from distant countries. The largest English fair was Stourbridge Fair held about a mile from Cambridge, in an excellent position for trade with the low countries across the Channel, and for the distribution of goods through the thickly populated districts of England. Another great English fair was that of Winchester, held each year for sixteen days."—C. Day, *History of commerce*, pp. 64-65, 67.

8th-10th centuries.—Constantinople the center of European trade.—Imports from Asia.—Rise of Venice and Genoa.—Trade routes between Europe and the East.—"The commerce of Europe centered at Constantinople in the 8th and 9th centuries more completely than it has ever since done in any one city. The principles of the government, which reprobated monopoly, and the moderation of its duties, which repudiated privileges, were favorable to the extension of trade. While Charlemagne ruined the internal trade of his dominions by fixing a maximum of prices, and destroyed foreign commerce under the persuasion that, by discouraging luxury, he could enable his

subjects to accumulate treasures which he might afterwards extort or filch into his own treasury. Theophilus prohibited the persons about his court from engaging in mercantile speculations, lest by so doing they should injure the regular channels of commercial intercourse, by diminishing the profits of the individual dealer. . . . During this period the western nations of Europe drew their supplies of Indian commodities from Constantinople, and the Byzantine empire supplied them with all the gold coin in circulation for several centuries. The Greek navy, both mercantile and warlike, was the most numerous then in existence. Against the merchants-ships of the Greeks, the piratical enterprises of the Egyptian, African, and Spanish Arabs were principally directed. Unfortunately we possess no authentic details of the commercial state of the Byzantine empire, nor of the Greek population during the Iconoclast period, yet we may safely transfer to this time the records that exist proving the extent of Greek commerce under the Basilian dynasty. Indeed, we must remember that, as the ignorance and poverty of western Europe was much greater in the 11th and 12th centuries than in the 8th and 9th, we may conclude that Byzantine commerce was also greater during the earlier period. The influence of the trade of the Arabians with the East Indies on the supply of the markets of western Europe has been overrated, and that of the Greeks generally lost sight of. . . . The Byzantine markets drew their supplies of Indian and Chinese productions from Central Asia, the trade passing north of the caliph's dominions through the territory of the Khazars to the Black Sea. This route was long frequented by the Christians, to avoid the countries in the possession of the Mohammedans, and was the highway of European commerce for several centuries. Though it appears at present a far more difficult and expensive route than that by the Red Sea and the Indian Ocean, it was really safer, more rapid, and more economical, in the 8th, 9th, and 10th centuries. This requires no proof to those who are acquainted with caravan life in the East, and who reflect on the imperfections of ancient navigation, and the dangers and delays to which sailing vessels of any burden are exposed in the Red Sea. When the Venetians and Genoese began to surpass the Greeks in commercial enterprise, they endeavored to occupy this route and we have some account of the line it followed, and the manner in which it was carried on, after the East had been thrown into confusion by the conquests of the Crusaders and Tartars, in the travels of Marco Polo. For several centuries the numerous cities of the Byzantine empire supplied the majority of the European consumers with Indian wares, and it was in them alone that the necessary security of property existed to preserve large stores of merchandise. Constantinople was as much superior to every city in the civilized world, in wealth and commerce, as London now is to the other European capitals. And it must also be borne in mind, that the countries of central Asia were not then in the rude and barbarous condition into which they have now sunk, since nomad nations have subdued them. On many parts of the road traversed by the caravans, the merchants found a numerous and wealthy population ready to traffic in many articles sought after both in the East and West; and the single commodity of furs supplied the traders with the means of adding greatly to their products. Several circumstances contributed to turn the great highway of trade from the dominions of the caliphs to Constantinople. The Mohammedan law, which prohibited all loans at

interest, and the arbitrary nature of the administration of justice, rendered all property, and particularly commercial property, insecure. Again, the commercial route of the Eastern trade, by the way of Egypt and the Red Sea, was suddenly rendered both difficult and expensive, about the year 767, by the Caliph Al Mansur, who closed the canal connecting the Nile with the Red Sea. The harvests of Egypt, which had previously filled the coast of Arabia with plenty, could no longer be transported in quantity to the ports of the Red Sea; living became expensive; the population of Arabia declined; and the carrying trade was ruined by the additional expenditure required. [See also ARABIA: Ancient succession and fusion of races.] The caliph certainly by this measure impoverished and depopulated the rebellious cities of Medina and Mecca to such a degree as to render their military and political power less dangerous to the central authority at Bagdad, but at the same time he ruined the commerce of Egypt with India and the eastern coast of Southern Africa. Since that period, this most important line of communication has never been restored, and the coarser articles of food, of which Egypt can produce inexhaustible stores, are deprived of their natural market in the arid regions of Arabia. The hostile relations between the caliphs of Bagdad and Spain likewise induced a considerable portion of the Mohammedan population on the shores of the Mediterranean to maintain close commercial relations with Constantinople. A remarkable proof of the great wealth of society at this period is to be found in the immense amount of specie in circulation. . . . The poverty of Europe at a later period, when the isolation caused by the feudal system had annihilated commerce and prevented the circulation of the precious metals, cannot be used as an argument against the probability of this wealth having existed at the earlier period of which we are treating."—G. Finlay, *History of the Byzantine empire, 716-1057, bk. 1, ch. 4, sect. 1.*

8th-16th centuries.—Industry and commerce in the Netherlands.—Frisians and Flemings.—Industrial arts.—Demand for products.—Fishes.—Agriculture.—Growth of seaport towns.—The two peoples who inhabit the region called the Netherlands—a purely Germanic stock in the north (modern Holland) and a mixed but largely Celtic population in the south (modern Belgium)—have had a history so much in common that it cannot well be divided, though they have differed in experiences as widely as in character. The struggle with nature for a foothold in the lowland itself was harder in the north than in the south, and no doubt that is why the Teutonic Frisians led the way in industrial training. It was among them that the arts of weaving and dyeing were cultivated first to a notable excellence. As early as the age of Charlemagne (eighth and ninth centuries), Frisian robes, of white and purple woolen stuffs, are mentioned among the choice gifts which the emperor sometimes sent to foreign princes, and even to the great caliph, Haroun al Raschid. In the ninth century, Frisian weavers are said to have been persuaded by an enterprising count of Flanders to settle in his dominions at Ghent and introduce there a better knowledge of their art. But if the Flemish people borrowed from the Frisians in this matter, they soon outran their teachers and made the loom their own peculiar property. The shuttle, ere long, was in the hands of a very large part of the whole south Netherland or Belgian population, and they became almost a nation of weavers. The same Count Baldwin of Flanders who brought the Frisian weavers into Ghent estab-

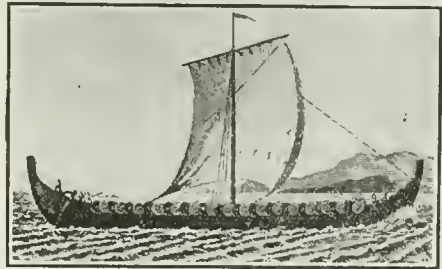


TYPICAL HARBOR TOWN AT THE TIME OF THE HANSEATIC LEAGUE

lished annual markets, or fairs, in various towns, which drew merchants from abroad, promoted trade and stimulated manufacturing industries throughout the country. Woolen, linen, and finally silk looms multiplied to a prodigious extent, and the weavers in all these branches acquired remarkable skill. The working of metals was also learned with great aptness, and Flemish cutlery, weapons and armor became very nearly as renowned as those of Milan and Damascus. Tanning was another valuable art which the Flemings and their Netherland neighbors cultivated, and the tilling of the soil was so industriously pursued that flax, hemp, grain and other farm products were raised quite abundantly for sale abroad. In the north Netherlands—the Hollow-land of the sturdy "Free Frisians" and Batavians, who were afterwards called the Dutch—the hard working energy of the people had been pushed in some different directions. The old trade of weaving was still vigorously carried on, in nearly every important town, and Dutch woolens, Damask linens, carpets, velvets, etc., were largely produced and widely sought after; but this industry was never so prominent as it became in the Belgian provinces. The fortunes of the Hollanders were founded to a large extent upon their fisheries, and especially the herring fishery, which assumed great importance in their hands after the middle of the twelfth century. Before that time, they appear to have been obliged to seek the herring in other waters than their own—along the shores of England, Scotland and Norway. But some change in the movements of those curiously swarming fish, about the time above mentioned, brought great shoals of them to the Dutch coast, and the herring harvest thereafter was a rich source of gain to the Hollanders. They discovered some secrets of salting or curing the fish which were very much valued, and the Dutch herring were eagerly bought for all parts of Europe. The making of pottery was another industry to which the Dutch applied themselves with success, and particularly at the town of Delft, which gave its name for many centuries to the common earthenware used in western Europe. In dairy farming and skilful horticulture, or gardening, the Hollanders were superior to all other people at an early time. Wherever sea-fisheries are extensive, sailors and ship builders are trained and ocean navigation and commerce are sure, in time, to be prosperously pursued. It was so with the Dutch. Their Frisian ancestors had suffered so much on their coasts from the harassing raids of the Norse pirates, or Vikings, that they did not figure very early in seafaring enterprise. But they fought the free-booters in their stubborn and stout-hearted way and were able at last to make the harbors of their coast tolerably safe. From that time the seaport towns of Holland grew rapidly, and Dutch merchants and merchant ships, trading with the cities of the Baltic, with England and with Flanders and France increased in number. (See FLANDERS: 13th century.) The Hollanders had an advantage in this matter over their Flemish neighbors of the South Netherlands. They were provided with better harbors and they held the outlets of the great rivers in their hands. This latter was the cause of incessant quarrels between the two peoples. The fifteenth century found the whole Netherlands, both north and south, in a thriving state, so far as industry and trade were concerned, notwithstanding bad government and disorderly times. The people were counted among the richest in Europe. Many great and wealthy cities had grown up, containing large populations and very busy ones. In the north, there were

Dordrecht or Dort, Hoorn, Zierikzee, Haarlem, Delft, Leyden, Deventer, Enkhuizen, Middelburg, Nimeguen, Utrecht, Rotterdam, and Amsterdam, which last named city eclipsed them all in the end, though it was one of the latest to rise. In the south there was Ghent, with forty thousand weavers inside its strong walls, who were always as ready to string the bow as to throw the shuttle, and whose hot-tempered revolts against tyranny and wrong are among the most exciting incidents of history. There was Bruges, which became for a time the great emporium of the commerce of northern and southern Europe, but which lost its importance before the fifteenth century closed. There was Antwerp, which succeeded to the trade of Bruges and rose to unrivalled rank; and there were Lille, Mechlin (or Malines), Courtrai, Ypres, Louvain, and other towns, all centers of flourishing manufactures, chiefly those of the loom.—See also ANTWERP: Naming of the city; NORMANS: Influence of Vikings upon the British Isles.

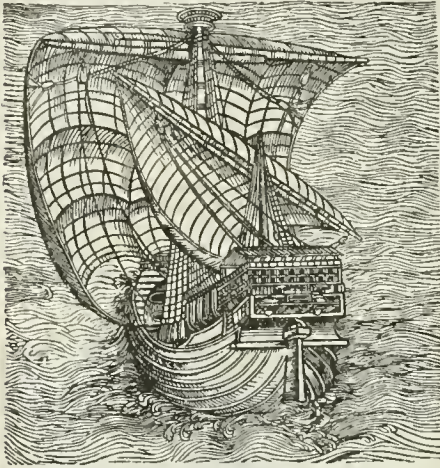
11th-16th centuries.—Commercial leadership of Venice and Genoa.—Byzantine trade.—Effect of the Crusades.—Rise of other Italian cities.—Wars with the Turks.—League of Cambrai.—Discovery of new Eastern ocean passage.—Decline of Venetian and Genoese commerce.—In



VIKING SHIP

the slow revival of commerce which took place in Christian Europe, during the later part of the Middle Ages, no one city or people can be said to have taken a lead from the beginning. At various points, north and south, on the Mediterranean and the Adriatic, on the Baltic, on the Rhine and other rivers which flow into the North sea, and on the Danube, (see DANUBE: B. C. 5th-A. D. 15th centuries) the Dnieper and the Don, centers of trade were growing up in a gradual way, out of which it would be hard to name one that ranked much above the rest for many generations. But the eleventh century brought a great commercial leader to the front. This was Venice. The circumstances of the founding of Venice in the fifth century, and the history of the rise of the singular republic, are given elsewhere. (See VENICE: 452.) The condition of the unfortunate refugees, who sought shelter from invading savages on a few small mud banks, barely separated from the shore of their Adriatic coast, did not seem to be a promising one. Nor was it so. While the neighboring parts of Italy were being overrun by Huns, Goths and Lombards in succession, and while the settlement of the barbarous new races was going on over all southern Europe, in the midst of great disorder and constant war, these islanders and their descendants, for generations, were protected as much by their poverty as by the shallow waters that surrounded them. They had nothing to tempt either plunder or conquest.

They lived by salt-making, fishing and fish-salting. They began trade in a small way by exchanging their salt and salted fish for other articles. It grew in their hands from year to year, for they were enterprising, industrious and courageous. Procuring timber on the opposite Dalmatian coast of the Adriatic, they became expert ship builders and sailors. The safety of their situation caused increasing numbers of their Italian fellow countrymen to join them. The islands of the Venetian lagoon were, in time, all occupied, and bridges between several of them were built. From the



GENOESE OCEAN BOAT OF THE 15TH
CENTURY

(From a contemporary woodcut)

selling of salt and fish to their neighbors, the Venetians went on to more extensive commercial business. By slow degrees, they took the occupation of general merchants, buying goods here and there to sell again. They became friendly with the Greeks on the eastern side of the Adriatic, in Dalmatia and Albania, and this led them into important relations, both commercial and political, with the Byzantine empire and its capital city, Constantinople. By the time they had gained wealth and consequence enough to attract the notice of their rough neighbors and invite attack, they had also gained strength enough to defend themselves. They took part then in the wars of the Byzantines, rendering valuable services in Italy and elsewhere, and they joined the Greeks in destroying the pirates who infested the Adriatic sea. The early important trade of the Venetians was with Constantinople, where they enjoyed, for a long period, the peculiar favor of the Byzantine rulers. After the Saracens had mastered Syria and Persia, and taken possession of Alexandria (640), Constantinople became the emporium of Eastern trade, adding it to a great traffic which the Byzantine capital had always carried on with the Tatar and Russian territories in Asia and Europe. When the Venetians gained a footing there, as political friends and favored merchants, their fortunes were made. While the Greeks were busy in desperate wars with their Mohammedan neighbors, these enterprising Italians took into their own hands more and more of the profitable trade which the Greeks had opened to them. They soon had the handling of Byzantine commerce in western Europe almost wholly. From partners they became rivals, and

especially in the Russian traffic, which they drew away from Constantinople, to a large extent, by opening direct dealings with the Russian traders, at a market place established on the Dnieper. From the beginning of the Crusades, in the eleventh century, the rise of Venetian commerce and Venetian power was very rapid (see VENICE: 1127-1128). The Venetians were prepared, as no other people were, at the time, to furnish fleets, both for transportation and for naval war. They enlisted in the crusading enterprises with a zeal which was not, perhaps, purely pious. Their carrying ships were busy conveying men and supplies; their war galleys were in the front of some sea fighting with the Moslems, and more with Christian rivals; their shrewd politicians were alert, at all points and among all parties, looking after the interests of the republic; their merchants were everywhere ready to improve the new opportunities of trade which these times of excitement opened up. In all directions, and throughout the whole of Europe, new activities were awakened, and especially such as led to a busier trade. The crusaders who lived to return, into France, Flanders, Italy, Germany, and England, brought home with them many ideas which they had picked up in the East, and much new knowledge of oriental products and arts, all of which became widely diffused and produced great effects. The result was to stimulate and improve the industries and to increase the commerce which the Europeans carried on among themselves, as well as to greatly enlarge their demand for the products of the Asiatic world. A new era in European commerce was opened, therefore, by the Crusades, and the Venetians, by their enterprise, their energy and their early experience, took the lead in its activities. (See CRUSADES: Effects and consequences of the Crusades in Europe.) They organized the traffic between the East and the West, the North and the South, upon a great scale, and centered the larger part of it in their island city. By sea and by land they managed it with equal vigor. Their merchant fleets were under the protection of the state and made voyages, at regular and appointed times, under the convoy of vessels of war. On the landward side, they arranged an extensive trade with the interior of Germany, Hungary and Bohemia, through the Tyrol and Carinthia. As the first bitterness of hatred between Christians and Mohammedans wore away, they grew willing to trade with one another, though the popes still forbade it. The Venetians were among the first in such willingness. Having many quarrels with the Byzantine Greeks, they were eager to reopen the old eastern market at Alexander, and did so at the earliest opportunity. From that beginning they spread their trade with Arabs, Moors and Turks, along the whole Mohammedan line, in Asia and Africa. (See VENICE: 810-961.) But, though Venice took the lead in the reviving commerce of the Middle Ages and held it substantially to the end of that period of history, she had powerful rivals to contend with, and the strongest were among her near neighbors in Italy. The same commercial spirit was alive in several other Italian cities, which had grown up in the midst of those disorderly times and had contrived to acquire more or less of independence and more or less of power to defend themselves. Amalfi, Genoa and Pisa were the earliest of these in growing to importance, and Florence at a somewhat later day rose to high rank. Florence, which did not become a free city until near the end of the twelfth century, gained its subsequent wealth more by manufactures and by banking than by trade. Its chief

products were woollens, silk and jewelry, and its money-lenders were everywhere in Europe. (See FLORENCE: 12th; and 14th-15th centuries.) The commercial career of Amalfi was cut short in the twelfth century by events connected with the Norman conquest of southern Italy. Pisa, an ancient city, whose history goes back to Etruscan times, was a considerable seat of trade while Venice was little known; but she fell behind both Venice and Genoa, soon after those vigorous republics were fairly entered in the race. The Pisans prospered highly for some time, by going into partnership or alliance with the Venetians, first, and afterwards with the Genoese; but they quarreled with the latter and were ruined in the wars that ensued. After the thirteenth century Pisa had no commercial importance. The most formidable rival of Venice was Genoa, a city which claims to be, like Pisa, of more than Roman antiquity. In the trade of the Levant—that is, the eastern ports of the Mediterranean sea—the Genoese pushed themselves into competition with the Venetians at an early day, and they seemed for some time to hold an equal chance of controlling the prize. During the later part of the twelfth century, such unfriendly feelings had grown up between the Venetians and the Byzantine court that the latter transferred its commercial favors to the merchants of Genoa, Pisa and Amalfi, and gave them many privileges at Constantinople. The Venetians were thus placed at a disadvantage in the Bosphorus and the Black sea; but they did not long submit. In 1204 they persuaded one of the crusading expeditions to join them in attacking Constantinople, which was taken, and the dominions of the ancient empire of the East were divided among the captors, Venice receiving a goodly share. (See BYZANTINE EMPIRE: Civilizing influence; 1203-1204; 1204-1205.) This was a golden era for Venice and she improved it to the utmost. For almost sixty years she triumphed over her rivals completely. But in 1261 her merchants were again expelled from Constantinople and the Black Sea. The Greeks had continued to hold a large part of the ancient domain of the Byzantine empire in Asia Minor, and now, with the help of the Genoese, they succeeded in retaking their old capital city. The Frank empire, or Latin empire as it was differently called, which the Crusaders and the Venetians had set up, was extinguished and the Genoese again took the place of the Venetians as masters of the Byzantine trade, including that of the Black sea and the Asiatic traffic which was carried on from its ports. But by this time the better disposition to deal commercially with one another had grown up between the Christians and the Mohammedans. So the Venetians, when they lost their footing at Constantinople, very promptly went over to Alexandria and made excellent arrangements with the Saracens there, for supplying Europe once more with the commodities of the East, by those easier and shorter ancient routes which Christian commerce had not used for several hundred years. This opening of trade with the Mohammedan races, at Alexandria, and elsewhere soon afterwards, may easily have repaid the Venetians for what they lost in the Byzantine direction; but they did not give up the latter. A long series of desperate wars between the competitors ensued, with such shiftings of victory that Venice seemed sometimes to be almost in a hopeless strait; but, in the end, she broke the power of her rival completely. The final peace, which was concluded in 1381, left her quite undisputedly, for a time, the mistress of the Mediterranean and its trade. (See GENOA: 1261-1299; VENICE: 1378-

1379, and 1379-1381; also CONSTANTINOPLE.) Both the northward and the southward lines of traffic between Asia and Europe, through Alexandria and through Constantinople, were now chiefly in the hands of the Venetians. Between those great courses were important minor currents of commerce, along caravan routes through Asia Minor and Syria, which they mainly controlled. The trade of the rich islands of the Levant and of Moorish Africa was under their management for the most part, and they found on the northern shores of the Black sea a commerce with the Russian region which the Genoese had increased while they ruled in those waters. For three quarters of a century the Venetians enjoyed this large extent of commerce with the East. Then the Turks came, besieged and captured Constantinople (1453) and spread over the country which they now occupy. For the next two centuries the Venetians were at war with the Turks—defending Christendom in the Mediterranean with little help. At the same time they had to encounter an almost fatal attack from Christian princes who had become jealous of their formidable wealth and power and who united against the republic in the shameful league of Cambrai (see VENICE: 1508-1509). They



A GENOESE CARRACK, 1542

might have recovered from this attack, for they still held the Mediterranean trade; but a great event had occurred, just ten years before the league of Cambrai, which was more fatal than war, not to Venice alone, but to most of her rivals in trade as well. This was the discovery, by Vasco da Gama, of the ocean passage to the Eastern world around the Cape of Good Hope. The toiling traffic of desert caravans, to Alexandria, to Constantinople, to Tyre, Antioch, Ephesus and Erzeroum, was soon reduced to insignificance. The rich trade of the Indies and of all the farther East—the trade of the silk countries and the cotton countries, of the spice islands, of the pearl fisheries, of the lands of ivory, of ebony, of gold, of precious stones, of fragrant gums, of curious things and curious arts—was quickly swept into a different course—into broader seas than the Mediterranean and into new lands.—See also VENICE: 14th century; 15th-17th centuries.

12th-13th centuries.—Commerce in northern Europe.—Baltic cities.—Development of the Hanseatic League.—The earliest commercial sea-ports of north-western Europe had their rise, not on the North sea, but on the Baltic and the straits which enter it. The Northmen of that region were not alone in the traffic which grew up there,

for the Wends (a Slavonic people), who occupied most of the southern shores of the Baltic, east of the Elbe, appear to have stoutly rivalled them from the first. Björko, on an island in lake Maelar, Sweden (the inlet upon which Stockholm is situated), was one of the first of the seats of commerce at the north. It is supposed to have been destroyed about 1008. But the most famous was the city of Vinet, or Vineta, on the island of Usedom, at the mouth of the river Oder. It may not have been quite as rich and magnificent a town as some would infer from accounts given in early chronicles; but no doubt it was remarkable for the age, in that part of the world, and carried on a large trade. The Swedes and Danes were the destroyers of Vineta, before the middle of the ninth century, and the former people are said to have carried away from it great quantities of marble, brass and iron work, with which they gave splendor to their own newer city of Wisby, then just rising on the island of Gothland. The career of Wisby lasted several centuries and it was prominent in commerce throughout the Middle Ages. All that can be said of that most ancient commerce in northern Europe is gathered from sources which are uncertain and obscure. It is not until the twelfth century that much of the real history of trade in the Baltic region opens. In 1140 the modern city of Lübeck was founded, on the site of a more ancient town, known as Old Lübeck, which is supposed to have been a thriving port of trade in its day but which had been utterly destroyed by its rivals or enemies. The new Lübeck established close relations with the Genoese and soon took the lead in the commerce of the north, among a large number of enterprising towns which, about that time, came into prominence on the northern coast and on the rivers which run to it. The city of Hamburg, on the Elbe, lying inland and not very distant from Lübeck, was one of the earliest of these. Like Lübeck, it had suffered destruction, in the constant warfare of the earlier time, and had made a new beginning of existence about 1013. Hamburg had access to the North sea by the Elbe and Lübeck to the Baltic by the Trave. Trading in different directions, therefore, by sea, they carried on an active traffic with one another, across the narrow stretch of land which divides them,—as they still do to this day. But this inland commerce was greatly disturbed by robbers who infested the country, until the two cities, Lübeck and Hamburg, in 1241, agreed to establish and support in common a body of soldiers for the protection of their merchants. That agreement is believed to have been the beginning of a wide-spread union which afterwards took shape among the commercial cities of northern Europe, and which became powerful and famous in the later history of the Middle Ages, under the name of the Hanseatic League.—See also HANSA TOWNS; BRUGES; 1300-1400; FEDERAL GOVERNMENT: Medieval league in Germany; INTERNATIONAL LAW: Maritime codes.

12th-16th centuries.—Oriental and Occidental trade routes.—European settlements in Asia.—Distribution of Eastern goods in Europe.—“In the fifteenth century Eastern goods regularly reached the West by one of three general routes through Asia. . . . The southernmost of these three routes was distinguished by being a sea-route in all except its very latest stages. Chinese and Japanese junks and Malaysian proas gathered goods from the coasts of China and Japan and the islands of the great Malay Archipelago, and bought and sold along the shores of the China sea till their westward voyages brought them into

the straits of Malacca and they reached the ancient city of that name. This was one of the great trading points of the East. Few Chinese traders passed beyond it, though the more enterprising Malays made that the centre rather than the western limit of their commerce. Many Arabian traders also came there from India to sell their goods and to buy the products of the islands of the archipelago, and the goods which the Chinese traders had brought from still farther East. The Indian and Arabian merchants who came to Malacca as buyers were mostly from Calicut and other ports on the Malabar coast, and to these home ports they brought back their purchases. To these markets of south-western India were also brought the products of Ceylon, of the eastern coast, and of the shore of farther India. From port to port along the Malabar coast passed many coasting vessels, whose northern and western limit was usually the port of Ormuz at the entrance to the Persian Gulf. A great highway of commerce stretched from this trading and producing region, and from the Malabar ports directly across the Arabian Sea to the entrance of the Red Sea. When these waters were reached, many ports of debarkation from Mecca northward might be used. But the prevailing north winds made navigation in the Red Sea difficult, and most of the goods which eventually reached Europe by this route were landed on the western coast, to be carried by caravan to Kus, in Egypt, and then either by caravans or in boats down the line of the Nile to Cairo. Cairo was a very great city, its population being occupied largely in the transmission of goods. A fifteenth-century traveller counted 15,000 boats in the Nile at one time; and another learned that there were in all some 30,000 boats belonging in Cairo engaged in traffic up and down the river. From Cairo a great part of these goods were taken for sale to Alexandria, which was in many ways as much a European as an African city. Thus a regular route stretched along the southern coasts of Asia, allowing goods produced in all lands of the Orient to be gathered up in the course of trade and transferred as regular articles of commerce to the south-eastern shores of the Mediterranean sea. A second route lay in latitudes to the north of that just described. From the ports on the west coast of India a considerable proportion of the goods destined ultimately for Europe made their way northward to the Persian Gulf. A line of trading cities extending along its shores from Ormuz near the mouth of the gulf to Bassorah at its head served as ports of call for the vessels which carried this merchandise. Several of these coast cities were also termini of caravan routes entering them from the eastward, forming a net-work which united the various provinces of Persia and reached through the passes of Afghanistan into northern India. From the head of the Persian Gulf one branch of this route went up the line of the Tigris to Bagdad. From this point goods were taken by caravan through Kurdistan to Tabriz, the great northern capital of Persia, and thence westward either to the Black Sea or to Layas on the Mediterranean. Another branch was followed by the trains of camels which made their way from Bassorah along the tracks through the desert which spread like a fan to the westward, till they reached the Syrian cities of Aleppo, Antioch, and Damascus. They finally reached the Mediterranean coast at Laodicea, Tripoli, Beirut, or Jaffa, while some goods were carried even as far south as Alexandria. Far to the north of this complex of lines of trade lay a third route between the far East and the West,

extending from the inland provinces of China westward across the great desert of Obi, south of the Celestial mountains to Lake Lop; then passing through a series of ancient cities, Khotan, Yarkand, Kashgar, Samarcand, and Bokhara, till it finally reached the region of the Caspian sea. This main northern route was joined by others which crossed the passes of the Himalayas and the Hindoo-Kush, and brought into a united stream the products of India and China. A journey of eighty to a hundred days over desert, mountain, and steppes lay by this route between the Chinese wall and the Caspian. From still farther north in China a parallel road to this passed to the north of the desert and the mountains, and by way of Lake Balkash, to the same ancient and populous land lying to the east of the Caspian Sea. Here the caravan routes again divided. Some led to the south-westward, where they united with the more central routes described above and eventually reached the Black Sea and the Mediterranean through Asia Minor and Syria. Others passed by land around the northern coast of the Caspian, or crossed it, reaching a further stage at Astrakhan. From Astrakhan the way led on by the Volga and Don rivers, till its terminus was at last reached on the Black Sea at Tana near the mouth of the Don, or at Kaffa in the Crimea. Along these devious and dangerous routes, by junks, by strange Oriental craft, by river-boats, by caravans of camels, trains of mules, in wagons, on horses, or on human shoulders, the products of the East were brought within reach of the merchants of the West. These routes were insecure, the transportation over them difficult and expensive. They led over mountains and deserts, through alternate snow and heat. Mongol conquerors destroyed, from time to time, the cities which lay along the lines of trade, and ungoverned wild tribes plundered the merchants who passed through the regions through which they wandered. More regularly constituted powers laid heavy contributions on merchandise, increasing many-fold the price at which it must ultimately be sold. The routes by sea had many of the same dangers, along with others peculiar to themselves. The storms of the Indian Ocean and its adjacent waters were destructive to vast numbers of the frail vessels of the East; piracy vied with storms in its destructiveness; and port dues were still higher than those of inland marts. With all these impediments, Eastern products, nevertheless, arrived at the Mediterranean in considerable quantities. The demands of the wealthy classes of Europe and the enterprise of European and Asiatic merchants were vigorous enough to bring about a large and even an increasing trade; and the three routes along which the products of the East were brought to those who were able to pay for them were never, during the Middle Ages, entirely closed. They found their western termini in a long line of Levantine cities extending along the shores of the Black sea and of the eastern Mediterranean from Tana in the north to Alexandria in the south. In these cities the spices, drugs, dyes, perfumes, precious stones, silks, rugs, metal goods, and other fabrics and materials produced in far Eastern lands were always obtainable by European merchants. The merchants who bought these goods in the market places of the Levant for the purpose of distributing them throughout Europe were for the most part Italians from Pisa, Venice, or Genoa; Spaniards from Barcelona and Valencia; or Provençals from Narbonne, Marseilles, and Montpellier. They were not merely travelling buyers and sellers, but in many cases were permanent resi-

dents of the eastern Mediterranean lands. . . .

"We have seen how the merchandise of the Far East flowed to the Eastern cities of the Mediterranean, and how it was gathered there into the hands of European merchants. It remains to follow the routes by which it was redistributed throughout Europe. Both Genoa and Venice had possessions in the Greek Archipelago which formed stepping-stones between the home cities and their . . . [settlements] in the cities of the Levant. Trading from port to port along these lines of connection, or sometimes carrying cargoes unbroken from their most distant points of trade, the galleys of the Italian, French, or Spanish traders brought Eastern goods along with the products of the Mediterranean as well as of their own home products. Venice may fairly be taken as a type of the cities which subsisted on this trade. Her merchants were the most numerous, widely spread, and enterprising; her trade the most firmly organized, her hold on the East the strongest. To her market-places and warehouses a vast quantity of goods was constantly brought for home consumption and re-port. From Venice, yearly fleets of galleys went out destined to various points and carrying various cargoes. One of these fleets, after calling at successive ports in Illyria, Italy, Sicily, Spain, and Portugal, and after detaching some galleys for Southampton, Sandwich, or London, in England, reached, as its ultimate destination, Bruges, in Flanders. Other goods were taken by Venetian merchants through Italy and across the mountains by land. Most of the re-export from Venice by land was done by foreigners. Over the Alps came German merchants from Nuremberg, Augsberg, Ulm, Regensburg, Constance, and other cities of the valleys of the Danube and the Rhine. They had a large building in Venice set apart for their use by the senate, the 'Fondaco dei Tedeschi,' much like those settlements which the Venetians themselves possessed in the cities of the Levant. The goods which they purchased in Venice they carried in turn all through Germany, to the fairs of France, and to the cities of the Netherlands. Merchants of the Hanseatic League bought these goods at Bruges or Antwerp or in the south German cities and carried them, along with their own northern products, to England, to the countries on the Baltic, and even into Poland and Russia, meeting at Kiev a more direct branch of the Eastern trade which proceeded from Astrakhan and Tana northward up the Volga and the Don. Thus the luxuries of the East were distributed through Europe. With occasional interruptions, frequent changes in detail, and constant difficulties, the same general routes and methods of transfer and exchange had been followed for centuries. It was the oldest, the most extensive, and the most lucrative trade known to Europe. It stretched over the whole known world, its lines converging from the eastward and southward to the cities of Syria, Asia Minor, and the Black Sea coast, and diverging thence to the westward and northward throughout Europe. With the close of the Middle Ages this ancient and well-established trade showed evident signs of disorganization and decline. The Levant was suffering from changes which interrupted its commerce and which made the old trade-routes that passed through it almost impracticable. The principal cause for this process of decay and failure was the rise of the Ottoman Turks as a conquering power."—E. P. Cheyney, *European background of American history*, pp. 22-27, 30-32.—See also BARCELONA: 12th-16th centuries; CAPITALISM: 14th century; INDIA: 1498-1580; MEDITERRANEAN SEA; POLAND: 14th century.

14th-16th centuries.—Development of English commerce.—“Whilst the Italians were vigorously pursuing their trade in India and Europe, and Spain was renowned for her manufactures; whilst the Hanse merchants were extending their factories, and Portuguese navigators were bent upon maritime discoveries; whilst the Dutch were struggling for independence, and France was planting the seeds of her industries; England was only known as possessing a few articles of commerce of great value. Her wools and her metals were eagerly sought by foreign traders, but she had no ships of her own to carry them abroad. She had many raw materials, but she produced no manufactures for exportation. Nor was her policy respecting foreign trade the most wise. The chief concern of the legislature in those days seemed to be to prevent foreign nations doing with English produce what, after all, the English could not do themselves. Again and again the export of wool was prohibited, or was hindered by prohibitory duties. . . . The people regarded the introduction of foreigners with the utmost jealousy. They resented their competition, they grudged their profits and their advantages. The guilds would not admit them as members, and it was hard for the poor strangers to establish a footing in England, even although Magna Charta had long before declared that all merchants shall have safety in coming to or going out of England, and in remaining and travelling through it, by land or water, for buying or selling, free from any grievous imposition. Anyhow, whatever the opposition of cities and corporations, the nation was benefited by the foreign merchants. Thankful, indeed, might England have been for the Lombards, who brought hither money and merchandise, banking and insurance; for the Flemings, who, driven by intestine dissension, found refuge on British soil, and became the founders of the woolen manufacture; and for the Huguenots, who brought with them the silk manufacture. . . . But a new era advanced. The discovery of the American continent by Columbus, and of a maritime route to India by Vasco da Gama, altered the course and character of commerce. Till then trade was essentially inland, thenceforth its most conspicuous triumphs were to be on the ocean. Till then, the Mediterranean was the centre of international trading. From thenceforth the tendency of trade was towards the countries bordering on the Atlantic. . . . It was not long . . . before England followed the lead of Spain and Portugal. John Cabot and his sons went in quest of land to North America; Drake went to circumnavigate the globe; Chancellor sailed up the White Sea to Russia; Wiloughby went on his ill-fated voyage in search of a north-eastern passage to India; Sir Walter Raleigh explored Virginia; the Merchant Adventurers pushed their adventures to Spain and Portugal; and English ships began to be seen in the Levant. Meanwhile, English trade enlarged its sphere, English bravery at sea became most conspicuous, and English industry advanced apace.”

—L. Levi, *History of British commerce, 2d ed., introduction*.—“In the 14th century the whole of the external, and much of the internal, trade of the country had been in the hands of foreigners; in the 15th our merchants began to push their way from point to point in the Mediterranean and the Baltic; in the 16th they followed slowly in the wake of other adventurers, or tried to establish themselves in unkindly regions which had attracted no one else. When Elizabeth ascended the throne England appears to have been behind other nations of Western Europe in the very in-

dustrial arts and commercial enterprise on which her present reputation is chiefly based.”—W. Cunningham, *Growth of English industry and commerce, v. 2, p. 2*.—See also AMERICA: 1572-1580; CAPITALISM: 13th-16th centuries; TARIFF: 15th-17th centuries.

15th century.—Trade and piracy.—“It would be wrong to infer from the prevalence of piracy at this period [the 15th century] that commerce must have declined. On the contrary, it was probably the increase of commerce, unaccompanied by the growth of adequate means for its defence, which made the pirate’s calling so profitable. Nor was the evil confined to the professional pirate class, if we may use the expression. Even recognised associations of merchants frequently indulged in practices which can only be characterised as piracy. Commerce, in fact, was deeply imbued with the spirit of lawlessness, and in these circumstances it is probable that the depredations of pirates did not excite the same alarm nor discourage trade in the same degree as would be the case in more law-abiding times. In the 15th century the profession of Christianity and extreme respectability were not incompatible with a life of violence and outrage, and it is to be feared that in some cases the Governments which should have repressed pirates by the severest measures, encouraged their depredations. Certainly they have never enjoyed such immunity from the strong arm of the law as in the 15th century. Outrage and robbery went on unchecked along the coasts and in the track of merchant vessels. No trader was safe even in the rivers and ports of his own country. The pirates burnt and sacked towns as important as Sandwich and Southampton; they carried off not only the goods they could lay their hands on, but men and women, and even children, whom they held to ransom. Unable to look to the Government for protection of life and property while they were engaged in trade, the merchants were thrown upon their own resources to provide security. The best method of grappling with the pirates, and that which was most frequently adopted, was for merchant vessels to sail together in such numbers that they could repel attack; and these voluntary efforts were sometimes aided by the Government. In 1406 Henry IV. granted the merchants 3s. on every cask of wine imported, and certain payments on Staple exports for purposes of defence. Two Admirals were appointed, one for the north and the other for the south, with full jurisdiction in maritime affairs and power to organise naval forces. But this scheme was unsuccessful. A similar expedient was tried in 1453, but abandoned two years afterwards. The only satisfactory remedy would have been a strong navy, but the conditions necessary for this had not yet been realised. The country could not have supported the charge of maintaining a strong naval force. . . . That merchants were beginning to realise the importance of the subject, and were becoming wealthy enough to build vessels of a considerable size, is evident from the operations of John Taverner, of Kingston-upon-Hull, and the famous William Cannynges of Bristol, the latter of whom is said to have possessed 2,470 tons of shipping and some vessels of 600 tons burthen.”—W. A. S. Hewins, *Industry and commerce (Social England, H. D. Traill, ed., ch. 7, v. 2)*.

ERA OF GEOGRAPHICAL EXPANSION

15th-16th centuries.—New routes and new markets.—Discoveries.—Effect of the closing of

the Levant trade by the Turks.—No sooner had the route by sea to southern and eastern Asia and the islands of the Indian ocean been found, than almost the whole traffic of Europe with that rich eastern world abandoned its ancient channels and ran into the new one. There were several strong reasons for this. In the first place, it cost less to bring goods by ship from India, Ceylon or China direct to European ports, than to carry them over long distances by land to the eastern shores of the Mediterranean and there ship them to the West. In the second place, by taking its new route, this commerce escaped the Moorish pirates in the Mediterranean, who had long been very troublesome. And, lastly, but not least in importance, the European merchants gained a great advantage in being able to deal direct with the East Indians and the Chinese, instead of trading at second hand with them, through Arabs and Mohammedan Turks, who controlled the Asiatic and African routes. So the commerce of the Indies, as it was generally called, fled suddenly away from the Mediterranean to the Atlantic; fled away from the Venetians, the Genoese, the Marseillaise, and the Barcelonians; from Constantinople, lately conquered by the Turks; from Antioch and Alexandria; and from many cities of the Hansa league in the north, which had learned the old ways of traffic and were slow to learn anything new. Soon many of the great marts which had been busiest, grew silent and deserted and fell into slow decay. The most enriching commerce of the world was passing to different hands and bringing younger races into the front of history. Historians have been generally found to "express a firm belief that the closing or the serious obstruction by the Ottoman Turks of the routes of oriental trade was the principal cause of the great maritime discoveries at the beginning of the modern age. . . . But the Turks had nothing to do with the two most important trade routes until they took Syria and Egypt in the winter of 1516 and 1517, while the greatest of the discoveries were made in 1487, 1492, and 1498, from 18 to 30 years before. The doubts raised by this serious anachronism have been justified by investigation. The Turks must be dethroned from their place beside Columbus. . . . Now, it is very easy to show that the routes of oriental trade were neither closed nor permanently obstructed before or during the period of the great discoveries. Certain wares were produced only in the east. To reach the west they must pass along the trade routes of the Levant. If these routes had been closed the wares could not have come. But pepper, ginger, cloves, cinnamon, mace, nutmeg, rhubarb, and the like, never ceased to be obtainable in western Europe from the Roman times to the present. The trade routes, then, were never permanently closed. But perhaps they were closed at times, or permanently obstructed, so that spices and other products of the east became very difficult to get in western Europe. What would be the evidence of such a permanent obstruction? Obviously, a permanent elevation of prices. If in the fourteenth and fifteenth centuries the advance of the Ottoman Turks or any other cause progressively obstructed oriental trade, the west would learn of it quite promptly by a progressive rise in the prices of oriental goods. . . . There was, [however] . . . an actual decline in the price of pepper in England during the incubation of the great discoveries. . . . Prices of other spices and of home-grown commodities fluctuated in the two countries quite similarly to those of pepper. It is therefore clear that there was no permanent elevation in the prices

of oriental products, and therefore there could have been no serious obstruction of the trade routes before the year 1500. More direct evidence can be found than that of the price of pepper in England and France. The Venetian diarists, Marino Sanuto the Younger and Priuli, who recorded the noteworthy events which came to their knowledge between 1406 and 1533, show that although successive disturbances of the Mameluke throne and the plague caused fluctuations of quantity, the old flow of oriental wares through Syria and Egypt was maintained unbroken down to 1502. In that year a new thing happened. The galleys from Beirut and Alexandria brought very few spices to Venice. In 1504 they brought none at all. The southern trade routes of the Levant had been emptied by the purchases of the Portuguese in India. Beginning with 1508, the Portuguese sent fleets to blockade the mouths of the Red Sea and the Persian Gulf. This seems to have been the first deliberate attempt on the part of anyone to stop permanently the passage of wares along any of the routes of oriental trade. . . . This was the situation when Selim I overthrew the Mameluke Sultans in 1516 and 1517. Instead of blocking the southern routes further, he took up the situation exactly where the Mamelukes had left it. He renewed the old treaties with Venice and the west, and took over the intention to crush the Portuguese naval power in the Indian Ocean by a fleet sent down the Red Sea. Except for the beginning of French participation in the Mediterranean trade, there was no marked change from this policy down to the time of Sanuto's death. It has been shown that the main or southern routes of oriental trade through the Levant were never closed before the great discoveries, and that the Turks, after conquering Egypt and Syria, made no effort to close them. The main contention is established, then. The Turks did not cause the great discoveries by blocking the routes of oriental trade. It is desirable to examine some lesser possibilities. Perhaps the acquisition by the Turks of the northern routes stimulated the great explorations, through causing fear that the Turks would some day control and close all the routes, and through diverting the energies of trading powers from the Mediterranean to the Atlantic. As for the first supposition, it lacks both probability and evidence. The Turks did not fight the Mamelukes before the war of 1485 to 1491, and then they were soundly beaten. Even in 1516 the outcome of the impending second war was believed to be uncertain. How, then, could westerners have expected that the Turks would one day close all the trade routes? Nor can I find the least evidence of such an expectation. The second supposition, that the Turks diverted the energies of Mediterranean trading powers so that they set out to seek new routes to India, is easily seen to be untenable. The governments of none of these, Venice, Genoa, Aragon, or Florence, had any part in the great discoveries. That was the work of the Atlantic powers, Portugal and Castile. Nor were the well-to-do citizens of the Mediterranean States more active. . . . One further line of possible influence of the Turks upon the great discoveries may be discussed. Christopher Columbus and John Cabot were Genoese by place of birth. Had not the northern regions of the Levant trade been reduced by the Turks, these men might have spent their lives in that trade, and never have become discoverers. But this is mere speculation. I believe that neither their own words nor those of their contemporary and later biographers express any consciousness of connection between their enterprises and the

rise of the Turks. Columbus seems to have found his inspiration in Portugal and Cabot in Arabia. The same documents, I may say, fail also to reveal any thought in the minds of these men that the old trade routes were or were likely to become closed or seriously hindered. Similar things may be said, by the way, of the documents that deal with Prince Henry the Navigator, of the histories of Turkey, and of Venetian writings and history, so far as I have been able to examine them. It does not belong to this discussion to determine the true causes of the great discoveries, after the influence of the Turks has been eliminated. The intellect and enterprise of Renaissance Europe were adequate to the project and its execution. There is a negative bearing upon the argument, however, in the fact that Mr. Payne seeks to eliminate all effort to find a new route to the East Indies from the motives of Henry of Portugal, while M. Vignaud tries to do the same for Christopher Columbus. M. Vignaud would in fact postpone the date when even the Portuguese thought of the eastern spice trade until the report of Covilham's journey to the east reached King John II, about the year 1400. In any case, two or three other motives, related to religion, crusading, conquest, and adventure, probably outweighed the seeking of spices in the minds of the great explorers and their royal supporters. How did the legend of the great influence of the Turks upon the maritime discoveries originate? I have not been able to trace it back to Thorold Rogers, but does it not bear the marks of being a survival of the catastrophic theory in that particular phase which makes the fall of Constantinople the determining event of modern history? Deprived some time ago of the distinction of causing the Italian Renaissance and the German Reformation, this theory has maintained a while longer its hold upon the great discoveries and the desolation of the Levant. It must certainly give up the great discoveries. I think it must also surrender the desolation of the Levant, for the decay of the regions through which the old trade routes passed was probably caused less by the presence of the Turks than by the absence of trade, inevitably attracted away by the superior advantages of the cape route. The possibility of climatic change also deserves consideration."—A. H. Lybyer, *Influence of the rise of the Ottoman Turks upon the routes of Oriental trade* (*Annual Report of the American Historical Association*, 1914, pp. 127-131).—See also AMERICA: 15th century.

15th-17th centuries.—Leadership of the Portuguese.—Discovery of the ocean route to the Indies.—Explorers and navigators.—It was not by accident that the Portuguese rose all at once, in the closing years of the fifteenth century and the early years of the sixteenth, to a position in which they controlled and directed the main current of trade between Europe and the Eastern world. The discovery by Vasco da Gama of an ocean route to the Indies, and all the results (hereafter described), which it yielded to his countrymen for the time, were a reward of enterprise which the Portuguese had fully earned. They had worked for it, patiently and resolutely, through almost a hundred years. The undertaking was begun, at about the commencement of the fifteenth century, by a Portuguese prince who ought to enjoy greater fame than if he had conquered an empire; because his ambition was nobler and the fruits were of higher worth to the world. He was known as "Prince Henry the Navigator," and he was the third son of the Portuguese king John I who was called the Great, on account of his success in wars

with the Castilians and the Moors. But this young son, Prince Henry, was much the greater man of the two. He could not endure the ignorance of his time with regard to the mysterious ocean that stretched westward and southward from the shores of the little country which his father ruled. He was bent on knowing more about it; and he was specially bent on having the Portuguese sailors make their way down the shores of the African continent, to learn where it ended and what track to the farther side might be found. Beyond cape Nun, at the southern extremity of the modern empire of Morocco, nothing was known of the western coast of Africa when Prince Henry began his work. The Phœnicians and Carthaginians, two thousand years earlier, had probably known more about it; but their knowledge was lost. Prince Henry studied everything that could give him light and became well convinced that round the continent of Africa there was a way to the Indies for bold sailors to find. Then he applied himself, with a zeal which never flagged, to the working out of that achievement. He was a young man when he began, and during more than forty years of his life he devoted his time and his means almost wholly to the fitting out and directing of exploring ships and he fixed his residence upon the most southerly promontory of Portugal, to watch their going and coming. But the art of navigation was so little understood and the navigators were so timid, that slow progress was made. Each explorer only ventured a little farther than the one before him; and so they went feeling their way, league by league, down the African coast. The forty-three years of Prince Henry's endeavors were consumed in reaching what is now the settlement of Sierra Leone, near the head of the gulf of Guinea. But even this added more than a thousand miles of the western coast of Africa to the maps of the fifteenth century and was a greater advance in geographical knowledge than had been made since Carthage fell. Before he died (1460), Prince Henry secured from the pope (who was supposed to have the giving of all heathen countries) a grant to Portugal of all these discoveries, both islands and mainland, and of all which the Portuguese explorers might make in the future, between Europe and India. So he died well content, let us hope, with the work which he had done for his country and for mankind. The enthusiasm for exploration which Prince Henry had awakened in Portugal did not die with him, though his efforts had met with unending opposition and excited much discontent. Repeated expeditions were still sent down the African coast, and they crept farther and farther toward the goal of desire. At last, in 1486, Bartholomew Diaz, with three ships, actually rounded the Cape of Good Hope without knowing it, and only learned the fact when he turned backward from his voyage, discouraged by storms. Eleven years later, Vasco da Gama set out, fired with fresh determination, by the great discovery of a new world which Columbus had so lately made for Spain, and this time there was no failure. He passed the Cape, sailed up the eastern shores of the African continent to Melinda, in Zanguebar, and thence across the Indian ocean to Calicut in Hindostan. The ocean route to India was now fully proved; the new era was opened and its grand prize plucked by the Portuguese—thanks to Prince Henry the Navigator.—See also PORTUGAL: 1415-1460; 1463-1498; INDIA: 1408-1580.

Having found the way to India by sea, the Portuguese were prompt in taking measures to make themselves strong in that part of the world and to control the trade with it. They were helped

in this effort by the grant of imagined rights which Prince Henry had obtained from the pope, long before. But they strengthened the rights which the pope gave them, by the older fashioned methods of conquest and possession. They began at once to plant themselves firmly at important points in the eastern seas and on the Indian coast. They sent out one of their ablest military men, Francesco d'Almeida, with a strong force of ships and volunteers, and appointed him viceroy of India. He took possession of several parts of the Malabar coast (the western coast of the southern extremity of Hindostan) and built forts in which garrisons were placed. He similarly established the Portuguese power in Ceylon, took possession of the Maldivé islands and founded trading settlements in Sumatra. The Venetians, who saw that their ancient trade with the East was doomed unless this new rivalry could be crushed, now joined their Mohammedan allies of Egypt in a great effort to drive the Portuguese back. A formidable fleet was fitted out on the Red sea and sent against Almeida. He was unfortunate in his first encounter with these allied enemies and lost the squadron that opposed them. But the resolute viceroy was undaunted. Recalled from his command, he refused to give it up until he had equipped and led another fleet against the navy of the Egyptians and completely destroyed it. The successor of Almeida, as viceroy of India, was a remarkable personage who is known in the annals of his time as "the great Afonso D'Albuquerque." The chronicle of his exploits in Africa and India, compiled by his son from his own letters and records, and entitled "The commentaries of the great Afonso D'Albuquerque," has been translated into English and published by the Hakluyt Society. He was a remarkably energetic commander, and very honest in his way, according to the notions of his time; but he did the work of subjugation and conquest which he was sent to do in a cruel and rapacious style. He was not rapacious on his own account; but he saw no wrong in anything done for the profit of his country. In the course of seven years he spread the Portuguese power so widely and fixed it so firmly on the East Indian coasts and in the neighboring seas that there was hardly an attempt for many years to disturb it. None but Portuguese ships dared enter the Indian ocean without special permits, and the few which received admission were forbidden to trade in spices—the most precious merchandise of the region. From the Indies the Portuguese made their way to the coasts of China and put themselves on friendly terms with its people. They were permitted to occupy the port of Macao and have possessed it ever since. Some years later they discovered the islands of Japan and opened the earliest European commerce with that singular country. (See JAPAN: 1593-1625.) So they held for a time the complete mastery of eastern trade and enlarged it to greater bounds than it had ever reached before. But they were satisfied with keeping the sources of the supply of eastern goods to Europe in their own hands. The first handling of the commodities was all that they tried to control. They brought to Lisbon the spices, silks, cotton, pearls, ivory, sugar, aromatic drugs and the like, which their ships and merchants gathered up, and there sold them to other traders, Dutch, English and German for the most part, who found the final markets for them and who enjoyed a good half of the profits of the trade. These latter derived great advantages from the arrangements—much more than they had gained in their trading with Genoa and Venice—and the commerce of

Holland and England grew rapidly as the result. But the glory and prosperity of the Portuguese, as masters of the rich traffic of the eastern world, were not of long duration. Before the sixteenth century closed, they had lost the footholds of their power and were slipping into the background very fast. By misfortunes and by folly combined, all the fruits of the patient wisdom of Prince Henry, the persevering courage of Vasco da Gama, the bold energy of Almeida, and the restless enterprise of Albuquerque, were torn out of their hands. Almost from the first, a greedy and jealous court had done all that could be done to destroy the grand opportunities in trade which the country had gained. Private enterprise was discouraged; the crown claimed exclusive rights over large parts of the commerce opened up, and these rights were sold, given to favorites and dealt with in many ways that are ruinous to successful trade. Royal jealousy sent three viceroys to divide among them the government of the Portuguese possessions in the East, when there should have been but one, and the same jealousy kept these vice-royalties ever changing. Of course, there was nowhere good government nor thrifty management of trade. In the midst of this bad state of things, the royal family of Portugal died out, in 1580, and Philip II of Spain set up claims to the crown which he was strong enough to make good. Portugal thus became joined to Spain, for the next sixty years, and was dragged into Philip's war with the Netherlands. Her Spanish masters did what they could to draw her trade away from Lisbon to Cadiz and Seville. The Dutch and English, her former customers and friends, made enemies now by Philip of Spain, pushed their way into the eastern seas, defying the mandates of the pope, and broke down her supremacy there. When the Portuguese, in 1640, threw off the Spanish yoke and asserted their independence again, calling a prince of the house of Braganza to the throne, there was not much left of their former power or their former trade. They still held Goa, on the western coast of Hindostan, and the Chinese port of Macao—as they do to the present day; and they retained, as they still do, considerable possessions in Africa. But their brief importance in navigation, in colonization and trade, was quite gone and they dropped back to a humble position in the history of the world. Even the management of their home trade with other countries fell mostly, after a time, into the hands of the English, who became their special allies and friends.

15th-17th centuries.—Spanish enterprise.—Discovery of America.—Colonies.—Exploitation of the new world.—"While the Portuguese were pursuing glory and gain in the track of Vasco da Gama, which led them south and east, the Spaniards were doing the same in the wake of the three little ships which Columbus, with a bolder hand, had steered westward, to strange shores which he never dreamed of finding. These newly opened regions of the globe, in the Atlantic and on both sides of it, were divided between the two nations by the pope, and it was a bold matter in those days to dispute his right. He gave to the Spaniards all islands and countries found west of a meridian line drawn $27\frac{1}{2}^{\circ}$ west of the island of Ferro, in the Canary group. This nearly corresponds with the meridian $45\frac{1}{2}^{\circ}$ west of Greenwich. To the Portuguese he assigned all discoveries east of it. So they both went on their appointed ways, with pious hearts and untroubled consciences, busily hunting for heathen lands to seize and despoil. But the eastern field, in which the Portuguese did most of their work, was one where com-

merce was old and where something of Europe and its people was already known. They were forced to look upon trade as the chief object of their pursuit. With the Spaniards the case was different. They found their way to a quarter of the world which Europe had never heard of and came upon people who never saw the faces of white men until then. These strange races of the new world were some of them quite as civilized, in certain respects, as the Spaniards who invaded them, and even more so, it would seem, in their notions of truth and in the refinement of their manners and modes of life. But they were simple and unsuspecting; they were not warlike in disposition and they were rudely and poorly armed. So the mail-clad cavaliers of Spain crushed them into helpless slavery with perfect ease. From the islands of the West Indies, which they discovered and occupied first, the Spaniards had soon made their way to the shores of the two continents of America, North and South. They found cities and nations which astonished them by their splendor and wealth and set them wild with greed. Europe looked poor in comparison with the shining wealth of Mexico and Peru. The Spaniards went mad with the lust of gold. They lost human feeling and common sense in their greediness to grasp the metal treasures of the new world. They were indifferent to the more precious and abounding products that it offered, and neglected to build up the great commerce which might have filled their hands with lasting riches. They made the old fable of the goose which laid golden eggs a piece of real history. They killed the goose; they destroyed their source of wealth in Peru and Mexico by their eager extortions. Of true commerce between the old world and the new there was little while the Spaniards controlled it. They did, in the course of time, ship considerable quantities of sugar, tobacco, hides, logwood, indigo, cochineal, cocoa, cinchona, or Peruvian bark (from which quinine is extracted) and other American products from their various colonies; but to no such extent as a wise and enterprising people would have done, having the same opportunities. Once a year, or once in two years, a fleet of ships was sent from Seville, at first, and afterwards from Cadiz, to Vera Cruz, for freights from Mexico, and another to Porto Bello, on the isthmus of Panama, for the South American freights. The ships which made the latter voyage were distinguished from the Mexican fleet by being called the galleons. For a long time, twelve galleons in the one squadron and fifteen ships in the other, making their voyage once a year, and sometimes only every other year, conveyed all the trade that passed between Spain and America; which shows how little the Spaniards drew from their great possessions, except the enormous treasure of silver and gold which a few ships could transport. This glittering treasure formed, in fact, the main cargo of the Peruvian galleons and the Mexican fleet. Before the close of the reign of Philip II the number of galleons was increased to about forty and that of the fleet to fifty or sixty. It is quite certain that no country had ever before received such a quantity of gold and silver as came into Spain during the sixteenth century. Instead of enriching, it ruined the nation. Neither rulers nor people had sense enough to see what a treacherous and delusive kind of wealth it formed, if trusted to alone. They vainly fancied that, with such a store of precious metals to draw upon, they could afford to despise the homely labors by which other people lived. With such mad notions as these, the honest industries of Spain were treated with

neglect or worse. Her trade with neighboring countries was looked upon as a business too insignificant for Spaniards to care for or trouble themselves about. It was mostly given over to the Dutch and Flemings, while they remained under Spanish rule, and it was afterwards kept up in great part by smugglers, Dutch and English. Agriculture decayed, and its destruction was helped by the formation of a great aristocratic company of sheep-farmers, called the Mesta, to which such tyrannical rights and privileges were given by the crown that the most fertile parts of Spain were finally turned into sheep-pasture, under its control. The best artisans and the most enterprising merchants of the kingdom were driven out, because they were Moors and Jews, or they were burned for Christian beliefs which the church did not approve. The Inquisition was so busy, with its racks and its fires, that no other business could thrive. Every kind of production dwindled, and for the supplying of all descriptions of wants the Spaniards were soon driven to look to other countries. The few who laid hands upon the riches coming in from the plunder of America spent it recklessly, in extravagant ways, while costly foreign wars which had no success, and plots in France and England which came to nothing, drained the coffers of the king. And thus the great stream of gold and silver which flowed into Spain from the new world ran out of it quite as fast, until nearly every other country in Europe held more of it than Spain herself. The strong hand with which the Spaniards were able at first, and for some time, to hold the vast domain of sea and land which the pope had given them and which their own sailors and soldiers had explored and seized, grew weak before the end of a hundred years after the memorable voyage of Columbus was made. The hardy Dutch, driven to revolt and enmity by tyrannical government and by cruel religious persecutions, attacked them everywhere, in the eastern and western world. The English, just beginning to grow ambitious and bold on the ocean, and constantly threatened by the armadas of Spain, did the same. But these were not the only enemies who harassed the Spanish colonies and fleets. In a general way, the whole world went to war with the insolent nation which claimed the lordship of the earth. There came into existence, in the seventeenth century, a powerful organization of pirates or freebooters, made up of daring men of all nations, who carried on for many years a villainous warfare of their own against the Spaniards at sea and against their American settlements. These buccaneers, as they were called, gained strongholds in several islands of the West Indies, from which the Spaniards were not able to dislodge them. Under the attacks of all these enemies, combined with her own misgovernment and her contempt and abuse of thrifty industries and fair trade—which no people can neglect without ruin—Spain steadily and rapidly sank.—See also PHILIPPINE ISLANDS: 1521.

16th-17th centuries.—Netherlands.—Business center of Europe.—Conquests by Spain.—Dutch ventures.—Mercantile companies.—American colonies.—In the first half of the sixteenth century, the people of the Netherlands were the tolerably contented subjects of that famous monarch, the emperor Charles V, who ruled in Spain, in Naples, in Germany (the old empire), and in Burgundy, as well as in the Lowland principalities, Flanders, Holland, and the rest. They were already very prosperous, working hard at many callings, trading shrewdly and busily with the rest of the world, and diligently picking up all kinds of

knowledge everywhere. In the southern provinces (which we may call the Belgian, because they are mostly now embraced in the modern kingdom of Belgium) the chief industries were those of the loom, in all branches of weaving; and in skilful workmanship of every kind the people were tasteful and apt. These provinces were the seat of a much greater and more general activity in manufactures than appeared in the states to the north of them (which we will call the Dutch states, without distinction, because they are now included in the kingdom of Holland). The latter were more extensively employed in fisheries, in navigation and in shipbuilding, although most kinds of industry, manufacturing and agricultural, were thrifty and successfully carried on. At the time when Charles V ruled the Netherlands, the city of Antwerp, in the Belgian circle of provinces, was the great metropolis of Netherland trade. It was much more than that. It was the foremost commercial capital of the world. The traffic which slipped away from Venice and Genoa, had fixed its central seat in this younger town on the Scheldt. It was sure to plant its new emporium somewhere in the Netherlands, because there was nowhere else in Europe so much energy, so much enterprise, so much industry, so much commercial wisdom, so much activity of domestic trade. Spain and Portugal held the wealth of the Indies and the Americas in their hands, but we have seen how incapable they were of using the commercial advantage it gave them. Lisbon, Cadiz and Seville were only depots for the transfer of merchandise; it was impossible to make them real capitals of trade, because they could not and would not furnish either the spirit, or the genius, or the organized agencies that it demands. The Netherlands, with their long schooling in commerce upon a smaller scale, were ready to meet every requirement when the new era opened and gave them their greater chance. There was no other mercantile organization so well prepared. The league of the Hansa towns was breaking and failing; the English were just beginning to show their aptitude for manufactures and trade. Some one of the Netherland cities was sure to win the sovereignty in commercial affairs which Venice gave up, and Antwerp proved the winner, for a time. During most of the sixteenth century, it was the business center of Europe. It was the gathering-place of the merchants and the seat of the money-changers and bankers. Two and three thousand ships were often crowded in its harbor, at one time. It distributed the merchandise of the East and West Indies, which it took from Portugal and Spain, and the manifold wares of the many manufacturing towns of Flanders, Brabant, southern Germany, to a great extent, and northern France. At the same time, its own looms, anvils, tanneries, glass-works, dyeing-vats and mechanic shops of various kinds were numerous and busy. Its thriving population was rapidly increased, for it welcomed all who came with skill or knowledge or money or strong hands to take part in its work. Such was Antwerp during the reign of Charles V, and at the time (1555-1556) when that weary monarch gave up his many crowns to his evil son, Philip II of Spain, and went away to a Spanish monastery to seek for rest. The government of Charles in the Netherlands had been hard and heavy, but the people were left free enough to prosper and to grow intelligent and strong. Under Philip the prospect changed. The story of his malignant persecutions and oppressions, of the revolt to which they drove the Netherland provinces, of the long, merciless war in which he strove to ruin or subdue them, of the inde-

pendence which the Dutch provinces achieved and the prosperous career on which they entered, is told in another place. Antwerp, the great capital of trade, stood foremost in the struggle, as became its greatness, and it suffered correspondingly. The death-blow to its fortunes was given in 1585, when, after a siege that is almost unexampled, it was taken by the Spaniards under Alexander Farnese, duke of Parma, and given up to pillage and slaughter. Its surviving inhabitants fled in large numbers, the greater part of them to Holland, some to England, and some to other countries. Commerce abandoned the port. The chief merchants who had made it the center of their undertakings chose Amsterdam for their future seat of business, and that city rose at once to the commercial rank of which Antwerp had been stripped by the stupid malice of its Spanish sovereign. While the Belgian Netherlands fell hopelessly under the fatal despotism of Spain, the Dutch Netherlands fought their way slowly to independence, which Spain was forced to acknowledge in 1648. But long before that time the Dutch republic had become a power in Europe—much greater in every way than Spain. Its foundations had been laid by the union of the seven provinces of Holland, Zealand, Friesland, Utrecht, Groningen, Overijssel and Gelderland. It had grown firmer and stronger year by year, and the people, after a time, had not only found themselves able to thrive generally in the midst of their desperate war with Spain, but the war itself opened their way to wealth and power. They learned, early, as we have seen, that they could attack their enemy to the best advantage at sea. In pursuing this ocean warfare they were led on to the East and West Indies, and soon broke, in both regions, the exclusive power which the Spanish and Portuguese had held. When Portugal was dragged into a fatal union with Spain, under Philip II, it had to suffer the consequences of Philip's wars, and it bore more than its share of the suffering. The Dutch and the English forced their way pretty nearly together into the eastern seas, and, between them, the Portuguese were mostly driven out. They divided the rich commerce of that great Asiatic and oceanic region, and, for a time, the most lucrative part of it was gained by the Dutch. While the English got their footing on the coasts of Hindostan and were laying the foundations of their future empire in India, the Dutch gained control of the spice-growing islands, which, in that day, were the richer commercial prize. The first Dutch fleet that rounded the Cape of Good Hope and made its way into East Indian waters, sailed under the command of one Cornelius Houtmann, who had been in the service of the Portuguese and learned the route. He started in 1595 with four ships and returned, after a voyage of eighteen months, with only two. He had lost more than half his men, and he brought back very little cargo to pay for the adventurous undertaking. But the Dutch were well satisfied with the experiment; they knew that more experience would lead to better success. Another fleet of eight ships was sent out in 1598 and when four of them returned the next year with a precious cargo of spices and other merchandise from Java, which they had procured very cheaply in exchange for the cloths, the metal wares and the trinkets that they took out, the delight of the nation can hardly be described. Part of the fleet had remained in the East to hold and strengthen the position they had gained, and other ships were sent speedily to join them. Very soon the armed merchantmen of the Dutch were thickly swarming in that part of the world, ready for fight or for trade, as the case

might be. So many companies of merchants became engaged in the business that too lively competition between them occurred and they threatened to ruin one another. But that danger was overcome in 1602 by joining the rival interests together in one strong association, to which the government gave exclusive rights of trade in the East. Thus the Dutch East India Company was formed. (See below, 16th-17th centuries: Merchant trading companies).—See also NETHERLANDS: 1504-1620; AMERICA: 1528-1648; ANTWERP: Name.

16th-17th centuries.—Industry and trade in England.—Foreign commerce.—“The Mistress of the Seas.”—The guilds almost always became, in time, oppressive monopolies, each acquiring, in its own department of business, such exclusive rights and privileges as practically shut out from that business all persons not admitted to its membership. This occurred among the merchants, as it did elsewhere, and English commerce grew up under the control of various societies of “Merchant Adventurers,” as they were called. The disputes and contests of these companies, at home and abroad, and their suppression of individual enterprise, appear to have hindered the growth of English commerce for a long period. But it did grow steadily, notwithstanding, and through the reigns of Henry VIII and Elizabeth, the number of English ships set afloat and of English merchants trading abroad, was rapidly multiplied. Meantime the English people gained skill in weaving, dyeing and other arts, and were fast extending the manufacture at home of their own famous wool. This, in turn, made the sheep farming more profitable, and so much land was taken for that purpose that other products were diminished and most articles of food rose in price. That occurrence caused grave anxiety, and the meddling statesmen of the time, who thought that nothing could go well if their wisdom did not regulate it by law began to frame acts of Parliament which directed how farming lands should be managed and how many sheep a single farmer should be permitted to own. The same kind of statesmanship took alarm at the spread of weaving, in a small way, among industrious villagers and country people, who set up looms and made and sold cloth, outside of the guilds of the town weavers. So the complaints of the latter were listened to, and Parliament forbade weaving to be done outside of certain towns, except for home use in the family of the weaver. There was much of that sort of legislation during Tudor times, and the industry and enterprise of the country had to struggle long and hard for freedom to fairly exercise themselves. But in spite of meddling statesmen and tyrannical monopolies, the people went on from year to year, learning more, doing more, producing more, wanting more, buying and selling more, and living in a better way. After about 1511, there appears to have been a considerable direct trade growing up between England and the countries of the eastern Mediterranean (the Levant), and consuls, to look after the rights and interests of English merchants, began to be appointed, at Candia, and elsewhere, as early as 1530. The voyage from London to the Levant and return then occupied from eleven months to a year. About 1535 the English made their appearance as traders on the Guinea coast of West Africa, disputing the exclusive rights which the Portuguese claimed there, and in 1537 they opened trade with the Moors of the Barbary coast, in northern Africa. In 1553 a chartered company of London merchants was formed with the object of exploring for a

northeastern passage to China, around Europe, through the Arctic seas, as a means of dividing the trade of the east with the Portuguese, who controlled the southern route, around Africa. This is believed to have been the first joint stock corporation of shareholders that was organized in England. Sebastian Cabot, then “Grand Pilot of England,” was at the head of it. The northwestern passage was not found, but the company opened a trade with Russia which proved to be exceedingly valuable. Excepting this, in lieu of the China trade which it could not reach, it became, as the Russia Company, a rich and powerful corporation. The success of the Russia Company stimulated the adventurous disposition of the English people and set other enterprises in motion. But still more energy was roused by the hostility of national feeling toward Spain. The destruction of the Armada broke the Spanish naval power and made the English bold. They began to navigate the sea from that time with intent to become its masters, though the Dutch were still superior to them in maritime strength and experience. During the reign of Elizabeth there rose a new race of vikings, very much like the old Norse heroes of the sea, and pursuing a very similar career. The most daring and most famous among them, such as Grenville, Drake and Hawkins, were more than half pirates, and their voyages were chiefly expeditions for plunder, directed against the Spaniards and Portuguese. The trade which they first gave attention to was the trade in negro slaves. But those piratical adventurers of the sixteenth century made England the “mistress of the seas.” They trained for her a body of sailors who were able in time to more than cope with the Dutch, and they opened the newly known regions of the world for her merchants and colonists to spread over them. Before the end of the seventeenth century, the English had become the foremost power in the western world and were making the most of its opportunities for production and trade. Meantime they were pushing their way with equal energy in the East.—See also AFRICA: Modern European occupation: Beginnings of European explorations; AMERICA: 1572-1580; COMMON LAW: 1710; 1711; EAST INDIA COMPANY, BRITISH; INDIA: 1600-1720; 1660-1702.

16th-17th centuries.—Merchant trading companies.—Commercial cities.—Change in European commercial system.—Decline of power of cities and leagues.—Government regulations and restrictions.—Development of joint stock companies.—Merchants adventurers.—“The priority of Portugal and Spain in distant adventure did not secure them from the competition of the other nations of Europe, whose awakening activity, ambition, and enterprise perceived clearly the advantages of the New World and of the new routes to the south and east. Almost within the first decade of the sixteenth century an Englishman cries out: ‘The Indies are discovered and vast treasures brought from thence every day. Let us, therefore, bend our endeavors thitherwards, and if the Spaniards or Portuguese suffer us not to join with them, there will be yet region enough for all to enjoy.’ Soon England, France, and the Netherlands were sending exploring and trading expeditions abroad, and somewhat later they all aimed at colonial empires comparable with that of Spain. These colonial settlements were chiefly made for commercial profit and depended closely on a new and peculiar type of commercial organization, the well-known chartered companies. It was these companies which established the greater number of American colonies, and the ideals, regu-

lations, and administrative methods of corporate trading were interwoven into their political fabric. Revolutions in commerce have been as frequent, as complete, and, in the long run, as influential as have been revolutions in political government. Europe in the fifteenth century had a clearly marked and well-established method of international commerce; yet before the sixteenth century was over a fundamentally different system grew up, which was destined not only to characterize trade during the next two hundred years, but, as has been said, to exercise a deep influence on the settlement and government of colonies in general and on the policy of their home governments. A complete contrast exists between international trade in 1400 and 1600. The type of commerce characteristic of the earlier period was carried on by individual merchants; that belonging to the later period by joint-stock companies. Under the former, merchants depended on municipal support and encouragement; under the latter they acted under charters received from national governments. The individual merchants of the earlier period had only trading privileges; the organized companies of the later time had political powers also. In the fifteenth century the merchants from any one city or group of cities occupied a building, a quarter, or *fondaco*, in each of the foreign cities with which they traded; in the seventeenth they more usually possessed independent colonies or fortified establishments of their own on the coasts of foreign countries. In the earlier period trading operations were restricted to Europe; in the later they extended over the whole world. The essential elements of the organization of trade at the period chosen for this description are its individual character, its restriction to well-marked European limits, and its foundation upon concessions obtained by town governments. At the beginning of the fifteenth century there were five principal groups of trading cities, whose merchants carried on probably nine tenths of the commerce of Europe. These groups were situated: (1) in northern Italy; (2) in southern France and Catalonia; (3) in southern Germany; (4) in northern France and Flanders; (5) in northern Germany. . . . There were . . . vast differences of organization among the trading towns. Venice and Cologne, Barcelona and Augsburg, Bruges and Lübeck were too far separated in distance, nationality, the nature of their trade, and the degree of their development to have the same institutions. And yet there were many similarities. . . . The union among the merchants of any one city or league was one for joint trading privileges only, not for corporate investment or syndicated business. Each merchant or firm traded separately and independently, simply using the warehouse and office facilities secured by the efforts of the home government, and enjoying the permission to trade, exemption from duties, and whatever other privileges might have been obtained for its merchants by the same power. The necessity for obtaining such concessions arose from the habit of looking at all international intercourse as to a certain degree abnormal, and of disliking and ill-treating foreigners. Hence the Germans in London, the Venetians in Alexandria, the Genoese in Constantinople, for instance, needed to have permission respectively from the English, the Mameluke, and the Greek governments to carry on their trade. Although they found it highly desirable for many reasons to hold a local settlement of their own in those cities, such a possession was not a necessary accompaniment of the individual and municipally regulated commerce of the thirteenth, fourteenth, and fifteenth centuries.

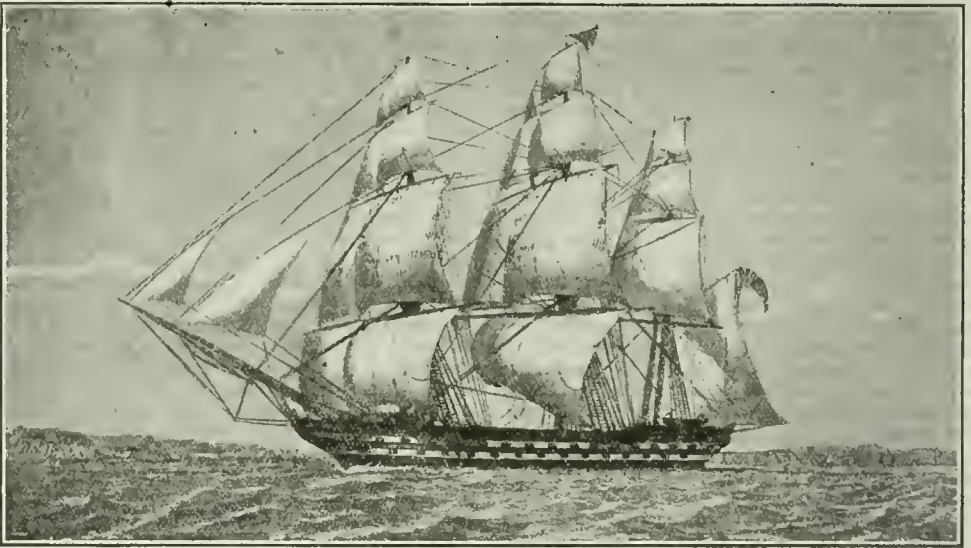
. . . As the fifteenth century progressed many influences combined to bring about a change in this system. The most important one of these influences was the growth of centralized states in the north, centre, and west of Europe. . . . National interests and municipal interests were often opposed to one another. Internal difficulties in many cities and internal dissensions in the leagues of cities helped to weaken the towns as guarantors of the trade of their citizens. As a result of these political influences, before the fifteenth century was over the distribution of commerce was much changed and municipal control was distinctly weakened. . . . Individual cities and even leagues of cities ceased to be able to negotiate with other municipalities or with potentates to obtain trading privileges for their citizens, since such matters were now provided for by commercial treaties formed by national governments.

"One of the main characteristics of earlier commerce, its dependence on city governments, thus passed away. Then came the opening up of direct commerce by sea with the East Indies, the discovery of America, and the awakening of ambition, enterprise, and effort on the part of new nations to make still further explorations and to develop new lines of commerce. The old organization of commerce was profoundly altered when its centre of gravity was shifted westward to the Atlantic seaboard, and Europe got its Oriental products for the most part by an ocean route. Cities which had for ages had the advantage of a good situation were now unfavorably placed. Venice, Augsburg, Cologne, and a hundred other towns which had been on the main highways of trade were now on its byways. Many of these towns made strenuous, and in some cases and for a time successful, efforts to conform to the new conditions. Vigorous industry, trade, and commerce continued to exist in many of the old centres, and some of the most famous 'merchant princes' of history, such as the Fuggers and the Medici, built up their fortunes in the old commercial cities in the fifteenth and sixteenth centuries. Nevertheless, these were the exception rather than the rule; and such successes were due to financial rather than commercial operations. In the general sense the old commerce of Europe, so far as it followed its accustomed lines, suffered a grievous decline.

"More important than the decay of the old method was the growth of the new. A vast mass of new trade came into existence; spices and other Oriental products, now that they were imported by the Portuguese and afterwards by Spanish, Dutch, French, and English, by direct routes and by water carriage, were greatly cheapened in price, and thus made attainable by many more people and much more extensively consumed. The early explorers of America failed to find either the route to the East or the Eastern goods which they sought, but they found other articles for which a demand in Europe either already existed or was ultimately created. Sea-fish abounded on the northeastern coasts of America to a degree that partially made up their loss to the disappointed seekers for a northwest passage. Whale oil and whalebone were obtained in the same waters. Dye-woods, timber, and ship stores were found on the coasts farther south. Furs became one of the most valued and most permanent imports from America. Gradually, as habits in Europe changed, other products came to be of enormous production and value. Sugar stands in the first rank of these later products; tobacco, cocoa, and many others followed close upon it. As colonists from Europe became established in the New World they must

be provided with European and Asiatic goods, and this gave additional material for commerce. [See also AMERICA: 1541-1603.] Besides creating an increased commerce with the East and a new commerce with the West, the awakened spirit of enterprise and the new discoveries widened the radius of trade of each nation. Men learned to be bold, and the merchants of each European country carried their national commerce over all parts of Europe and far beyond its limits to the newly discovered lands. English, Dutch, French, and Danish merchants met in the ports of the White Sea and in those of the Mediterranean, and competed with one another for the commerce of the East and the New World. Trading to a distance was the chief commercial phenomenon of the sixteenth century, and was more influential than any other one factor in the transformation of commerce then in progress. Distant trading proved to have different requirements from anything that had gone before: it needed the political backing of some

Portuguese annual fleet sent to the Indies counted sometimes as many as twenty vessels. In the one hundred and fifteen years between 1497 and 1612 eight hundred and six ships were sent from Portugal to India, all equipped for the voyage and fitted out by the government with cannon and provided with armed forces. The management of the fleet was in the hands of the government office known as the Casa da India. The merchants who shipped goods in these vessels and brought cargoes home in them were, it is true, independent traders, carrying on their business as a matter of private enterprise; but they were subject to government regulations at every turn and supported by government at every step. At first foreign merchants were admitted to the Eastern trade under these conditions, but subsequently it was restricted to Portuguese, and ultimately became a government monopoly. Under this system Lisbon became one of the greatest commercial cities of the world. Venetian, Florentine, German, Spanish, French,



SHIP OF THE BRITISH EAST INDIA COMPANY

strong national government; it needed, or was considered to need, a monopoly of trade; and it needed the capital of many men. These requirements were not felt in Portugal and Spain as they were in the other countries of Europe, because each of those countries had control of an extensive and lucrative field of commerce, and because in them government itself took the direction of all distant trading. The Portuguese monopoly of the trade with the coast of India and with the Spice Islands was practically complete. Through most of the sixteenth century her ships alone rounded the Cape of Good Hope; her only rivals in trade in the East were the Arabs, who had been there long before her, and their traffic was restricted to a continually diminishing field. Until Portugal was united with Spain in 1580, and after that until Holland broke in on the Portuguese-Spanish monopoly of the East Indies in 1595, her control of Eastern commerce was as nearly perfect as could be wished. Government regulation of this commerce extended almost to the entire exclusion of individual enterprise. The fleets which sailed to the East Indies were determined upon, fitted out, and officered by the government, just as those of Venice were. The

Dutch, and Hanse merchants took up their residence in Lisbon, purchased East Indian goods from the merchants who imported them, and dealt in other imports and exports resulting from this activity of trade. In Spain the government regulation of commerce was scarcely less close. All goods which were sent from Spain to America must be shipped from the one port of Seville, and they must be landed at either one or other of two American ports—Vera Cruz, in Mexico, or Portobello, on the Isthmus of Panama. Two fleets were sent from Seville each year, one for each of these destinations. All arrangements for these fleets, all licenses for those who shipped goods in them, and all jurisdiction over offences committed upon them were in the hands of the government establishment of the Casa de Contractacion at Seville. No intruders were allowed in the Spanish colonies; the only persons who could take part in the trade were merchants of Seville, native or foreign, who were specially licensed by the government. Monopoly as well as government support was thus secured to the distant traders between Spain and her colonies in the West and in the East Indies. For two hundred

years this system of government fleets in Portugal and Spain was kept almost intact. Since the government provided merchants with military defence and economic regulation, since it minimized competition among them and guaranteed to them a monopoly of commerce in the regions with which they traded, there was small need of organization or of a union of forces among them. Consequently commercial companies are almost unknown in Portuguese and Spanish history. In Spain and Portugal government control of trade was at a maximum. [See also ARGENTINA: 1580-1777.] In the other countries of Europe, notwithstanding occasional plans for such control, as in the Netherlands in 1608, the part which government took in commercial matters was much less, the part taken by private merchants was far greater. In fact, many of the earliest trading ventures were of an almost purely individual character. The patent given by Henry VII. to the Cabots in 1497, similar letters granted in 1502 to certain merchants of Bristol, a grant to Robert Thorne in 1527, the long series of authorized expeditions from 1575 to 1632 in search of the north-west passage, the charters given to Humphrey Gilbert in 1578 and to Sir Walter Raleigh in 1584, and many other patents made out in the sixteenth century to prospective colony builders, all were granted to individuals or to groups of loosely organized adventurers. In contrast both with government-controlled commerce and with purely private trading and enterprise, the chartered companies of England, Holland, France, Sweden, and Denmark arose. There were by no means self-controlled and independent companies; they were dependent on their governments for many rights and privileges and for constant support, protection, and subsidy. On the other hand, the governments expected them not only to develop a profitable trade but to furnish certain advantages to the nation, such as the creation of colonies, the increase of shipping, the provision of materials for use in the navy, the humiliation of political rivals, the preservation of a favorable balance of trade, and ultimately the payment of imposts and the loan of funds. They stood, therefore, midway between unregulated individual trading, in which the government took no special interest, and that complete government organization and control of trade which has been described as characterizing the policy of Portugal and Spain. Some fifty or sixty such companies, nearly contemporaneous, and on the same broad lines of organization, are recorded as having been chartered by the five governments mentioned above, a few in the second half of the sixteenth century, the great proportion within the seventeenth century. Of course, some of these companies were still-born, never having gone beyond the charter received from the government; some existed only for a few years; and some were simply reorganizations.

"The formation of these companies marks a distinct stage of commercial development, and furnishes a valuable clew to the foundation and early government of European colonies in America, England, Holland [see also PACIFIC OCEAN: 1513-1764], France [see also INDIA: 1665-1743], Sweden, and Denmark, as well as Scotland and Prussia, each had an 'East India Company'; Holland [see also NEW YORK: 1621-1646, 1638-1647], France, Sweden, and Denmark each had a 'West India Company'; England, Holland, and France each had a 'Levant' or 'Turkey Company'; England and France each had an 'African Company'; and a date might readily be found in the seventeenth century when all these were in existence at the same time.

... When English commercial companies were to be chartered, it was not necessary to invent an entirely new type of organization. A model already existed ready to hand in the Society of Merchants Adventurers, of which the origin goes back certainly to the fifteenth century, perhaps still earlier. The sphere of trade of this body of exporting merchants extended along the coasts of France, the Netherlands, and Germany, opposite England, and some distance into the interior. It is true that the Merchants Adventurers had many mediæval features which assimilated them more to the old merchant and craft guilds than to the more modern type of chartered commercial companies which were about to come into existence. They had, like the craft guilds, a system of apprenticeship and different degrees of advancement in their membership. . . . In many respects, on the other hand, the Merchants Adventurers were quite similar to the later chartered companies, whose period of existence their own overlapped. In fact, considering the early date of their origin, the tardy development of English economic life, and the obstacles to trading in a foreign country even so near as the continental seaboard, the conditions which confronted them were much the same as those which the later companies had to meet, and they met them in much the same way. They obtained a charter of incorporation from the king; they possessed a monopoly of trade in a certain territory, as against other men of their own nation; they had a common treasury for joint expenses; and they acted as, and were even called, 'the English nation,' in the foreign country which was their abiding-place. The Merchants Adventurers, therefore, might be looked upon as a late surviving mediæval merchant guild, modified in form by the necessity of adapting itself to trading in a foreign country; or it might be considered as the earliest of the modern chartered commercial companies, still retaining in the seventeenth century some of its mediæval features. Viewed in either aspect, the Merchants Adventurers were a living model for the organization of the new type of companies, and the powers and form of government of the latter show a similarity to the older company which is certainly not accidental. The five or six English companies whose dates of foundation lie within the sixteenth century all yield in importance, interest, and later influence to the East India Company, which was destined to an almost imperial existence of two centuries and a half, and which may well serve as the representative of the English chartered companies. Its origin was closely connected with the international relations of the last decades of the sixteenth century. The availability of the port of Lishon as the western distributing centre for Eastern goods ceased in 1580, when Portugal became a part of the dominions of the king of Spain. As war already existed between Spain and the Netherlands, and was soon to break out between Spain and England, commerce was much disturbed; and after a few years of troubled intercourse that port was closed to the merchants of Holland and England. The union of the crowns of Spain and Portugal at this time had much the same effect on the supply of Eastern goods to these two Protestant seaboard states that the conquests of the Turks in the eastern Mediterranean had had for the Italian cities a century before. It was not likely that the two most vigorous, free, and commercially enterprising states of Europe would allow themselves long to be excluded from the most attractive and lucrative trade in the world. After England, in her resistance to the Armada in 1588, applied the touchstone to the naval prestige of

Spain and showed its hollowness, her merchants and mariners took heart and pressed directly to the East. In 1501 an English squadron of three ships, under Captains Raymond and Lancaster, with the queen's leave, sailed down the western coast of Africa, rounded the Cape of Good Hope, followed the east coast to Zanzibar, and then passed across to Cape Comorin, Ceylon, and the Malay peninsula. They had mixed fortune, but one vessel returned home laden with pepper, obtained for the most part from the hold of a Portuguese prize. In 1595 the first direct Dutch voyage was made along much the same route. Other English and Dutch voyages followed; and in 1600 and 1602, respectively, the English and Dutch East India companies were chartered. . . .

"The East India Company remained for some years a somewhat variable body, as each voyage was made on the basis of a separate investment, by different stockholders, and in varying amounts. But in 1609 the charter was renewed, and in 1612 a longer joint-stock investment fixed the membership more definitely. By this time the company had become, in fact, as permitted by its charter, a closely organized corporation, with well-understood and clearly defined rights and powers, and it was soon started on its career of trade, settlement, conquest, and domination. A new type of commercial organization had become clearly dominant."—E. P. Cheyney, *European background of American history*, pp. 123-127, 129-137, 140-142, 146.—See also EAST INDIA COMPANY, BRITISH; INDIA: 1679-1823; MERCHANT ADVENTURERS.

17th-18th centuries.—Mercantile system.—Importance of colonization.—The competition for a sale market.—Colonial system.—England's Navigation Acts.—Economic thought in France.—School of *laissez-faire*.—"Among other characteristics of the period under consideration was the growth of what has been called the financial or mercantile system. The production of wealth, the fostering of trade and commerce became principal objects with most of the European governments. But these subjects were still imperfectly understood. The chief aim was to obtain a favourable balance of trade, as it was called [a preponderance of exports over imports, yielding a gold return to cover the difference]. With this view tariffs were framed and commercial treaties concluded. Recourse was had to restrictive, monopolising, and prohibitory systems, which tended to produce isolation and even war. It was not before the latter half of the eighteenth century that philosophers began to promulgate more rational theories, and it was reserved for our own age to see them carried into practice. Commerce was now chiefly founded on colonisation, which had reached a high pitch of development, and exercised a material influence on the prosperity and power of some of the leading States of Europe, enriching them both by the products of various climates and by the manufactures and other articles of native industry exported in return."—T. H. Dyer, *History of modern Europe*, v. 3, p. 272.—See also COLONIZATION.—"The doctrine that the commercial prosperity of a country depends on the creation, maintenance, and extension of a sole market for its products and for its supplies, was prevalent from the discovery of the New World and the Cape Passage down to the war of American Independence. This was the principal object of Borgia's Bulls. This was what animated the Dutch, in their successful, in the end too successful, struggle, after a monopoly of the Spice islands. This was the motive which led to the charters of the Russian Company, the Levant Company, the East India Company, the

Turkey Company, the Hudson's Bay Company, in England. The theory was organized in the colonial system, which Adam Smith examined, attacked, and as far as argument could go, demolished in his great work ["Wealth of Nations"]. [See also ECONOMICS: 18th century: Adam Smith and the "Wealth of Nations"; 18th-19th centuries] . . . The early wars of Europe were wars of conquest. . . . After them came the wars of religion, from the outbreak of the Insurrection in the Low Countries, and the civil wars in France, down to the Peace of Westphalia in the middle of the 17th century. From that day to our own, European wars have been waged on behalf of the balance of power. . . . The English, the French, and the Dutch were the competitors in the wars for a sole market. But Holland was practically ruined at the peace of Aix-la-Chapelle, and France was stripped . . . of her colonies at the peace of Paris, and England became not only the principal maritime, but the principal manufacturing and mercantile country in the world. As regards English trade, however, though India was an outlet to some extent for English goods, its trade was in the hands of a chartered company, whom the Seven Years' War had left in serious straits. The most important sole market which Great Britain had acquired by her wars was the sea-board of North America. To support the finances of the chartered company, the British Parliament determined on taxing the inhabitants of her sole market, and the result as you know was the war of American Independence. . . . The colonial or sole-market system was based on a strict reciprocity. The English Government admitted colonial produce into the English markets at differential duties, or prohibited the produce of foreign nations and foreign colonies altogether. The Colonies were not only the customers of English manufacturers only, to the absolute exclusion of foreign manufactures, but were prohibited from undertaking those manufactures themselves. The English Government adopted with their colonies the policy which they adopted with Irish manufactures, which they also prohibited, but with this difference, that they disabled the Irish from having any trade whatever with England, with the Colonies, and with foreign countries. They wished to extinguish, with one exception, every Irish product, and to constitute themselves the sole manufacturers and shopkeepers for the Irish. They allowed only the linen manufacture of Ulster. The Irish were to be, with this exception, agriculturists only, but they were to be disabled from selling their agricultural produce in England, or elsewhere. They were practically denied the right of trade. . . . It was the doctrine of the sole market in its most exaggerated form. . . . The colonial system, under which advantages were secured to the colonial producer by giving him a preferred market in Great Britain, while the colonist was debarred from engaging in manufactures, was a selfish one on the part of the English merchants and manufacturers. It gave the colonist a sole market, it is true. But it does not follow that a sole market is a high market. On the contrary, it is probable that the offer of a sole market is intended to secure a low market. The Virginian planter sent the whole of his tobacco to England. The English trader re-exported it to other countries, say Holland or Germany. It may be presumed that he made a profit on the original consignment, and on the re-exportation, or he would not have undertaken the business. . . . The colonial system did not preclude the plantations from sending, under the strict condi-

tions of the Navigation Act [see ENGLAND: 1652-1654], certain kinds of produce to other countries than England. These were called non-enumerated commodities, the principal being corn, timber, salted provisions, fish, sugar, and rum. There was a reason for this, which was to be found in the fiscal system of England. We did not want colonial corn, for there were duties on corn, levied in the interest of the landlords, nor colonial timber, salted meat and salted fish, for the home produce of these articles were similarly assisted. Sugar and rum were allowed to be exported, for the owners of the plantations in the Leeward isles were chiefly absentee English proprietors, who had already a monopoly of English supply, and were powerful enough in Parliament to get an extended market elsewhere. But in 1769, just before the troubles broke out with the American plantations, an Act was passed, disabling the colonists from sending even the non-enumerated commodities to any country north of Cape Finisterre, in Northern Spain. . . . The enumerated goods, and there was a long list of them, could be exported to Great Britain only. They consisted, as Adam Smith says, of what could not be produced in this country, and what could be produced in great quantity in the Colonies."—J. E. T. Rogers, *Economic interpretation of history*, lecture 15.—"At the time of Louis XIV, the economic system of what was called the mercantile school of economists had been adopted. 'This system meant heavy duties on all imported goods in order to give a better home market to the native producer; it meant encouraging native industries by such artificial means as bounties and monopolies, and it involved a system of continual state interference with trade. At first, this system was successful, but afterward bad results flowed from it. Trade was prevented from following its natural course and much distress was occasioned. A new school of economists soon rose whose tenets were quite opposed to those of the school represented by Colbert. The chief exponents of this new school were such men as Turgot and Necker in France and Adam Smith in England. These writers advocated a system of *laissez-faire*, which means that the king should not interfere with the natural course of trade and business. The motto of these men was *free trade*, and unlike the mercantilists they regarded agriculture as the producer of wealth."—J. A. Dewe, *Medieval and modern history*, p. 415.—See also CAPITALISM: 17th-18th centuries; Evolutionary survey; ECONOMICS: Physiocrats; TARIFF: 17th-18th centuries; 18th century.

ALSO IN: C. F. Bastable, *Commerce of nations*, ch. 4.

17th-18th centuries.—French foreign trade.—Anglo-French treaty. See CAPITALISM: 17th-18th centuries; Foreign trade of France; FRANCE: 1661-1683; TARIFF: 1689-1721; 18th century.

17th-18th centuries.—North American colonies.—Early trade.—Means of communication.—Industry and commerce in the British colonies.—Exports and imports.—Trade with England and the West Indies.—New Netherlands and New Sweden.—"We are a nation of land-trafficers, but our ancestors in the colonies traded and traveled almost entirely by water. There were but twelve miles of land-carriage in all the province of New York; beyond Albany the Indian trade was carried on by 'three-' or 'four-handed batteaus,' sharp at both ends, like the Adirondack boat of to-day. Yachts, with bottoms of black oak and sides of red cedar, brought wheat in bulk and peltries down the Hudson; other craft carried on the domestic trade of New York town

with the shores of Long Island, Staten Island, and the little ports beyond the Kill von Kull. . . . The first regular wagon-carriage from the Connecticut River to Boston did not begin until 1697; Massachusetts had then been settled seventy years. The 'flat-bottomed boat, which has since played so important a part in the trade of the Ohio and the Mississippi, and whose form was probably suggested by that of the 'west country barges' of England, appears to have been used for floating produce down the Delaware before 1685. In the Chesapeake colonies, until late in the provincial period, there were almost no roads but the numerous bays and water courses, and almost no vehicles but canoes, rowboats, pinnaces and barks. Places of resort for worship or business were usually near the waterside. . . . But of all means of travel or trade the Indian canoe was the chief. . . . Roads in the colonies were hardly ever laid out, but were left where Indian trail or chance cart-track in the woods had marked them. . . . From England, along with bad roads, the colonists brought the pack-horse which, in Devon and Cornwall, at the close of the last century, still did the carrying, even of building-stones and cord-wood. Most of the inland traffic of the colonial period was done by packing. . . . The Germans, whose ancestors had four-wheeled vehicles in the days of Julius Cæsar, made good roads wherever they planted themselves. While their English neighbors were content to travel on horseback and to ford and swim streams, the Salzburgers in Georgia began by opening a wagon-road twelve miles long, with seven bridges, 'which surprised the English mightily.' Pennsylvania, the home of the Germans, alone of the colonies built good straight roads; and the facility which these afforded to ten thousand freight-wagons was the main advantage that gave Philadelphia the final preëminence among the colonial sea-ports, and made Lancaster the only considerable inland mart in North America. . . . Proximity to the wampum-making savages at one end of Hudson River navigation and to the beaver-catchers at the other made New York the chief seat of the fur trade. Wagon-roads, soil, climate, and an industrious people made Philadelphia the principal center of the traffic in bread and meat. The never-ending line of convenient shore that bordered the peninsulas of Maryland and Virginia, and gave a good landing-place at every man's door, with a tobacco currency, rendered it difficult to build towns or develop trade among the easy-going planters of the Chesapeake and Albemarle regions. A different coast-line, and rivers less convenient, made Charleston the rich and urbane commercial and social center of southern Carolina. Until about 1750 Boston was the leading sea-port, and its long wharf, 2,000 feet in length with warehouses on one side of it, was the New World wonder of travelers. Five or six hundred vessels annually cleared out of Boston in the middle of the 18th century for the foreign trade alone, and the city contained between twenty and thirty thousand people at the outbreak of the Revolution. But Newport, with its thirty distilleries to make rum of the molasses brought from the islands, and its seventeen sperm-oil and candle factories to work up the results of the whaling industry, had nearly half as many ships in foreign trade as Boston, and three or four hundred craft of all sorts in the coast-wise carrying trade. He was thought a bold prophet who said then that 'New York might one day equal Newport'; for about 1750 New York sent forth fewer ships than Newport, and not half so many as Boston. . . . But Philadelphia—planted late in the 17th century—

outstripped all rivals, and for the last twenty years of the colonial period was the chief port of North America. . . . The imports and exports of the two tobacco colonies together were far larger than those of Philadelphia, but their profits were far less."—E. Eggleston, *Commerce in the colonies* (Century, June, 1884).

"The early Virginia settlers produced little besides food and tobacco. Clothing, shoes, hats, firearms, household furnishings for all parts of the home, tools and equipment were purchased from England and paid for with tobacco. At first all trading was done by the London Company. After the Company was dissolved it became customary for the planters to employ agents or factors in England who sold the tobacco and purchased the goods which the planters ordered. A few merchants came to Virginia and established stores where the planters could exchange their tobacco for imported supplies, but during the early period of Virginia's history such merchants were few in number and their business small. The early plantations were situated along navigable streams and trade was carried on directly between plantation wharf and English seaport. Some of the planters had their own ships, but for the most part the vessels which carried traffic to and from Virginia belonged to English ship owners. A few attempts were made to start shipbuilding in Virginia, but like other undertakings it made no progress after tobacco planting became general. Moreover there was no need for the Virginia colonists to construct ships. The demand for tobacco in England and the demand for English goods in Virginia made possible a large direct trade with full cargoes in both directions. English ship owners gladly took advantage of the opportunity to engage in the profitable carrying trade between the colony and the mother country. Dutch vessels too, before 1660, came occasionally to Virginia to secure tobacco and dispose of European wares. [For effects of English restrictive laws see VIRGINIA: 1660-1677.] . . .

"Like the other colonies in America the New England colonies were compelled to secure many necessities, such as tools, clothing, household furnishing, sugar and wine from outside sources. Nearly all the salt for the fisheries and much of the equipment for fishing vessels and other ships were also imported. To secure these articles New England sold fish, furs, ships, lumber, staves, grain and meat. However, the commerce of New England could not be carried on by a system of direct exchange. Virginia secured most of her needed imports from England, and England was virtually the only market for Virginia's great export. While the people of New England bought a large part of their imported supplies from England, they could sell only a relatively small part of their exports to the mother country. Fish, the leading export of New England, could, before 1660, be sold in England, but only in small quantities, because English fishermen were able to supply their home market. After 1660 New England fish were entirely excluded from the English markets by prohibitory tariff duties. The New England fishermen, from the beginning of the fishing industry, found their markets in many places. The 'merchantable' cod, the fish of large size and first class quality, were sold in Spain and Portugal, the 'middling,' or second grade fish, were shipped to the Azores and Canary Islands, and the fish of poorest quality were sent to the West Indies where they were used to feed the negro slaves of the sugar planters. Staves, heading, sawed lumber, horses, salt pork, flour and grain were

also shipped to the West Indies. In fact these islands offered the best market for New England products throughout the colonial period. Lumber, ships and furs were sold in England, but the exports of these articles paid for only a small part of the goods which the New Englanders bought from the mother country. Their debts to English merchants were settled by the proceeds of sales in the West Indies and Southern Europe. The commerce of New England differed in another important particular from the commerce of the Virginians, in that while the Virginians let English ship owners and merchants carry and market their tobacco, the New Englanders did most of their carrying and trading themselves. . . . The early economic development of Maryland was similar to that of Virginia. Agriculture was the only industry of importance and tobacco the chief product for export. [For South Carolina's colonial trade see SOUTH CAROLINA: 1670-1783.]

"The first settlements of New Netherlands were planted as trading posts. At the beginning of the seventeenth century the Dutch nation was the leading commercial nation of Europe. Dutch traders went over the world gathering up the products of all lands to sell among Europeans. What drew them to America was the valuable furs and skins, which they obtained from the Indians for cloth, ornaments, firearms and liquor. Though the fur trade remained the leading economic activity of New Netherlands during the entire period of Dutch occupancy, agriculture was soon developed by settlers who came to the Hudson Valley from the Netherlands, France, England and other parts of Western Europe. The colony did not prosper because of the burdensome regulations imposed upon the people by the governing authorities and because of frequent trouble with the Indians. [See also NEW YORK: 1614-1621.] In New Sweden the fur trade was likewise the chief commercial activity. The land of the Delaware Valley was excellent for agriculture and the river banks about the small villages which the Swedes established were soon dotted with farms whose abundant crops of cereals, vegetables and fruits assured plenty and contentment to the thrifty and industrious settlers."—T. W. Van Metre, *Economic history of the United States*, pp. 63-64, 68-69, 72.—See also AMERICA: 1720-1744; BRISTOL: 1685; LOUISIANA: 1690-1763; 1785; NEW YORK CITY: 1790-1844; OREGON: 1749-1859; U. S. A.: 1696-1749; 1763; 1764.

ALSO IN: C. M. Andrews, *Colonial commerce* (*American Historical Review*, October, 1914, pp. 113-164).

18th century.—Russian trade in Alaska. See ALASKA: 1787-1867.

18th-19th centuries.—Trade with China. See ASIA: 1500-1900; CHINA: 1662-1838; 1839-1842.

COMMERCIAL AGE

1766-1921.—Contributing factors: Mechanical inventions.—Banking and credit.—Currency.—"The growth of commerce in amount and complexity, and in the extent to which it was carried on by a special merchant class, was steady but very slow up to about a hundred years ago. Since then the growth has been very rapid. The easiest way to trace it is through the great mechanical inventions. The steam engine . . . is the greatest of them, and the one on which the importance of all the others depends. Three distinct steps or phases in the growth may be noted: (1) About the same time as the invention of the steam engine, several machines were invented for spinning and

weaving. The use of water power or steam to drive them made it necessary that the manufacture of cloth should be concentrated into factories; this was the beginning of our modern factory system. (2) In the early and middle part of the nineteenth century came the use of steam for transportation on land and water, making it possible to carry the factory-made goods long distances and bring back other goods in return for them. It would pay to carry even to a great distance cheap and bulky articles like fuel and building materials. (3) The middle and latter part of the nineteenth century saw the introduction of cheap mail service, in connection with transportation by steam, and the invention of the telegraph and the telephone. These have made long-distance communication easy, greatly facilitating production on a large scale and its attendant commerce. To-day the condition in England, the United States, and about half of Continental Europe is the reverse of what it was a hundred years ago. Division of labor is extreme; each worker usually confines himself to one kind of work; the great necessities of life as well as the luxuries are secured by exchange, partly with neighbors, but more with distant communities through the medium of various kinds of middlemen. [See EUROPE: Modern period: Rise of the middle class.] This great change is called the Industrial Revolution. It has more profoundly affected the conditions of human existence than anything else that ever happened since man trod the earth."—F. R. Clow, *Introduction to the study of commerce*, pp. 17-18.—"The increase in output due to the introduction of machinery was so great that it is impossible to estimate it in definite figures. Large-scale production for the world market became the order of the day, and a great commercial expansion followed in the wake of the Industrial Revolution. As the railway and steamship made possible rapid transportation to every part of the world, every effort was made to stimulate old and to open new markets. Newer means of communication, like the cable, telegraph, telephone, and 'wireless,' have tended to unify the world market. Prices are quoted instantly the world over; hence buyer and seller are quickly brought together. Safety devices, a widespread system of insurance, and good policing have abated most of the dangers from accidents and robbery that formerly attended commerce."—J. S. Schapiro, *Modern and contemporary European history*, pp. 36-37.—"Industry and commerce could never have grown as they have done during the last two hundred years without a correspondingly extensive development of Banking and Credit. It matters little whether one is regarded as the cause or the effect of the other, for although Banking was practised before the textile inventions and the steam-engine came into being, the evolution of the Banking business was necessary to, and facilitated the expansion of, industrial operations. . . . In early days payment for services was rendered in kind, and goods were exchanged directly for goods. . . . It was only after many centuries that gold came to be the standard of value, by reason of convenience and its general acceptability; and at all times it has had to struggle with silver for pride of place. The single-metal standard was finally adopted because of the tendency under a bimetallic system to hoard the more favoured metal, and the difficulty of maintaining a uniform relative value. But even to-day there are distinguished advocates of 'bimetalism,' which was a subject of keen controversy in the 'eighties. . . . The main results of the changes during the last sixty years are three in number.

Firstly, the majority of commercial transactions are now effected not by cash as represented by the sovereign and the banknote, but by credit as represented by the cheque and the bill. Secondly, credit implies confidence in the ability to pay, and in times of trade depression diminished confidence increases the demand for cash and enhances the difficulty of obtaining it. Thirdly, credit has become international, so that an unfavourable influence in one part of the world is felt at every point of the system. Labour troubles, a shortage of rain in the cotton or wheat-growing areas, or a rumour of war, send a tremor through every banking centre in the world, and the bankers tighten their hold on cash by raising the rate for loans to a greater or less extent as the disturbance affects them. The money market is at once the most gigantic and sensitive of all human organisations, and it owes its magnitude and its delicacy to the electric telegraph, by which time has been annihilated and the wide spaces of the earth have been bridged over."—E. Cressy, *Outline of industrial history*, pp. 232-233, 235-239.—"Finance and financiers have contributed enormously to the growth of the commerce of the century. The gold discoveries in California and Australia, and later in other parts of the world, have greatly increased the volume of the circulating medium and encouraged the creation of a single and well defined standard of value, so that the merchant may make his sales and purchases with an assurance that payments will be made in a measure of value acceptable to the whole world, and losses and uncertainty of traffic thus avoided. The supply of this precious metal has increased enormously during the century. Chevalier estimated that the amount of gold in Europe in 1402 was but \$60,000,000. From that time to the beginning of the century, the average gold production was about eight millions a year; from 1800 to 1850, about 15 millions a year; and, since that date, it has ranged steadily upward, until it has reached over 300 millions a year, thus multiplying many times the stock of the standard metal of the world. The result of this is that 95 per cent. of the commerce of the world is now carried on between nations having a fixed and well regulated currency, with gold as the standard. Add to this fact the developments of the financial and credit systems, by which sums due in one part of the world are balanced against those due in another part, and by the use of simple pieces of paper the transportation of any considerable sums of money from place to place and country to country avoided, and it will be seen that Finance has had much to do with the century's commercial growth."—O. P. Austin, *Century of international commerce* (*North American Review*, Nov., 1900).—For full historical treatment of banking, currency, etc., see MONEY AND BANKING. For government regulation, see BOXER RISING AND THE "OPEN DOOR"; FREEDOM OF THE SEAS; RECIPROCITY; TARIFF.—See also CAPITALISM; INDUSTRIAL REVOLUTION.

1770-1921.—Transportation: Ocean commerce.—Sea routes.—Steamships.—Canals.—Railways.—"Even more significant in its relation to sea power than the revolution in armaments during the 19th century was the extraordinary growth of ocean commerce. The total value of the world's import and export trade in 1800 amounted in round numbers to 1½ billion dollars, in 1850 to 4 billion, and in 1900 to nearly 24 billion. In other words, during a period in which the population of the world was not more than tripled, its international exchange of commodities was

increased 16-fold. This growth was of course made possible largely by progress in manufacturing, increased use of steam navigation, and vastly greater output of coal and iron. (Note 1, Coal production increased during the century from 11.6 million tons to 610 million, and pig iron from half a million tons to 37 million. Figures from C. Day, *History of commerce*, ch. 28.) At the end of the Napoleonic wars England was the only great commercial and industrial state. At the close of the century, though with her colonies she still controlled one-fourth of the world's foreign trade, she faced aggressive rivals in the field. The United States after her Civil War, and Germany after her unification and the Franco-Prussian War, had achieved an immense industrial development, opening up resources in coal and iron that made them formidable competitors. Germany in particular, a late comer in the colonial field, felt that her future lay upon the seas, as a means of securing access on favorable terms to world markets and raw materials. Other nations also realized that their continued growth and prosperity would depend upon commercial expansion. This might be accomplished in a measure by cheaper production and superior business organization, but could be greatly aided by political means—by colonial activity, by securing control or special privileges in unexploited areas and backward states, by building up a merchant fleet under the national flag. Obviously, since the seas join the continents and form the great highways of trade, this commercial and political expansion would give increased importance to naval power. . . . In fact the international developments of recent times, whether in the form of colonial enterprises, armament competition, or actual warfare, find a common origin in economic and commercial interests. Commerce and quick communications have drawn the world into closer unity, yet by a kind of paradox have increased the possibilities of conflict.”—W. O. Stevens and A. Westcott, *History of sea power*, pp. 312-313.—“To understand the main routes along which at present the great ocean services run, it is necessary to take a bird's-eye view of international commerce. There are definite centres where the great mass of exported manufactured goods is produced. These centres are densely populated, and the countries where they are situated are, with the exception of the United States of America, unable to produce their own food supply. Moreover, in addition to demanding ever-increasing supplies of food, they require a vast amount of raw materials of various descriptions. There are other and more widely scattered areas where the food supply for the densely populated countries, and the raw materials required to keep loom and spindle, converter and rolling-mill employed, are produced. There is also the commodity which to so great an extent dominates shipping business at the present day, namely fuel. As long ago as the year 1808 a well-known Liverpool ship owner estimated that the coal exported from the United Kingdom amounted to no less than 86 per cent. of the total tonnage of exports. Of recent years our [English] export of coal has continually increased, whilst other countries have also developed their fuel resources, and are building up an export trade in various parts of the world. The great manufacturing centres of the world at present are North Western Europe and the Eastern States of North America. The food-producing countries are America, Australasia, the Far East and Eastern Europe. The main sources for the supply of raw materials are North Western Europe, [North America], Australia, New Zealand, the countries of the Far East, and parts

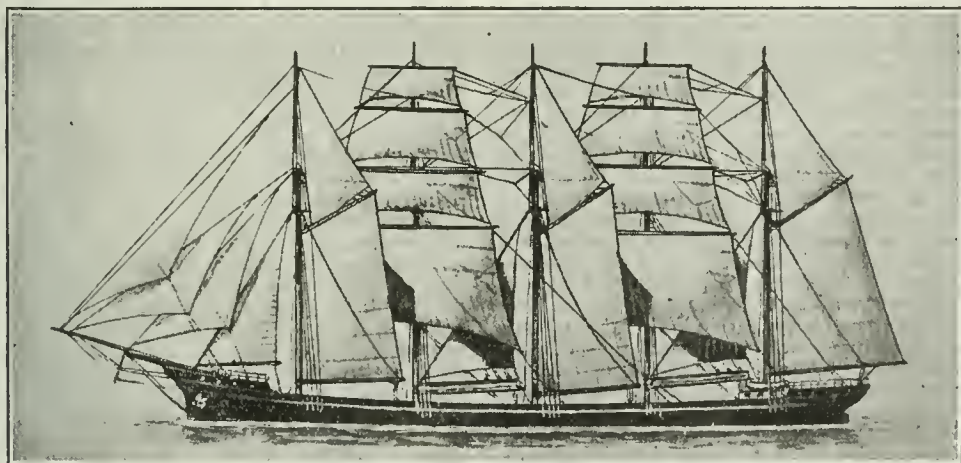
of Africa. The great coal exporting country has been the United Kingdom; the countries now supplying other parts of the world, as well as themselves with coal are Australia, South Africa, Japan, India and the United States. Bearing in mind the above points, and especially the great amount of coal leaving the shores of the United Kingdom, it is easy to see why there are two great points at which a great mass of shipping is continually passing and repassing, and that there are numerous points where shipping routes divide as vessels separate in order to reach their several destinations. The two main focussing points are, first, the entrance to the Atlantic from North-West Europe, lying between Ushant and the South of Ireland. Here is focussed the principal part of the import and export trade of Western Europe—that of the United Kingdom, France, the Netherlands, Germany and Scandinavia. These countries, taken together, own the great mass of ocean-going tonnage. And this stretch of sea leads directly to the principal European seaports, where the commercial and manufacturing industries of the Old World are concentrated. The second of the two great points stretches from Cape Race to Long Island, for along this stretch of sea passes the greater part of the shipping which trades between the great ports of North America and Central and South America, and Europe. The lesser points at which shipping congregates, but to separate, are for the Far Eastern and Australasian routes *via* the Suez Canal, the Straits of Gibraltar, Aden, Colombo, Singapore and Yokohama; for the South American trades, Madeira, the Canary Islands and Cape Horn; for West and South Africa, and for Australasia *via* the Cape of Good Hope, Madeira, the Canary Islands. . . . With the opening of the Panama Canal, there may come into existence another great point of concentration at Panama.”—A. W. Kirkaldy and A. D. Evans, *History and economics of transport*, pp. 290-292.—See also LATIN AMERICA: Map of communications; MEDITERRANEAN SEA.

“No sooner had James Watt produced a steam-engine, than attempts were made to apply steam power to ship propulsion. At first the experiments were almost grotesquely unsuccessful. But the men at work on this development were men of grit, nor could any failure daunt them in their efforts. The chief spheres of action were the West of Scotland and the North-east coast of America; with the result that both Britain and America claim the honour of having been the first to propel a water-borne craft by steam power. . . . From the beginning of last [19th] century there were two great possible developments in the business of ocean transport; the substitution of iron for wood as the material for ship construction, and the improvement of the steam-engine to a point at which steamers could compete on commercial lines with sailing ships for the carriage of freight. Nor were these separate problems, for really the success of either depended on a common development. The modern marine engine could not work to advantage in a wooden hull, nor is it possible to imagine an *Aquitania*, measuring nearly 50,000 tons, propelled otherwise than by turbine engines driving quadruple screws. . . . There was another great problem that awaited the solution of those interested in ocean steaming. With engines consuming such comparatively large quantities of coal, frequent facilities for replenishing bunkers must be provided. For it must be remembered that when the steamship entered the lists there were no conveniently situated coaling stations on any of the great ocean routes as we have them to-day. The

equipment and organization of these stations has been the direct or indirect work of the steamship owner."—A. W. Kirkaldy and A. D. Evans, *History and economics of transport*, pp. 255-265.—“During the second half of the nineteenth century the wooden ship gradually disappeared from the seas, giving place to vessels constructed first of iron and then of steel. The country which suffered most from the change, . . . was the United States; the country best prepared to profit by it was England. The English now rapidly enlarged the dimensions of their ships, and improved their rig and model. . . . A study of winds prevailing on the ocean, to which an American officer, Maury, made important contributions, enabled sailing vessels to choose a course which, on many routes, shortened the duration of the voyage a third or more. Steam has been applied for handling the cargo, and for managing the rudder and sails. In spite of all improvements the sailing vessel has not been able to keep its share of seaborne commerce. American inventors made a practical success of steam navigation soon after

has steam superseded sails as the propelling force—a change that necessitated a new intellectual equipment in the men responsible for managing ocean-going vessels—but the submarine cable worked a revolution equally drastic. Nor do these two great events sum up the whole matter, for each trading country has been developing on different lines, routes have been changed, new and unthought-of possibilities have opened out. In a word, the kaleidoscopic nature of the changes has been so complete and far-reaching that there has been a constant demand for the new man, mentally equipped to face constantly changing conditions. The old shipping firms in many cases have been either renewed with outside blood, or have gone under; there has been in the forefront of the industry a continuous change in the personnel responsible for the main interest.”—A. W. Kirkaldy and A. D. Adams, *History and economics of transport*, p. 207.—See also EUROPE: Modern period: Mechanical revolution.

“The real era of the canal, . . . was in the period which may be limited roughly by the dates



SAILING VESSEL OF THE EARLY NINETEENTH CENTURY

1800. . . . The steamer was used at first however, chiefly for internal navigation and for short coasting voyages. It was of immense importance in furthering the development of the Mississippi Valley in America; and it soon made a place for itself on the European rivers. About 1840 there was a rapid development of steam transportation on the German rivers, and this has not ceased to grow in volume and efficiency. Chains have been laid along some of the river beds; on the Elbe, for instance, a chain extends all the way across Germany and even into Bohemia; and by this means steamboats are enabled to haul their barges upstream against a strong current. The application of steam to ocean navigation did not become of great importance until about the middle of the century. At that time only one-fifth of the steam tonnage entering British ports came from foreign ports; the rest was employed still in the coasting trade.”—C. Day, *History of commerce*, pp. 303-305.—“With shipping the changes during the past [10th] century have been almost continuous; there has been one long stage of transition. Many of the changes have been epoch-making, and nearly all have required a radical alteration of method which has tested the business ability of shipping managers in a most exhaustive manner. Not only

1750 and 1850. Immense amounts of capital were invested in canals in this period of their great importance; and the European and American systems of barge canals were constructed substantially on the lines which they have since retained. A traveler could then, as now, voyage through most parts of central and eastern Europe without leaving a canal-boat. Of a country like England, endowed by nature with advantages for water communication, it could be said in 1838 that no spot south of the county of Durham was more than 15 miles from the means of water conveyance. . . . Of canals as of roads it may be said that their days of usefulness are far from past. One class, indeed, that of the great ship canals, has grown rapidly in importance in recent years. Many economists believe that even the barge canals should be maintained and improved. There is still an active canal traffic in Europe, especially in Germany. . . . The future of canals seems to depend largely on the introduction of improved forms of motor (electricity, gasoline). The canal has yielded the place of first importance in internal transportation to the railroad. Its great merit, cheapness, has declined in importance with the reduction of railroad rates, while its drawbacks are felt more and more under the conditions of mod-

ern business. The canal is not only much slower and more uncertain than the railroad; its vital weakness is the fact that in temperate climates its usefulness is destroyed during at least a part of the winter. Since 1850 canal systems have grown slowly, if at all, and in some countries they have declined greatly. Nearly half of the English canals are now controlled by the railroads; some are closed and out of repair, and traffic is diverted from others by heavy tolls."—C. Day, *History of commerce*, 1919, pp. 293-295.—See also CANALS.—"As the opening of the Suez Canal in November, 1869, created a great ocean route, so the opening of the Panama Canal in August, 1914, provided another that is destined to play an important rôle in the world's commerce. . . . It not only obtained the traffic which was formerly transhipped by rail, but also a portion of the traffic which was shipped *via* the South American, South African and Suez Canal routes. It is, moreover, expected that it will in the future stimulate the international commerce of the world and the intercoastal trade of the United States, and in that way create much distinctively new ocean traffic. The commercial use of the Panama Canal began August 15, 1914, and from then until July 1, 1917, it was navigated by 3,751 vessels having a net tonnage of 12,332,155 and carrying 15,339,093 tons of cargo. When normal trade is resumed throughout the world the traffic of the canal may be expected to rise to a higher level. The ocean trade between the Atlantic and Gulf ports of the United States on the one side and the Pacific ports of North and South America, Honolulu, Manila, Australia, New Zealand, Japan and of China as far south as Hongkong on the other, will move *via* Panama. The canal will similarly provide the standard ocean route for merchant vessels sailing from Great Britain and western continental Europe to the Pacific ports of North and South America. It will also be a factor—although a much smaller one—in the trade of Great Britain and western continental Europe with New Zealand, Australasia and Japan."—E. R. Johnson and G. G. Huebner, *Principles of ocean transportation*, pp. 64-65.—See also PANAMA CANAL: 1912-1914; 1919-1920.—"In most of the leading countries of the world, a time arrived when the canal system and the railway system came into strong competition, and when it seemed doubtful on which side the victory would lie. This contest was necessarily more marked in England than in any other country. England had not, indeed, been the first in the field with canals, as she had been with railways. . . . But England having once started on a career of canal development, followed it up with greater energy and on a more comprehensive scale than any other country. For more than half a century canals had had it all their own way. . . . But the railway system, first put forward as a tentative experiment, and without the slightest knowledge on the part of its promoters of the results that were before long to be realised, was making encroachments, and proving its capabilities. This was a slow process, as the way had to be felt. The first railway Acts did not contemplate the use of locomotives, nor the transport of passenger traffic. The Stockton and Darlington Railway, constructed in 1825, was the first on which locomotives were employed. Even at this date, there were many who doubted the expediency of having a railroad instead of a canal, and in the county of Durham . . . there was a fierce fight, carried on for more than twenty years. In the United States, the supremacy of waterways was maintained until a much later date. . . . A keen

and embittered struggle was kept up between the canal and the railroad companies until 1857. . . . In the annals of transportation, there is no more interesting chapter than that which deals with the contest that has been carried on for nearly half a century between the railways and the lakes and canals for the grain traffic between Chicago and New York."—J. S. Jeans, *Waterways and water transport*, ch., 26-27.—See also RHODE ISLAND: 1877-1887.—"The coming of steam to the ship at sea brought a great revolution to navigation and to international relationship. The coming of the locomotive brought a still greater one to the internal commerce and industry of peoples, as well as to their political and social thought. The steam railway came to take the place of the highway and the canal for most of the traffic, for practically all of the passenger traffic and a large bulk of the freight. The scope and magnitude of its tasks, and the vital importance of its work, have caused modern business life to crystallise itself into the railway organisation, and have made the railway corporation, in turn, perhaps the most dominant factor in the field of politico-governmental thought and activity. The railway has now for more than a half century been the most vitally important means of the transportation of goods and persons and of the transmission of ideas. The technic of railway transportation has become one of the greatest of the applied sciences; the making of the road-beds, locomotives, and rolling-stock, has called into being and maintained upon a large scale one of the greatest of all phases of engineering and industry; the traffic of the railway, in its solicitation, movement, storage, and delivery, has become one of the world's most important achievements; the finance of railway transportation has come to possess tremendous proportions—to involve as much as one-eighth of the entire wealth of a highly efficient and productive people, as is the case in the United States. . . . This new form of transportation and communication, this thing which has meant revolution of life and thought wherever it has come, is considerably less than a century old. The first railway in the world came . . . in 1801, when the first chartered horse-car line was opened for service, in the suburbs of London. . . . The locomotive was slow in coming after the discovery of the power of steam as a motive force. It required compact space in which to generate the large volume of steam needed; and it was not until the tubular boiler, with its artificial draft made by the escaping steam, had been invented, that the locomotive became an effective thing. It was no mere chance that the first locomotive was constructed in England. Her industrial revolution in the field of the making of textiles, especially cottons, had given her the inventive spirit, and had created the surplus capital necessary for such a work. The spirit and the economic conditions were ready, but it was an immensely difficult task to secure from Parliament the legal right to construct the first steam railway. The canal and turnpike interests had for more than a quarter of a century been the dominant factor in English politics, and the charter to the Liverpool and Manchester Railway Company was obtained only after a most determined fight. The beginnings of the steam railway came during the latter part of the decade 1820-30. This form of transportation did not, however, prove itself a well defined and permanently useful one until near the middle of the century. . . . By this time it was clear that the railway was a radically new form of transportation; that it was not, as had for twenty years been

thought, merely an improved highway, upon which every citizen could at pleasure operate his cars and pay his tolls. . . . Railway extensions, even though at the time not profitable, and with slight prospect of becoming so in the near future, were made, to meet the demands of the growing spirit of nationality, as well as of commerce and industry. The railway had become a political necessity, more especially in Germany, Belgium, Italy, and Austria. Solferino and Magenta, battles which fundamentally changed the life of the Italian nation, turned largely upon the fact of the non-existence of certain stretches of railway. Prussia witnessed, in the Franco-Prussian war, the efficacy of an efficient system of railway transportation; her armies were, by means of it, at the strategic spot at which to strike an effective blow. Under the powerful spirit of growing nationality and commerce, the railway mileage of the world rapidly increased, from approximately 24,000 in 1850, to about 231,000 in 1880, to practically 600,000 in 1910 [and to 732,880 miles in 1920]."—C. L. Raper, *Railway transportation*, pp. 5-11.—See also RAILROADS.

1782-1815.—Foundations of British sea supremacy.—"If we look at the state of European powers after the conclusion of the Seven Years' War in 1763, we shall see how favorable our [Great Britain's] position then was. In the first place, England had seriously crippled her commercial rival, France, both in her Indian and American possessions, and thereby had gained extensive colonial territories which afforded a ready market for British goods. Spain, which had been allied with France, had lost at the same time her position as the commercial rival of England in trade with the New World. Germany had for some time ceased to be a formidable competitor, and was now being ravaged by internal conflicts between the reigning houses of Austria and Prussia. Holland, which had once been England's most serious rival—especially in foreign commerce—was at this time in a similar condition, and had greatly declined from the prosperity of the 16th and 17th centuries. Hence England alone had the chance of 'the universal empire of the sole market.' The supply of this market was in the hands of English manufacturers and English workmen, so that the great inventions which came into operation after 1763 were thus at once called into active employment, and our mills and mines were able to produce wealth as fast as they could work, without fear of foreign competition. It is not surprising, therefore, to find that in the ten years, from 1782 to 1792, our entire foreign trade was nearly doubled, the exact figures being:—1782, imports £10,341,628, exports £13,009,458; 1792, imports £19,659,358, exports £24,905,200. And this remarkable progress was still kept up even during the great continental wars which were caused by the French Revolution, and which lasted for almost a quarter of a century. . . . In spite of the almost entire loss of our trade in some directions, English commerce improved in others; and, in fact, any loss was more than counterbalanced by an increase in regard to the (now independent) United States, Russia, Venice, Germany, and Northern Europe, as well as with the West and East Indian colonies, both British and foreign. In fact, many of the countries whom France had compelled to become our enemies found themselves unable to do without British manufactures, especially as their own industries were suffering from the warfare that was going on on the Continent, and therefore had to find means to procure our goods."—H. de B. Gibbins, *British commerce and colonies*, pp. 91-102.

—"When the wars of the French Revolution began, the foundations of a great empire had already been broadly laid; and when it ended, England stood out as a power which had grown greater in the struggle. . . . Dutchman, Dane, and Spaniard, Frenchman and Venetian, all ancient competitors of England, fell before her; and, when the sword was sheathed in 1815, it was no exaggerated boast to call her mistress of the seas."—A. J. Wilson, *British trade (Fraser's Magazine, Sept., 1876)*.—See also AFRICA: Modern European occupation: Later 19th century; ARGENTINA: 1806-1820; CHINA: 1839-1842; U. S. A.: 1900 (December).

1783-1913.—United States.—Interstate commerce.—Big business. See U. S. A.: 1783-1789; 1790: Economic situation of the country; 1865-1872; 1865-1885; 1873-1874; 1887; 1898 (June), 1913 (June).

1789-1920.—United States merchant marine.—"When the student of the American merchant marine begins his investigation of the subject he finds the following situation existing: In 1780 the total amount of United States shipping registered for foreign trade was 123,893 tons and the proportion of American exports and imports carried in American vessels was 23.6 per cent. (These figures are quoted from the report of the Bureau of Navigation and Bureau of Foreign and Domestic Commerce of the Department of Commerce.) If he continues to study figures quoted in this report he also finds that the total of American tonnage increased, with occasional lapses, to 804,851 tons in 1817, dropped back to 537,563 tons in 1830, and reached its highest point of 2,496,894 tons in 1861. Then tonnage began to drop off gradually, reaching its lowest point in 1898, when it registered 726,213 tons, increasing gradually again to 1,066,288 tons in 1914. According to Lloyd's Register, Great Britain's tonnage for 1915 was 21,045,049 tons, Germany's was 5,459,296, while the tonnage of the United States was estimated at a total of 5,368,194, of which only 2,970,284 tons in all were estimated to be in the foreign trade. Referring to the former table again the student finds that the proportion of our foreign trade carried in American vessels was 23.6 per cent. in 1789, reached 92 per cent. in 1796, dropped back to 54.5 per cent. in 1814, reached the level of 92.5 per cent. in 1826, and then dropped almost steadily up to the present time to the low figure of 8.6 per cent. Thus the student is confronted at the outset not only by the fact that the total amount of American foreign shipping is low as compared with that of other large nations, but that it has not increased at a rate commensurate with the general increase in growth and prosperity of the country. He is also brought to realize that the proportion of our foreign shipping carried by American ships is decreasing rather than increasing, and that the United States is gradually being forced to one side in its own foreign carrying trade. . . .

"At the close of the Revolution, England had the balance of the foreign carrying trade in her favor. The abundance of timber in the United States and the native genius of the American enabled us to compete by building better ships at a lower cost. The first act of Congress passed under the new Constitution, on July 4, 1789, allowed a discount of 10 per cent. of the tariff duties on all goods imported in ships built and owned by American citizens. A further rebate was allowed on tea imported from the East Indies in American vessels. Another act of Congress gave American vessels further advantages in tonnage duties and practically barred foreign vessels from

the coast-wise trade. In 1794 the discount of 10 per cent. in tariff duties on goods imported in American vessels was changed to an addition of 10 per cent. to the duties on goods imported in foreign vessels. With this encouragement American tonnage increased from 123,893 in 1789 to 411,438 in 1792. The proportion of our exports and imports carried in American ships rose from 23.6 per cent. in 1789 to 92 per cent. in 1807. Then came the War of 1812, and at its close the United States largely abandoned its policy of preferential duties by offering to make treaties with other nations by the terms of which the preferential duties on goods imported in American ships would be given up provided other nations would reciprocate. The general effect of abandoning this protective policy appears to have had unfavorable results. While American shipping continued to increase slowly up to 1840, the advance was very much less than it had been during the period of protection.

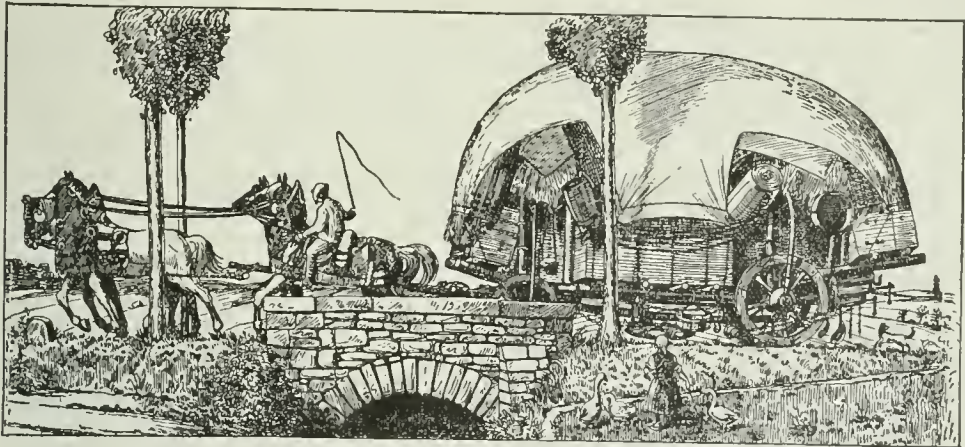
"Beginning with 1840 the British government began a new form of encouragement to her shipping by granting subsidies to certain steamship lines. This was the means of establishing control of steamship navigation in English lead, and the United States stood alone in refusing to grant a subsidy. This prevented steamship lines from being undertaken by American capital, and our sail-packets could no longer compete. Finally, in 1845, Congress authorized the Postmaster-General to make mail-contracts with American lines, and under this act certain amounts were paid in mail subsidies. This Mail Subsidy Act was repealed in 1855, due to sectional feeling. The ships were mostly northern and the South was in power. Other conditions also operated to reduce our American merchant marine at this period. Vessels began to be built of iron instead of wood, and American shipbuilders could not compete with England in the building of iron vessels. The Civil War operated to destroy or otherwise reduce the number of ships then available for the foreign trade. Shipping dropped gradually and steadily until 1898, when it was only 726,213 tons. Since then there has been a material gain. After the repeal of the Ocean-Subsidy Act in 1855 no other legislation was enacted for the relief of American shipping until 1891. Then the Ocean Mail Act was passed providing subsidies for postal lines. Although the amounts granted were comparatively small, this Act has been of much assistance. In 1904 a Merchant Marine Commission was appointed by Congress to make a thorough investigation of the ocean carrying trade. This Commission held hearings in various parts of the country and finally published a report in 1905 recommending national encouragement in the establishment of regular lines to the West Indies, South America, South Africa, and the Orient. A bill carrying these provisions was introduced in Congress but failed to pass. In 1912 an attempt was made to bring American-owned vessels in the foreign trade under American registry by including in the Panama Canal Act of August 24, 1912, a provision offering free registry for ocean trade to American-owned foreign-built vessels not more than five years old. So few vessels took advantage of the Act that on August 18, 1914, an emergency measure was passed providing that American-owned, foreign-built vessels could be admitted to American registry, regardless of age. The President was also authorized to suspend certain requirements of law regarding the nationality of the officers of such vessels—and to exempt them from compliance with our measurement and inspection

laws. This has been effective in enrolling a number of such ships under the American flag."—*American merchant marine*, in *Debaters' handbook* (E. M. Phelps, ed.).—"After 1910 the American merchant marine engaged in the foreign trade slowly increased from a gross tonnage of 782,517 in 1910 to 1,066,288 in 1914. Then came the war in Europe, which not only created a shortage of deep-sea tonnage and exorbitant ocean freights, but made it desirable to transfer much tonnage to the neutral flag of the United States. . . . The foreign trade had risen to 1,862,714 tons gross, and by the close of the fiscal year 1916 to 2,185,008. This increase of 1,118,720 tons, or 105 per cent. in two-years represents a sudden advance unprecedented in the past history of the United States."—E. R. Johnson and G. G. Huebner, *Principles of ocean transportation*, p. 459.—In 1920 the distribution of shipping in the United States was as follows: on the Atlantic and gulf coasts there were 16,972 vessels totalling 11,852,935 tons; on the Pacific coast 6,409 vessels of 3,467,872 tons; on the northern lakes, 2,942 vessels of 2,839,514 tons; and on the western rivers, 1,689 vessels of 122,315 tons.

1800-1900.—Growth and development of German commerce.—Obstructions.—Lack of foreign trade.—Commercial policy.—Changes under the imperial government.—Rise to commercial power.—"Standing next to England in the extent of its commerce about 1900 is a country which at the beginning of the century, if not among the last, was certainly far below the leaders. This country is Germany. . . . The Germans of 1800 occupied a territory not greatly different from that which composes the Germany of to-day, and to which nature has given but a moderate endowment of resources. There was no Germany at the earlier date, however; the people were divided up among a great number of petty states, and their economic forces were cramped thereby so as to hinder their development. The commercial progress of the century has depended largely on the reform of these political conditions. . . . The Napoleonic wars wiped out the smallest and most backward of the German states, reducing the number from over three hundred to about forty. Then, until near the middle of the century, progress depended on negotiations between these states by which the worst effects of their separation were removed. In 1848 a liberal movement reformed the government of some of the important states on modern lines, and strengthened the demand for a unified Germany, leaving still undecided, however, the question whether Prussia or Austria was to be the leading state. The war of 1866 between the two states gave the leadership to Prussia; and the war of 1870 with France led finally to the foundation of the modern German Empire, under which at last the people found room for commercial expansion and advanced with astonishing rapidity. . . . In spite of the service which Napoleon did Germany by abolishing the smallest states, the country was still splintered into pieces in 1815. A network of tariff frontiers covered the land, cutting the great rivers and the natural high-roads of commerce, and preventing the movement of wares. Not only did each state have its own tariff; some had internal tariffs in addition. The single state of Prussia had altogether some sixty tariffs. Some of the states were made of scattered pieces, interspersed among the territories of their neighbors; even a small state might consist of eight or ten fragments. A merchant, to reach the center of the country from the national frontier, crossed about sixteen tariff boundaries. Not only the customs tariffs consumed

time and money. The separatism which they represented spread into all parts of the organization; there were seventeen different postal systems in the country; nearly threescore different laws on bills of exchange; hundreds of different coins. . . . The difficulties of internal commerce were so great that the life of the people was arranged in large part to enable them to exist without trade. Most of the people were engaged in agriculture and supplied themselves with nearly all the necessities of life. Manufactures were still carried on almost exclusively by scattered artisans. The German governments still clung to the old ideas of the guild system and public regulation. Little by little these ideas fell into the background in the first half of the nineteenth century, but it is important to note that they were still a living force in Germany when England had discarded them and was in the full rush of the developing factory system. . . . Hindered in development by the persistence of old institutions, and by the lack of any considerable market for the product, German manufactures remained on the same stage on which

including states from central Germany to the coast. No state liked to remain isolated when consolidation had once begun. Out of this transition stage there had developed by 1834 one great union, embracing about two-thirds of the area and population out of which the German Empire was later to be formed. From this time the union grew more slowly, but the people within it could now afford to wait, utilizing its new commercial opportunities, and confident that the other Germans could not long resist its attractions. [See GERMANY: 1817-1840; 1866-1870; TARIFF: 1833; 1853-1870] . . . Leaving now the topic of commercial policy . . . we must attend to the material development of Germany. Down to the foundation of the Empire in 1871, progress, if steady, still was slow. The best energies of the people were absorbed in the great political conflicts out of which united Germany was to emerge; delicate questions of the relations between the German states had to be settled, and much needed still to be accomplished in the reform of industrial legislation inside the states. As late as 1862



WAGON OUTFIT OF A MERCHANT IN 1830, CENTRAL EUROPE

they had been for centuries previously. . . . No statistics exist which would give an accurate picture of the development of German commerce in the early part of the nineteenth century, but we can gain some idea of its backwardness from an estimate made for so late a date as 1842. At this time German foreign trade was little over *one-tenth* of what it was in 1900, and it must have been considerably less in earlier years. . . . The fact that the country was predominantly agricultural is shown in the fact that the most important items in export were raw materials and foodstuffs, especially grain. . . . Such conditions called forth, naturally, remonstrances from the mercantile classes. Business men and manufacturers in all parts of Germany began soon after 1815 to agitate for a reform. We must content ourselves with noting only the main steps. Tariffs inside the separate states were reformed, and the navigation of the great rivers was made easier. Finally, and most important, the separate states began to draw together in groups, forming a customs-union (*Zollverein*), with a common tariff on the frontier and with free trade inside. The movement, slow at first, culminated rapidly in 1828, when three such groups were formed, one in the North (Prussia and others), one in the South (Bavaria and Wurtemberg), and a third

it was estimated that five-eighths of the people were still engaged in agriculture or in other extractive industries. In comparison with this period of preparation the progress which Germany has made since 1871 is startling. . . . While the population of Germany has increased by less than a half, rising from 41 to 56 millions, in the period since the founding of the Empire [to 1900] the foreign trade of the country has about doubled. . . . Of the total imports of Germany now [1900] only about one-fifth are manufactures. The important items are raw materials and foodstuffs. If we arrange the wares imported in the order of their value we do not find a manufactured ware appearing among the imports until we reach the item of woolen yarn, which occupies the nineteenth place on the list. On the other hand, the export of raw materials and food products has declined so that it makes now but one-third of the total exports; of the 29 leading articles exported in 1901 coal was the only raw material occupying an important place on the list, and the other items which might be ranked as raw materials (hides, furs and skins, leather, coke) were insignificant in comparison with the great manufactures."—C. Day, *History of commerce*, pp. 391-395, 399, 401.—See also GERMANY: 1890-1914: Expanding industrialism.

1820-1920.—United States whalers and clippers.—Pan-Pacific trade.—“The three decades following 1820 were the golden age of American whalemanship. They drew their tribute from all the great oceans of the world. Voyages grew steadily longer, more adventurous, and more profitable. . . . In 1818, the Pacific whaler *Globe* of Nantucket, Captain George W. Gardner, steering to the westward of the old track, found in Latitude 5° to 10° south and Longitude 105° to 125° west a new field where whales ‘seemed to exist in almost countless numbers.’ Within two years, so keen were our whaling skippers, fifty ships were cruising in this neighborhood, and the famous ‘Off Shore Ground’ of the South Pacific became the scene of some of the richest catches and most exciting adventures recorded in the annals of this mighty fishery. . . . The Arctic fishery appealed most powerfully of all to the imagination of the Yankee whalemanship. Within three years after Captain Royce had passed within Bering’s icy gates, two hundred and fifty ships had drawn cargoes of oil from Arctic waters. Our supremacy in this boldest of callings in which men anywhere engaged was then unchallenged. . . . ‘The United States, whose flag was to be found on every sea, had 596 whale-ships of 190,000 tons and manned by 18,000 seamen, while the number of English ships engaged in the whale trade was only fourteen.’ In 1842 out of the world’s total whaling fleet of 882 sail, 652 were American vessels. . . . But in 1858 there had set in the inevitable shrinkage of the American whaling industry. Between 1858 and 1860, the American shipping registered for the whale fishery fell off from 198,594 to 166,841 tons. This was before the [Civil] war had begun to turn our whalers over to destruction. The tonnage of the whaling fleet fell from 145,734 in 1861 to 117,714 in 1862, 99,228 in 1863, 95,145 in 1864, and 84,233 in 1865. The peace year of 1866 brought a sharp rebound to 105,170 tons, but this gain was brief and delusive. The next year, 1867, the whale fleet had fallen to 52,384 tons, and while it stood in 1868 at 78,486, the decline since then has been constant to the forlorn 9,534 tons of June 30, 1901. The deep-sea whalers of both the Atlantic and Pacific suffered severely from the direct attacks of Southern cruisers during the Civil War, and also from the extortionate rates of war insurance. . . . The decline of the American whale fishery is commonly attributed to the discovery of petroleum and the extraordinary abundance and cheapness of kerosene oil. But very much more important than this factor of competition was the scarcity of whales and the heavily increased cost of conducting the industry.”—W. L. Marvin, *American merchant marine*, pp. 145, 146, 164, 167.—See also FISHERIES: 1015.

“The appearance of steamers on the North Atlantic and on the Isthmian route to California gave new wings to the ambition of the builders and owners of the wonderful American sailing ships. They began at once to improve the size and speed of their vessels. The celebrated Yankee clippers were the result of this intensified rivalry of steam and canvas.”—Marvin, *American merchant marine*, p. 253.—“John W. Griffiths, of New York, was responsible for the introduction of this remarkable type of ships. Griffiths was of the opinion that a ship having ‘hollow’ or concave water-lines, especially at the bow—‘hollow entrance lines’—would sail more swiftly than one with ordinary convex lines, no matter how fine the convex lines might be. In 1841 Griffiths exhibited a model of a ship shaped according to his ideas, at the American Institute, and he also delivered a

number of lectures on the subject. The nautical world became greatly interested, and in 1843 William H. Aspinwall ordered a ship of 750 tons built to designs by Griffiths. She was named the *Rainbow*, and when sent, under Captain John Land, to Canton on her maiden voyage, she arrived back at the end of 6 months and 14 days. In another voyage she sailed to Canton in 92 days and made the passage home in 88, breaking the record each way.”—J. R. Spears, *Story of the American merchant marine*, p. 227.—“The *Helena*, the *Howquah*, the *Sea Witch*, and others followed. Some of these clippers were employed in the New York packet lines. One of them, the ‘New World,’ launched for Grinnell, Minturn & Co., by Donald McKay in 1846, was a one-thousand-four-hundred-ton vessel, the largest sailing merchantman then afloat in our service. But more of the clipper ships were engaged in the long-voyage trade to China and India, and especially in the booming trade to California. . . . In anything like a fair, strong breeze these long, finely modelled clipper ships could overtake a lumbering steamship, pass her, and run her hull down in a few hours. The famous *Sovereign of the Seas*, in a two-weeks’ voyage from New York to Liverpool in June, 1852, made in one day 340 miles, while the Cunarder *Canada* was making 200. . . . These clipper ships were wonderfully beautiful. Not one of them now remains afloat in ocean service. A few may be tumbling up and down the Pacific coast under stump top-gallantmasts, freighting coal and lumber, and unrecognizable as the splendid racers of half a century ago. But the real clipper ship of those years of glory has utterly departed.”—W. L. Marvin, *American merchant marine*, pp. 253, 256-257.

“It is difficult to calculate precisely the amount of trade with all countries bordering the Pacific, because the returns from some countries, such as Canada, Mexico and Central America, include shipments via both Atlantic and Pacific and overland also. But leaving Canada out of the calculation and including those Latin-American countries bordering the Pacific only and the aggregate of trade both ways between the United States and Pacific countries last year amounted to \$2,761,783,300. Of this the exports from the United States was \$1,203,488,561 and imports to the United States were \$1,558,294,750. Asiatic countries figured largest in this vast total, with exports thereto of \$703,667,100, and imports therefrom of \$1,041,444,120. These comprised new records, but the possibilities were scarcely touched! With only a handful of ships to handle the trade, and no concerted plan toward winning that trade, the business last year between the United States and Far Eastern countries exceeded by some \$400,000,000 all the trade with all Spanish-American countries combined, notwithstanding the fact that there are no less than forty-seven routes covered by ships between New York and South America, irrespective of other lines from Gulf and Pacific ports. That is just a slight indication of what may be accomplished when the Oriental and Far Eastern and Australasian fields are as well served with ships as the South American field.”—J. H. Gerrie, ed., *Is Pan Pacific trade worth while?* (*Pan Pacific*, May, 1920, p. 27).

1896-1917.—Development of shipping in Japan.—Commercial relations with the United States.—“From 1806 up to the outbreak of the present [World] War, Shipbuilding was developed by the Mitsubishi Dockyard and Engine Works at Nagasaki and Kohe, the Kawasaki Dockyard at Kobe, the Osaka Iron Works at Osaka, and a few smaller

yards. Japanese yards can now turn out merchant vessels of over 15,000 tons gross. Vessels of all classes and descriptions are launched annually from ordinary cargo steamers to fast mail and passenger liners, fitted with triple-expansion engines, super-heaters, turbines, geared turbines, turbine and reciprocating engines combined. No engineering problem appears to be too difficult for the Japanese brain to master. The only type not yet attempted is a motor-ship. Since the war began, nearly every dockyard in Japan increased its capital, resulting in laying down additional building berths, and many shipbuilding companies have been inaugurated and still more in contemplation. The established yards are equipped with all the latest and most up-to-date machine tools and appliances for shipbuilding, engineering, and dry-docking. The best machinery obtainable in Europe and America is in evidence, supplemented by other improvements of Japanese invention. Before the war, Japan possessed about a dozen berths for building vessels over 1,000 tons gross, now nearly 100 berths are available or will be

ports to China exceeded those to the United States. In all other years since 1897 the exports to the United States have been considerably greater than those to any other country, the exports to China generally being next in importance. In 1913 the figures were as follows: Exports to all countries, 632,460,000 yen; United States, 184,000,000 yen; China, 154,000,000 yen; France, 60,000,000 yen; Great Britain, 32,800,000 yen; British India, 20,800,000 yen; Italy, 29,400,000 yen. In that year the United States took 29.2 per cent. of the total Japanese exports, as compared with 24.3 per cent. to China, and 19.3 per cent. to France, Great Britain and Italy combined. A review of the export trade of Japan during the last 20 years shows that at no time has the United States taken less than 25 per cent. of the Japanese exports, while from 1907 to 1916 the exports to the United States averaged 31.1 per cent. of the total exports. The highest percentage ever taken by China was 27.7 in 1906, during the Russo-Japanese War; in other years the percentage of the total exports shipped to China was considerably



WHITE STAR LINE S.S. MAJESTIC
(Aerial marine cruiser above)

available shortly, the full output of which is estimated at 600,000 tons gross per annum.—J. Blair, *Japanese mercantile marine (Japan Society Transactions and Proceedings, 1917-1918, p. 41)*.—“Twenty years have brought about striking changes in the distribution of Japan's exports and imports among the individual countries which have shared in the total trade. In early years Great Britain was the most important source of Japan's imports, but she took only a small share of Japan's exports; the United States took as large a proportion of Japan's exports as Great Britain contributed to the imports, but sent to Japan in return only about two-thirds the amount of imports supplied by Great Britain. By 1913 Great Britain and the United States were contributing almost equally to Japan's imports, but the United States was taking of Japan's exports almost six times as much as the share taken by Great Britain. The United States has been for a long period the most important market for Japanese exports. In one year only since 1897 have the Japanese exports to the United States been exceeded by those to any other country; in 1905, as a result of exceptional conditions arising from the Russo-Japanese War then in progress, the ex-

ports to China exceeded those to the United States. In 1917; the greatest proportion ever sent to British India was 6.3 per cent. in 1916. In most years the exports to the United States exceeded those to any other three countries combined. Of Japan's greatly increased exports in 1916 and 1917, 30.2 and 29.8 per cent., respectively, were sent to the United States. The United States has for a long time been and remains the best market for Japan's exports.”—C. M. Pepper, *American foreign trade, pp. 274, 275*.

1914-1921.—World war and its effects.—Shipping.—Balfour of Burleigh report outlining British policy.—European and Japanese trade conditions after the war.—Shipping depression.—“The gross reduction in the non-teutonic world's tonnage for the four years [of the World War] has been over 35 per cent., the equivalent of over one ship in every three. In the amount of tonnage sunk Great Britain has been far and away the greatest sufferer; but in the proportion sunk her 46.9 per cent. ranks second to Norway's more than 50 per cent. Denmark has had over a third of her shipping destroyed, Spain about a quarter and Holland and Sweden have also lost heavily.”—H. C. Wiltbank, *What the war cost*

shipping (Rudder, p. 104).—"At the outbreak of the war the merchant tonnage of the United Kingdom was composed of 8,587 steam vessels of over 100 tons gross, with a tonnage of 18,892,000, and 653 sailing vessels of 100 tons gross and over, aggregating 365,000 tons. During the war British losses amounted to 9,032,000 tons gross, of which 7,754,000 were lost through enemy action; the remainder, 1,278,000, were lost through marine risk, abandonment, etc. The United Kingdom built 4,342,000 tons of merchant vessels during the war. She purchased 530,000 tons from other countries and captured 717,000 tons from enemy countries, which were later brought into action, making a total gain of 5,589,000 tons from all sources. Thus the net loss of the British during the war was 3,443,000 tons. Her tonnage at the close of the war was, therefore, 15,814,000. This figure probably over-states the tonnage available for use, due to the fact that many vessels were pressed into service and kept in service during the war which would normally have been written off as losses. . . . France is planning her first effort in modern times to secure a merchant marine commensurate with her foreign trade. France lost 528 vessels of 907,000 gross tons through enemy action during the war. Her loss constituted about 39 per cent. of her entire merchant fleet at the outbreak of the war. . . . Italy lost more than half her merchant fleet during the war. Her losses through enemy action were 565 vessels with a tonnage of 852,000 or 51 per cent. of her entire fleet in 1914. . . . The war losses suffered by Holland were much less than that of most other European countries. She lost approximately 200,000 tons of shipping, or 14 per cent. of her merchant fleet in 1914. Belgium's war losses amounted to 99,000 tons, or 25 per cent. of her total fleet. Brazil lost through war risk about 8 per cent. of her merchant fleet (25,000 tons). Austria lost 393,000 tons of vessels during the war. These losses were due chiefly to seizures and capture by enemy countries, and constituted 37 per cent. of Austria's pre-war merchant marine. The total steam merchant fleet of 100 gross tons and over under the German flag on June 30, 1914, amounted to 2,159 vessels of 5,291,000 tons. It was the second largest merchant navy in the world. Less than one-half of the German fleet of 1914 remained in German hands at the close of the war. According to the best information available 1,507,000 tons were in trade or in ports of Germany, Austria, and Turkey. The location of 334,000 tons was unknown. No doubt the major part of this was in German hands. Vessels aggregating 738,000 tons were laid up in neutral ports, and so far as can be ascertained, were still the property of German citizens at the close of hostilities. The outside estimate of 1914 tonnage in possession of Germany at the close of the war would not exceed 2,580,000. Germany's losses during the war were exceedingly heavy. About 2,111,000 tons (steamers of 100 gross tons and over) were captured or seized by countries at war with Germany. Seventy-nine steamers of 187,000 tons are reported lost through enemy action. Germany's losses through marine risk during the war cannot have been very heavy inasmuch as few German ships ventured upon the high seas during this period. Germany's losses from this source and other sources not mentioned above were probably about 400,000 tons, making Germany's total losses during the war of tonnage which was in existence in 1914 about 2,712,000. Germany's fleet at the close of hostilities consisted, therefore, of 2,580,000 tons of 1914 tonnage which she still owned, plus about 740,000 tons

which were built during the war making a total of about 3,320,000 tons."—E. N. Hurley, *World shipping data*, pp. 5-20.—"The United States forged ahead as rapidly as Germany fell behind. In August, 1914, at the beginning of the world war, the United States seagoing merchant marine, 500 gross tons and over, included 624 steamers of 1,758,465 gross tons, and 870 sailing vessels and schooner barges of 947,852 gross tons, making a grand total of 1,494 seagoing merchant vessels of 2,706,317 gross tons. On November 11, 1918, at the end of the war, the steam merchant marine had increased to 1,366 vessels of 4,685,263 gross tons, and the sailing vessels and schooner barges had decreased to 747 vessels of 820,917 gross tons, making a grand total of 2,113 seagoing vessels of 5,515,180 gross tons. This does not include the seized enemy vessels, which at the end of the war aggregated 88 vessels of 562,005 gross tons, of which number 81 of 546,210 gross tons were steamers, and 7 of 15,795 gross tons were sailing vessels. The total construction in the United States added to the merchant marine, during the war 875 vessels of 2,941,845 gross tons. The purchase from aliens of 233 vessels of 833,854 gross tons, the movement to the ocean from the Great Lakes of 66 steamers of 139,469 gross tons, and miscellaneous acquisitions amounting to 31 vessels of 39,210 gross tons are other sources of acquisition. The loss of 114 vessels of 322,214 gross tons by enemy action, of 278 of 405,400 gross tons by marine risk, of 130 vessels of 268,149 gross tons by sale to aliens, and of 64 vessels of 149,761 gross tons through sale to the U. S. Government, abandonment and other causes accounts for the decreases. Losses of 15 seized German and requisitioned Dutch steam vessels, amounting to 112,248 gross tons, are not included in the losses given above."—E. N. Hurley, *World shipping data*, pp. 2-5.—See also U. S. A.: 1804-1809; 1808; 1900 (December); WORLD WAR: 1918: IX. Naval operations: e; EUROPE: Modern period: Conflicting currents before World War.

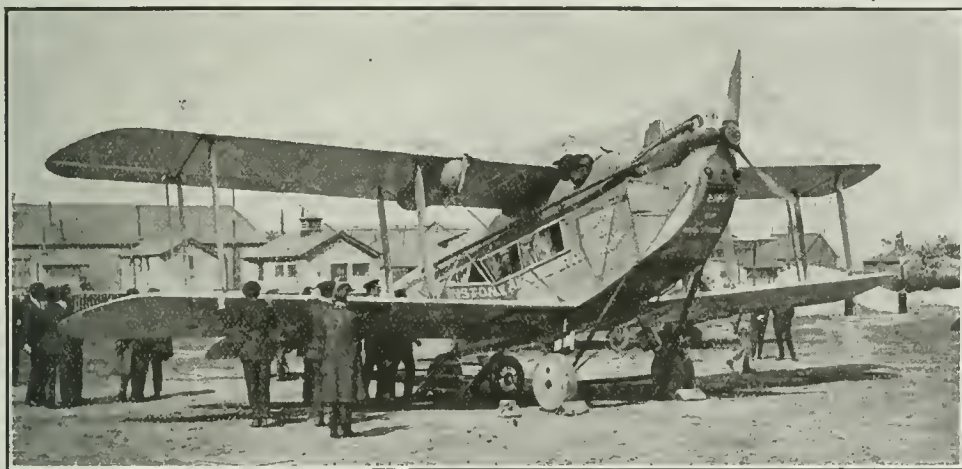
"What were the effects of the war? Some are temporary. We [in the United States] lost the trade of the Teutonic powers and countries cut off by them. We exported munitions of war and products which the other belligerents were temporarily unable to manufacture, because of the devastation of their land or the shortage in man power. As a result of the general shortage of shipping, intensified by submarine activity, trade was diverted out of its pre-war routes and stocks of goods accumulated at points of production that became less accessible during the war, like sugar in Java, and coffee in Brazil. Prices rose and the volume of trade rose accordingly, although the tonnage of goods in the trade of the world fell. With cessation of hostilities these factors became inoperative in part. . . . But there have been some permanent changes as well. Chiefly, these are such as would ultimately have come about after the lapse of a long time. As a result of the shortage of commodities imported from Germany before the war, new industries were established, notably the manufacture of dyes, nitrates, and heavy chemicals, optical glass, scientific instruments, toys, and related goods. Not only in the United States, but also in Brazil, Japan, India, Australia, the establishment of local industries was stimulated by the shortage of imported goods. The process of the decentralization of the industry of the world was accelerated. Like a bomb, the war split German foreign trade into fragments. The centralization of a great group of so-called essential or key industries in Germany has forever

been destroyed. Tariffs, and in some countries anti-alien laws, will effectually consolidate the industrial gains of the war. Then, again, the shortage of shipping compelled the rerouting of the trade of the world. Courses which became temporarily expedient during the war were found to be permanently more efficient. Most of the trans-shipment trade between the United States and the Far East or South America was routed via London, Hamburg, and Rotterdam. Direct lines have since been established. . . . Finally, our trade balance has changed probably permanently. Before the war our excess of exports was about \$500,000,000, which was balanced off by means of various items we owed our customers or sent abroad, as interest on loans, shipping charges, insurance and banking fees, expenditure of Americans abroad, and remittances by European residents in the United States. During the period from July 1, 1914, to December 30, 1918, or roughly, the period of the war, our excess of exports amounted to about \$12,000,000,000. In pay-

at subnormal output and raise the cost of production for domestic needs, until our own requirements catch up with our production. The war thrust responsibilities upon us which we met. The peace finds us at a stage of economic development that might have taken us a generation, perhaps a half century, to attain."—E. M. Friedman, *International commerce and reconstruction*, pp. 8-11.—See also EUROPE: Modern period: Far-reaching effects of the World War; U. S. A.: 1915 (March): Blockade of German commerce; WORLD WAR: 1917: VIII. United States and the war: a, 1.

ALSO IN: W. O. Stevens and A. Westcott, *History of sea power*, ch. 26-29.

While President Wilson was proclaiming the removal of economic barriers as one of the aims of the World War, a committee under Lord Balfour of Burleigh was busy preparing a report defining the future industrial and commercial policy of the British empire with particular reference to the Paris Economic Resolutions. "The report may be fairly described as, in its reasoning,



COMMERCE CARRIER ON THE AIR ROUTE BETWEEN LONDON AND BRUSSELS

ment for this excess of exports from the United States during the war the European belligerents returned to the United States about \$2,000,000,000 worth of our securities, shipped \$1,000,000,000 in gold, borrowed in the open market \$1,000,000,000, and to the end of 1918 received United States Government advances of about \$8,000,000,000. There can be no return to pre-war conditions. Instead of owing Europe about \$125,000,000 annually in interest, she will owe us about \$500,000,000. Our debt for shipping charges will likewise be reduced. . . . Again, our banking fees were paid to European bankers, with whose bills we financed our exports. These will now be paid largely to our own bankers. Thanks to the efforts of the Federal Reserve Board, American acceptances grew from nothing in February, 1915, to over \$300,000,000 in February, 1919, of which about \$200,000,000 represented foreign transactions. Finally, we expanded our industrial facilities. Our iron production rose from 30,000,000 tons in 1913 to 42,000,000 tons in 1918. Our refinery copper output rose from 1,600,000,000 pounds in 1913 to 2,400,000,000 pounds in 1918. Our mining and manufacturing capacity increased far beyond our domestic requirements. We must either export our surplus or operate our industries

essentially a 'Protectionist' document, shrinking, so far as a majority of the members are concerned, from a candidly Protectionist conclusion. . . . The whole committee, with a few individual dissents, supports (a) the prohibition of importation of goods, of enemy origin for at least twelve months after peace, and for as much longer as the Government chooses; (b) monopolization of Allied products for the Allies; (c) a permanent Government policy of making the British Empire self-supporting; (d) the exclusion of foreign capital from our country, but the removal of all restriction on the use of our capital abroad; (e) a Government subsidy or tariff protection for 'essential industries'; (f) 'every encouragement . . . by the Government to the formation of combinations of manufacturers and others,' coupled with the most determined resistance to any Government control over such combinations for the protection either of the wage-earners or the consumers; (g) stringent tariff protection against dumping; and (h) placing all such tariff policy outside Ministerial and therefore Parliamentary control." This policy of economic exclusiveness is reasserted in the following resolutions passed by Lord Balfour's committee, February 2, 1917 (Cd. 8482): "In the light of experience gained during the war, we consider

that special steps must be taken to stimulate the production of food-stuffs, raw materials, and manufactured articles within the Empire wherever the expansion of production is possible and economically desirable for the safety and welfare of the Empire as a whole. We therefore recommend that H. M. Government should now declare their adherence to the principle that preference should be accorded to the products and manufactures of the British Overseas Dominion in respect of any customs duties now or hereafter to be imposed on imports into the United Kingdom. Further, it will in our opinion be necessary to take into early consideration, as one of the methods of achieving the above objects, the desirability of establishing a wider range of customs duties which would be remitted or reduced on the products and manufactures of the Empire, and which would form the basis of commercial treaties with Allied and neutral powers."—L. Rogers, *International*

and appreciation of the problems ahead, and a gradual getting into working shape of Europe's industrial machine; an improving exchange condition probable in the majority of countries which will make long-term and permanent capital investments very attractive to American investors."—W. S. Kies, *Fundamental factors in the present economic situation in Europe (Proceedings of the Academy of Political Science, Feb., 1921, pp. 1-2, 9-10, 12).*

"Apart from Germany, the United Kingdom and Greece are the only ones which show a considerable reduction in the tonnage now [1920] owned as compared with 1914. Notwithstanding the increased construction and the large amount of ex-enemy tonnage provisionally allocated to British management, and of course included in the figures, there are at the present time some 781,000 tons less of steamers owned in the United Kingdom than in 1914. Most of the other countries



THE "BUSH TERMINAL," BROOKLYN
(The greatest docks in the world)

economic relations after the war (International Conciliation, Feb., 1919, pp. 240-241).—"By way of summary, these, then, are the fundamental factors in the European situation which we must have clearly in mind in planning our industrial and economic future: Political instability, national and racial jealousies and hatreds largely due to an unworkable peace treaty; a dearth of working capital and a loss of purchasing power; enormous debts; budgetary deficits; wasteful and extravagantly costly governmental administration; depreciation in the actual value of currencies due to enormous inflation; a great need of foodstuffs and raw materials for years to come, and for the moment a diminishing market for manufactured products; low wages made relatively lower by exchange conditions and a huge surplus of labor which must find work, migrate or starve; inability to pay present debts, and little likelihood of paying future debts for some time to come in either gold or commodities which we can afford to accept. On the other hand, slow but sure progress, industrially and socially; a great improvement in the spirit and willingness to work, an understanding

show an increase, very considerable in some cases. The seagoing tonnage of the United States has increased by nearly 10,000,000 tons, an increase of over 500 per cent. on the 1914 figures. The other countries in which the largest increases are recorded are: Japan, 1,288,000 tons; France, 1,041,000 tons; and Italy, 638,000 tons. As in the case of the United Kingdom, the figures for France and Italy include a considerable amount of ex-enemy tonnage provisionally allocated to those countries. The figures for Germany conclusively show the change in the maritime position of that country. While in 1914 Germany occupied after the United Kingdom, the first position with over 5,000,000 tons of merchant steamers, only 419,000 tons are now recorded in the book as German, everything else having been either captured, requisitioned, or allocated to the Allies in accordance with the peace treaty. The relative position of some other countries has also altered to a large extent. In 1914 the United Kingdom owned 41.6 per cent. of the world's steam tonnage, the present percentage is 33.6. Norway, which occupied the fourth place, is now seventh, while Japan, which was sixth, is

now third. Excluding vessels trading on the Great Lakes of North America (about 2,300,000 tons), the United Kingdom percentage of the world's seagoing steam tonnage has decreased from 43.9 in 1914 to 35.1 in 1920, while the proportion of the United States, which was 4.7 per cent. six years ago, now reaches 24 per cent. It should be stated that, with the exception of the United States, most of the increase recorded by the various countries, as compared with 1914, has taken place during the last 12 months, during which period over 6 million tons of shipping have been added to the world's merchant navies. Taken together, the Scandinavian countries—Norway, Sweden, and Denmark—still show a decrease, as compared with 1914, of 47,000 tons. As the outstanding rival of the British mercantile marine, the United States has taken the place of Germany. . . . *The United States possesses to-day two and a half times as much sea-going tonnage as was under the German flag six years ago.*—A. Hurd, *World's shipping: Balance of power* (*Fortnightly Review*, Oct. 1, 1920, pp. 585-586).—“Japan, emergent from the Great War, is newly rich, aggressive, and progressive. Her sacrifices, from the nature of her geographical situation, remote from the scene of hostilities, were few. Her legitimate gains were many. Industrially, financially, and commercially she is immeasurably strengthened. Her national debts in 1919 were less than they were in 1914. She was a creditor for loans advanced to her allies. Her bank deposits had increased in the five-year period fifty per cent. Her foreign trade, measured both in exports and in imports, had gained more than one hundred per cent. It was approximately \$680,000,000 in 1914. It exceeded \$1,600,000,000 in 1919.”—C. M. Pepper, *American foreign trade*, p. 265.—“The facts of the present [1921] shipping situation are plain. Nearly every day an item in some paper states that numbers of additional ships have been tied up, or that somebody estimates the total idle tonnage to be such a figure. The steamers afloat at the first of 1921 were 56.8 million gross tons, 13.7 million more than in 1913, and in addition 7.1 million were under construction. At the same time the volume of cargo moving was only four-fifths as much as in 1913. Charter rates today (June, 1921) are in many instances at pre-war levels and operating expenses are still around three times those of 1913. The present depression has all the characteristics of those preceding, many times intensified: a large excess of tonnage over immediate requirements, decreased movement of overseas shipments, millions of tons of steamers under construction, high ship construction and operating costs, and low rates. . . . Over-building of tonnage has continually recurred, sometimes coincident with a falling off of the amount of cargo shipped. In the forty-five years before the war only fifteen years were so-called good ones, two poor years for one of prosperity. While it is impossible to get an approximation of the excess of tonnage over the current trade requirements during the previous depressions, there is convincing evidence that in no instance has the surplus of tonnage (or the amount tied up, if one wishes) been so large a percentage of the whole as at present. And today new construction, a year after the depression has set in, is going forward at over twice the highest pre-war annual rate! The conclusion seems inescapable that shipping in general is confronted with a depression of unprecedented intensity and duration. The present depression may be the most trying one that the old established lines have experienced, it will certainly test severely the new companies, and it is likely to prove almost disastrous

to our government-owned fleet.”—E. S. Gregg, *Vicissitudes in the shipping trade, 1870-1920* (*Quarterly Journal of Economics*, Aug., 1921, pp. 616-617).—See also ARGENTINA: 1918-1920; AUSTRALIA: CONSTITUTION; BLACKLIST, COMMERCIAL; CANADA: 1920; TRADE; CUBA: 1914-1918; 1920-1921 (October-March); DIPLOMATIC AND CONSULAR SERVICE: Consular service; FOOD REGULATION: 1914-1915; LATIN AMERICA: 1918-1921: Trade effects; PHILIPPINE ISLANDS: 1837-1896; 1913-1917; 1917-1918; RUSSIA: 1914 (August): Relations with Germany; 1920-1921: Difficulties of establishing peace with Allies; TARIFF: 1918-1919; U. S. A.: 1914 (September); 1915 (June): Protests by Central Powers against trade with Allies; 1916-1918; 1917 (October): Trading with the Enemy Act; 1919; WORLD WAR: 1917: VIII. United States and the War: a, 1; COMMERCE, INTERNATIONAL CHAMBER OF.

See also CAPITALISM; COLONIZATION; MONEY AND BANKING; TARIFF; TRUSTS; EUROPE: Modern period: Imperialism; DANUBE: 1921.

ALSO IN: H. G. Brown, *Principles of commerce*.—J. A. Todd, *Mechanism of exchange*.—L. Springer, *Financial and commercial after-war conditions*.—J. L. Laughlin, *Credit of the nations*.—J. S. Nicholson, *War finance*.—W. S. Lindsay, *History of merchant shipping and ancient commerce* (1874).—W. C. Webster, *General history of commerce*.—A. J. Morrison, *East by West*.—W. H. Benham, *Trade and trade centers of history*.—D. Hannay, *Sea trader*.—J. D. Whelpley, *Trade of the world*.—J. M. Clark, W. H. Hamilton, H. G. Moulton (ed.), *Readings in the economics of war*.—A. S. Johnson, *Commerce and war* (*Political Science Quarterly*, Mar., 1914, pp. 47-56).—W. S. Culbertson, *Commercial policy in war time and after* (1919).—C. Gill, *National power and prosperity*.

COMMERCE, Department of, United States.—“The two most recent executive departments of the Federal Government are the Department of Commerce and the Department of Labor. The Department of Commerce and Labor was created by Act of Congress in 1903, and the Department of Labor was carved from it in 1913. The Department of Commerce and Labor, before the Department of Labor was created, had in it the following bureaus: Corporations, Manufactures, Labor, Lighthouses, Census, Statistics, Fisheries, Navigation, Immigration and Naturalization, and Standards. It also had charge of the Coast and Geodetic Survey and Steamboat Inspection Service. Of the above-named bureaus, those of the Census, Lighthouses, Fisheries, Navigation, and Standards are all in the present Department of Commerce, as are also the Coast and Geodetic Survey and the Steamboat Inspection Service. There is no longer a Bureau of Manufactures, but in the Department of Commerce is a Bureau of Foreign and Domestic Commerce, which performs the duties which were formerly in the province of the Bureau of Manufactures with certain other duties which have been since added. . . . The Secretary of Commerce at the close of the year 1914 supervised the Bureau of the Census, with its highly technical organization, and the Bureau of Corporations which was almost an independent division of the Administration. This latter bureau, by the Act of Congress of September 26, 1914, providing for a Federal Trade Commission, was merged into this commission immediately upon its organization, the above act providing that the Bureau of Corporations should then cease to exist and that all of its functions should be exercised by the Federal Trade Commission. . . . The remaining divisions of the department primarily concern commerce.

The Coast and Geodetic Survey and the Steamboat Inspection Service are both important divisions. The Bureaus of Foreign and Domestic Commerce, of Navigation, and of Lighthouses relate specifically to commerce, while the Bureaus of Standards and of Fisheries relate less directly to he same subject."—J. P. Hill, *Federal executive*, pp. 171-172.—See also U. S. A.: 1903 (February).

ALSO IN: J. A. Fairlie, *National administration*.—Secretary of Commerce, *Annual reports*.—*Addresses and presidential messages of President Roosevelt*, Dec. 3, 1901 and following (until 1903).

COMMERCE, International Chamber of.—"The International Chamber of Commerce is a direct result of the International Trade Conference, which was held in the United States at Atlantic City in the Fall of 1919. At that time there came to . . . [the United States] missions from Great Britain, France, Belgium and Italy, for conference with the business and financial interests of the United States, concerning the problems that then confronted the world. . . . The Atlantic City Conference agreed unanimously on the principles of a new type of international organization, appointed a committee on organization to try to carry it through, and agreed to meet in Paris in the summer of 1920 to perfect organization. . . . [In 1921] the Chamber had really its first meeting in London. . . . The fundamentals of the International Chamber lie in three fields. The first is education, the opportunity which is offered by these meetings of leaders of business from the several countries to exchange ideas; . . . [the second, agreement] on principles, which should guide the several nations so far as legislation is concerned affecting business and finance, reform of things which have long challenged attention, but concerning which very little has been done; and . . . [the third], action on the part of the business men themselves, without waiting for governments or waiting for legislation, wherever there is opportunity for them to secure common action. . . . The question now arises as to the organization of the International Chamber of Commerce and how it purposes to accomplish what it has set out to do. . . . As a part of the International Chamber, there is set up and maintained and now in operation a permanent international headquarters, with an adequate staff, for the present located in Paris, for the purpose of following up every action agreed upon. Each nation is represented in that International headquarters by a commissioner of its own who is there permanently."—J. H. Fahley, *International Chamber of Commerce explained* (*Export Trade and Exporters' Review*, Oct. 15, 1921, pp. 9-10).

COMMERCE AND LABOR, Department of, United States, created by an act of Congress, Feb. 14, 1903. In 1913 it was broken up into two separate departments. See U. S. A.: 1903 (February); **COMMERCE, DEPARTMENT OF**; **LABOR, DEPARTMENT OF**.

COMMERCIAL CONGRESS, International. See **INTERNATIONAL COMMERCIAL CONGRESS**.

COMMERCIAL COURTS, Germany. See **COURTS**; **Germany**; **Commercial**.

COMMERCIAL EDUCATION. See **EDUCATION**; **Modern**: 19th century: United States: Beginning of commercial education; **EDUCATION**: Modern developments: 20th century: General education; **England**; **Ireland**; **Latin America**; **United States**.

COMMERCIAL MUSEUM, Philadelphia. See **PHILADELPHIA**: 1897.

COMMINES, Philippe de (c. 1445-1511), French statesman and historian. See **ANNALS**: **Medieval**.

Contemporary Portrait of Louis XI. See **FRANCE**: 1461; 1461-1468.

COMMISSARS: Powers and duties. See **RUSSIA, SOVIET CONSTITUTION OF**.

COMMISSARS OF THE PEOPLE, Council of: Its creation.—Declaration of rights of the new régime.—Question of its powers. See **GERMANY**: 1918 (November).

COMMISSION GOVERNMENT IN AMERICAN CITIES.—The type of municipal reform known as the commission plan of government places all administrative and legislative powers in the hands of a small commission. (See below: Summary of advantages and objections.)

1901-1903.—Galveston plan.—The plan originated in Galveston, Texas, which in 1900 "had the usual type of city government in the United States . . . both as to general form of government and . . . quality of administration. The private business of its citizens was prosperous, but the city itself was without financial strength, its sanitary condition was poor, its streets were in bad condition, and the police did not enforce the laws. A great hurricane swept the city and left it prostrate. The city is situated on low ground and its defences from the Gulf were destroyed. The private business of its people was no longer prosperous; its bonds fell to sixty and the bankruptcy of the city and its citizens was impending. The emergency was beyond the ability of the city government, and with ruin staring them in the face its citizens had no choice but either to abandon their homes and start in business in some other place or to remain where they were and rescue Galveston. They quickly discovered that responsibility under the existing charter was divided and dissipated and that their first need was the simplification of their form of government in order to concentrate responsibility. They asked the state legislature to change the charter and vest in a small board all the legislative and executive authority of the city. The legislature made the necessary changes and the experiment began in the autumn of 1901. The governing body of the city was made a small board of five members, a mayor-president and four associates, the mayor and two of his associates appointed by the governor, the two others elected at large."—H. E. Deming, *Government of American cities*, pp. 98-99.—"Before long, however, the constitutionality of the charter was called into question, and the Supreme Court of Texas decided that certain functions . . . [of] the commissioners . . . could not be exercised except by elective officers. In March, 1903, therefore, the Legislature was appealed to for an amendment to the charter making all the commissioners elective, and the five original commissioners were forthwith indorsed by the voters at the polls. The Galveston charter, as amended in 1903, provides for the popular election, every two years, of five commissioners, one of whom is given the title of mayor-president. All are elected at large. The mayor-president is presiding officer of the commission, but otherwise has no special powers. By a majority vote of the five commissioners all municipal ordinances are passed, and all appropriations are voted, the mayor-president having no right to veto either absolute or qualified. The commissioners likewise, by majority vote, apportion among themselves the headships of the four main departments of civic administration, namely, finance and revenue, waterworks and sewerage, police and fire protection, and streets and public property; the mayor-president having no special department, but exercising a general coordinating influence over all. A single com-

missioner is, therefore, immediately responsible for the administration of each department. The commission as a whole draws up and passes the annual budget, awards all contracts, and makes all important appointments. Minor appointments are made by the individual commissioners, each in his own special department. There is throughout a complete centralization of all powers, legislative and administrative, and a very definite location of all responsibility."—W. B. Munro, *Galveston plan, in City government by commission* (C. B. Woodruff, ed.), pp. 47-48.—"It should be remembered that the Galveston plan was not at first intended to be a permanent system of government for the city. Its prime object was to enable Galveston to tide over a difficult emergency. . . . Prepared somewhat hastily, with very little experience to serve as a guide, it vested in the hands of a small body of men more extensive final powers than most cities would care to give away; but the lapse of a few years proved that the new system was a godsend to the stricken community. The people's civic spirit was aroused, the business of the city recovered rapidly, and in a remarkably short time the place was again on its feet, financially and otherwise. Then developed the conviction that commission government was a good form to maintain permanently. The other cities of Texas, noting conditions under the new régime in Galveston, came forward and asked the legislature for similar charters; and in the course of a few years commission charters had been given to all the important cities of the state, including Houston, Dallas, El Paso, Austin and Fort Worth."—W. B. Munro, *Government of American cities*, p. 298.

1907.—Des Moines plan.—Later adoptions.—"This development in Texas naturally attracted attention in other states, and the reform organizations of various Northern cities began to discuss the possibility of applying the scheme to the solution of their own municipal problems. The first municipality outside of Texas to accept the plan was Des Moines, Iowa. In 1907 the Iowa legislature passed an act [sponsored by the citizens of Des Moines] permitting any city of the state having a population of more than 25,000 to adopt a commission type of government; and forthwith . . . Des Moines . . . took advantage of the new provision. The Des Moines plan . . . is simply a new edition of the Galveston plan. . . . It provides for a commission consisting of a mayor and four councillors, all elected at large for a two-year term by the voters of the city. To this body is intrusted all the powers hitherto vested in the mayor, city council . . . [and all] administrative boards or officers. . . . The business of the city is grouped into five departments, namely, public affairs, accounts and finances, public safety, streets and public improvements, and parks and public property. By the terms of the charter the commissioner who is elected mayor of the city becomes head of the department of public affairs; each of the other commissioners is put at the head of one of the other departments by majority vote of the commission, or council, as the body is called in Iowa. All officers and employees of the various departments are appointed by the council, which also has authority to choose a board of three civil-service commissioners to administer, under its direction, the state laws relating to civil service. Most of the city officers come within the scope of these laws. Thus far the system diverges but very slightly from the Galveston plan. The chief difference lies in the fact that the Des Moines scheme incorporates . . . the initiative, referendum, protest, and recall, and makes pro-

vision for nominations by a general non-partisan primary. . . . The protest affords a means of delaying the operation of ordinances enacted by the council until the voters can have an opportunity to express themselves. By this expedient no ordinance passed by the council (except an emergent measure) can go into effect until ten days after its passage. Meanwhile, if a petition protesting against such ordinance, signed by twenty-five per cent of the voters of the city, is presented to the council, it is incumbent on that body to reconsider the matter. If the ordinance is not entirely repealed, it must then be . . . [referred] to the voters for their acceptance or rejection. The vote takes place at a regular election, if there is one within ninety days; otherwise at a special election held for the purpose. If indorsed at the polls, the ordinance becomes effective at once; if rejected by the voters, it remains inoperative. It is further provided . . . that no public-utility franchise . . . shall be valid until confirmed by the electorate. The recall provision permits the voters to remove from office any member of the council at any time after three months' tenure in office. Petitions for recall or removal must be signed by at least twenty per cent of the voters, and the question . . . is put before them at a special election. All nominations in Des Moines are made at a non-partisan primary, and the ballots . . . bear no party designations. The new régime in Des Moines seemed to begin inauspiciously. Those citizens who had been behind the new charter movement put forward their slate of candidates, consisting of business and professional men of standing who had not been prominent in the partisan politics of the city under the old dispensation. A vigorous campaign for the election of this group was undertaken, but when the ballots were counted it was found that the opponents had proved stronger at the polls. The first council under the new charter was, accordingly, made up of men who had been more or less closely affiliated with the old order of things, . . . [but experience] has proved that the caliber and qualifications of the men in office are not more important than the system under which they are expected to carry on their work. There is little question that the administration of affairs in Des Moines has been very much more efficient since the commission took charge in April, 1908, than it was during the years preceding that date.

"Since its adoption in Des Moines the spread of the revised commission system has been rapid. During the next few years a great many cities, scattered about in more than twenty different states, abolished the old system and established the new one. Some of these are cities with populations exceeding 50,000, but in general the commission plan seems . . . to have served chiefly as a scheme of town government. But also everywhere the voters have taken kindly to it, and wherever the question of adopting the system has been put before the people at the polls they have, with very few exceptions, accepted it. As yet there have been few backsliders: only one or two cities have gone back to the old plan after trying the new."—*Ibid.*, pp. 299-302.—A number of municipalities, however, have changed over to the city-manager type of government. See CITY MANAGER PLAN OF MUNICIPAL GOVERNMENT.

1911.—Adoption in Birmingham.—"Commission government . . . became effective April 10, 1911. Prior to that time the city government was vested in the mayor and thirty-two aldermen. These aldermen were chosen from different wards in the city and served without legal compensa-

tion. . . . The leaders in city politics, and the bosses, in and out of office, feeling sure of their position, daily became bolder, more brazen and more contemptuous of decent public opinion. . . . In a city primary, shortly preceding the convening of the legislature, the democratic voters of Birmingham declared in favor of commission government by a vote of about ten to one. Popular sentiment in Birmingham had crystallized so strongly and had been manifested so plainly for commission government, and the interest in this new form of city government had so developed over the state, that there was no open, organized opposition to the passage of legislation on this subject, and the commission bill applying to cities of the size of Birmingham was approved by the governor on the thirty-first of March, 1911. . . . Birmingham has three commissioners, . . . receiving seven thousand dollars each. . . . The Birmingham plan provides that the terms of the three original commissioners expire, respectively, on the first Mondays in November, 1913, 1914, and 1915. Only one commissionership will come up before the people at a time, and the successful candidate must receive a majority of all the votes cast. If in an election no candidate receives a majority, another election must be held on the same day of the following week between the two high candidates. . . . All city employees are prohibited by law from endeavoring to influence any voter in favor of or against any candidate for commissioner. The Birmingham bill does not permit voters to initiate legislation. . . . Our law authorizes a referendum to the voters on nothing but the granting of franchises to public utility corporations. Activities in procuring such franchises have been one of the frequent causes of municipal corruption. No referendum is provided on the refusal of such franchises, because the possibilities of corruption and evil on this account are manifestly insignificant. The law contains a provision for election for the recall of commissioners on petitions signed by three thousand voters. . . . Commission government in Birmingham has been an unqualified business success. . . . When the commissioners entered upon their duties, Birmingham's floating debt under aldermanic government had been piling up with alarming rapidity. A favored bank had selfishly dominated the city's finances, and the other banking institutions of the city had felt that it was useless for them to consider, or endeavor to aid in the city's financial problems. Practically all of the Birmingham bankers were enthusiastic believers in commission government, and have rallied in loyal support of the new administration. Immediately after the commissioners entered office, a note for three hundred thousand dollars, which had been bearing interest at six per cent per annum, fell due. The old administration bank, which had controlled the loan, offered to renew it at the same rate, but the commissioners placed the loan with other Birmingham banks for three months at five per cent. . . . The Birmingham commissioners issue monthly a compact summary of their proceedings for the previous month, showing in the simplest and plainest terms all receipts and disbursements of the city and all transactions of the least importance. The first aim of the commissioners was to reduce the current expenses of the city to fit its income. All sinecures were abolished. Operating expenses were cut to the bone, and the regular operating expenses of the city, in the first twenty days the commission was in existence, were reduced in the annual sum of ninety-four thousand five hundred and thirty-four dollars, without decreasing the efficiency of the city

government. While the Birmingham commission has resorted to every intelligent economy, it has not hesitated to spend money so as to secure better results and increased efficiency. . . . With its large industrial population, one of the most pressing needs of Birmingham is adequate parks and playgrounds; and at the request of the commissioners, some of the most capable and public-spirited men in the community have agreed to serve without compensation as park commissioners for the purpose of devising plans for a park system for the city. There is no 'red tape' in the conduct of Birmingham's city affairs. The commissioners devote all of their time to the public business, and a crippled negro mendicant can secure an audience with the commission as easily as a street car magnate. The work of city government is divided by the commissioners into departments headed by the respective commissioners. Under the law the division into departments can be made and rearranged by the commissioners to suit themselves. But all important questions are passed upon by the entire commission and the recommendations of a commissioner as to his department are in no sense binding upon the board."—W. Percy, *Birmingham, Alabama, under the commission plan* (*Annals of the American Academy of Political and Social Science*, Nov., 1911).

1913-1921.—Adoption in Buffalo.—First election.—Work accomplished.—Failure of attempt to obtain repeal of charter.—Under the act passed by the legislature in 1913 Buffalo adopted the commission form of government at a referendum in 1914 by a majority of 15,741 out of a total vote of 57,253. "Buffalo worked for nearly ten years to get this charter. It was repeatedly defeated in the Legislature, but public opinion became stronger after each defeat. The people would not be denied. . . . As the largest city in the East and one of the largest in the United States to attempt this system of government, the results of the Buffalo experiment will be watched with much interest. The election on November 2 and the primary which preceded it were unusual enough to deserve wide attention. They were the first tests of any part of the commission charter in actual operation. . . . This plan attempts to eliminate all party politics in the selection of city officials. Any citizen could become a candidate at the primary by filing a petition containing 100 signatures. There are only five elective officers in the entire city government. This year there were only four places to be filled, as the present mayor is allowed by the charter to serve out his term. The result was startling. Not one of the old members of the Common Council won a place on the ticket. Only one man of the professional-politician type was successful. . . . About 66,000 votes were cast at this primary, out of a total registration of approximately 80,000. . . . At the election, the eight names were placed on the voting machines in a column by themselves and in alphabetical order. There were no symbols or other party designations. The big surprise was the defeat of the Commissioner of Public Works,—the one representative of the old style of politics who had survived the primary. Despite the fact that his 'machine' following alone was good for 20,000 votes, he received only about 30,000 at the election. Somewhat to the chagrin of the reformer, the leader who was called 'father of the charter' also failed by a narrow margin. The four elected were two business men, a lawyer, and one of the former State Senators. Two of these are Republicans and two are Democrats. Except the former Senator, none of them has ever before held public office

or been at all active in politics. . . . So far the charter was intended to eliminate the old politician crowd and considerations of partisanship from the city government, it was a great success. . . . These four men combine in themselves both the executive and the legislative powers. They are the Common Council, passing on all appropriations, tax levies, and local ordinances. They are also the heads of the executive departments. . . . For administrative purposes the city is divided into five departments,—public safety (fire, police, and health), public works, finance, public affairs (schools and charities), parks and public buildings. The department of public safety is vested by law in the Mayor. Lesser appointments are to be made by the Council on nominations made by the head of the department in which the appointee is to serve. Wide latitude is given the Council in the creation and elimination of offices, but the civil service must be under the rules prescribed by the State law. The charter provides for a referendum on all franchises, and in certain conditions on other matters, but it does not include the initiative or the recall. All sessions must be public, all votes individually recorded, and reports both of Council proceedings and of the city's financial condition must be published regularly. The terms of office are four years. . . . A mayor and one councilman will be [chosen at one election], three councilmen at the next, and thereafter this alternation will continue. There never will be more than three city offices to be filled by election at the same time. There are no ward offices.”—*American Review of Reviews*, Dec., 1915.

“The franchise and referendum clauses of the charter were used with good effect at the . . . general election [in 1916] without friction or extra expense. The questions on the ballot received a reasonable attention on the part of the voter and the vote apparently was satisfactory to the majority. This use of the popular feature has begun to educate our people to a more careful consideration of public questions and to an appreciation of their duties as citizens. Very definite improvement is seen in the police force. . . . Much less criticism is heard of the chief, who is an appointee of the present government, than of his predecessor. The health department has undertaken and is carrying out a progressive development in the shape of the establishment of four health centers located . . . where the attention of the health department is most needed, [which] . . . extend the functions of the health department directly to the spots requiring attention and as each health center is in charge of a health physician giving his entire time to the work, it correlates other health activities such as babies' milk dispensaries, tuberculosis clinics, and all the regular activities of the health department. The result has been most beneficial to the poorer element of the population. Education has received a new impetus by the appointment of an excellent board of education by the mayor. The work of this board is hampered by a division of responsibility between itself and the commissioner of public affairs. . . . This weakness in the charter [was corrected] by an amendment . . . which . . . [gives] the entire administrative control to the board but . . . [leaves] the appointment of the board itself and the control of its budget in the hands of the commission. The administration of the parks has been much improved in the direction of developing their use for the public by the addition of . . . [recreation grounds]. In the department of finance and accounts the commissioner has, by his careful and scientific survey of the situation, raised the assessed valuation over two hundred

million dollars. A large part of this increase has been obtained by the inclusion of the machinery in factories as real property, under a recent decision of the court, by an increase in the valuation of public service corporation property and of the larger industrial establishments. The attempt has been made to distribute fairly the burden of taxes, and that it has been reasonably successful is shown by the fact that there have been very few protests. This will reduce the rate of taxation considerably and in this way relieve the small taxpayer of a burden which has been growing too heavy for him to carry. As a whole the tendency of this commission is to spend money rather than to save it but at the same time their efforts have been in the direction of a more democratic distribution of the benefits of the city government than heretofore.”—K. Mixer, *National Municipal Review*, Mar., 1917, pp. 278-279.—“Being the largest city in the United States to adopt this system, Buffalo is an interesting subject for study by those who are trying to solve American municipal problems. A remarkable demonstration that the people still approve the experiment after five years of trial was furnished in the session of the State Legislature which adjourned on April 16 [1921] during which a determined effort . . . [to repeal the commission charter] was defeated by the protests of the citizens. . . . Soon after the election . . . [in 1920] a Buffalo member of the State Legislature announced his purpose to present a bill revising the charter. The proposition received little attention at first, [and] the citizens gained their first knowledge of what was intended when the bill was introduced at Albany. It was then found that the measure provided for the creation of a larger council elected by districts, equivalent to a board of aldermen; separation of executive and legislative functions, giving the Mayor a veto power but no seat in the council; abolition of the non-partisan system of primaries and elections and restoration of the party system by a provision that nominations should be made and elections held under the regular State laws. . . . The principal arguments offered in support of the change were that stronger candidates for Mayor could be obtained if the power of the office were increased by restoring the veto; that different sections of the city required local representatives to promote their local interests; that taxation had been considerably increased under commission government; that much undignified squabbling . . . had occurred at sessions of the council; that the non-partisan system had facilitated the election of a Socialist. . . . The counter-arguments, which illustrate the favorable results of commission government, were many and varied. It was pointed out that the Mayor, by reason of his seat in the council and voice in the passing of appropriations and ordinances, . . . has more real power than he could exercise as a simple executive with a veto and that he had proved this by preventing riotous demonstrations and a threatened policemen's strike at a time when serious disturbances were occurring in Cleveland, Boston and other cities. It was recalled that former boards of aldermen had usually been made up of men of small caliber who were controlled by political committees and whose rule was wasteful and inefficient. No scandal or corruption could be charged against commission government. A heavy increase in taxation was undeniable, but it was shown to be less than has occurred in most cities during the period of war inflation. Moreover, it [had] been accomplished chiefly by a revision and equalization of assessments, which was just and businesslike.

When the commission government took hold, the city was bonded to the constitutional debt limit. It [had] not increased its net debt during these five years. Payment of expiring bonds . . . balanced the issue of new securities, and the city's debt . . . [stood] \$40,000,000 below the limit fixed by the State Constitution. While this improvement in the finances had been effected, important public improvements, some of which had been needed for many years, [had] been carried out. Furthermore, the tide had begun to turn. A reduction of \$5 per \$1000 in the tax rate [has already] been made. As for the election of a Socialist to the Council, that is likely to happen in any industrial city and might be more easily accomplished if the non-Socialist vote were divided between Republicans and Democrats. . . . Under the commission government . . . the election of a Socialist did not turn the city over to the Socialist party. The Socialist councilman was merely placed at the head of the department of public affairs and the government under the non-partisan council went on as before. It would be necessary under commission government for the Socialists to carry two, if not three, successive elections before they could assume administration of the city, as they would do whenever they win a single election in other cities. . . . The bill received but seven opposition votes in the Assembly and four in the Senate. It was then sent to the Mayor of Buffalo, as required by the State Constitution. By this time the people were thoroughly aroused. All the newspapers except one opposed the reversion to the old aldermanic and party-government system. Clubs of both men and women voters denounced the change. Public meetings were held at which very strong protests were voiced. Men who had held office under the old government and had been leaders in resisting the adoption of the commission charter originally declared that it had been successful and should stand. At the hearing before the Mayor the hall was crowded with earnest citizens, representing all manner of organizations, who spoke emphatically against the bill, while but seven persons, including two members of the legislature, appeared in its favor. The Mayor, after holding the bill for the fifteen days that the law permitted, returned it to Albany with a stirring veto. The session was then within three days of the time set for adjournment . . . but the evidence of public disfavor was too strong for the politicians. . . . No motion to repass the bill over the Mayor's veto was made in either house, and the legislature adjourned leaving the commission charter untouched."—M. M. Wilner, *Commission government under test* (*American Review of Reviews*, June, 1921, pp. 624-625.)

1916.—**Fight to retain commission government in Columbia, S. C.**—"For the last three years [ending 1916] quite a little dissatisfaction has been expressed by the citizens of Columbia, S. C., about the failure of the commission form of government to carry forward constructive work. An effort was made to recall the mayor but the petitioners were unable to get the requisite number of signatures. Another group of dissatisfied citizens then undertook to recall two members of the council, but they also failed to get the recall election ordered, on the ground that they did not have enough signatures. Thereupon all dissatisfied elements combined and under a section of the commission act which provided that after six years upon proper petition the question of recalling the form of government could be voted on, an effort was made to recall the government. They secured the election. A vigorous short campaign

was put on by both sides, and the commission form won out four to one. This ratio was obtained in every ward in the city except one, where a large cotton mill vote was against the [commission] form of government. 'The retention of the commission government is a strong testimonial to the belief that our people think,' a correspondent writes, 'the commission form is vastly superior to the old aldermanic form. There is a great deal of dissatisfaction here about the actual working of the commission form, but the voters properly took the view that they should look to the members of council and recall them if necessary rather than give up the entire form of government. The *Columbia State* in a strong editorial two days after the election warned the members of council that the retaining of the commission form was an expression of confidence in the form of government and not in the members of council and that the feeling was very strong in the city that unless council got together on constructive matters, some if not all of the council, including the mayor, should be recalled.'"—*National Municipal Review*, Jan., 1917, p. 116.

1917.—**Newark, N. J.**—"Newark, New Jersey, by an overwhelming vote (19,069 to 6,953) . . . decided [in 1917] to adopt the commission form of government provided by the Walsh act. This was the result of an active campaign which . . . extended over a number of months and had the support of leading organizations like the Newark board of trade. . . . Newark is . . . one of the largest cities in the country to be operated under a commission form of government."—*National Municipal Review*, Nov., 1917, p. 723.

1919.—**Cities under commission plan.**—"A list of cities that have the system at the present day [1919] . . . would contain the names of more than three hundred municipalities. Six are cities with populations exceeding 200,000."—W. B. Munro, *Government of the United States*, p. 623.

Advantages.—"In its actual working the new system has shown itself possessed of many advantages. Of these the most striking . . . [is] that the plan puts an end to that intolerable scattering of powers, duties, and responsibilities which the old type of city government promoted to the point of absurdity. By enabling public attention to focus itself upon a narrow and well-defined area, it allows the scrutiny which voters apply to the conduct of their representatives to be real, and not, as heretofore, merely perfunctory. . . . Sponsors of commission government assured us, even before the plan had had a fair trial, that they proposed a scheme of organization which would give cities a business administration. They pointed out that the management of a city's affairs is not government, but business. . . . The commission system . . . it is contended, enables a city to conduct its business promptly and without undue friction. There may be wisdom in a multitude of counsellors, but the history of those municipalities which maintain large deliberative bodies seems to warrant the impression that this collective wisdom is not of very high grade. . . . A council of some half-dozen men offers at least the possibility of despatch in the handling of city affairs; for its small size removes an incentive to fruitless debate, and affords little opportunity for resort to those subterfuges in procedure which serve mainly to create needless friction and delay. But the chief merit urged in behalf of the commission plan is not that it concentrates responsibility and permits the application of business methods to the conduct of a city's affairs, important as these things are. In the last analysis, municipal administration is as much a

question of men as of measures. . . . Much depends, accordingly, upon the answer to the query whether the commission form of government does or does not offer any assurance, or even a reasonable prospect, that it will tend to install better men in the city's posts of power and responsibility. This is, after all, the crucial question; and the advocates of the system answer it unequivocally. The plan will, they feel certain, serve to secure better men. Indeed, it can hardly help doing so, they assure us; for it is almost a commonplace of political experience that the caliber of men in public office is closely related to the amount of power and authority which they exercise."—W. B. Munro, *Government of American cities*, pp. 304-309.

Coöperation in commission cities.—"In commission cities generally business men's organizations appreciate the value of promoting efficiency in government from the standpoint of progressive business enterprise. The commission plan is regarded as a business asset. It is very common for commercial organizations in commission cities to advertise commission government first among the city's claims to recognition as a superior place for industrial settlement. The Fort Worth chamber of commerce ranks commission government among such commercial assets as transportation facilities, etc. . . . Results of coöperation in Houston include city planning, the construction and use of a city-owned auditorium, adoption of an assessment plan for street paving, the construction of a ship canal, and the maintenance of a traffic bureau for which the city appropriates \$1,000 annually. The Commercial Club of Topeka reports that 'many of the most important propositions that are presented to our city commission are first presented to the club for indorsement.' Civic organizations have found the way for coöperation widened with the adoption of the commission plan. Oklahoma City's chamber of commerce bears testimony for many others when it writes: 'The wire-pulling and politics which were persistent as obstacles a few years ago have been entirely eliminated, and at the present time a progressive movement or a new enterprise which proves upon investigation of keen business men to be another step forward is forthwith materialized with all the dispatch possible with the observance of good business principles. . . . As long as a proposition is based upon good business principles and in no way compromises the interests of the public, there has been no question of difference between the commercial organizations and the city officials.' In contrast with this optimistic note the chamber of commerce of an important Pennsylvania city regretfully reports failure to obtain serious consideration of its proposals on the part of officials 'due to the fact that the city government is in complete control of a political boss, who is likewise in control of our urban and suburban trolley lines, our gas company and our electric light company.' To overcome this condition the chamber is resorting to a zealous campaign to obtain the commission plan for its city. In justification of the Pennsylvania city's hope the board of trade in a Massachusetts commission city finds 'under the new government there is a tendency toward coöperation,' whereas, under the old form, 'there was practically no chance for such work.' In a Texan town where the adoption of the commission plan has been steadfastly opposed the chamber of commerce is 'sorry to say that practically no general civic improvement has been accomplished by our organization in coöperation with city officials.' In El Paso, on the contrary, whose chamber of commerce declares it one of

the best governed cities in the country and among the first to adopt the commission form, there is the most amicable coöperation between the city government and commercial organizations, 'which,' the chamber's secretary writes, 'is of absolute necessity to obtain the greatest amount of good to a community as a whole.' . . . It is not remarkable, of course, that commercial organizations should find commission government active in coöperation because the commission plan is peculiarly a product of business men's interests in city government. Boards of commissioners are elected to and expected to meet the demands of their communities, and between elections these demands are as yet most articulately expressed by business organizations. The country over, business men appreciate the importance of good streets, lighting, water, fire protection, parks, healthfulness and schools as inducements to new commercial and industrial enterprises. In advertising circulars sent out to present the superior advantages of their particular city for commercial or industrial settlement, commercial bodies give conspicuous place to statistics showing miles of pavement, number of schools, general healthfulness, adequacy of water supply for fire protection, etc."—H. Bruère, *New city government*, pp. 370-382.

Objections to the plan.—"The chief characteristic of the commission form of city government . . . is its concentration of both legislative and executive powers in the hands of the same small body. That in itself . . . is not a serious objection to the plan. A more substantial objection arises from the fact that the executive functions are intrusted to five men and that the location of responsibility is therefore not sufficiently defined. In other words, the objection is not to the fusion of the two classes of powers, but to the inadequate concentration of one of these classes, namely, the executive powers. Executive work, if it is to be done efficiently, must be apportioned to officials who will be individually responsible for it. That principle was recognized in the commission plan, which groups all the administrative work of the city into five departments and places one of the commissioners directly in charge of each. But the practical difficulties in that arrangement are two: (1) the whole commission may by majority vote overrule any action which an individual commissioner may take in regard to the affairs of his own department; and (2) the voters are prone to expect that the candidate who offers himself for election as a member of the commission will have some special qualification by training or experience for the administrative work which he will have to do. Now both of these things are at variance with the fundamental principles upon which the commission plan rests. Commission government claims to concentrate responsibility. In practice it does not sufficiently do so. The commissioner who is immediately in charge of the public works department, for example, and who ought to know most about its needs and problems, may be overruled by his four fellow-members who know nothing about such things. That has taken place time and again in commission-governed cities during the past half-dozen years; it has meant a divided responsibility. In the second place, it is not in consonance with the principles of the commission plan that only men who have technical knowledge should be chosen members of the commission. The commission is rightly a board of laymen, each of whom takes general charge of a department but is not expected to manage it directly. Immediate management should be left in the hands of the permanent officials, the com-

missioner-in-charge having general oversight only. But that is not what always happens. Too often the candidates in commission cities have been setting before the voters their own special administrative qualifications; they have promised, if elected, to run a department thus and so; and when elected they have proceeded to redeem these promises. Matters which ought to be left to qualified administrative discretion, to be determined on considerations of economy and efficiency alone, such as the sort of street paving to be used, have often become footballs of partisan politics at the election of commissioners. Let it be repeated that the commission plan was not, in its inception at any rate, based upon the idea that efficient working heads of administrative departments could ever be secured by electing them. That would have shown an utter disregard of our municipal experience. It was not intended that the members of the commission should be the working heads of departments. Yet that is just the direction in which the plan actually developed. In most commission-governed cities liberal salaries were provided for each of the five commissioners. This meant that the commissioners were expected to give a great deal of their time to the city's work and encouraged them to take a hand in the actual details of department business. In the great majority of commission cities (that is to say, cities with less than 50,000 population) there is no room for both a salaried commissioner and a well-paid professional expert in the management of the same department. To provide for both is costly and makes for friction. Accordingly, the individual commissioners in most of these cities have tried to manage the departments with their own skill and knowledge, and on the whole they have not made a striking success of it."—W. B. Munro, *Government of American cities*, pp. 386-387.—"Considerable variation in details will be found among commission charters, but most of the points of difference are of slight importance. The term for which commissioners are elected varies from a single year to six years, but two-year and four-year terms are the most common. . . . In nearly all commission cities the distribution of administrative work among the members is made after the commission has met and organized for business, but in a few cities the commissioners are elected directly to stated departments; that is to say, one commissioner is elected director of public safety, another director of finance, and so on. Something may be said in favor of each method; but on the whole the plan of electing five commissioners without any reference to the special administrative work which each will have to do is almost sure to be the better one. This is because the commission is not intended to be a set of administrative experts; no body directly elected ever can be such. The commission is rather a small board of amateurs who will secure expert officials and take advice from them."—*Ibid.*, pp. 302-303.—See also MUNICIPAL GOVERNMENT.

ALSO IN: E. S. Bradford, *Commission government in American cities*.—J. A. Dear, *Adoptions and rejections under the commission statute of New Jersey* (*Annals of the American Academy of Political and Social Science*, Nov., 1911).—H. Bruère, *New city government*.—*Charter of the city of Galveston* (1907).—*Proceedings of the National Municipal League*, 1907, pp. 142-155.—C. R. Woodruff, ed., *City government by commission*.—B. F. Shambaugh, *Commission government in Iowa*.—*Annals of the American Academy*, Nov., 1911.—*Engineering News*, Apr. 4, 1912, pp. 638-639.—C. A. Beard, *Digest of short ballot charters*.—F. H.

MacGregor, *City government by commission*.—J. J. Hamilton, *Government by commission*.—W. B. Munro, *Galveston plan of city government*, 1907.

COMMISSION MANAGER PLAN. See CITY MANAGER PLAN OF MUNICIPAL GOVERNMENT.

COMMISSION OF THE STRAITS: Control of the Dardanelles. See SÈVRES, TREATY OF: 1920: Part III. Political clauses: The Straits.

COMMITTEE OF CORRESPONDENCE. See U. S. A.: 1772-1773.

COMMITTEE OF PUBLIC SAFETY, French Revolutionary. See FRANCE: 1793 (March-June); (June-October).

COMMITTEE OF SAFETY, American revolutionary. See U. S. A.: 1774-1775.

COMMITTEE OF UNION AND PROGRESS. See TURKEY: 1908.

COMMITTEE OF THE WHOLE. See CONGRESS OF THE UNITED STATES: House Committee of the Whole.

COMMITTEE ON PUBLIC INFORMATION: United States.—"The committee was established by executive order of the president April 14, 1917, and consisted of the Secretaries of State, War, and Navy, with Mr. George Creel as civilian chairman. It furnished an official channel for information concerning the purposes and conduct of the World War and cooperated with the newspapers both in publishing information about army and naval matters that should be known by our own people and in suppressing those facts which would aid the enemy. The committee conducted (1) a division of news which supervised and distributed news 'releases' from the civil and military departments; (2) a daily *Official Bulletin*; (3) a division of civic and educational cooperation which prepared and circulated the *Red, White, and Blue* and the *War Information* pamphlets; (4) Four Minute Men who spoke in moving-picture theaters; (5) public speaking in which the more extensive speaking campaigns were coordinated; (6) syndicate features; (7) a division of films; (8) a division of pictures; (9) a division of foreign language papers; (10) a division of distribution; (11) woman's war work; (12) division of reference; (13) art; (14) advertising; (15) foreign educational work; and (16) business management. The committee aided and encouraged all agencies engaged in the patriotic support of the national cause."—*War cyclopedia*, p. 60.

Work as a board of censorship. See CENSORSHIP: World War.

Propaganda. See ITALY: 1918: American propaganda; WORLD WAR: Miscellaneous auxiliary services: III. Press reports and censorship: d, 5.

Report regarding registration under new draft act. See U. S. A.: 1917 (May).

COMMITTEE SYSTEM: United States. See CONGRESS OF THE UNITED STATES: Senate: Procedure; and House Speaker and the committee system.

COMMODITY CLAUSE OF THE HEPBURN ACT.—In 1914 "the Supreme Court of the United States . . . handed down a decision in the so-called Commodity Clause case affecting the Delaware, Lackawanna & Western Railroad Co. and its affiliated coal concerns. This apparently brought . . . one main phase of the litigation in question to a conclusion. (No. 517, October term, 1914; U. S. *Appellant v. D. L. & W. Ry. Co.*, and *D. L. & W. Coal Co.*) The case was . . . of special interest because of the conflicting decisions that had . . . heretofore been rendered with reference to the working of the so-called Commodity Clause [known also as the Elkins Clause] of the

Interstate Commerce act under which it was made unlawful for a railroad company to carry on any business not connected with transportation. The act of 1906 made it unlawful for carriers to haul their own coal beyond the limits of the state in which they were located; and, desiring to continue the business of mining and transporting coal, the Delaware, Lackawanna & Western Railroad Co. adopted a plan under which it was to make sale and divest itself of title to the coal, at the mouth of the mines, before transportation began. Accordingly it caused to be incorporated under the laws of New Jersey, the Delaware, Lackawanna & Western Coal Co., with a capital stock of \$6,800,000, divided into shares of \$50 each. The railroad company then invited its own stockholders to subscribe to the capital stock of the coal company at the rate of one share of the latter for each four shares of the former. Ninety-nine percent of these stockholders did, as was expected, subscribe for the stock of the coal company—their subscriptions being paid for in full out of a cash dividend of \$13,600,000 previously declared by the railroad company. The new corporation was then organized by electing the vice-president of the railroad company as president . . . of the coal company. Other officers and directors of the coal company were also officers and directors of the railroad company. As soon as the organization was completed the railroad company prepared and submitted to the coal company a contract by which the railroad company, reserving what it needed for its railway locomotives, 'agreed to sell and the coal company agreed to buy, f. o. b. the mines, all coal which, during the term of the contract, the railroad company should produce from its own mines or purchase from anyone else.' The price for prepared sizes—the more important commercial coal—was fixed at 65 percent of the price in New York on the day of delivery at the mines. The railroad company also leased to the coal company all its trestles, docks, and shipping facilities. The contract—thus prepared by the railroad company—was then signed by both corporations and, on August 2, 1909, the coal company took possession of the leased property; those who had been agents of the railroad in its sales department became agents of the coal company in its sales department, and the two corporations, with managing officers in common, also had offices in common in the city of New York. Thereafter the railroad company continued its mining business, annually producing about 7,000,000 tons and purchasing about 1,500,000 tons, from operators whose mines were located on its railway. After retaining what was needed for use on its railway engines, it sold the balance, aggregating about 7,000,000 tons, to the coal company at the contract prices, f. o. b. the mines. The coal thus sold by the railroad company was then transported by the railroad company to destination, where it was delivered to the coal company, which paid the regular tariff freight rate and the contract prices on the 20th of each month. This course of dealing continued until February, 1913, when the government filed a petition against both corporations, alleging that the two were practically one, and attacking the validity of the contract. . . . The contract, therefore, violated not only the Commodity Clause of the Interstate Commerce Act, but also the Sherman Anti-trust law in the consequent conclusions. Particularly in its application to the railroad business, the decision makes clear that such a company, if it continues in the business of mining, must absolutely dissociate itself from the coal before the transportation begins. It cannot retain the title nor can it sell through

an agent. It cannot call that agent a buyer while so hampering and restricting such alleged buyer as to make him a puppet subject to the control of the railroad company. If the railroad sells coal at the mouth of the mines to one buyer or to many, it must not only part with all interest direct or indirect in the property, but also with all control over it or over those to whom the coal is sold at the mines. It must leave the buyer as free as any other buyer who pays for what he has bought. It should not sell to a corporation with officers and offices in common—for the policy of the statute requires that, instead of being managed by the same officers, they should studiously and in good faith avoid anything, either in contract or in conduct, that remotely savors of joint action, joint interest, or the dominance of one company by the other. If the seller wished—by a lawful and bona fide contract, whose provisions as to delivery and otherwise are not in restraint of trade—to sell all of its coal to one buying company, then that one buyer can be bound by reasonable terms and required to pay according to the contract."—*Journal of Political Economy*, Oct., 1915, pp. 838-839.—See also RAILROADS: 1908-1909.

COMMODITY TAXES: United States. See TAXATION: Outline of taxation in the United States.

COMMODUS, Lucius Aelius Aurelius (161-192), also called **Marcus Antoninus**, Roman emperor, 180-192. See **ROME:** Empire: 180-192.

COMMON LAW is the great body of law which has been established by custom, or which has grown up about the procedure of the courts in England and, following them, in the United States. In other words, common law is the law which, though firmly fixed in the life of the nation, cannot be found on the statutes.

Sources.—Unwritten or non-statutory law.—"Whatever else the Norman conquest may or may not have done, it made the old haphazard state of legal affairs forever impossible. The natural desire of the conquerors to make the most of their new acquisition, the exceptional administrative and clerical skill of the Normans, the introduction of Continental politics, the rapid growth of the country in wealth and civilization, soon proved the old customs to be inadequate. For some time, no one could tell what was going to take their place. In the end, there emerged a new national law; some of it based on immemorial nature usage, some of it unconsciously imported from foreign literature, not a little imposed by the sheer command of a new and immensely stronger central government. The precise share attributable to each of these sources will, probably, never be ascertained. It was part of the policy of the Conqueror to persuade his new subjects that he was heir to the kingdom of Edward the Confessor by lawful succession. The fiction must have been almost too gross for belief, even in an unlettered age; but the motive which prompted it led William to promise respect for the 'law of the land'—or the ancient customs of the people. The trouble was, that these customs differed from place to place and from class to class. No authoritative statement of them existed. The so-called 'Anto-Saxon Laws' were fragmentary and unsystematic. The old moots had kept no records. There was no class of English legal experts, such as those juriconsults of the Roman Empire who had reduced the usages of Republican Rome to order and method. Not unnaturally, efforts were made to supply the gap. Various private compilations, one of them at least claiming (untruthfully) an official origin, appeared; and a few of them have survived. They throw comparatively little

light on the subject; for their authors were utterly uncritical, by no means free from local and political bias, and totally devoid of literary skill. One of these compilations is known as the *Quadripartitus*, because it starts with the announcement that it will comprise four books—the first containing a Latin translation of the old English laws, the second certain contemporary documents, the third a treatise on status and pleading, the fourth, a treatise on theft and its varieties. Only two books have survived. The so-called 'English laws' are a crudely modernized version of the dooms of Cnut, Alfred, Athelstan, Edward the Elder, Edmund, and Ethelred, in the order named. Some of these are mere titles or rubrics; others are translations more or less full. Slightly later (probably about the year 1118) comes the compilation known as the *Laws of Henry I*, because it commences with a charter of that monarch. But it is principally occupied with a rather serious attempt by a writer not well fitted for his task, to compile from a multitude of local customs, of the existence of which he had somehow become aware, a general statement of the principles of English law. The *Leges Willelmi* was an unofficial compilation by some one who had access to a collection of old dooms and who was also more or less in touch with Norman and official usage. Finally, and perhaps the least trustworthy of all this group of sources, we have the so-called *Laws of Edward the Confessor*, which prefers to be an official collection, drawn up in 1070, from the mouths of local juries by wise and skillful officials.—E. Jenks, *Short history of English law*, pp. 17-19.—"The municipal law of England, or the rule of civil conduct prescribed to the inhabitants of this kingdom, may with sufficient propriety be divided into two kinds; the 'lex non scripta,' the unwritten or common law; and the 'lex scripta,' the written or statute law. The 'lex non scripta,' or unwritten law, includes not only general customs, or the common law properly so called, but also the particular customs of certain parts of the kingdom; and likewise those particular laws that are by custom observed only in certain courts and jurisdictions. When I call these parts of our law 'leges non scriptæ,' I would not be understood as if all those laws were at present merely oral, or communicated from the former ages to the present solely by word of mouth. . . . But, with us at present, the monuments and evidences of our legal customs are contained in the records of the several courts of justice, in books of reports and judicial decisions, and in the treatises of learned sages of the profession, preserved and handed down to us from the times of highest antiquity. However, I therefore style these parts of our law 'leges non scriptæ,' because their original institution and authority are not set down in writing, as Acts of Parliament are, but they receive their binding power, and the force of laws, by long and immemorial usage, and by their universal reception throughout the kingdom."—W. Blackstone, *Commentaries, introd., sect. 3*.—See also *CODES*.

ALSO IN: H. S. Maine, *Ancient law, ch. 1*.—J. N. Pomeroy, *Introduction to municipal law, sects. 37-42*.

449-1066.—Trial by jury unknown to Anglo-Saxons.—"It may be confidently asserted that trial by jury was unknown to our Anglo-Saxon ancestors; and the idea of its existence in their legal system had arisen from a want of attention to the radical distinction between the members or judges composing a court, and a body of men apart from that court, but summoned to attend in order to determine conclusively the facts of the case in

dispute. This is the principle on which is founded the intervention of a jury; and no trace whatever can be found of such an institution in Anglo-Saxon times."—W. Forsyth, *Trial by jury, p. 45*.

630.—First written body of English law.—"The first written body of English Law is said to have been promulgated in the Heptarchy by Ethelbert, about the year 630, and enacted with the consent of the states of his kingdom."—Joseph Parke, *History of chancery, p. 14*.

871-1066.—King's peace.—"The technical use of 'the king's peace' is, I suspect, connected with the very ancient rule that a breach of the peace in a house must be atoned for in proportion to the householder's rank. If it was in the king's dwelling, the offender's life was in the king's hand. This peculiar sanctity of the king's house was gradually extended to all persons who were about his business, or specially under his protection; but when the crown undertook to keep the peace everywhere, the king's peace became coincident with the general peace of the kingdom, and his especial protection was deemed to be extended to all peaceable subjects. In substance, the term marks the establishment of the conception of public justice, exercised on behalf of the whole commonwealth, as something apart from and above the right of private vengeance,—a right which the party offended might pursue or not, or accept composition for, as he thought fit. The private blood-feud, it is true, formally and finally disappeared from English jurisprudence only in the present century; but in its legalized historical shape of the wager of battle it was not a native English institution."—F. Pollock, *Essays in jurisprudence and ethics, p. 205*.—See also *KING'S PEACE*.

1066.—Inquisition, parent of modern jury.—"When the Normans came into England they brought with them, not only a far more vigorous and searching kingly power than had been known there, but also a certain product of the exercise of this power by the Frankish kings and the Norman dukes; namely, the use of the inquisition in public administration, i. e., the practice of ascertaining facts by summoning together by public authority a number of people most likely, as being neighbors, to know and tell the truth, and calling for their answers under oath. This was the parent of the modern jury. . . . With the Normans came also another novelty, the judicial duel—one of the chief methods for determining controversies in the royal courts; and it was largely the cost, danger, and unpopularity of the last of these institutions which fed the wonderful growth of the other."—J. B. Thayer, *Older modes of trial (Harvard Law Review, v. 5, p. 45)*.

1066-1154.—Trial by jury unknown to Anglo-Normans.—"The same remark which has already been made, with reference to the absence of all mention of the form of jury trial in the Anglo-Saxon Laws, applies equally to the first hundred years after the Conquest. It is incredible that so important a feature of our jurisprudence, if it had been known, would not have been alluded to in the various compilations of law which were made in the reigns of the early Norman kings. . . . Although the form of the jury did not then exist, the rudiments of that mode of trial may be distinctly traced, in the selection from the neighborhood where the dispute arose, of a certain number of persons, who after being duly sworn testified to the truth of the facts within their own knowledge. This is what distinguishes the proceeding from what took place among the Anglo-Saxons—namely, the choosing a limited number of *pro homines* to represent the community, and give

testimony for them."—W. Forsyth, *Trial by jury*, pp. 82-90.—See also JURY, TRIAL BY.

1066-1154.—**Curia Regis.**—"As a legal tribunal the jurisdiction of the Curia was both civil and criminal, original and appellate. As a primary court it heard all causes in which the king's interests were concerned, as well as all causes between the tenants-in-chief of the crown, who were too great to submit to the local tribunals of the shire and the hundred. As an appellate court it was resorted to in those cases in which the powers of the local courts had been exhausted or had failed to do justice. By virtue of special writs and as a special favor, the king could at his pleasure call up causes from the local courts to be heard in his own court according to such new methods as his advisers might invent. Through the issuance of these special writs the king became practically the fountain of justice, and through their agency the new system of royal law, which finds its source in the person of the king, was brought in to remedy the defects of the old, unelastic system of customary law which prevailed in the provincial courts of the people. The curia followed the person of the king, or the justiciar in the king's absence."—H. Taylor, *Origin and growth of the English constitution*, pt. 1, pp. 245-246.—See also ADMINISTRATIVE LAW: England; CURIA REGIS.

1066-1215.—**Purchasing writs.**—"The course of application to the curia regis was of this nature. The party suing paid, or undertook to pay, to the king a fine to have justitiam et rectam in his court: and thereupon he obtained a writ or precept, by means of which he commenced his suit; and the justices were authorized to hear and determine his claim."—Reeves' (Finlason's) *History of English law*, v. 1, p. 267.

1077.—**Trial by battle.**—"The earliest reference to the battle, I believe, in any account of a trial in England, is at the end of the case of Bishop Wulfstan v. Abbot Walter, in 1077. The controversy was settled, and we read: 'Thereof there are lawful witnesses . . . who said and heard this, ready to prove it by oath and battle.' This is an allusion to a common practice in the Middle Ages, that of challenging an adversary's witness, or perhaps to one method of disposing of cases where witnesses were allowed on opposite sides and contradicted each other. . . . Thus, as among nations still, so then in the popular courts and between contending private parties, the battle was often the ultima ratio, in cases where their rude and unratinal methods of trial yielded no results. It was mainly in order to displace this dangerous . . . mode of proof that the recognitions—that is to say, the first organized form of the jury—were introduced. These were regarded as a special boon to the poor man, who was oppressed in many ways by the duel. It was by enactment of Henry II. that this reform was brought about, first in his Norman dominions (in 1150-52), before reaching the English throne, and afterwards in England, some time after he became king, in 1154."—J. B. Thayer, *Older modes of trial* (*Harvard Law Review*, v. 5, pp. 66-67).—See also WAGER OF BATTLE.

1100 (circa).—**Origin of statutes of limitation.**—"Our ancestors, instead of fixing a given number of years as the period within which legal proceedings to recover real property must be resorted to, had recourse to the singular expedient of making the period of limitation run from particular events or dates. From the time of Henry I. to that of Henry III., on a writ of right, the time within which a descent must be shown was the time of King Henry I. (Co. Litt. 114b). In the twentieth

year of Henry III., by the Statute of Merton (c. 8) the date was altered to the time of Henry II. Writs of 'mort d'ancestor' were limited to the time of the last return of King John into England; writs of novel disseisin to the time of the king's first crossing the sea into Gascony. In the previous reign, according to Glanville (lib. 13, c. 33), the disseisin must have been since the last voyage of King Henry II. into Normandy. So that the time necessary to bar a claim varied materially at different epochs. Thus matters remained until the 3 Edw. I. (Stat. West. 1, c. 39), when, as all lawyers are aware, the time within which a writ of right might be brought was limited to cases in which the seisin of the ancestor was since the time of King Richard I., which was construed to mean the beginning of that king's reign (2 Inst. 238), a period of not less than eighty-six years. The legislature having thus adopted the reign of Richard I. as the date from which the limitation in a real action was to run, the courts of law adopted it as the period to which, in all matters of prescription or custom, legal memory, which till then had been confined to the time to which living memory could go back, should thenceforth be required to extend. Thus the law remained for two centuries and a half, by which time the limitation imposed in respect of actions to recover real property having long become inoperative to bar claims which had their origin posterior to the time of Richard I., and having therefore ceased practically to afford any protection against antiquated claims, the legislature, in 32d of Henry VIII. (c. 2), again interfered, and on this occasion, instead of dating the period of limitation from some particular event or date, took the wiser course of prescribing a fixed number of years as the limit within which a suit should be entertained. . . . It was of course impossible that as time went on the adoption of a fixed epoch, as the time from which legal memory was to run, should not be attended by grievous inconvenience and hardship. Possession, however long, enjoyment, however interrupted, afforded no protection against stale and obsolete claims, or the assertion of long abandoned rights. And as parliament failed to intervene to amend the law, the judges set their ingenuity to work, by fictions and presumptions, to atone for the supineness of the legislature. . . . They first laid down the somewhat startling rule that from the usage of a lifetime the presumption arose that a similar usage had existed from a remote antiquity. Next, as it could not but happen that, in the case of many private rights, especially in that of easements, which had a more recent origin, such a presumption was impossible, judicial astuteness to support possession and enjoyment, which the law ought to have invested with the character of rights, had recourse to the questionable theory of lost grants. Juries were first told that from user, during living memory, or even during twenty years, they might presume a lost grant or deed; next they were recommended to make such presumption; and lastly, as the final consummation of judicial legislation, it was held that a jury should be told, not only that they might, but also that they were bound to presume the existence of such a lost grant, although neither judge nor jury, nor any one else, had the shadow of a belief that any such instrument had ever really existed. . . . When the doctrine of presumptions had proceeded far towards its development, the legislature at length interfered, and in respect of real property and of certain specified easements, fixed certain periods of possession or enjoyment as establishing presumptive rights."—C. J. Cockburn,

in *Bryant v. Foot*, L. R. 2 Q. B., 161; s. c. (*Thayer's Cases on evidence*, 94).

1110 (circa).—King's peace superior to the peace of the subject.—“We find in the so-called laws of Henry I, that wherever men meet for drinking, selling, or like occasions, the peace of God and of the lord of the house is to be declared between them. The amount payable to the host is only one shilling, the king taking twelve, and the injured party, in case of insult, six. Thus the king is already concerned, and more concerned than any one else; but the private right of the householder is distinctly though not largely acknowledged. We have the same feeling well marked in our modern law by the adage that every man's house is his castle, and the rule that forcible entry may not be made for the execution of ordinary civil process against the occupier: though for contempt of Court arising in a civil cause, it may, as not long ago the Sheriff of Kent had to learn in a sufficiently curious form. The theoretical stringency of our law of trespass goes back, probably, to the same origin. And in a quite recent American textbook we read, on the authority of several modern cases in various States of the Union, that ‘a man assaulted in his dwelling is not obliged to retreat, but may defend his possession to the last extremity.’”—F. Pollock, *King's peace* (*Law Quarterly Review*, v. 1, pp. 40-41).

1135.—Abeysance of the king's peace.—“The King's Peace is proclaimed in general terms at his accession. But, though generalized in its application, it still was subject to a strange and inconvenient limit in time. The fiction that the king is everywhere present, though not formulated was tacitly adopted; the protection once confined to his household was extended to the whole kingdom. The fiction that the king never dies was yet to come. It was not the peace of the Crown, an authority having continuous and perpetual succession, that was proclaimed, but the peace of William or Henry. When William or Henry died, all authorities derived from him were determined or suspended; and among other consequences, his peace died with him. What this abeyance of the King's Peace practically meant is best told in the words of the Chronicle, which says upon the death of Henry I. (anno 1135): ‘Then there was tribulation soon in the land, for every man that could forthwith robbed another.’ Order was taken in this matter (as our English fashion is) only when the inconvenience became flagrant in a particular case. At the time of Henry III.'s death his son Edward was in Palestine. It was intolerable that there should be no way of enforcing the King's peace till the king had come back to be crowned; and the great men of the realm, by a wise audacity, took upon them to issue a proclamation of the peace in the new king's name forthwith. This good precedent being once made, the doctrine of the King's Peace being in suspense was never afterwards heard of.”—F. Pollock, *King's peace* (*Law Quarterly Review*, v. 1, pp. 48-49).

1154-1189.—Origin of unanimity of jury.—“The origin of the rule as to unanimity may, I think, be explained as follows: In the assize as instituted in the reign of Henry II. it was necessary that twelve jurors should agree in order to determine the question of disseisin; but this unanimity was not then secured by any process which tended to make the agreement compulsory. The mode adopted was called, indeed, an enforcement of the jury; but this term did not imply that any violence was done to the conscientious opinions of the minority. It merely meant that a

sufficient number were to be added to the panel until twelve were at last found to agree in the same conclusion; and this became the verdict of the assize. . . . The civil law required two witnesses at least, and in some cases a greater number, to establish a fact in dispute; as, for instance, where a debt was secured by a written instrument, five witnesses were necessary to prove payment. These would have been called by our ancestors a jurata of five. At the present day, with us no will is valid which is not attested by at least two witnesses. In all countries the policy of the law determines what it will accept as the minimum of proof. Bearing then in mind that the jury system was in its inception nothing but the testimony of witnesses informing the court of facts supposed to lie within their own knowledge, we see at once that to require that twelve men should be unanimous was simply to fix the amount of evidence which the law deemed to be conclusive of a matter in dispute.”—W. Forsyth, *History of trial by jury*, ch. 11, sect. 1.

1154-1189.—Reign of law initiated.—“The reign of Henry II. initiates the rule of law. The administrative machinery, which had been regulated by routine under Henry I., is now made a part of the constitution, enunciated in laws, and perfected by a steady series of reforms. The mind of Henry II. was that of a lawyer and man of business. He set to work from the very beginning of the reign to place order on a permanent basis, and, recurring to the men and measures of his grandfather, to complete an organization which should make a return to feudalism impossible.”—W. Stubbs, *Select charters of English constitutional history*, p. 21.

1164-1176.—Trial by assize.—“The first mention of the trial by assize in our existing statutes occurs in the Constitutions of Clarendon, A. D. 1164 [see ENGLAND: A. D. 1162-1170], where it was provided that if any dispute arose between a layman and a clerk as to whether a particular tenement was the property of the Church or belonged to a lay fief, this was to be determined before the chief justiciary of the kingdom, by the verdict of twelve lawful men. . . . This was followed by the Statute of Northampton, A. D. 1176, which directs the justices, in case a lord should refuse to give to the heir the seisin of his deceased ancestor, ‘to cause a recognition to be made by means of twelve lawful men as to what seisin the deceased had on the day of his death’; and also orders them to inquire in the same manner in cases of novel disseisin.”—W. Forsyth, *Trial by jury*, ch. 6, sect. 3.

1165 (circa).—Justice bought and sold.—“The king's justice was one great source of his revenue, and he sold it very dear. Observe that this buying and selling was not in itself corruption, though it is hard to believe that corruption did not get mixed up with it. Suitors paid heavily not to have causes decided in their favor in the king's court, but to have them heard there at all. The king's justice was not a matter of right, but of exceptional favor; and this was especially the case when he undertook, as he sometimes did, to review and overrule the actual decisions of local courts, or even reverse, on better information, his own previous commands. And not only was the king's writ sold, but it was sold at arbitrary and varying prices, the only explanation of which appears to be that in every case the king's officers took as much as they could get. Now we are in a position to understand that famous clause of the Great Charter: ‘To no man will we sell, nor to none deny or delay, right or justice.’ The Great Charter comes about half a century after the time of which we

have been speaking; so in that time, you see, the great advance had been made of regarding the king's justice as a matter not of favor but of right. And besides this clause there is another which provides for the regular sending of the king's judges into the counties. Thus we may date from Magna Carta the regular administration of a uniform system of law throughout England. What is more, we may almost say that Magna Carta gave England a capital. For the king's court had till then no fixed seat; it would be now at Oxford, now at Westminster, now at Winchester, sometimes at places which by this time are quite obscure. But the Charter provided that causes between subject and subject which had to be tried by the king's judges should be tried not where the king's court happened to be, but in some certain place; and so the principal seat of the courts of justice, and ultimately the political capital of the realm, became established at Westminster."—F. Pollock, *Essays in jurisprudence and ethics*, p. 200.

1166.—Assize of Clarendon. See ENGLAND: 1162-1170.

1176.—Justices in eyre.—"It has been generally supposed that justices in Eyre (iustitiarum itinerantes) were first established in 1176, by Henry II., for we find it recorded that in that year, in a great counsel held at Northampton, the king divided the realm into six parts, and appointed three traveling justices to go each circuit, so that the number was eighteen in all. . . . But although the formal division of the kingdom into separate circuits may have been first made by Henry II., yet there is no doubt that single justices were appointed by William I., a few years after the Conquest, who visited the different shires to administer justice in the king's name, and thus represented the curia regis as distinct from the hundred and county courts."—W. Forsyth, *Trial by jury*, pp. 81-82.

1189.—Legal memory.—Its effect.—"No doubt usage for the last fifty or sixty years would be some evidence of usage 700 years ago, but if the question is to be considered as an ordinary question of fact, I certainly for one would very seldom find a verdict in support of the right as in fact so ancient. I can hardly believe, for instance, that the same fees in courts of justice which were till recently received by the officers as ancient fees attached to their ancient offices were in fact received 700 years ago; or that the city of London took before the time of Richard I. the same payments for measuring corn and coals and oysters that they do now. I have no doubt the city of Bristol did levy dues in the Avon before the time of legal memory, and that the mayor, as head of that corporation, got some fees at that time; but I can hardly bring myself to believe that the mayor of Bristol at that time received 5s. a year from every ship above sixty tons burthen which entered the Avon; yet the claim of the city of Bristol to their ancient mayor's dues, of which this is one, was established before Lord Tenterden, in 1828. I think the only way in which verdicts in support of such claims, and there are many such, could have properly been found, is by supposing that the jury were advised that, in favor of the long continued user, a presumption arose that it was legal, on which they ought to find that the user was immemorial, if that was necessary to legalize it, unless the contrary was proved; that presumption not being one purely of fact, and to be acted on only when the jury really entertained the opinion that in fact the legal origin existed. This was stated by Parke B., on the first trial of Jenkins v. Harvey, 1 C. M. & R. 804, as being his

practice, and what he considered the correct mode of leaving the question to the jury; and that was the view of the majority of the judges in the Court of Exchequer Chamber in Shephard v. Payne, 16 C. B. (N. S.) 132; 33 L. J. (C. P.) 158. This is by no means a modern doctrine; it is as ancient as the time of Littleton, who, in his Tenures, § 170, says that all are agreed that usage since the time of Richard I. is a title; some, he says, have thought it the only title of prescription, but that others have said 'that there is also another title of prescription that was at the common law before any statute of limitation of writs, &c., and that it was where a custom or usage or other thing hath been used for time whereof mind of man runneth not to the contrary. And they have said that this is proved by the pleading where a man will plead a title of prescription of custom. He shall say that such a custom hath been used from time whereof the memory of men runneth not to the contrary, that is as much as to say, when such a matter is pleaded, that no man then alive hath heard any proof of the contrary, nor hath no knowledge to the contrary; and insomuch that such title of prescription was at the common law, and not put out by any statute, ergo, it abideth as it was at the common law; and the rather that the said limitation of a writ of right is of so long time past. 'Ideo quaere de hoc.' It is practically the same thing whether we say that usage as far back as proof extends is a title, though it does not go so far back as the year 1189; or that such usage is to be taken in the absence of proof to the contrary to establish that the usage began before that year; and certainly the lapse of 400 years since Littleton wrote has added force to the remark, 'the rather that the limitation of a writ of right is of so long time past.' But either way, proof that the origin of the usage was since that date, puts an end to the title by prescription; and the question comes round to be whether the amount of the fee, viz. 13s. is by itself sufficient proof that it must have originated since."—J. Blackburn, in *Bryant v. Foot*, L. R. 2 Q. B., 161; s. c. (*Thayer's Cases on evidence*, p. 88).

1194.—English law repositories.—"The extant English judicial records do not begin until 1104 (Mich. 6 Rich. I.). He have a series of such records from 1384 (6 Rich. II.). The first law treatise by Glanvil was not written before 1187. The law reports begin in 1292. The knowledge of the laws of England prior to the twelfth century is in many points obscure and uncertain. From that time, however, the growth and development of these laws can be traced in the parliamentary and official records, treatises, and law reports."—J. F. Dillon, *Laws and jurisprudence of England and America*, pp. 28-29.

1199.—Earliest instance of action for trespass.—"A case of the year 1199 (2 Rot. Cur. Reg. 34) seems to be the earliest reported instance of an action of trespass in the royal courts. Only a few cases are recorded during the next fifty years. But about 1250 the action came suddenly into great popularity. In the 'Abbreviatio Placitorum,' twenty-five cases are given of the single year 1252-1253. We may infer that the writ, which had before been granted as a special favor, became at that time a writ of course. In Britton (f. 49), pleaders are advised to sue in trespass rather than by appeal, in order to avoid 'la perilouse aventure de batayles.' Trespass in the popular courts of the hundred and county was doubtless of far greater antiquity than the same action in the Curia Regis. Several cases of the reign of Henry I., are collected in Bigelow, *Placita Anglo-Nor-*

mannica, 80, 98, 102, 127."—J. B. Ames, *Disseisin of chattels* (*Harvard Law Review*, v. 3, p. 29 note).

1208.—Evidence: Attesting witnesses.—"From the beginning of our records, we find cases, in a dispute over the genuineness of a deed, where the jury are combined with the witnesses to the deed. This goes back to the Franks; and their custom of requiring the witness to a document to defend it by battle also crossed the channel, and is found in Glanvil (lib. X., c. 12). . . . In these cases the jury and the witnesses named in the deed were summoned together, and all went out and conferred privately as if composing one body; the witnesses did not regularly testify in open court. Cases of this kind are found very early, e.g., in 1208-1209 (Pl. Ab. 63, col. 1, Berk.). . . . In the earlier cases these witnesses appear, sometimes, to have been conceived of as a constituent part of the jury; it was a combination of business-witnesses and community-witnesses who tried the case—the former supplying to the others their more exact information, just as the hundreders, or those from another county, did in the cases before noticed. But in time the jury and the witnesses came to be sharply discriminated. Two or three cases in the reign of Edward III. show this. In 1337, 1338 and 1340, we are told that they are charged differently; the charge to the jury is to tell the truth (a *lour ascient*) to the best of their knowledge, while that to the witnesses is to tell the truth and loyally inform the inquest, without saying anything about their knowledge (*sans lour scient*); 'for the witnesses,' says Thorpe, C. J., in 1349, 'should say nothing but what they know as certain, i. e., what they see and hear.' . . . By the Statute of York (12 Edw. II. c. 2), in 1318, it was provided that while process should still issue to the witnesses as before, yet the taking of the inquest should not be delayed by their absence. In this shape the matter ran on for a century or two. By 1472 (Y. B. 12 Edw. IV. 4, o), we find a change. It is said, with the assent of all the judges, that process for the witnesses will not issue unless asked for. As late, certainly, as 1489 (Y. B. 5 H. VII. 8), we find witnesses to deeds still summoned with the jury. I know of no later case. In 1540-1550 Brooke, afterwards Chief Justice of the Common Bench, argues as if this practice was still known: 'When the witnesses . . . are joined to the inquest,' etc.; and I do not observe anything in his Abridgment, published in 1568, ten years after his death, to indicate that it was not a recognized part of the law during all his time. It may, however, well have been long obsolescent. Coke (Inst. 6 b.) says of it, early in the seventeenth century, 'and such process against witnesses is vanished'; but when or how he does not say. We may reasonably surmise, if it did not become infrequent as the practice grew, in the fifteenth century, of calling witnesses to testify to the jury in open court, that, at any rate, it must have soon disappeared when that practice came to be attended with the right, recognized, if not first granted, in the statute of 1562-1563 (5 Eliz. c. 9, s. 6), to have legal process against all sorts of witnesses."—J. B. Thayer, in *Harvard Law Review*, v. 5, pp. 302-5.—"After the period reached in the passage above quoted, the old strictness as to the summoning of attesting witnesses still continued under the new system. As the history of the matter was forgotten, new reasons were invented, and the rule was extended to all sorts of writings."—J. B. Thayer, *Select cases on evidence*, p. 773.

1215 (ante).—Courts following the king.—"Another point which ought not to be forgotten in

relation to the King's Court is its migratory character. The early kings of England were the greatest landowners in the country, and besides their landed estates they had rights over nearly every important town in England, which could be exercised only on the spot. They were continually travelling about from place to place, either to consume in kind part of their revenues, or to hunt or to fight. Wherever they went the great officers of their court, and in particular the chancellor with his clerks, and the various justices had to follow them. The pleas, so the phrase went, 'followed the person of the king,' and the machinery of justice went with them."—J. F. Stephen, *History of the criminal law of England*, v. 1, p. 87.

1215.—Magna Carta.—"With regard to the administration of justice, besides prohibiting all denials or delays of it, it fixed the court of Common Pleas at Westminster, that the suitors might no longer be harassed with following the King's person in all his progresses; and at the same time brought the trial of issues home to the very doors of the freeholders by directing assizes to be taken in the proper counties, and establishing annual circuits. It also corrected some abuses then incident to the trials by wager of law and of battle; directing the regular awarding of inquest for life or member; prohibited the King's inferior ministers from holding pleas of the crown, or trying any criminal charge, whereby many forfeitures might otherwise have unjustly accrued to the exchequer; and regulated the time and place of holding the inferior tribunals of justice, the county court, sheriff's tourn, and court leet. . . . And, lastly which alone would have merited the title that it bears, of the great charter, it protected every individual of the nation in the free enjoyment of his life, his liberty and his property, unless declared to be forfeited by the judgment of his peers, or the law of the land."—O. Flintoff, *Laws of England*, p. 184.—See also MAGNA CARTA; and ENGLAND: 1215.

1216.—Distinction between common and statute law now begins.—"The Chancellors, during this reign [John 1199-1216], did nothing to be entitled to the gratitude of posterity, and were not unworthy of the master whom they served. The guardians of law were the feudal barons, assisted by some enlightened churchmen, and by their efforts the doctrine of resistance to lawless tyranny was fully established in England, and the rights of all classes of the people were defined and consolidated. We here reach a remarkable era in our constitutional history. National councils had met from the most remote times; but to the end of this reign their acts not being preserved are supposed to form a part of the *lex non scripta*, or common law. Now begins the distinction between common and statute law, and henceforth we can distinctly trace the changes which our juridical system has undergone. These changes were generally introduced by the Chancellor for the time being."—Lord Campbell, *Lives of the chancellors*, v. 1, p. 115.

1216-1272.—Henry de Bracton.—"It is curious that, in the most disturbed period of this turbulent reign, when ignorance seemed to be thickening and the human intellect to decline, there was written and given to the world the best treatise upon law of which England could boast, till the publication of Blackstone's Commentaries, in the middle of the eighteenth century. It would have been very gratifying to me if this work could have been ascribed with certainty to any of the Chancellors whose lives have been noticed. The author, usually styled Henry de Bracton, has gone

by the name of Brycton, Britton, Briton, Breton, and Brets; and some have doubted whether all these names are not imaginary. From the elegance of his style, and the familiar knowledge he displays of the Roman law, I cannot doubt that he was an ecclesiastic who had addicted himself to the study of jurisprudence; and as he was likely to gain advancement from his extraordinary proficiency, he may have been one of those whom I have commemorated, although I must confess that he rather speaks the language likely to come from a disappointed practitioner rather than of a Chancellor who had been himself in the habit of making Judges. For comprehensiveness, for lucid arrangement, for logical precision, this author was unrivalled during many ages. Littleton's work on Tenures, which illustrated the reign of Edward IV., approaches Bracton; but how barbarous are, in comparison, the commentaries of Lord Coke, and the law treatises of Hale and of Hawkins!"—Lord Campbell, *Lives of the chancellors*, v. 1. p. 139.—For opposite view see 9 *American Bar Association Report*, p. 193.

1217.—Dower.—“The additional provision made in the edition of 1217 to the provisions of the earlier issues of the Charter in respect of widow's rights fixed the law of dower on the basis on which it still rests. The general rule of law still is that the widow is entitled for her life to a third part of the lands of which her husband was seized for an estate of inheritance at any time during the marriage. At the present day there are means provided which are almost universally adopted, of barring or defeating the widow's claim. The general rule of law, however, remains the same. The history of the law of dower deserves a short notice, which may conveniently find a place here. It seems to be in outline as follows. Tacitus noticed the contrast of Teutonic custom and Roman law, in that it was not the wife who conferred a dowry on the husband, but the husband on the wife. By early Teutonic custom, besides the bride-price, or price paid by the intending husband to the family of the bride, it seems to have been usual for the husband to make gifts of lands or chattels to the bride herself. These appear to have taken two forms. In some cases the husband or his father executed before marriage an instrument called ‘libellum dotis,’ specifying the nature and extent of the property to be given to the wife. . . . Another and apparently among the Anglo-Saxons a commoner form of dower is the ‘morning gift.’ This was the gift which on the morning following the wedding the husband gave to the wife, and might consist either of land or chattels. . . . By the law as stated by Glanvil the man was bound to endow the woman ‘tempore desponsationis ad ostium ecclesiae.’ The dower might be specified or not. If not specified it was the third part of the freehold which the husband possessed at the time of betrothal. If more than a third part was named, the dower was after the husband's death cut down to a third. A gift of less would however be a satisfaction of dower. It was sometimes permitted to increase the dower when the freehold available at the time of betrothal was small, by giving the wife a third part or less of subsequent acquisitions. This however must have been expressly granted at the time of betrothal. A woman could never claim more than had been granted ‘ad ostium ecclesiae.’ Dower too might be granted to a woman out of chattels personal, and in this case she would be entitled to a third part. In process of time however, this species of dower ceased to be regarded as legal, and was expressly denied to be law in the time of Henry IV. A trace of it still

remains in the expression in the marriage service, ‘with all my worldly goods I thee endow.’”—K. E. Digby, *History of the law of real property*, pp. 126-128 (4th ed.).

1258.—Provisions of Oxford; no writs except de cursu.—“The writ had originally no connection whatever with the relief sought, it had been a general direction to do right to the plaintiff, or as the case might be, but, long before the time now referred to, this had been changed. . . . It appears that even after the writ obtained by the plaintiff had come to be connected with the remedy sought for, . . . a writ to suit each case was framed and issued, but the Provisions of Oxford (1258) expressly forbade the Chancellor to frame new writs without the consent of the King and his Council. It followed that there were certain writs, each applicable to a particular state of circumstances and leading to a particular judgment, which could be purchased by an intending plaintiff. These writs were described as writs ‘de cursu,’ and additions to their number were made from time to time by direction of the King, of his Council or of Parliament.”—D. M. Kerly, *History of equity*, p. 9.—See also OXFORD, PROVISIONS OF.

1258.—Sale of judicial offices.—“The Norman Kings, who were ingenious adepts in realizing profit in every opportunity, commenced the sale of Judicial Offices. The Plantagenets followed their example. In Madox, chap. II, and in the Cottoni Posthuma, may be found innumerable instances of the purchase of the Chancellorship, and accurate details of the amount of the consideration monies. . . . What was bought must, of course, be sold, and justice became henceforth a marketable commodity. . . . The Courts of Law became a huckster's shop; every sort of produce, in the absence of money, was bartered for ‘justice.’”—J. Parke, *History of English chancery*, p. 23.

1265.—Disappearance of the office of chief justiciary.—“Towards the end of this reign [Henry III.] the office of Chief Justiciary, which had often been found so dangerous to the Crown, fell into disuse. Hugh le Despenser, in the 40th of Henry III., was the last who bore the title. The hearing of common actions being fixed at Westminster by Magna Carta, the Aula Regia was gradually subdivided and certain Judges were assigned to hear criminal cases before the King himself, wheresoever he might be in England. These formed the Court of King's Bench. They were called ‘Justitiani ad placita coram Rege,’ and the one who was to preside ‘Capitalis Justiciarius.’ He was inferior in rank to the Chancellor, and had a salary of only one hundred marks a year, while the Chancellor had generally 500. Henceforth the Chancellor, in rank, power, and emolument, was the first magistrate under the Crown, and looked up to as the great head of the profession of the law.”—Lord Campbell, *Lives of the chancellors*, v. 1, pp. 139-140.

1275.—Statute of Westminster the First; Improvement of the law.—“He [Robert Burnel] presided at the Parliament which met in May, 1275, and passed the ‘statute of Westminster the First,’ deserving the name of a Code rather than an Act of Parliament. From this chiefly, Edward I. has obtained the name of ‘the English Justinian’—absurdly enough, as the Roman Emperor merely caused a compilation to be made of existing laws—whereas the object now was to correct abuses, to supply defects, and to remodel the administration of justice. Edward deserves infinite praise for the sanction he gave to the undertaking; and from the observations he had made in France, Sicily, and the East, he may, like Napoleon, have been

personally useful in the consultations for the formation of the new Code—but the execution of the plan must have been left to others professionally skilled in jurisprudence, and the chief merit of it may safely be ascribed to Lord Chancellor Burnel, who brought it forward in Parliament. The statute is methodically divided into fifty-one chapters. . . . It provides for freedom of popular elections, then a matter of much moment, as sheriffs, coroners, and conservators of the peace were still chosen by the free holders in the county court, and attempts had been made unduly to influence the elections of knights of the shire, almost from the time when the order was instituted. . . . It amends the criminal law, putting the crime of rape on the footing to which it has been lately restored, as a most grievous but not a capital offence. It embraces the subject of 'Procedure' both in civil and criminal matters, introducing many regulations with a view to render it cheaper, more simple, and more expeditious. . . . As long as Burnel continued in office the improvement of the law rapidly advanced—there having been passed in the sixth year of the King's reign the 'Statute of Gloucester'; in the seventh year of the King's reign the 'Statute of Mortmain'; in the thirteenth year of the King's reign the 'Statute of Westminster the Second,' the 'Statute of Winchester,' and the 'Statute of Circumspecte agatis'; and in the eighteenth year of the King's reign the 'Statute of Quo Warranto,' and the 'Statute of Quia Emptores.' With the exception of the establishment of estates tail, which proved such an obstacle to the alienation of land till defeated by the fiction of Fines and Common Recoveries—these laws were in a spirit of enlightened legislation, and admirably accommodated the law to the changed circumstances of the social system,—which ought to be the object of every wise legislation."—Lord Campbell, *Lives of the chancellors*, v. 1, pp. 143-146.—See also ENGLAND: 1275-1295; 1279.

1278.—**Foundation of costs at common law.**—"The Statute of Gloucester, 6 Edw. I. c. i., is the foundation of the common law jurisdiction as to costs, and by that statute it was enacted that in any action where the plaintiff recovered damages, he should also recover costs. . . . By the Judicature Act, 1875, O. L. V., the Legislature gave a direct authority to all the judges of the Courts constituted under the Judicature Act, and vested in them a discretion which was to guide and determine them, according to the circumstances of each case, in the disposition of costs."—S. Hastings, *Treatise on torts*, p. 370.

1285.—**Statute of Westminster the Second; writs in consimili casu.**—"The inadequacy of the common form writs to meet every case was, to some extent, remedied by the 24th Chapter of the Statute of Westminster II., which, after providing for one or two particular cases to meet which no writ existed, provides further that 'whosoever from henceforth it shall fortune in Chancery that in one case a writ is found, and, in like case falling under like law is found none, the clerks of the Chancery shall agree in making a writ or shall adjourn the Plaintiffs until the next Parliament, and the cases shall be written in which they cannot agree, and be referred until the next Parliament; and, by consent of the men learned in the Law a writ shall be made, that it may not happen, that the King's Court should fail in ministering justice unto Complainants.' . . . The words of the statute give no power to make a completely new departure; writs are to be framed to fit cases similar to, but not identical with, cases falling within existing writs, and the exam-

ples given in the statute itself are cases of extension of remedies against a successor in title of the raiser of a nuisance, and for the successor in title of a person who had been disseised of his common. Moreover the form of the writ was debated upon before, and its sufficiency determined by the judges, not by its framers, and they were, as English judges have always been, devoted adherents to precedent. In the course of centuries, by taking certain writs as starting points, and accumulating successive variations upon them, the judges added great areas to our common law, and many of its most famous branches, assumpsit, and trover and conversion for instance, were developed in this way, but the expansion of the Common Law was the work of the 15th and subsequent centuries, when, under the stress of eager rivalry with the growing equitable jurisdiction of the Chancery, the judges strove, not only by admitting and developing actions upon the case, but also by the use of fictitious actions, following the example of the Roman Praetor, to supply the deficiencies of their system."—D. M. Kerly, *History of equity*, pp. 10-11.

1285.—**Writ of elegit.**—The Writ of Elegit "is a judicial writ given by the statute Westm. 2, 13 Edw. I., c. 18, either upon a judgment for a debt, or damages; or upon the forfeiture of a recognizance taken in the king's court. By the common law a man could only have satisfaction of goods, chattels, and the present profits of lands, by the . . . writs of 'fieri facias,' or 'levari facias'; but not the possession of the lands themselves; which was a natural consequence of the feudal principles, which prohibit the alienation, and of course the encumbering of the fief with the debts of the owner. . . . The statute therefore granted this writ (called an 'elegit,' because it is in the choice or the election of the plaintiff whether he will sue out this writ or one of the former), by which the defendant's goods and chattels are not sold, but only appraised; and all of them (except oxen and beasts of the plough) are delivered to the plaintiff, at such reasonable appraisement and price, in part of satisfaction of his debt. If the goods are not sufficient, then the moiety or one-half of his freehold lands, which he had at the time of the judgment given, whether held in his own name, or by any other in trust for him, are also to be delivered to the plaintiff; to hold, till out of the rents and profits thereof the debt be levied, or till the defendant's interest be expired; as till the death of the defendant, if he be tenant for life or in tail."—W. Blackstone, *Commentaries*, bk. 3, ch. 27.

1290.—**Progress of the common law right of alienation.**—"The statute of Quia Emptores, 18 Edw. I., finally and permanently established the free right of alienation by the sub-vassal, without the lord's consent; . . . and it declared, that the grantee should not hold the land of his immediate feoffor, but of the chief lord of the fee, of whom the grantor himself held it. . . . The power of involuntary alienation, by rendering the land answerable by attachment for debt, was created by the statute of Westm. 2, 13 Edw. I., c. 18, which granted the elegit; and by the statutes merchant or staple, of 13 Edw. I., and 27 Edw. III., which gave the extent. These provisions were called for by the growing commercial spirit of the nation. To these we may add the statute of 1 Edw. III., taking away the forfeiture or alienation by the king's tenants in capite, and substituting a reasonable fine in its place; . . . and this gives us a condensed view of the progress of the common law right of alienation from a state of servitude

to freedom."—J. Kent, *Commentaries*, pt. 6, lect. 67.

1292.—Fleta.—"Fleta, so called from its composition in the Fleet prison by one of the justices imprisoned by Edward I., is believed to have been written about the year 1292, and is nothing but an abbreviation of Bracton, and the work called 'Britton,' which was composed between the years 1290 and 1300, is of the same character, except that it is written in the vernacular language, French, while Granvil, Bracton and Fleta are written in Latin."—Thomas J. Semmes, 9 *American Bar Association Report*, p. 193.

1300 (circa).—King's peace a common right.—"By the end of the thirteenth century, a time when so much else of our institutions was newly and strongly fashioned for larger uses, the King's Peace had fully grown from an occasional privilege into a common right. Much, however, remained to be done before the king's subjects had the full benefit of this. . . . A beginning of this was made as early as 1195 by the assignment of knights to take an oath of all men in the kingdom that they would keep the King's Peace to the best of their power. Like functions were assigned first to the old conservators of the peace, then to the justices who superseded them, and to whose office a huge array of powers and duties of the most miscellaneous kind have been added by later statutes. . . . Then the writ 'de securitate pacis' made it clear beyond cavil that the king's peace was now, by the common law, the right of every lawful man."—F. Pollock, *King's peace (Law Quarterly Review, v. 1, p. 49)*.

1307-1509.—Year books.—"The oldest reports extant on the English law, are the Year Books . . . , written in law French, and extend from the beginning of the reign of Edward II, to the latter end of the reign of Henry VIII, a period of about two hundred years. . . . The Year Books were very much occupied with discussions touching the forms of writs, and the pleadings and practice in real actions, which have gone entirely out of use."—J. Kent, *Commentaries*, pt. 3, lect. 21.

1316.—Election of sheriffs abolished.—"Until the time of Edward II, the sheriff was elected by the inhabitants of the several counties; but a statute of the 9th year of that reign abolished election, and ever since, with few exceptions, the sheriff has been appointed, upon nomination by the king's councillors and the judges of certain ranks, by the approval of the crown. . . . The office of sheriff is still in England one of eminent honor, and is conferred on the wealthiest and most notable commoners in the counties."—*New American cyclopædia*, v. 14, p. 585.

1326-1377.—Jurors cease to be witnesses.—"The verdict of . . . the assize was founded on the personal knowledge of the jurors themselves respecting the matter in dispute, without hearing the evidence of witnesses in court. But there was an exception in the case of deeds which came into controversy, and in which persons had been named as witnessing the grant or other matter testified by the deed. . . . This seems to have paved the way for the important change whereby the jury ceasing to be witnesses themselves, gave their verdict upon the evidence brought before them at the trials. . . . Since the jurors themselves were originally mere witnesses, there was no distinction in principle between them and the attesting witnesses; so that it is by no means improbable that the latter were at first associated with them in the discharge of the same function, namely, the delivery of a verdict, and that gradually, in the course of years, a separation took place. This separation,

at all events, existed in the reign of Edward III.; for although we find in the Year Books of that period the expression, 'the witnesses were joined to the assize,' a clear distinction is, notwithstanding, drawn between them."—W. Forsyth, *Trial by jury*, pp. 124, 128.

1362.—Pleading in the English tongue.—Enrollment in Latin.—"The Statute 36 Edward III., c. 15, A. D. 1362, enacted that in future all pleas should be 'pleaded, shewed, defended, answered, debated, and judged in the English tongue;' the lawyers, on the alert, appended a proviso that they should be 'entered and enrolled' in Latin, and the old customary terms and forms retained."—J. Parke, *History of chancery*, p. 43.

1368.—Jury system in civil trials.—"As it was an essential principle of the jury trial from the earliest times, that the jurors should be summoned from the hundred where the cause of action arose, the court, in order to procure their attendance, issued in the first instance a writ called a venire facias, commanding the sheriff or other officer to whom it was directed, to have twelve good and lawful men for the neighborhood in court upon a day therein specified, to try the issue joined between the parties. And this was accordingly done, and the sheriff had his jury ready at the place which the court had appointed for its sitting. But when the Court of Common Pleas was severed from the Curia Regis, and became stationary at Westminster (a change which took place in the reign of King John, and was the subject of one of the provisions of Magna Carta), it was found to be very inconvenient to be obliged to take juries there from all parts of the country. And as justices were already in the habit of making periodical circuits for the purpose of holding the assize in pleas of land, it was thought advisable to substitute them for the full court in banc at Westminster, in other cases also. The statute 13 Edw. I. c. 30, was therefore passed, which enacted that these justices should try other issues: 'wherein small examination was required,' or where both parties desired it, and return the inquests into the court above. This led to an alteration in the form of the venire: and instead of the sheriff being simply ordered to bring the jurors to the courts at Westminster on a day named, he was now required to bring them there on a certain day, 'nisi prius,' that is, unless before that day the justices of assize came into his county, in which case the statute directed him to return the jury, not to the court, but before the justices of assize."—W. Forsyth, *History of trial by jury*, pp. 130-140.

1382.—Peaceable entry.—"This remedy by entry must be pursued according to statute 5 Rich. II., st. I., c. 8, in a peaceable and easy manner; and not with force or strong hand. For, if one turns or keeps another out of possession forcibly, this is an injury of both a civil and a criminal nature. The civil is remedied by an immediate restitution; which puts the ancient possessor in statu quo: the criminal injury, or public wrong, by breach of the king's peace, is punished by fine to the King."—W. Blackstone, *Commentaries*, bk. 3, p. 179.

1383-1403.—Venue to be laid in proper counties.—"The statutes 6 Rich. II., c. 2, and 4 Hen. IV., c. 18, having ordered all writs to be laid in their proper counties, this, as the judges conceived, empowered them to change the venue, if required, and not to insist rigidly on abating the writ: which practice began in the reign of James the First. And this power is discretionally exercised, so as to prevent, and not to cause, a defect of justice. . . . And it will sometimes remove the venue from the proper jurisdiction, . . . upon a suggestion, duly

supported, that a fair and impartial trial cannot be had therein."—*Ibid.*, p. 294.

1388.—Prohibition against citation of Roman law in common-law tribunals.—"In the reign of Edward III. the exactions of the court of Rome had become odious to the king and the people. Edward, supported by his Parliament, resisted the payment of the tribute which his predecessors from the Conquest downwards, but more particularly from the time of John, had been accustomed to pay to the court of Rome; . . . the name of the Roman Law, which in the reigns of Henry II. and III., and of Edward I., had been in considerable favor at court, and even . . . with the judges, became the object of aversion. In the reign of Richard II. the barons protested that they would never suffer the kingdom to be governed by the Roman law, and the judges prohibited it from being any longer cited in the common law tribunals."—G. Spence, *Equity jurisdiction of the court of chancery*, v. 1, p. 346.

1436.—Act to prevent interference with common law process.—"In 1436, an act was passed with the concurrence of the Chancellor, to check the wanton filing of bills in Chancery in disturbance of common law process. The Commons, after reciting the prevailing grievance, prayed 'that every person from this time forward vexed in Chancery for matter determinable by the common law, have action against him that so vexed him, and recover his damages.' The King answered, 'that no writ of subpoena be granted hereafter till security be found to satisfy the party so vexed and grieved for his damages and expenses, if it so be that the matter may not be made good which is contained in the bill.'"—Lord Campbell, *Lives of the chancellors*, v. 1, p. 272.

1450 (circa).—Evidence.—Number of witnesses.—"It is then abundantly plain that by this time [the middle of the 15th century] witnesses could testify in open court to the jury. That this was by no means freely done seems also plain. Furthermore, it is pretty certain that this feature of a jury trial, in our day so conspicuous and indispensable, was then but little considered and of small importance."—J. B. Thayer, *Select cases on evidence*, p. 1071.

ALSO IN: J. B. Thayer, *Jury and its development* (*Harvard Law Review*, v. 5, p. 360).

1456.—Demurrers to evidence.—"Very soon, as it seems, after the general practice began of allowing witnesses to testify to the jury, an interesting contrivance for eliminating the jury came into existence, the demurrer upon evidence. Such demurrers, like others, were demurrers in law; but they had the effect to withdraw from the jury all consideration of the facts, and, in their pure form, to submit to the court two questions, of which only the second was, in strictness, a question of law: (1) Whether a verdict for the party who gave the evidence could be given, as a matter of legitimate inference and interpretation from the evidence; (2) As a matter of law. Of this expedient, I do not observe any mention earlier than the year 1456, and it is interesting to notice that we do not trace the full use of witnesses to the jury much earlier than this."—J. B. Thayer, *Law and fact in jury trials* (*Harvard Law Review*, v. 4, p. 162).

ALSO IN: J. B. Thayer, *Select cases on evidence*, p. 149.

1470.—Evidence.—Competency of witnesses.—"Fortescue (De Laud. c. 26), who has the earliest account (about 1470) of witnesses testifying regularly to the jury, gives no information as to any ground for challenging them. But Coke, a century and a third later, makes certain qualifications

of the assertion of the older judges, that 'they had not seen witnesses challenged.' He mentions as grounds of exclusion, legal infamy, being an 'infidel,' of non-sane memory, 'not of discretion,' a party interested, 'or the like.' And he says that 'it hath been resolved by the justices [in 1621] that a wife cannot be produced either against or for her husband, quia sunt duae animae in carne una.' He also points out that 'he that challengeth a right in the thing in demand cannot be a witness.' Here are the outlines of the subsequent tests for the competency of witnesses. They were much refined upon, particularly the excluding ground of interest; and great inconveniences resulted. At last in the fourth and fifth decades of the present century, in England, nearly all objections to competency were abolished, or turned into matters of privilege."—J. B. Thayer, *Select cases on evidence*, p. 1070.

1473.—Barring entails.—Taltarum's case.—"The common-law judges at this time were very bold men, having of their own authority repealed the statute De Donis, passed in the reign of Edward I., which authorized the perpetual entail of land—by deciding in Taltarum's Case, that the entail might be barred through a fictitious proceeding in the Court of Common Pleas, called a 'Common Recovery';—the estate being adjudged to a sham claimant—a sham equivalent being given to those who ought to succeed to it—and the tenant in tail being enabled to dispose of it as he pleases, in spite of the will of the donor."—Lord Campbell, *Lives of the chancellors*, v. 1, pp. 309-310.

1481-1505.—Development of actions of assumpsit.—"It is probable that the willingness of equity to give pecuniary relief upon parol promises hastened the development of the action of assumpsit. Fairfax, J., in 1481, advised pleaders to pay more attention to actions on the case, and, thereby diminish the resort to chancery; and Fineux, C. J., remarked, in 1505, after that advice had been followed and sanctioned by the courts, that it was no longer necessary to sue a subpoena in such cases. Brooke, in his 'Abridgment,' adds to this remark of Fineux, C. J.: 'But note that he shall have only damages by this [action on the case], but by subpoena the chancellor may compel him to execute the estate or imprison him ut dicitur.'"—J. B. Ames, *Specific performance of contracts* (*Green Bag*, v. 1, p. 26).

1484.—Statutes to be in English.—"In opening the volumes of our laws, as printed by authority 'from original records and authentic manuscripts,' we are struck with a change upon the face of these Statutes of Richard III., which indicates as true a regard for the liberty of the subjects as the laws themselves. For the first time the laws to be obeyed by the English people are enacted in the English tongue."—C. Knight, *History of England*, v. 2, p. 200.

1499 (circa).—Copyright.—"From about the period of the introduction of printing into this country, that is to say, towards the end of the fifteenth century, English authors had, in accordance with the opinion of the best legal authorities, a right to the Copyright in their works, according to the Common Law of the Realm, or a right to their 'copy' as it was anciently called, but there is no direct evidence of the right until 1558. The Charter of the Stationers' Company, which to this day is charged with the Registration of Copyright, was granted by Philip and Mary in 1556. The avowed object of this corporation was to prevent the spread of the Reformation. Then there followed the despotic jurisdiction of the Star Chamber over the publication of books, and the

Ordinances and the Licensing Act of Charles II. At the commencement of the 18th century there was no statutory protection of Copyright. Unrestricted piracy was rife. The existing remedies of a bill in equity and an action at law were too cumbrous and expensive to protect the authors' Common Law rights, and authors petitioned Parliament for speedier and more effectual remedies. In consequence, the 8 Anne, c. 10, the first English Statute providing for the protection of Copyright, was passed in 1710. This Act gave to the author the sole liberty of publication for 14 years, with a further term of fourteen years, provided the author was living at the expiration of the first term, and enacted provisions for the forfeiture of piratical copies and for the imposition of penalties in cases of piracy. But in obtaining this Act, the authors placed themselves very much in the position of the dog in the fable, who dropped the substance in snatching at the shadow, for, while on the one hand they obtained the remedial measures they desired, on the other, the Perpetual Copyright to which they were entitled at the Common Law was reduced to the fixed maximum term already mentioned, through the combined operation of the statute and the judicial decisions to be presently referred to. But notwithstanding the statute, the Courts continued for some time to recognise the rights of authors at Common Law, and numerous injunctions were granted to protect the Copyright in books, in which the term of protection granted by the statute of Anne had expired, and which injunctions therefore could only have been granted on the basis of the Common Law right. In 1769 judgment was pronounced in the great Copyright case of *Millar v. Taylor*. The book in controversy was Thomson's 'Seasons,' in which work the period of Copyright granted by the statute of Anne had expired, and the question was directly raised, whether a Perpetual Copyright according to Common Law, and independent of that statute, remained in the author after publication. Lord Mansfield, one of the greatest lawyers of all times, maintained in his judgment that Copyright was founded on the Common Law, and that it had not been taken away by the statute of Anne, which was intended merely to give for a term of years a more complete protection. But, in 1774 this decision was overruled by the House of Lords in the equally celebrated case of *Donaldson v. Beckett*, in which the Judges consulted were equally divided on the same point, Lord Mansfield and Sir William Blackstone being amongst those who were of opinion that the Common Law right had not been taken away by the statute of Anne. But owing to a point of etiquette, namely that of being peer as well as one of the Judges, Lord Mansfield did not express his opinion, and in consequence, the House of Lords, influenced by a specious oration from Lord Camden, held (contrary to the opinion of the above-mentioned illustrious Jurist), that the statute had taken away all Common Law rights after publication, and hence that in a published book there was no Copyright except that given by the statute. This judgment caused great alarm amongst those who supposed that their Copyright was perpetual. Acts of Parliament were applied for, and in 1775 the Universities obtained one protecting their literary property."—T. A. Romer, *Copyright law reform* (*Law Magazine and Review*, 4th ser., v. 12, p. 231).

1499.—Action of ejectment.—"The writ of 'ejectione firmæ' . . . out of which the modern action of ejectment has gradually grown into its

present form, is not of any great antiquity. . . . The Court of Common Pleas had exclusive jurisdiction of real actions while ejectment could be brought in all three of the great common law courts. . . . The practitioners in the King's Bench also encouraged ejectment, for it enabled them to share in the lucrative practice of the Common Pleas. . . . In the action of 'ejectione firmæ,' the plaintiff first only recovered damages, as in any other action of trespass. . . . The courts, consequently following, it is said, in the footsteps of the courts of equity, . . . introduced into this action a species of relief not warranted by the original writ, . . . viz., a judgment to recover the term, and a writ of possession thereupon. Possibly the change was inspired by jealousy of the chancery courts. It cannot be stated precisely when this change took place. In 1383 it was conceded by the full court that in 'ejectione firmæ' the plaintiff could no more recover his term than in trespass he could recover damages for a trespass to be done. . . . But in 1468 it was agreed by opposing counsel that the term could be recovered, as well as damages. The earliest reported decision to this effect was in 1490, and is referred to by Mr. Reeves as the most important adjudication rendered during the reign of Henry VII., for it changed the whole system of remedies for the trial of controverted titles to land, and the recovery of real property."—Sedgwick and Wait, *Trial of title to land* (2nd ed.), sect. 12-25.—"Ejectment is the form of action now retained in use in England under the Statute of 3 and 4 Wm. IV., c. 7, § 36, which abolished all other forms of real actions except dower. It is in general use in some form in this country, and by it the plaintiff recovers, if at all, upon the strength of his own title, and not upon the weakness of that of the tenant, since possession is deemed conclusive evidence of title as to all persons except such as can show a better one."—Washburn, *Real property* (5th ed.), v. 1, p. 465.

1504-1542.—Consideration in contracts.—"To the present writer it seems impossible to refer consideration to a single source. At the present day it is doubtless just and expedient to resolve every consideration into a detriment to the promisee incurred at the request of the promisor. But this definition of consideration would not have covered the cases of the 16th century. There were then two distinct forms of consideration: (1) detriment; (2) a precedent debt. Of these detriments was the more ancient, having become established in substance, as early as 1504. On the other hand no case has been found recognizing the validity of a promise to pay a precedent debt before 1542. These two species of consideration, so different in their nature, are, as would be surmised, of distinct origin. The history of detriment is bound up with the history of special assumpsit, whereas the consideration based upon a precedent debt must be studied in the development of 'indebitatus assumpsit.'"—J. B. Ames, *History of assumpsit* (*Harvard Law Review*, v. 2, pp. 1-2).

1520.—Law of parol guaranty.—"It was decided in 1520, that one who sold goods to a third person on the faith of the defendant's promise that the price should be paid, might have an action on the case upon the promise. This decision introduced the whole law of parol guaranty. Cases in which the plaintiff gave his time or labor were as much within the principle of the new action as those in which he parted with property. And this fact was speedily recognized. In Saint-Germain's book, published in 1531, the student of law thus defines the liability of a promisor: 'If he to whom the promise is made have a charge by reason of

the promise, . . . he shall have an action for that thing that was promised, though he that made the promise have no worldly profit by it.' From that day to this a detriment has always been deemed a valid consideration for a promise if incurred at the promisor's request."—J. B. Ames, *History of assumpsit* (*Harvard Law Review*, v. 2, p. 14).

1535.—Statute of uses.—"Before the passing of the Statute of Uses in the twenty-seventh year of Henry VIII, attempts had been made to protect by legislation the interests of creditors, of the king, and of the lords, which were affected injuriously by feoffments to uses. . . . The object of that Statute was by joining the possession or seisen to the use and interest (or, in other words, by providing that all the estate which would by the common law have passed to the grantee to uses should instantly be taken out of him and vested in 'cestui que use'), to annihilate altogether the distinction between the legal and beneficial ownership, to make the ostensible tenant, in every case also the legal tenant, liable to his lord for feudal dues and services—wardship, marriage, and the rest. . . . By converting the use into the legal interest the Statute did away with the power of disposing of interests in lands by will, which had been one of the most important results of the introduction of uses. Probably these were the chief results aimed at by the Statute of Uses. A strange combination of circumstances—the force of usage by which practices had arisen too strong even for legislation to do away with, coupled with an almost superstitious adherence on the part of the courts to the letter of the statute—produced the curious result, that the effect of the Statute of Uses was directly the reverse of its purpose, that by means of it secret conveyances of the legal estate were introduced, while by a strained interpretation of its terms the old distinction between beneficial or equitable and legal ownership was revived. What may be called the modern law of Real Property and the highly technical and intricate system of conveyancing which still prevails, dates from the legislation of Henry VIII."—K. E. Digby, *History of the law of real property* (4th ed.), pp. 343-345.

1540-1542.—Testamentary power.—"The power of disposing by will of land and goods has been of slow growth in England. The peculiar theories of the English land system prevented the existence of a testamentary power over land until it was created by the Statute of Wills (32 & 34 Hen. VIII) extended by later statutes, and although a testamentary power over personal property is very ancient in this country, it was limited at common law by the claims of the testator's widow and children to their 'reasonable parts' of his goods. The widow was entitled to one third, or if there were no children to one-half of her husband's personal estate; and the children to one-third, or if there was no widow to one-half of their father's personal estate, and the testator could only dispose by his will of what remained. Whether the superior claims of the widow and children existed all over England or only in some counties by custom is doubted; but . . . by Statutes of William and Mary, Will. III. and George I, followed by the Wills Act (1 Vict. c. 26), the customs have been abolished, and a testator's testamentary power now extends to all his real and personal property."—S. C. Macaskie, *Law of executors and administrators*, p. 1.

1542.—Liability in *indebitatus assumpsit* on an express promise.—"The origin of *indebitatus assumpsit* may be explained in a few words: Slade's case [4 Rep., 92a], decided in 1603, is com-

monly thought to be the source of this action. But this is a misapprehension. '*Indebitatus assumpsit*' upon an express promise is at least sixty years older than Slade's case. The evidence of its existence throughout the last half of the sixteenth century is conclusive. There is a note by Brooke, who died in 1558, as follows: 'where one is indebted to me, and he promises to pay before Michaelmas, I may have an action of debt on the contract, or an action on the case on the promise.'"—J. B. Ames, *History of assumpsit* (*Harvard Law Review*, v. 2, p. 16).

1557.—Statute of uses rendered nugatory.—"Twenty-two years after the passing of this statute (Mich. Term 4 & 5 Ph. & M.) the judges by a decision practically rendered the Statute nugatory by holding that the Statute will not execute more than one use, and that if there be a second use declared the Statute will not operate upon it. The effect of this was to bring again into full operation the equitable doctrine as to uses in lands."—A. H. Marsh, *History of the court of chancery*, pp. 122-123.

1580.—Equal distribution of property.—"In Holland, all property, both real and personal, of persons dying intestate, except land held by feudal tenure, was equally divided among the children, under the provisions of an act passed by the State in 1580. This act also contained a further enlightened provision, copied from Rome, and since adopted in other Continental Countries, which prohibited parents from disinheriting their children except for certain specified offences. Under this legal system, it became customary for parents to divide their property by will equally among their children, just as the custom of leaving all the property to the eldest son grew up under the laws of England. The Puritans who settled New England adopted the idea of the equal distribution of property, in case there was no will—giving to the eldest son, however, in some of the colonies a double portion, according to the Old Testament injunction.—and thence it has spread over the whole United States."—D. Campbell, *Puritan in Holland, England and America*, v. 2, p. 452.

1589.—Earliest notice of contract of insurance.—"The first notice of the contract of insurance that appears in the English reports, is a case cited in Coke's Reports [6 Coke's Rep., 47b], and decided in the 31st of Elizabeth; and the commercial spirit of that age gave birth to the statute of 43d Elizabeth, passed to give facility to the contract, and which created the court of policies of assurance, and shows by its preamble that the business of marine insurance had been in immemorial use, and activity followed. But the law of insurance received very little study and cultivation for ages afterwards; and Mr. Park informs us that there were not forty cases upon matters of insurance prior to the year 1756, and even those cases were generally loose nisi prius notes, containing very little information or claim to authority."—J. Kent, *Commentaries*, pt. 5, lect. 48.

1592.—Highwayman as a chief justice.—"In 1592, Elizabeth appointed to the office of Chief-Justice of England a lawyer, John Popham, who is said to have occasionally been a highwayman until the age of thirty. At first blush this seems incredible, but only because such false notions generally prevail regarding the character of the time. The fact is that neither piracy nor robbery was considered particularly discreditable at the court of Elizabeth. The queen knighted Francis Drake for his exploits as a pirate, and a law on the statute-books, passed in the middle of the century, gave benefit of

clergy to peers of the realm when convicted of highway robbery. Men may doubt, if they choose, the stories about Popham, but the testimony of this statute cannot be disputed."—D. Campbell, *Puritan in Holland, England and America*, v. 1, p. 366.

1600.—Mortgagee's right to possession.—"When this country [the United States] was colonized, about A. D. 1600, the law of mortgage was perfectly well settled in England. It was established there that a mortgage, whether by deed upon condition, by trust deed, or by deed and defeasance, vested the fee, at law, in the mortgagee, and that the mortgagee, unless the deed reserved possession to the mortgagor, was entitled to immediate possession. Theoretically our ancestors brought this law to America with them. Things ran on until the Revolution. Mortgages were given in the English form, by deed on condition, by deed and defeasance, or by trust deed. It was not customary in Plymouth, or Massachusetts Bay, and it is probable that it was not customary elsewhere, to insert a provision that the mortgagor, until default in payment, should retain possession. Theoretically, during the one hundred and fifty years from the first settlement to the Revolution, the English rules of law governed all these transactions, and, as matter of book law, every mortgagee of a house or a farm was the owner of it, and had the absolute right to take possession upon the delivery of the deed. But the curious thing about this is, that the people generally never dreamed that such was the law."—W. H. Chaplin, *Story of mortgage law* (*Harvard Law Review*, v. 4, p. 12).

1601-1602.—Malicious prosecution.—"The modern action for malicious prosecution, represented formerly by the action for conspiracy, has brought down to our own time a doctrine which is probably traceable to the practice of spreading the case fully upon the record, namely, that what is a reasonable and probable cause for a prosecution is a question for the court. That it is a question of fact is confessed, and also that other like questions in similar cases are given to the jury. Reasons of policy led the old judges to permit the defendant to state his case fully upon the record, so as to secure to the court a greater control over the jury in handling the facts, and to keep what were accounted questions of law, i. e., questions which it was thought should be decided by the judges out of the jury's hands. Gawdy, J., in such a case, in 1601-2, 'doubted whether it were a plea, because it amounts to a non culpabilis. . . . But the other justices held that it was a good plea, per doubt del lay gents.' Now that the mode of pleading has changed, the old rule still holds; being maintained, perhaps, chiefly by the old reasons of policy."—J. B. Thayer, *Law and fact in jury trials* (*Harvard Law Review*, v. 4, p. 147).

ALSO IN: J. B. Thayer, *Select cases on evidence*, p. 150.

1603.—Earliest reported case of bills of exchange.—"The origin and history of bills of exchange and other negotiable instruments are traced by Lord Chief Justice Cockburn in his judgment in *Goodwin v. Roberts* [L. R. 10 Ex., pp. 346-358]. It seems that bills were first brought into use by the Florentines in the twelfth century. From Italy the use of them spread to France, and eventually they were introduced into England. The first English reported case in which they are mentioned is *Martin v. Boure* (Cro. Jac. 3), decided in 1603. At first the use of Bills of Exchange seems to have been confined to foreign bills between English and foreign merchants. It was afterwards extended to domestic bills between

traders, and finally to bills of all persons whether traders or not. The law throughout has been based on the custom of merchants respecting them; the old form of declaration on bill used always to state that it was drawn 'secundum usum et consuetudinem mercatorum.'—M. D. Chalmers, *Bills of exchange*, p. xlii., *introd.*—See also MONEY AND BANKING; Medieval: 12th-14th centuries.

1604.—Death inferred from long absence.—"It is not at all modern to infer death from a long absence; the recent thing is the fixing of a time of seven years, and putting this into a rule. The faint beginning of it, as a common-law rule, and one of general application in all questions of life and death, is found, so far as our recorded cases show, in *Doe d. George v. Jesson* (January, 1805). Long before this time, in 1604, the 'Bigamy Act' of James I. had exempted from the scope of its provisions, and so from the situation and punishment of a felon (1) those persons who had married a second time when the first spouse had been beyond the seas for seven years, and (2) those whose spouse had been absent for seven years, although not beyond the seas,—'the one of them not knowing the other to be living within that time.' This statute did not treat matters altogether as if the absent party were dead; it did not validate the second marriage in either case. It simply exempted a party from the statutory penalty."—J. B. Thayer, *Presumptions and the law of evidence* (*Harvard Law Review*, v. 3, p. 151).

1609.—First recognition of right to sue for quantum meruit.—"There seems to have been no recognition of the right to sue upon an implied 'quantum meruit' before 1609. The innkeeper was the first to profit by the innovation. Reciprocity demanded that, if the law imposed a duty upon the innkeeper to receive and keep safely, it should also imply a promise on the part of the guest to pay what was reasonable. The tailor was in the same case with the innkeeper, and his right to recover upon a quantum meruit was recognized in 1610." [Six Carpenters' Case, 8 Rep., 147a.]—J. B. Ames, *History of assumpsit* (*Harvard Law Review*, v. 2, p. 58).

1616.—Contest with equity courts. See EQUITY LAW: 1616: Contest between Equity and Common law courts.

1623.—Liability of gratuitous bailee to be charged in assumpsit, established.—"The earliest attempt to charge bailees in assumpsit were made when the bailment was gratuitous. These attempts, just before and after 1600, were unsuccessful, because the plaintiffs could not make out any consideration. The gratuitous bailment was, of course, not a benefit, but a burden to the defendant; and, on the other hand, it was not regarded as a detriment; but an advantage to the plaintiff. But in 1623 it was finally decided, not without a great straining, it must be conceded, of the doctrine of consideration, that a bailee might be charged in assumpsit on a gratuitous bailment."—J. B. Ames, *History of assumpsit* (*Harvard Law Review*, v. 2, p. 6, citing *Wheatley v. Low*, Palm., 281; *Cro. Jac.* 668).

1625 (circa).—Experiment in legislation.—Limitation in time.—"The distinction between temporary and permanent Legislation is a very old one." It was a distinction expressed at Athens; but "we have no such variety of name. All are alike Acts of Parliament. Acts in the nature of new departures in the Law of an important kind are frequently limited in time, very often with a view of gaining experience as to the practical working of a new system before the Legislature commits itself to final legislation on the subject, some-

times, no doubt, by way of compromise with the Opposition, objecting to the passing of such a measure at all. Limitation in time often occurs in old Acts. Instances are the first Act of the first Parliament of Charles I. (1 Car. I., c. 1), forbidding certain sports and pastimes on Sunday, and permitting others. The Book of Sports of James I. had prepared the mind of the people for that more liberal observance of Sunday which had been so offensive to the Puritans of Elizabeth's reign, but it had not been down to that time acknowledged by the Legislature. This was now done in 1625, the Act was passed for the then Parliament, continued from time to time, and finally (the experiment having apparently succeeded) made perpetual in 1641. Another instance is the Music Hall Act of 1752 passed it is said on the advice of Henry Fielding, in consequence of the disorderly state of the music halls of the period, and perhaps still more on account of the Jacobite songs sometimes sung at such places. It was passed for three years, and, having apparently put an end to local disaffection, was made perpetual in 1755. Modern instances are the Ballot Act, 1872, passed originally for eight years, and now annually continued, the Regulation of Railways Act, 1873, creating a new tribunal, the Railway Commission, passed originally for five years, and annually continued until made perpetual by the Railway and Canal Traffic Act, 1888; the Employers' Liability Act, 1880, a new departure in Social Legislation, expiring on the 31st December, 1887, and since annually continued; and the Shop Hours Regulation Act, 1886, a similar departure, expiring in 1888, and continued for the present Session. . . .

(2) Place.—It is in this respect that the Experimental method of Parliament is most conspicuous. A law is enacted binding only locally, and is sometimes extended to the whole or a part of the realm, sometimes not. The old Statute of Circumspecte Agatis (13 Edw. I., stat. 4) passed in 1285 is one of the earliest examples. The point of importance in it is that it was addressed only to the Bishop of Norwich, but afterwards seems to have been tacitly admitted as law in the case of all dioceses, having probably been found to have worked well at Norwich. It was not unlike the Rescripts of the Roman emperors, which, primarily addressed to an individual, afterwards became precedents of general law.—J. William (*Law Magazine and Review*, London, 1888-9, 4th series, v. 14, p. 306).

1630-1641.—Public registry.—“When now we look to the United States, we find no difficulty in tracing the history of the institution on this side of the Atlantic. The first settlers of New York coming from Holland, brought it with them. In 1636, the Pilgrims of Plymouth, coming also from Holland, passed a law requiring that for the prevention of frauds, all conveyances, including mortgages and leases, should be recorded. Connecticut followed in 1639, the Puritans of Massachusetts in 1641; Penn, of course, introduced it into Pennsylvania. Subsequently every State of the Union established substantially the same system.”—D. Campbell, *Puritan in Holland, England and America*, v. 2, p. 463.

1650 (circa).—Law regarded as a luxury.—“Of all the reforms needed in England, that of the law was perhaps the most urgent. In the general features of its administration the system had been little changed since the days of the first Edward. As to its details, a mass of abuses had grown up which made the name of justice nothing but a mockery. Twenty thousand cases, it was said, stood for judgment in the Court of Chancery, some

of them ten, twenty, thirty years old. In all the courts the judges held their positions at the pleasure of the crown. They and their clerks, the marshals, and the sheriffs exacted exorbitant fees for every service, and on their cause-list gave the preference to the suitor with the longest purse. Legal documents were written in a barbarous jargon which none but the initiated could understand. The lawyers, for centuries, had exercised their ingenuity in perfecting a system of pleading, the main object of which seems to have been to augment their charges, while burying the merits of a cause under a tangle of technicalities which would secure them from disentanglement. The result was that law had become a luxury for the rich alone.”—*Ibid.*, pp. 383-384.

1650-1700.—Evidence.—“Best evidence rule.”—“This phrase is an old one. During the latter part of the seventeenth century and the whole of the eighteenth, while rules of evidence were forming, the judges and text writers were in the habit of laying down two principles; namely, (1) that one must bring the best evidence that he can, and (2) that if he does this, it is enough. These principles were the beginning, in the endeavor to give consistency to the system of evidence before juries. They were never literally enforced,—they were principles and not exact rules; but for a long time they afforded a valuable test. As rules of evidence and exceptions to the rules became more definite, the field for the application of the general principle of the ‘Best Evidence’ was narrower. But it was often resorted to as a definite rule and test in a manner which was very misleading. This is still occasionally done, as when we are told in *McKinnon v. Bliss*, 21 N. Y., p. 218, that ‘it is a universal rule founded on necessity, that the best evidence of which the nature of the case admits is always receivable.’ Greenleaf’s treatment of this topic (followed by Taylor) is perplexing and antiquated. A juster conception of it is found in *Best Evid.* s. 88. Always the chief example of the ‘Best Evidence’ principle was the rule about proving the contents of a writing. But the origin of this rule about writings was older than the ‘Best Evidence’ principle; and that principle may well have been a generalization from this rule, which appears to be traceable to the doctrine of *profert*. That doctrine required the actual production of the instrument which was set up in pleading. In like manner, it was said, in dealing with the jury, that a jury could not specifically find the contents of a deed unless it had been exhibited to them in evidence. And afterwards when the jury came to hear testimony from witnesses, it was said that witnesses could not undertake to speak to the contents of a deed without the production of the deed itself. . . . Our earliest records show the practice of exhibiting charters and other writings to the jury.”—J. B. Thayer, *Select cases on evidence*, p. 726.

1657.—Early instance of *indebitatus assumpsit* for money paid to defendant by mistake.—“One who received money from another to be applied in a particular way was bound to give an account of his stewardship. If he fulfilled his commission, a plea to that effect would be a valid discharge. If he failed for any reason to apply the money in the mode directed, the auditors would find that the amount received was due to the plaintiff, who would have a judgment for its recovery. If, for example, the money was to be applied in payment of a debt erroneously supposed to be due from the plaintiff to the defendant, . . . the intended application of the money being impossible, the plaintiff would recover the money in Account.

Debt would also lie in such cases. . . . By means of a fiction of a promise implied in law 'Indebitatus Assumpsit' because concurrent with Debt, and thus was established the familiar action of Assumpsit for money had and received to recover money paid to the defendant by mistake. *Bonnel v. Fowke* (1657) is, perhaps, the first action of the kind."—J. B. Ames, *History of assumpsit* (*Harvard Law Review*, v. 2, p. 66).

1670.—Personal knowledge of jurors.—"The jury were still required to come from the neighborhood where the fact they had to try was supposed to have happened; and this explains the origin of the venue (vicintum), which appears in all indictments and declarations at the present day. It points out the place from which the jury must be summoned. . . . And it was said by the Court of Common Pleas in *Bushell's case* (A. D. 1670), that the jury being returned from the vicinage whence the cause of action arises, the law supposes them to have sufficient knowledge to try the matters in issue, 'and so they must, though no evidence were given on either side in court';—and the case is put of an action upon a bond to which the defendant pleads solvit ad diem, but offers no proof:—where, the court said 'the jury is directed to find for the plaintiff, unless they know payment was made of their own knowledge, according to the plea.' This is the meaning of the old legal doctrine, which is at first sight somewhat startling, that the evidence in court is not binding evidence to a jury. Therefore acting upon their own knowledge, they were at liberty to give a verdict in direct opposition to the evidence, if they so thought fit."—W. Forsyth, *Trial by jury*, pp. 134-136.

1678.—The Statute of Frauds.—"During Lord Nottingham's period of office, and partly in consequence of his advice, the Statute of Frauds was passed. Its main provisions are directed against the enforcement of verbal contracts, the validity of verbal conveyances of interests in land, the creation of trusts of lands without writing, and the allowance of nuncupative wills. It also made equitable interests in lands subject to the owner's debts to the same extent as legal interests were. The statute carried into legislative effect principles which had, so far back as the time of Bacon's orders, been approved by the Court of Chancery, and by its operation in the common law courts it must often have obviated the necessity for equitable interference. In modern times it has not infrequently been decried, especially so far as it restricts the verbal proof of contracts, but in estimating its value and operation at the time it became a law it must be remembered that the evidence of the parties to an action at law could not then be received, and the Defendant might have been charged upon the uncorroborated statement of a single witness which he was not allowed to contradict, as Lord Eldon argued many years afterwards, when the action upon the case for fraud was introduced at law. It was therefore a most reasonable precaution, while this unreasonable rule continued, to lay down that the Defendant should be charged only upon writing signed by him."—D. M. Kerly, *History of equity*, p. 170.

1680.—Habeas corpus and personal liberty.—"The language of the great charter is, that no freeman shall be taken or imprisoned but by the lawful judgment of his equals, or by the law of the land. And many subsequent old statutes expressly direct, that no man shall be taken or imprisoned by suggestion or petition to the king or his council, unless it be by legal indictment, or

the process of the common law. By the petition of right, 3 Car. I., it is enacted, that no freeman shall be imprisoned or detained without cause shown. . . . By 16 Car. I. c. 10, if any person be restrained of his liberty . . . he shall, upon demand of his counsel, have a writ of habeas corpus, to bring his body before the court of king's bench or common pleas, who shall determine whether the cause of his commitment be just. . . . And by 31 Car. II., c. 2, commonly called the habeas corpus act, the methods of obtaining this writ are so plainly pointed out and enforced, that, . . . no subject of England can be long detained in prison, except in those cases in which the law requires and justifies such detainer. And, . . . it is declared by 1 W. and M. St. 2, c. 2, that excessive bail ought not be required."—W. Blackstone, *Commentaries*, I., 135.—J. Kent, *Commentaries*, pt. 4, lect. 24.—See also HABEAS CORPUS; ENGLAND: 1670 (Ma.).

1683-1771.—Subsequent birth of a child revokes a will.—"The first case that recognized the rule that the subsequent birth of a child was a revocation of a will of personal property, was decided by the court of delegates, upon appeal, in the reign of Charles II.; and it was grounded upon the law of the civilians [*Overbury v. Overbury*, 2 Show Rep., 253]. . . . The rule was applied in chancery to a devise of real estate, in *Brown v. Thompson* [1 Ld. Raym. 441]; but it was received with doubt by Lord Hardwicke and Lord Northington. The distinction between a will of real and personal estate could not well be supported; and Lord Mansfield declared, that he saw no ground for a distinction. The great point was finally and solemnly settled, in 1771, by the court of exchequer, in *Christopher v. Christopher* [Dicken's Rep. 445], that marriage and a child, were a revocation of a will of land."—J. Kent, *Commentaries*, pt. 6, lect. 68.

1688.—Dividing line between old and new law.—"The dividing line between the ancient and the modern English reports may, for the sake of convenient arrangement, be placed at the revolution in the year 1688. "The distinction between the old and new law seems then to be more distinctly marked. The cumbersome and oppressive appendages of the feudal tenures were abolished in the reign of Charles II., and the spirit of modern improvement, . . . began then to be more sensibly felt, and more actively diffused. The appointment of that great and honest lawyer, Lord Holt, to the station of chief justice of the King's Bench, gave a new tone and impulse to the vigour of the common law."—J. Kent, *Commentaries*, pt. 3, lect. 21.

1689.—First instance of an action sustained for damages for a breach of promise to account.—"It is worthy of observation that while the obligation to account is created by law, yet the privity without which such an obligation cannot exist is, as a rule, created by the parties to the obligation. . . . Such then being the facts from which the law will raise an obligation to account, the next question is, How can such an obligation be enforced, or, what is the remedy upon such an obligation? It is obvious that the only adequate remedy is specific performance, or at least specific reparation. An action on the case to recover damages for a breach of the obligation, even if such an action would lie, would be clearly inadequate, as it would involve the necessity of investigating all the items of the account for the purpose of ascertaining the amount of the damages, and that a jury is not competent to do. In truth, however, such an action will not lie. If, indeed,

there be an actual promise to account, either an express or implied fact, an action will lie for the breach of that promise; but as such a promise is entirely collateral to the obligation to account, and as therefore a recovery on the promise would be no bar to an action on the obligation, it would seem that nominal damages only could be recovered in an action on the promise, or at the most only such special damages as the plaintiff had suffered by the breach of the promise. Besides the first instance in which an action on such a promise was sustained was as late as the time of Lord Holt [Wilkins v. Wilkins, Carth. 89], while the obligation to account has existed and been recognized from early times."—C. C. Langdell, *Brief survey of equity jurisdiction* (*Harvard Law Review*, v. 2, pp. 250-251).

1689-1710.—Lord Holt and the Law of Bailments.—"The most celebrated case which he decided in this department was that of Coggs v. Bernard, in which the question arose, 'whether, if a person promises without reward to take care of goods, he is answerable if they are lost or damaged by his negligence?' In a short compass he expounded with admirable clearness and accuracy the whole law of bailment, or the liability of the person to whom goods are delivered for different purposes on behalf of the owner; availing himself of his knowledge of the Roman civil law, of which most English lawyers were as ignorant as of the Institutes of Manu. . . . He then elaborately goes over the six sorts of bailment, showing the exact degree of care required on the part of the bailee in each, with the corresponding degree of negligence which will give a right of action to the bailor. In the last he shows that, in consideration of the trust, there is an implied promise to take ordinary care; so that, although there be no reward, for a loss arising from gross negligence the bailee is liable to the bailor for the value of the goods. Sir William Jones is contented that his own masterly 'Essay on the Law of Bailment' shall be considered merely as a commentary upon this judgment; and Professor Story, in his 'Commentaries on the Law of Bailments,' represents it as 'a prodigious effort to arrange the principles by which the subject is regulated in a scientific order.'"—Lord Campbell, *Lives of the chief justices*, v. 2, pp. 113-114.

1695.—Jurisprudence over blasphemy. See BLASPHEMY LAWS.

1703.—Aylesbury election case.—Lord Somers's decision. See ENGLAND: 1703.

1703.—Implied promises recognized.—"The value of the discovery of the implied promise in fact was exemplified . . . in the case of a parol submission to an award. If the arbitrators awarded the payment of a sum of money, the money was recoverable in debt, since an award, after the analogy of a judgment, created a debt. But if the award was for the performance of a collateral act, . . . there was, originally, no mode of compelling compliance with the award, unless the parties expressly promised to abide by the decision of the arbitrators. *Tilford v. French* (1663) is a case in point. So, also, seven years later, 'it was said by Twisden, J., [Anon., 1 Vent. 60], that if two submit to an award, this contains not a reciprocal promise to perform; but there must be an express promise to ground an action upon it.' This doctrine was abandoned by the time of Lord Holt, who, . . . said: 'But the contrary has been held since; for if two men submit to the award of a third person, they do also thereby promise expressly to abide by his determination, for agreeing to refer

is a promise in itself.'"—J. B. Ames, *History of assumpsit* (*Harvard Law Review*, v. 2, p. 62).

1706.—Dilatory pleas.—"Pleas to the jurisdiction, to the disability, or in abatement, were formerly very often used as mere dilatory pleas, without any foundation of truth, and calculated only for delay; but now by statute 4 and 5 Ann., c. 16, no dilatory plea is to be admitted, without affidavit made of the truth thereof, or some probable matter shown to the court to induce them to believe it true."—W. Blackstone, *Commentaries*, bk. 3, p. 302.

1710.—Joint stock companies: Bubble Act.—"The most complicated, as well as the most modern, branch of the law of artificial persons relates to those which are formed for purposes of trade. They are a natural accompaniment of the extension of commerce. An ordinary partnership lacks the coherence which is required for great undertakings. Its partners may withdraw from it, taking their capital with them, and the 'firm' having as such no legal recognition, a contract made with it could be sued upon, according to the common law of England, only in an action in which the whole list of partners were made plaintiffs or defendants. In order to remedy the first of these inconveniences, partnerships were formed upon the principle of a joint-stock, the capital invested in which must remain at a fixed amount, although the shares into which it is divided may pass from hand to hand. This device did not however obviate the difficulty in suing, nor did it relieve the partners, past and present, from liability for debts in excess of their, past or present, shares in the concern. In the interest not only of the share-partners, but also of the public with which they had dealings, it was desirable to discourage the formation of such associations; and the formation of joint-stock partnerships, except such as were incorporated by royal charter, was accordingly, for a time, prohibited in England by the 'Bubble Act,' 6 Geo. I, c. 18. An incorporated trading company, in accordance with the ordinary principles regulating artificial persons, consists of a definite amount of capital to which alone creditors of the company can look for the satisfaction of their demands, divided into shares held by a number of individuals who, though they participate in the profits of the concern, in proportion to the number of shares held by each, incur no personal liability in respect of its losses. An artificial person of this sort is now recognized under most systems of law. It can be formed, as a rule, only with the consent of the sovereign power, and is described as a 'societe,' or 'compagnie,' 'anonyme,' an 'Actiengesellschaft,' or 'joint-stock company limited.' A less pure form of such a corporation is a company the shareholders in which incur an unlimited personal liability. There is also a form resembling a partnership 'en commandite,' in which the liability of some of the shareholders is limited by their shares, while that of others is unlimited. Subject to some exceptions, any seven partners in a trading concern may, and partners whose number exceeds twenty must, according to English law, become incorporated by registration under the Companies Acts, with either limited or unlimited liability as they may determine at the time of incorporation."—T. E. Holland, *Elements of jurisprudence*, 5th ed., p. 208.

1711.—Voluntary restraint of trade.—"The judicial construction of Magna Charta is illustrated in the great case of *Mitchell v. Reynolds* (1 P. W., 181), still the leading authority upon the doctrine of voluntary restraint of trade, though decided in 1711, when modern mercantile law was in its

infancy. The Court (Chief Justice Parker), distinguishing between voluntary and involuntary restraints of trade, says as to involuntary restraints: 'The first reason why such of these, as are created by grant and charter from the crown and by-laws generally are void, is drawn from the encouragement which the law gives to trade and honest industry, and that they are contrary to the liberty of the subject. Second, another reason is drawn from Magna Charta, which is infringed by these acts of power. That statute says: Nullus liber homo, etc., disseizetur de libero tenemento, vel libertatibus vel liberis consuetudinibus suis, etc.; and these words have been always taken to extend to freedom of trade.'—F. N. Judson, 14 *American Bar Association Report*, p. 236.

1730.—Special juries.—'The first statutory recognition of their existence occurs so late as in the Act 3 Geo. II., ch. 25. But the principle seems to have been admitted in early times. We find in the year 1450 (20 Hen. VI.) a petition for a special jury. . . . The statute of George II. speaks of special juries as already well known, and it declares and enacts that the courts at Westminster shall, upon motion made by any plaintiff, prosecutor, or defendant, order and appoint a jury to be struck before the proper officer of the court where the cause is depending, 'in such manner as special juries have been and are usually struck in such courts respectively upon trials at bar had in the said courts.'—W. Forsyth, *Trial by jury*, pp. 143-144.

1730.—Written pleadings to be in English.—'There was one great improvement in law proceedings which while he [Lord King] held the Great Seal, he at last accomplished. From very ancient times the written pleadings, both in criminal and civil suits, were, or rather professed to be, in the Latin tongue, and while the jargon employed would have been very perplexing to a Roman of the Augustan Age, it was wholly unintelligible to the persons whose life, property, and fame were at stake. This absurdity had been corrected in the time of the Commonwealth, but along with many others so corrected, had been reintroduced at the Restoration, and had prevailed during five succeeding reigns. The attention of the public was now attracted to it by a petition from the magistracy of the North Riding of the county of York, representing the evils of the old law language being retained in legal process and proceedings, and praying for the substitution of the native tongue. The bill, by the Chancellor's direction, was introduced in the House of Commons, and it passed there without much difficulty. In the Lords it was fully explained and ably supported by the Lord Chancellor, but it experienced considerable opposition. . . . Amidst heavy forebodings of future mischief the bill passed, and mankind are now astonished that so obvious a reform should have been so long deferred.'—Lord Campbell, *Lives of the chancellors*, v. 4, p. 504.

1739-1744.—Oath according to one's religion.—'Lord Hardwicke established the rule that persons, though not Christians, if they believe in a divinity, may be sworn according to the ceremonies of their religion, and that the evidence given by them so sworn is admissible in courts of justice, as if, being Christians, they had been sworn upon the Evangelists. This subject first came before him in *Ramkissenseat v. Barker*, where, in a suit for an account against the representatives of an East India Governor, the plea being overruled that the plaintiff was an alien infidel, a cross bill was filed, and an objection being made that he could only

be sworn in the usual form, a motion was made that the words in the commission, 'on the holy Evangelists,' should be omitted, and that the commissioners should be directed to administer an oath to him in the manner most binding on his conscience. . . . The point was afterwards finally settled in the great case of *Omychund v. Barker*, where a similar commission to examine witnesses having issued, the Commissioners certified 'That they had sworn the witnesses examined under it in the presence of Brahmin or priest of the Gentoo religion, and that each witness touched the hand of the Brahmin,—this being the most solemn form in which oaths are administered to witnesses professing the Gentoo religion.' Objection was made that the deposition so taken could not be read in evidence; and on account of the magnitude of the question, the Lord Chancellor called in the assistance of the three chiefs of the common law Courts.—After a very long, learned, and ingenious argument, which may be perused with pleasure, they concurred in the opinion that the depositions were admissible.'—Lord Campbell, *Lives of the chancellors*, v. 5, pp. 69-70.

1750.—*Dale v. Hall*, 1 Wils., 281, understood to be the first reported case of an action of special assumpsit sustained against a common carrier, on his implied contract.—'Assumpsit, . . . was allowed, in the time of Charles I., in competition with *Detinue* and *Case* against a bailee for custody. At a later period Lord Holt suggested that one might 'turn an action against a common carrier into a special assumpsit (which the law implies) in respect of his hire.' *Dale v. Hall* (1750) is understood to have been the first reported case in which that suggestion was followed.'—J. B. Ames, *History of assumpsit* (*Harvard Law Review*, v. 2, p. 63).

1750-1800.—Demurrer to evidence.—'Near the end of the last century demurrers upon evidence were rendered useless in England, by the decision in the case of *Gibson v. Hunter* (carrying down with it another great case, that of *Lickbarrow v. Mason*, which, like the former, had come up to the Lords upon this sort of demurrer), that the party demurring must specify upon the record the facts which he admits. That the rule was a new one is fairly plain from the case of *Cocksedge v. Fanshawe*, ten years earlier. It was not always followed in this country, but the fact that it was really a novelty was sometimes not understood.'—J. B. Thayer, *Law and fact in jury trials* (*Harvard Law Review*, v. 4, p. 147).

Also in: J. B. Thayer, *Select cases on evidence*, p. 149.

1756-1788.—Lord Mansfield and commercial law.—'In the reign of Geo. II., England had grown into the greatest manufacturing and commercial country in the world, while her jurisprudence had by no means been expanded or developed in the same proportion. . . . Hence, when questions necessarily arose respecting the buying and selling of goods,—respecting the affreightment of ships,—respecting marine insurances,—and respecting bills of exchange and promissory notes, no one knew how they were to be determined. . . . Mercantile questions were so ignorantly treated when they came into Westminster Hall, that they were usually settled by private arbitration among the merchants themselves. If an action turning upon a mercantile question was brought in a court of law, the judge submitted it to the jury, who determined it according to their own notions of what was fair, and no general rule was laid down which could afterwards be referred to for the purpose of settling similar disputes. . . . When he [Lord

Mansfield] had ceased to preside in the Court of King's Bench, and had retired to enjoy the retrospect of his labors, he read the following just eulogy bestowed upon them by Mr. Justice Buller, in giving judgment in the important case of *Lickbarrow v. Mason*, respecting the effect of the indorsement of the bill of lading:—"Within these thirty years the commercial law of this country has taken a very different turn from what it did before. Lord Hardwicke himself was proceeding with great caution, not establishing any general principle, but decreeing on all the circumstances put together. Before that period we find that, in courts of law, all the evidence in mercantile cases was thrown together; they were left generally to a jury; and they produced no general principle. From that time, we all know, the great study has been to find some certain general principle, which shall be known to all mankind, not only to rule the particular case then under consideration, but to serve as a guide for the future. Most of us have heard these principles stated, reasoned upon, enlarged, and explained, till we have been lost in admiration at the strength and stretch of the understanding. And I should be very sorry to find myself under a necessity of differing from any case upon this subject which has been decided by Lord Mansfield, who may be truly said to be the founder of the commercial law of this country." . . . With regard to bills of exchange and promissory notes, Lord Mansfield first promulgated many rules that now appear to us to be as certain as those which guide the planets in their orbits. For example, it was till then uncertain whether the second indorser of a bill of exchange could sue his immediate indorser without having previously demanded payment from the drawer. . . . He goes on to explain [in *Heylyn v. Adamson*, 2 Burr., 669], . . . that the maker of a promissory note is in the same situation as the acceptor of a bill of exchange, and that in suing the indorser of the note it is necessary to allege and to prove a demand on the maker. . . . Lord Mansfield had likewise to determine that the indorser of a bill of exchange is discharged if he receives no notice of there having been a refusal to accept by the drawee (*Blesard v. Herst*, 6 Burr., 2670); and that reasonable time for giving notice of the dishonor of a bill or note is to be determined by the Court as matter of law, and is not to be left to the jury as matter of fact, they being governed by the circumstances of each particular case. (*Tindal v. Brown*, 1 Term. Rep., 167.) It seems strange to us how the world could go on when such questions of hourly occurrence, were unsettled. . . . There is another contract of infinite importance to a maritime people. . . . I mean that between shipowners and merchants for the hiring of ships and carriage of goods. . . . Till his time, the rights and liabilities of these parties had remained undecided upon the contingency, not unlikely to arise, of the ship being wrecked during the voyage, and the goods being saved and delivered to the consignee at an intermediate port. Lord Mansfield settled that freight is due *pro rata itineris*—in proportion to the part of the voyage performed. . . . Lord Mansfield's familiarity with the general principles of ethics, . . . availed him on all occasions when he had to determine on the proper construction and just fulfilment of contracts. The question having arisen, for the first time, whether the seller of goods by auction, with the declared condition that they shall be sold to 'the highest bidder,' may employ a 'puffer,'—an agent to raise the price by bidding,—he thus expressed himself: [*Bexwell v. Christie*,

Cowp. 395] ' . . . The basis of all dealings ought to be good faith; so more especially in these transactions, where the public are brought together upon a confidence that the articles set up to sale will be disposed of to the highest real bidder. That can never be the case if the owner may secretly enhance the price by a person employed for that purpose. . . . I cannot listen to the argument that it is a common practice . . . ; the owner violates his contract with the public if, by himself or his agent, he bids upon his goods, and no subsequent bidder is bound to take the goods at the price at which they are knocked down to him.'—Lord Campbell, *Lives of the chief justices*, v. 2, pp. 308-314.

1760.—Judicial independence.—"A glance into the pages of the Judges of England, by Foss, will show with what ruthless vigour the Stuarts exercised their prerogative of dismissing Judges whose decisions were displeasing to the court. Even after the Revolution, the prerogative of dismissal, which was supposed to keep the Judges dependent on the Crown, was jealously defended. When in 1692 a Bill passed both Houses of Parliament, establishing the independence of Judges by law, and confirming their salaries, William III withheld his Royal assent. Bishop Burnet says, with reference to this exercise of the Veto that it was represented to the King by some of the Judges themselves, that it was not fit that they should be out of all dependence on the Court. When the Act of Settlement secured that no Judge should be dismissed from office, except in consequence of a conviction for some offence, or the address of both Houses of Parliament, the Royal jealousy of the measure is seen by the promise under which that arrangement was not to take effect till the deaths of William III and of Anne, and the failure of their issue respectively, in other words, till the accession of the House of Hanover. It was not till the reign of George III that the Commissions of the Judges ceased to be void on the demise of the Crown."—J. G. S. MacNeill, *Law Magazine and Review*, 4th series, v. 10 (1890-91), p. 202.

1760.—Stolen bank notes the property of a bona fide purchaser.—"The law of bills of exchange owes much of its scientific and liberal character to the wisdom of the great jurist, Lord Mansfield. Sixteen years before the American Revolution, he held that bank notes, though stolen, become the property of the person to whom they are bona fide delivered for value without knowledge of the larceny. This principle is later affirmed again and again as necessary to the preservation of the circulation of all the paper in the country, and with it all its commerce. Later there was a departure from this principle in the noted English case of *Gill v. Cubitt*, in which it was held that if the holder for value took it under circumstances which ought to have excited the suspicion of a prudent and careful man, he could not recover. This case annoyed courts and innocent holders for years, until it was sat upon, kicked, cuffed, and overruled, and the old doctrine of 1760 re-established, which is now the undisputed and settled law of England and this country."—W. A. McClean, *Negotiable paper (Green Bag)*, v. 5, p. 86).

1768.—First chartered business corporation in the United States.—"Pennsylvania is entitled to the honor of having chartered the first business corporation in this country, 'The Philadelphia Contributionship for Insuring Houses from Loss by Fire.' It was a mutual insurance company, first organized in 1752, but not chartered until 1768. It was the only business corporation whose charter

antedated the Declaration of Independence. The next in order of time were: 'The Bank of North America,' chartered by Congress in 1781 and, the original charter having been repealed in 1785, by Pennsylvania in 1787; 'The Massachusetts Bank,' chartered in 1784; 'The Proprietors of Charles River Bridge,' in 1785; 'The Mutual Assurance Company' (Philadelphia), in 1786; 'The Associated Manufacturing Iron Co.' (N. Y.), in 1786. These were the only joint-stock business corporations chartered in America before 1787. After that time the number rapidly increased, especially in Massachusetts. Before the close of the century there were created in that State about fifty such bodies, at least half of them turn-pike and bridge companies. In the remaining States combined, there were perhaps as many more. There was no great variety in the purposes for which these early companies were formed. Insurance, banking, turn-pike roads, toll-bridges, canals, and, to a limited extent, manufacturing were the enterprises which they carried on."—S. Williston, *History of the law of business corporations before 1800* (*Harvard Law Review*, v. 2, pp. 165-166).

1776.—Ultimate property in land.—"When, by the Revolution, the Colony of New York became separated from the Crown of Great Britain, and a republican government was formed, The People succeeded the King in the ownership of all lands within the State which had not already been granted away, and they became from thenceforth the source of all private titles."—Judge Comstock, *People v. Rector, etc., of Trinity church*, 22 N. Y., 44-46.—"It is held that only such parts of the common law as, with the acts of the colony in force on April 10, 1775, formed part of the law of the Colony on that day, were adopted by the State; and only such parts of the common and statute law of England were brought by the colonists with them as suited their condition, or were applicable to their situation. Such general laws thereupon became the laws of the Colony until altered by common consent, or by legislative enactment. The principles and rules of the common law as applicable to this country are held subject to modification and change, according to the circumstances and condition of the people and government here. . . . By the English common law, the King was the paramount proprietor and source of all title to all land within his dominion, and it was considered to be held mediately or immediately of him. After the independence of the United States, the title to land, formerly possessed by the English Crown in this country passed to the People of the different States where the land lay, by virtue of the change of nationality and of the treaties made. The allegiance formerly due, also, from the people of this country to Great Britain was transferred, by the Revolution, to the governments of the States."—James Gerard, *Titles to real estate* (3rd ed.) pp. 26 and 5.—"Hence the rule naturally follows, that no person can, by any possible arrangement, become invested with the absolute ownership of land. But as that ownership must be vested somewhere, or great confusion, if not disturbance might result, it has, therefore, become an accepted rule of public law that the absolute and ultimate right of property shall be regarded as vested in the sovereign or corporate power of the State where the land lies. This corporate power has been naturally and appropriately selected for that purpose, because it is the only one which is certain to survive the generations of men as they pass away. Wherever that sovereign power is represented by an individual, as in England, there the absolute right of property to all land in the

kingdom is vested in that individual. Whoever succeeds to the sovereignty, succeeds to that right of property and holds it in trust for the nation. In this country, where the only sovereignty recognized in regard to real property, is represented by the State in its corporate capacity, that absolute right of property is vested in the State."—A. Bingham, *Law of real property*, p. 3.

1778.—First instance of assumpsit upon a vendor's warranty.—"A vendor who gives a false warranty may be charged to-day, of course, in contract; but the conception of such a warranty, as a contract is quite modern. *Stuart v. Wilkens* [3 Doug., 18], decided in 1778 is said to have been the first instance of an action of assumpsit upon a vendor's warranty."—J. B. Ames, *History of assumpsit* (*Harvard Law Review*, v. 2, p. 8).

1783.—Lord Mansfield laid foundation of law of trade-marks.—"The symbolism of commerce, conventionally called 'trade-marks,' is, according to Mr. Brown, in his excellent work on trade-marks, as old as commerce itself. The Egyptians, the Chinese, the Babylonians, the Greeks, the Romans, all used various marks or signs to distinguish their goods and handiwork. The right to protection in such marks has come to be recognized throughout the civilized world. It is, however, during the last seventy or eighty years that the present system of jurisprudence has been built up. In 1742 Lord Hardwicke refused an injunction to restrain the use of the Great Mogul stamp on cards. In 1783 Lord Mansfield laid the foundation of the law of trade-marks as at present developed, and in 1816, in the case of *Day v. Day*, the defendant was enjoined from infringing the plaintiff's blacking label. From that time to the present day there have arisen a multitude of cases, and the theory of the law of trade-marks proper may be considered as pretty clearly expounded. In 1875 the Trade-marks Registration Act provided for the registration of trade-marks, and defined what could in future properly be a trade-mark. In this country the Act of 1870, corrected by the Act of 1881, provided for the registration of trade-marks. The underlying principle of the law of trade-marks is that of preventing one man from acquiring the reputation of another by fraudulent means, and of preventing fraud upon the public; in other words, the application of the broad principles of equity."—G. D. Cushing, *Cases analogous to trade-marks* (*Harvard Law Review*, v. 4, p. 321).

1790.—Stoppage in transitu, and rights of third person under a bill of lading.—"Lord Loughborough's most elaborate common law judgment was in the case of *Lichbarrow v. Mason*, when he presided in the court of Exchequer Chamber, on a writ of error from the Court of King's Bench. The question was one of infinite importance to commerce.—'Whether the right of the unpaid seller of goods to stop them while they are on their way to a purchaser who has become insolvent, is divested by an intermediate sale to a third person, through the indorsement of the bill of lading, for a valuable consideration?' He concluded by saying:—'From a review of all the cases it does not appear that there has ever been a decision against the legal right of the consignor to stop the goods in transitu before the case which we have here to consider. The rule which we are now to lay down will not disturb but settle the notions of the commercial port of this country on a point of very great importance, as it regards the security and good faith of their transactions. For these reasons we think the judgment of the Court of King's Bench ought to be reversed.' But a writ

of error being brought in the House of Lords, this reversal was reversed, and the right of the intermediate purchaser as against the original seller, has ever since been established."—Lord Campbell, *Lives of the chancellors*, v. 6, pp. 138-139.

1792.—**Best-evidence rule.**—"In *Grant v. Gould*, 2 H. Bl. p. 104 (1792), Lord Loughborough said: 'That all common law courts ought to proceed upon the general rule, namely, the best evidence that the nature of the case will admit, I perfectly agree.' But by this time it was becoming obvious that this 'general rule' was misapplied and over-emphasized. Blackstone, indeed, repeating Gilbert, had said in 1770, in the first editions of his Commentaries (III. 368) as it was said in all the later ones: 'The one general rule that runs through all the doctrine of trials is this, that the best evidence the nature of the case will admit of shall always be required, if possible to be had; but, if not possible, then the best evidence that can be had shall be allowed. For if it be found that there is any better evidence existing than is produced, the very not producing it is a presumption that it would have detected some falsehood that at present is concealed.' But in 1794, the acute and learned Christian, in editing the twelfth edition, pointed out the difficulties of the situation: 'No rule of law,' he said, 'is more frequently cited, and more generally misconceived, than this. It is certainly true when rightly understood; but it is very limited in its extent and application. It signifies nothing more than that, if the best legal evidence cannot possibly be produced, the next best legal evidence shall be admitted.'"—J. B. Thayer, *Select cases on evidence*, p. 732.

1794.—**First trial by jury in U. S. Supreme Court.**—"In the first trial by jury at the bar of the Supreme Court of the United States, in 1794, Chief-Justice Jay, after remarking to the jury that act was for the jury and law for the court, went on to say: 'You have, nevertheless, a right to take upon yourselves to judge of both, and to determine the law as well as the fact in controversy.' But I am disposed to think that the common-law power of the jury in criminal cases does not indicate any right on their part; it is rather one of those manifold illogical and yet rational results, which the good sense of the English people brought about, in all parts of their public affairs, by way of easing up the rigor of a strict application of rules."—J. B. Thayer, *Law and fact in jury trials (Harvard Law Review, v. 4, p. 171)*.

ALSO IN: J. B. Thayer, *Select cases on evidence*, p. 153.

1813-1843.—**Insolvents placed under jurisdiction of a court, and able to claim protection by a surrender of goods.**—"It was not until 1813 that insolvents were placed under the jurisdiction of a court, and entitled to seek their discharge on rendering a true account of all their debts and property. A distinction was at length recognized between poverty and crime. This great remedial law restored liberty to crowds of wretched debtors. In the next thirteen years upwards of 50,000 were set free. Thirty years later, its beneficent principles were further extended, when debtors were not only released from confinement, but able to claim protection to their liberty, on giving up all their goods."—T. E. May, *Constitutional history of England (Widdleton's ed.) v. 2, p. 271*.—See also DEBT, LAWS CONCERNING: In England.

1819.—**Dartmouth College case.**—"The framers of the Constitution of the United States, moved chiefly by the mischiefs created by the preceding legislation of the States, which had made serious encroachments on the rights of property, inserted a

clause in that instrument which declared that 'no State shall pass any ex post-facto law, or law impairing the obligation of contracts.' The first branch of this clause had always been understood to relate to criminal legislation, the second to legislation affecting civil rights. But, before the case of *Dartmouth College v. Woodward* occurred, there had been no judicial decisions respecting the meaning and scope of the restraint in regard to contracts. . . . The State court of New Hampshire, in deciding this case, had assumed that the college was a public corporation, and on that basis had rested their judgment; which was, that between the State and its public corporations there is no contract which the State cannot regulate, alter, or annul at pleasure. Mr. Webster had to overthrow this fundamental position. If he could show that this college was a private eleemosynary corporation, and that the grant of the right to be a corporation of this nature is a contract between the sovereign power and those who devote their funds to the charity, and take the incorporation for its better management, he could bring the legislative interference within the prohibition of the Federal Constitution. . . . Its important positions, . . . were these: 1. That Dr. Wheelock was the founder of this college, and as such entitled by law to be visitor, and that he had assigned all the visitatorial powers to the trustees. 2. That the charter created a private and not a public corporation, to administer a charity, in the administration of which the trustees had a property, which the law recognizes as such. 3. That the grant of such a charter is a contract between the sovereign power and its successors and those to whom it is granted and their successors. 4. That the legislation which took away from the trustees the right to exercise the powers of superintendence, visitation, and government, and transferred them to another set of trustees, impaired the obligation of that contract. . . . On the conclusion of the argument, the Chief Justice intimated that a decision was not to be expected until the next term. It was made in February, 1819, fully confirming the grounds on which Mr. Webster had placed the cause. From this decision, the principle in our constitutional jurisprudence, which regards a charter of a private corporation as a contract, and places it under the protection of the Constitution of the United States, takes its date. To Mr. Webster belongs the honor of having produced its judicial establishment."—G. T. Curtis, *Life of Daniel Webster, v. 1, p. 165-169 (5th ed.)*.—See also UNIVERSITIES AND COLLEGES: 1754-1769.

1823.—**Indian right of occupancy.**—"The first case of importance that came before the court of last resort with regard to the Indian question had to do with their title to land. This was the case of *Johnson v. McIntosh*, 8 Wheaton, 543. In this case, Chief Justice Marshall delivered the opinion of the court and held that discovery gave title to the country by whose subjects or by whose authority it was made, as against all persons but the Indians as occupants; that this title gave a power to grant the soil and to convey a title to the grantees, subject only to the Indian right of occupancy; and that the Indians could grant no title to the lands occupied by them, their right being simply that of occupancy and not of ownership. The Chief Justice says: 'It has never been doubted that either the United States or the several States had a clear title to all the lands within the boundary lines described in the treaty (of peace between England and United States) subject only to the Indian's right of occupancy, and that the exclusive power to extinguish that right was vested in

that government which might constitutionally exercise it. . . . The United States, then, have unequivocally acceded to that great and broad rule by which its civilized inhabitants now hold this country. They hold and assert in themselves the title by which it was acquired. They maintain, as all others have maintained, that discovery gave an exclusive right to extinguish the Indian title of occupancy, either by purchase or by conquest; and gave also a right to such a degree of sovereignty as the circumstances of the people would allow them to exercise. The power now possessed by the government of the United States to grant lands resided, while we were colonies, in the crown or its grantees. The validity of the title given by either has never been questioned in our courts. It has been exercised uniformly over territory in possession of the Indians. The existence of this power must negative the existence of any right which may conflict with and control it. An absolute title to lands cannot exist, at the same time, in different persons, or in different governments. An absolute must be an exclusive title, or at least a title which excludes all others not compatible with it. All our institutions recognize the absolute title of the crown, subject only to the Indian right of occupancy, and recognize the absolute title of the crown to extinguish that right. This is incompatible with an absolute and complete title in the Indians."—W. B. Hornblower, 14 *American Bar Association Report*, 264-265.

1826.—Jurors from the body of the county.—"In the time of Fortescue, who was lord chancellor in the reign of Henry VI. [1422-61], with the exception of the requirement of personal knowledge in the jurors derived from near neighborhood of residence, the jury system had become in all its essential functions similar to what now exists. . . . The jury were still required to come from the neighborhood where the fact they had to try was supposed to have happened; and this explains the origin of the venire (vicinetum), which appears in all indictments and declarations at the present day. It points out the place from which the jury must be summoned. . . . Now, by 6 George IV., ch. 50, the jurors need only be good and lawful men of the body of the county."—W. Forsyth, *Trial by jury*, ch. 7, sect. 3.

1828.—Lord Tenterden's Act.—"Be it therefore enacted . . . That in Actions of Debt or upon the Case grounded upon any Simple Contract or Acknowledgement or Promise by Words only shall be deemed sufficient Evidence of a new or continuing Contract, . . . unless such Acknowledgement or Promise shall be made or contained by or in some Writing to be signed by the Party chargeable thereby."—*Statutes at large*, v. 68, 9 *George IV.*, c. 14.

1833.—Wager of law abolished, and effect upon detinue.—"This form of action (detinue) was also formerly subject (as were some other of our legal remedies), to the incident of 'wager of law' (vadiatio legis),—a proceeding which consisted in the defendant's discharging himself from the claim on his own oath, bringing with him at the same time into court eleven of his neighbors, to swear that they believed his denial to be true. This relic of a very ancient and general institution, which we find established not only among the Saxons and Normans, but among almost all the northern nations that broke in upon the Roman empire, continued to subsist among us even till the last reign, when it was at length abolished by 3 and 4 Will. IV. c. 42, s. 13: and as the wager of law used to expose plaintiffs in detinue to great

disadvantage, it had the effect of throwing that action almost entirely out of use, and introducing in its stead the action of trover and conversion."—Stephens, *Commentaries*, v. 3, pp. 442-443 (8th ed.).

1834.—Real actions abolished.—"The statutes of 32 H. VIII., c. 2, and 21 Jac. I., c. 16 (so far as the latter applied to actions for the recovery of land) were superseded by 3 & 4 Wm. IV., c. 27. The latter statute abolished the ancient real actions, made ejectment (with few exceptions) the sole remedy for the recovery of land, and, for the first time, limited directly the period within which an ejectment might be brought. It also changed the meaning of 'right of entry,' making it signify simply the right of an owner to the possession of land of which another person has the actual possession, whether the owner's estate is divested or not. In a word, it made a right of entry and a right to maintain ejectment synonymous terms, and provided that whenever the one ceased the other should cease also; i. e., it provided that whenever the statute began to run against the one right, it should begin to run against the other also, and that, when it had run twenty years without interruption, both rights should cease; and it also provided that the statute should begin to run against each right the moment that the right began to exist, i. e., the moment that the actual possession and the right of possession became separated. The statute, therefore, not only ignored the fact that ejectment (notwithstanding its origin) is in substance purely in rem (the damages recovered being only nominal), and assumed that it was, on the contrary, in substance purely in personam, i. e., founded upon tort, but it also assumed that every actual possession of land, without a right of possession, is a tort."—C. C. Langdell, *Summary of equity pleading*, pp. 144-145.

1836.—Exemption laws.—"Our State legislatures commenced years ago to pass laws exempting from execution necessary household goods and personal apparel, the horses and implements of the farmer, the tools and instruments of the artisan, etc. Gradually the beneficent policy of such laws has been extended. In 1828, Mr. Benton warmly advocated in the Senate of the United States the policy of a national homestead law. The Republic of Texas passed the first Homestead Act, in 1836. It was the great gift of the infant Republic of Texas to the world. In 1849, Vermont followed; and this policy has since been adopted in all but eight States of the Union. By these laws a homestead (under various restrictions as to value) for the shelter and protection of the family is now exempt from execution or judicial sale for debt, unless both the husband and the wife shall expressly join in mortgaging it or otherwise expressly subjecting it to the claims of creditors."—J. F. Dillon, *Laws and jurisprudence of England and America*, p. 360.

1837.—Employer's liability.—"No legal principle, with a growth of less than half a century, has become more firmly fixed in the common law of to-day, than the rule that an employer, if himself without fault, is not liable to an employee injured through the negligence of a fellow-employee engaged in the same general employment. This exception to the well known doctrine of 'respondeat superior,' although sometimes considered an old one, was before the courts for the first time in 1837, in the celebrated case of *Priestly v. Fowler*, 3 M. & W. 1, which it is said, has changed the current of decisions more radically than any other reported case. . . . The American law, though in harmony with the English, seems to have had an origin of its own. In 1841 *Murray v. The South Carolina*

Railroad Company, 1 Mc. & M. 385, decided that a railroad company was not liable to one servant injured through the negligence of another servant in the same employ. Although this decision came a few years after *Priestly v. Fowler*, the latter case was cited by neither counsel nor court. It is probable, therefore, that the American Court arrived at its conclusion entirely independent of the earlier English case,—a fact often lost sight of by those who in criticising the rule, assert that it all sprang from an ill-considered opinion by Lord Abinger in *Priestly v. Fowler*. The leading American case, however, is *Farwell v. Boston and Worcester Railroad Company*, 4 Met. 49, which, following the South Carolina case, settled the rule in the United States. It has been followed in nearly every jurisdiction, both State and Federal.”—M. C. Hobbs, *Statutory changes in employer's liability* (*Harvard Law Review*, v. 2, pp. 212-213).

1838.—Arrests on mesne process for debt abolished, and debtor's lands, for first time, taken in satisfaction of debt.—“The law of debtor and creditor, until a comparatively recent period, was a scandal to a civilized country. For the smallest claim, any man was liable to be arrested on mesne process, before legal proof of the debt. . . . Many of these arrests were wanton and vexatious; and writs were issued with a facility and looseness which placed the liberty of every man—suddenly and without notice—at the mercy of any one who claimed payment of a debt. A debtor, however honest and solvent, was liable to arrest. The demand might even be false and fraudulent; but the pretended creditor, on making oath of the debt, was armed with this terrible process of the law. The wretched defendant might lie in prison for several months before his cause was heard; when, even if the action was discontinued or the debt disproved, he could not obtain his discharge without further proceedings, often too costly for a poor debtor, already deprived of his livelihood by imprisonment. No longer even a debtor,—he could not shake off his bonds. . . . The total abolition of arrests on mesne process was frequently advocated, but it was not until 1838 that it was at length accomplished. Provision was made for securing absconding debtors; but the old process for the recovery of a debt in ordinary cases, which had wrought so many acts of oppression, was abolished. While this vindictive remedy was denied, the debtor's lands were, for the first time, allowed to be taken in satisfaction of a debt; and extended facilities were afterwards afforded for the recovery of small claims, by the establishment of county courts.”—T. E. May, *Constitutional history of England* (*Widdleton's ed.*), v. 2, pp. 267-268.—See also DEBT, LAWS CONCERNING: In England.

1839-1848.—Emancipation of women.—“According to the old English theory, a woman was a chattel, all of whose property belonged to her husband. He could beat her as he might a beast of burden, and, provided he was not guilty of what would be cruelty to animals, the law gave no redress. In the emancipation of women Mississippi led off, in 1830, New York following with its Married Women's Act of 1848, and which has been since so enlarged and extended, and so generally adopted by the other states, that, for all purposes of business, ownership of property, and claim to her individual earnings, a married woman is to-day, in America, as independent as a man.”—D. Campbell, *Puritan in Holland, England and America*, v. 1, p. 71.

1842.—One who takes commercial paper as collateral is a holder for value.—“Take the subject of the transfer of such paper as collateral se-

curity for, or even in the payment of, a pre-existing indebtedness. We find some of the courts holding that one who takes such paper as collateral security for such a debt is a holder for value; others, that he is not, unless he extends the time for the payment of the secured debt or surrenders something of value, gives some new consideration; while still others hold that one so receiving such paper cannot be a holder for value; and some few hold that even receiving the note in payment and extinguishment of a pre-existing debt does not constitute one a holder for value. The question, as is known to all lawyers, was first presented to the Supreme Court of the United States in *Swift vs. Tyson* (16 Peters, 1). There, however, the note had been taken in payment of the debt. It was argued in that case that the highest court in New York had decided that one so taking a note was not a holder for value, and it was insisted in argument that the contract, being made in New York, was to be governed by its law; but the court, through Justice Story—Justice Catron alone dissenting—distinctly and emphatically repudiated the doctrine that the Federal court was to be governed on such questions by the decisions of the courts of the State where the contract was made, and held the holder a holder for value.”—H. C. Tompkins, 13 *American Bar Association Report*, p. 255.

1842.—Copyright act. See COPYRIGHT: 1766-1890.

1845.—Interest of disseisee transferable.—“It was not until 1845 that by statute the interest of the disseisee of land became transferable. Similar statutes have been enacted in many of our States. In a few jurisdictions the same results have been obtained by judicial legislation. But in Alabama, Connecticut, Dakota, Florida, Kentucky, Massachusetts, New York, North Carolina, Rhode Island and Tennessee, and presumably in Maryland and New Jersey, it is still the law that the grantee of a disseisee cannot maintain an action in his own name for the recovery of the land.”—J. B. Ames, *Disseisin of chattels* (*Harvard Law Review*, v. 3, p. 25).

1846.—Ultra vires.—“When railway companies were first created with Parliamentary powers of a kind never before entrusted to similar bodies, it soon became necessary to determine whether, when once called into existence, they were to be held capable of exercising, as nearly as possible, all the powers of a natural person, unless expressly prohibited from doing so, or whether their acts must be strictly limited to the furtherance of the purpose for which they had been incorporated. The question was first raised in 1846, with reference to the right of a railway company to subsidise a harbour company, and Lord Langdale, in deciding against such a right, laid down the law in the following terms:—“Companies of this kind, possessing most extensive powers, have so recently been introduced into this country that neither the legislature nor the courts of law have yet been able to understand all the different lights in which their transactions ought properly to be viewed. . . . To look upon a railway company in the light of a common partnership, and as subject to no greater vigilance than common partnerships are, would, I think, be greatly to mistake the functions which they perform and the powers which they exercise of interference not only with the public but with the private rights of all individuals in this realm. . . . I am clearly of opinion that the powers which are given by an Act of Parliament, like that now in question, extend no further than is expressly stated in the Act, or is necessarily and

properly required for carrying into effect the undertaking and works which the Act has expressly sanctioned.' [Citing *Coleman v. Eastern Counties R. Co.*, 10 Beav., 13.] This view, though it has sometimes been criticised, seems now to be settled law. In a recent case in the House of Lords, the permission which the Legislature gives to the promoters of a company was paraphrased as follows:—'You may meet together and form yourselves into a company, but in doing that you must tell all who may be disposed to deal with you the objects for which you have been associated. Those who are dealing with you will trust to that memorandum of association, and they will see that you have the power of carrying on business in such a manner as it specifies. You must state the objects for which you are associated, so that the persons dealing with you will know that they are dealing with persons who can only devote their means to a given class of objects.' [Citing *Riche v. Ashbury Carriage Co.*, L R., 7 E. & L., App. 684.] An act of a corporation in excess of its powers with reference to third persons is technically said to be *ultra vires* [perhaps first in *South Yorkshire R. Co. v. Great Northern R. Co.*, 9 exch. 84 (1853)]; and is void even if unanimously agreed to by all the corporators. The same term is also, but less properly, applied to a resolution of a majority of the members of a corporation which being beyond the powers of the corporation will not bind a dissentient minority of its members."—T. E. Holland, *Elements of jurisprudence*, 5th ed., p. 301.—(Compare article by *Seymour D. Thompson* in *American Law Review*, May-June, 1894.)

1848.—Simplification of procedure.—"In civil matters, the greatest reform of modern times has been the simplification of procedure in the courts, and the virtual amalgamation of law and equity. Here again America took the lead, through the adoption by New York, in 1848, of a Code of Practice, which has been followed by most of the other states of the Union, and in its main features has lately been taken up by England."—D. Campbell, *Puritan in Holland, England and America*, v. 1, p. 70.—See also CODES.

1848.—Reform in the law of evidence.—"The earliest act of this kind in this country was passed by the Legislature of Connecticut in 1848. It is very broad and sweeping in its provisions. It is in these words: 'No person shall be disqualified as a witness in any suit or proceeding at law, or in equity, by reason of his interest in the event of the same, as a party or otherwise, or by reason of his conviction of a crime; but such interest or conviction may be shown for the purpose of affecting his credit.' (Revised Statutes of Connecticut, 1849, p. 86. § 141. In the margin of the page the time of the passage of the law is given as 1848). This act was drafted and its enactment secured by the Hon. Charles J. McCurdy, a distinguished lawyer and the Lieutenant-Governor of that State. A member of Judge McCurdy's family, having been present at the delivery of this lecture at New Haven in 1892, called my attention to the above fact, claiming, and justly, for this act the credit of leading in this country the way to such legislation. But he was mistaken in his claim that it preceded similar legislation in England, although its provisions are an improvement on the contemporary enactments of the like kind in that country."—J. F. Dillon, *Laws and jurisprudence of England and America*, p. 374, notes.

1851.—Bentham's reforms in the law of evidence.—"In some respects his [Bentham's] 'Judicial Evidence,' . . . is the most important of all

his censorial writings on English Law. In this work he exposed the absurdity and perniciousness of many of the established technical rules of evidence. . . . Among the rules combatted were those relating to the competency of witnesses and the exclusion of evidence on various grounds, including that of pecuniary interest. He insisted that these rules frequently caused the miscarriage of justice, and that in the interest of justice they ought to be swept away. His reasoning fairly embraces the doctrine that parties ought to be allowed and even required to testify. . . . But Bentham had set a few men thinking. He had scattered the seeds of truth. Though they fell on stony ground they did not all perish. But verily reform is a plant of slow growth in the sterile gardens of the practising and practical lawyer. Bentham lived till 1832, and these exclusionary rules still held sway. But in 1843, by Lord Denman's Act, interest in actions at common law ceased, as a rule, to disqualify; and in 1846 and 1851, by Lord Brougham's Acts, parties in civil actions were as a rule made competent and compellable to testify. I believe I speak the universal judgment of the profession when I say changes more beneficial in the administration of justice have rarely taken place in our law, and that it is a matter of profound amazement, as we look back upon it, that these exclusionary rules ever had a place therein, and especially that they were able to retain it until within the last fifty years."—*Ibid.*, pp. 339-341.

1852-1854.—Reform in procedure.—"A great procedure reform was effected by the Common Law Procedure Acts of 1852 and 1854 as the result of their labours. The main object of the Acts was to secure that the actual merits of every case should be brought before the judges unobscured by accidental and artificial questions arising upon the pleadings, but they also did something to secure that complete adaptability of the common law courts for finally determining every action brought within them, which the Chancery Commissioners of 1850 had indicated as one of the aims of the reformers. Power was given to the common law courts to allow parties to be interrogated by their opponents, to order discovery of documents, to direct specific delivery of goods, to grant injunctions, and to hear interpleader actions, and equitable pleas were allowed to be urged in defence to common law actions."—D. M. Kerly, *History of equity*, p. 288.

1854.—"Another mode" (besides common law lien).—"Another mode of creating a security is possible, by which not merely the ownership of the thing but its possession also remains with the debtor. This is called by the Roman lawyers and their modern followers 'hypotheca.' Hypothecs may arise by the direct application of a rule of law, by judicial decision, or by agreement. Those implied by law, generally described as 'tacit' hypothecs, are probably the earliest. They are first heard of in Roman law in connection with that right of a landlord over the goods of his tenant, which is still well known on the Continent and in Scotland under its old name, and which in England takes the form of a right of Distress. Similar rights were subsequently granted to wives, pupils, minors, and legatees; over the property of husbands, tutors, curators, and heirs, respectively. The action by which the praetor Servius first enabled a landlord to claim the goods of his defaulting tenant in order to realize his rent, even if they had passed into the hands of third parties, was soon extended so as to give similar rights to any creditor over property which its owner had

agreed should be held liable for a debt. A real right was thus created by the mere consent of the parties, without any transfer of possession, which although opposed to the theory of Roman law, became firmly established as applicable both to immoveable and moveable property. Of the modern States which have adopted the law of hypothec, Spain perhaps stands alone in adopting it to the fullest extent. The rest have, as a rule, recognized it only in relation to immoveables. Thus the Dutch law holds to the maxim 'mobilia non habent sequelam,' and the French Code, following the 'coutumes' of Paris and Normandy, lays down that 'les meubles n'ont pas de suite par hypothèque,' but by the 'Code de Commerce,' ships, though moveables, are capable of hypothecation; and in England what is called a mortgage, but is essentially a hypothec, of ships is recognized, and regulated by the 'Merchant Shipping Acts,' under which the mortgage must be recorded by the registrar of the port at which the ship itself is registered [17 and 18 Vic. c. 104]. So also in the old contract of 'bottomry,' the ship is made security for money lent to enable it to proceed upon its voyage."—T. E. Holland, *Elements of jurisprudence*, 5th ed., p. 203.

1854-1882.—Simplification of titles and transfers of land in England.—"For the past fifty years the project of simplifying the titles and transfer of land has received great attention in England. In the year 1854 a royal commission was created to consider the subject. The report of this commission, made in 1857, was able and full so far as it discussed the principles of land transfer which had been developed to that date. It recommended a limited plan of registration of title. This report, and the report of the special commission of the House of Commons of 1870, have been the foundation of most of the subsequent British legislation upon the subject. Among the more prominent acts passed may be named Lord Westbury's Act of 1862, which attempted to establish indefeasible titles; Lord Cairn's Land Transfer Act of 1875, which provided for guaranteed titles upon preliminary examinations; the Conveyancing and Law of Property Act of 1881, which established the use of short forms of conveyances; and Lord Cairn's Settled Land Act of 1882."—D. H. Olmstead, 13 *American Bar Association Report*, p. 267.

1855.—Suits against a state or nation.—"In England the old common law methods of getting redress from the Crown were by 'petition de droit' and 'monstrans le droit,' in the Court of Chancery or the Court of Exchequer, and in some cases by proceedings in Chancery against the Attorney-General. It has recently been provided by statute [23 & 24 Vic. c. 24] that a petition of right may be entitled in any one of the superior Courts in which the subject-matter of the petition would have been cognisable, if the same had been a matter in dispute between subject and subject, and that it shall be left with the Secretary of State for the Home Department, for her Majesty's consideration, who, if she shall think fit, may grant her fiat that right be done, whereupon an answer, plea, or demurrer shall be made on behalf of the Crown, and the subsequent proceedings be assimilated as far as practicable to the course of an ordinary action. It is also provided that costs shall be payable both to and by the Crown, subject to the same rules, so far as practicable, as obtain in proceedings between subject and subject."—T. E. Holland, *Elements of jurisprudence*, 5th ed., 337.—The United States Court of Claims was established in 1855. For state courts of claims see Note in 16

Abbott's New Cases 436 and authorities there referred to.

1858.—Contractual theory of marriage as affecting divorce.—"The doctrine may be resolved into two propositions—(a) that a marriage celebrated abroad cannot be dissolved but by a Court of the foreign country; (b) that a marriage in England is indissoluble by a foreign Court. The first proposition has never been recognized in any decision in England. Even before the Act of 1858 it is extremely doubtful if the English Courts would have scrupled to decree a divorce *à mensâ* where the marriage was had in a foreign country, and certainly after the Statutes they did not hesitate to grant a divorce, though the marriage took place abroad (Ratcliff v. Ratcliff, 1859, 1 Sw. & Tr. 217). It is true that in cases where the foreign Courts have dissolved a marriage celebrated in their own country between persons domiciled in that country, these sentences were regarded as valid here, and some credit was given to the fact of the marriage having been celebrated there (Ryan v. Ryan, 1816, 2 Phill. 332; Argent v. Argent, 1865, 4 Sw. & Tr. 52); but how far it influenced the learned Judges does not appear; the main consideration being the circumstance of domicile. The second proposition has been generally supposed by writers both in England and America (Story, Wharton) to have been introduced by Lolley's Case, 1812, Ruse. & Ry. 237, and followed in Tovey v. Lindsay, 1813, 1 Dow. 117, and McCarthy v. De Caix, 1831, 2 Cl. & F. 568, and only to have been abandoned in 1858 (Dicey), or in 1868 in Shaw v. Gould. But the case of Harvey v. Farnie, 1880-1882, 5 P. D. 153; 6 P. D. 35, 8 App. C. 48, has now shown that the Contractual theory had no permanent hold whatever in this country, that it did not originate with Lolley's Case and was not adopted by Lord Eldon but that it arose from a mistaken conception of Lord Brougham as to the point decided in the famous Resolution, and was never seriously entertained by any other Judge in England, and we submit this is correct."—E. H. Monnier, in *Law Magazine and Review*, 12 ser., v. 17 (London, 1891-2), p. 82.—See also SUFFRAGE, WOMAN: England: 1810-1860.

1873.—Judicature acts.—"The first Judicature Act was passed in 1873 under the auspices of Lord Selborne and Lord Cairns. It provided for the consolidation of all the existing superior Courts into one Supreme Court, consisting of two primary divisions, a High Court of Justice and a Court of Appeal. . . . Law and Equity, it was provided, were to be administered concurrently by every division of the Court, in all civil matters, the same relief being granted upon equitable claims or defences, . . . as would have previously been granted in the Court of Chancery; no proceeding in the Court was to be stayed by injunction analogous to the old common injunction but the power for any branch of the Court to stay proceedings before itself was of course to be retained; and the Court was to determine the entire controversy in every matter that came before it. By the 25th section of the Act rules upon certain of the points where differences between Law and Equity had existed, deciding in favour of the latter, were laid down, and it was enacted generally that in the case of conflict, the rules of Equity should prevail."—D. M. Kerly, *History of equity*, p. 293.

1882.—Experiments in codification in England.—"The Bills of Exchange act 1882 is, I believe, the first code or codifying enactment which has found its way into the English Statute Book. By a code, I mean a statement under the authority

of the legislature, and on a systematic plan, of the whole of the general principles applicable to any given branch of the law. A code differs from a digest inasmuch as its language is the language of the legislature, and therefore authoritative; while the propositions of a digest merely express what is, in the opinion of an individual author, the law on any given subject. In other words the propositions of a code are law, while the propositions of a digest may or may not be law."—M. D. Chalmers, *An experiment in codification* (*Law Quarterly Review*, v. 2, p. 125).

1889.—**Passage of Block-Indexing Act.**—"The history of Land Transfer Reform in the United States is confined, almost exclusively, to matters which have occurred in the State of New York during the past ten years, and which culminated in the passage of the Block-Indexing Act for the city of New York of 1889. In January, 1882, a report was made by a special committee of the Association of the Bar of the city of New York, which had been appointed to consider and report what changes, if any, should be made in the manner of transferring title to land in the city and State. The committee reported that by reason of the accumulated records in the offices of the county clerk and register of deeds of the city, 'searches practically could not be made in those offices,' and recommended the appointment of a State commission, which should consider and report a mode of transferring land free from the difficulties of the present system. The report was adopted by the association, and during the same year like recommendations were made by the Chamber of Commerce and by real estate and other associations of the city."—D. H. Olmstead, *13 American Bar Association Report*, pp. 269-270.

1911-1921.—**Arbitration, a development of common law.**—"Arbitration, as a method of settling disputes, is more generally and better known than conciliation. It stands midway between conciliation and court litigation. Like the former, it is a method that can be used only by consent, and so differs from judicial procedure which rests on compulsion. . . . Arbitration is an ancient practice at common law, but it has had a checkered development. In earlier times the courts, having few cases and being jealous of their prerogatives, viewed it askance and accorded it little support; later, having crowded dockets and being overworked, the courts set the seal of their emphatic approval upon it. Again, arbitration has at times been in vogue and has then relapsed into disuse. It was frequently employed in an organized way by New York merchants as early as 1768, and in Boston in 1819 a plea was made for its more extended development. . . . Arbitration as provided for by statute in effect permits disputants to create a tribunal of their own either by agreeing on the persons to arbitrate or by agreeing to use the arbitration machinery of some private organization, as a chamber of commerce. This agreement is generally called a 'submission,' and if it contains a provision to that effect, the law permits the award to be entered as court judgment and enforced in like manner. The great defect in the American statutes is that either party may, after the submission and any time before the final award, revoke his agreement and thereby annul all the proceedings. . . . Arbitration has been coming more and more generally into use through the insistence of merchants acting through their trade groups or chambers of commerce. Under the energetic guidance of Charles L. Bernheimer a splendid organization has, since 1911, been built up under authority of the Chamber of Commerce of the State of New York,

which has been followed elsewhere, notably by the Chicago Association of Credit Men. This revival has been forced by three considerations,—first, a desire for a decision by an expert having personal knowledge of trade conditions and customs, a thing which the courts have never been able to afford; second, a hope of supplanting the enmity provoking litigious method with an amicable procedure which would not interrupt business relationships; and thirdly and chiefly, a determination to escape from the intolerable delays of the regular administration of justice."—R. H. Smith, *Justice and the poor*, pp. 68-69.—See also ARBITRATION AND CONCILIATION, INDUSTRIAL.

1919-1920.—**New York Practice Act.**—"For some years past, a movement has been in progress looking to a reform in the civil procedure in the courts of the State of New York. The simple Code of Procedure drawn by David Dudley Field, and adopted in 1848, which furnished a model for almost all the other states of the Union, had grown to such dimensions as to constitute a voluminous, intricate and inelastic system of civil practice in our courts, which involved great expense to litigants and too frequently led to the merits of the controversies being entirely obscured by questions of mere procedure. Some twenty years ago, the Committee on Law Reform of the New York State Bar Association recommended the repeal of the Code of Civil Procedure, and in its place the adoption of a simple practice act containing the more important provisions of the existing code, rearranged and revised and supplemented by rules of Court."—G. W. Wickersham, *New York Practice Act* (*Yale Law Journal*, March-June, 1920, pp. 904-906).—"In 1919, the Legislature, proposed to continue the Code of Civil Procedure, simplified and made more elastic in many of its provisions, to separate entirely from it the provisions relating to special courts, such as Surrogate's Municipal and other courts of special jurisdiction and by incorporating in the code of civil procedure, which is called the Civil Practice Act, provisions designed to make the practice less technical than it had been. The Bill was approved May 24, 1920. It is still open to the fundamental objection which attached to the Code of Civil Procedure, in that its provisions will be subject to constant legislative tinkering. The Field Code of 1848 was a model of simplicity, so far as its provisions were concerned. From the moment of its enactment, it encountered the persistent hostility of a bench and bar, which had been educated under the common law system, and the decisions made under it were constantly overruled by legislative enactment, until the amendment and revision of the Code became an annual legislative exercise, and a vast structure of statutory enactment was built up, year by year, like a coral reef; partially submerged in a sea of ignorance of the history which constantly called for construction in the courts and provoked amendment by the legislature. . . . Many provisions are to be found through the act tending to prevent mere technicalities from defeating the course of justice, and requiring adequate notice to be given of applications for relief to protect the interests of clients from destruction or injury by mere slips of practice, and greatly simplifying the method of bringing controversies into court for appropriate adjudication upon the merits. Any objection to a pleading is required to be distinctly specified in the answering pleading, or in a notice of motion based on the pleading, specifically pointing out the particular defect relied upon. Demurrers are abolished and objections to pleadings in point of law for grounds appearing on

the face of the pleading and the Court rules may define what objections may be taken by motion only. The right is given to every party to an action to take the deposition of himself or his adversary before trial, as well as the testimony of the assignor of a claim which constitutes the cause of action in suit. A new provision inserted empowering the Supreme Court in any action or proceeding: 'To declare rights and other legal relations on request for such declaration, whether or not further relief is or could be claimed, and such declaration shall have the force of a final judgment.' The rules of court are to make such provisions as shall be necessary and proper to carry the provisions of this section into effect. Judgment may be rendered by the court in favor of any party or parties and against any party or parties at any stage of the action or appeal, if warranted by the pleadings, or the admissions of a party or parties and a judgment may be rendered by the court as to a part of a cause of action and the action proceed as to the remaining issues, as justice may require. A non-suit or dismissal of a complaint or counterclaim at the close of the plaintiff's or defendant's evidence, as the case may be, or a dismissal of a complaint or counterclaim at the close of the whole evidence, is declared to be a final determination of the merits of the action, and to bar a new action between the same parties, or their privies for the same cause of action, unless the court shall dismiss without prejudice. All of these provisions are in line with the most enlightened and advanced views of simplification of practice in courts. Some of the provisions are taken from the English practice acts; others are inspired by the provisions of the revised United States Equity Rules, and all of them tend to require rules of practice, whether promulgated by the legislature or the courts, to be treated as mere procedural regulations and not statutory provisions conferring substantive rights."—*Ibid.*, pp. 904-906.

ALSO IN: *Laws of New York*, 143 Session, 1920, v. 4.—R. Pound, *Spirit of the Common law*.

See also DUE PROCESS OF LAW.

COMMON LAW COURTS. See COURTS: England: Origin of the Court of Equity.

COMMON LOT, or Common Life, Brethren of the. See BRETHREN OF THE COMMON LOT.

"COMMON SENSE," pamphlet published by Thomas Paine in 1776 which did much to prepare the way for American independence. See U. S. A.: 1776 (January-June): King George's war measures.

COMMONS. See ESTATES, THREE.

COMMONS, John Rogers (1862-), American economist, member of Wisconsin Industrial Commission. See INDUSTRIAL RELATIONS COMMISSION.

COMMONS, House of: Origin. See PARLIAMENT, ENGLISH: Early stages of its evolution; ENGLAND: 1649 (February); KNIGHTS OF THE SHIRE.

Growth of power. See PARLIAMENT, ENGLISH: 1911; ENGLAND: 1906 (April-December); 1909 (April-December); 1911 (August 18).

Payment of members. See ENGLAND: 1911 (August).

Election of women. See ENGLAND: 1918.

Powers of the speaker. See SPEAKER OF THE HOUSE OF COMMONS.

Relation to English cabinet. See CABINET, ENGLISH: Position during 19th century; PARLIAMENT, ENGLISH: 1916.

Method of resignation. See CHILTERN HUNGERS.

COMMONWEALTH FUND.—One of the newest foundations. The Commonwealth Fund, which was incorporated in 1918, was endowed by Mrs. Stephen V. Harkness by "a considerable gift," the amount of which was not officially divulged. The uses to which the endowment should be put was left entirely to the judgment of the directors by the donor, who in her formal offer wrote "My gift is absolute. . . . I hope, therefore, that you will feel free to use any of the gift for such benevolent, religious, educational and like purposes of an eleemosynary character as shall be within the charitable purposes of your corporate power; and to that end you are free, in the exercise of your sound discretion, to use the principal as well as the income." The following year (1919) Mrs. Harkness made another "large gift" to the fund on the same terms, with the expressed wish that it would enable the directors, "either directly or indirectly to do something for the welfare of mankind." With freedom thus assured, the trustees were able to proceed at once to use the funds of the foundation, at their discretion, in aiding to relieve some of the most crying needs of the hour. Accordingly, in the first year of its existence sums aggregating \$144,000 were disbursed. This amount included \$50,000 for the United War Work Campaign, and \$50,000 for Armenian and Syrian relief. The following year (1919-1920) the need for relief in the Near East proved to be greater and the sum of \$750,000 from the funds of the foundation, aided by further gifts from the donor and her son, was placed in the hands of the Near East Administration. It was used to enlarge the child feeding program by which when the need was greatest 75,000 children were fed daily, and enabled the work to be carried on until August, 1920. In 1920 \$500,000 were used for "food drafts for intellectuals" to assist about 140,000 people of the professional classes in Central Europe. (See also INTERNATIONAL RELIEF.) In addition large sums were appropriated for research, social and economic work at home, and the total expenditures, according to the published report, reached \$1,530,600.

In 1921 the fund made a definite entry into the "field of educational (including legal) research. Also, a careful preliminary survey of the field of child welfare was instituted in January, 1920, and completed in June, with a view to the preparation of a definite program. . . . While it continued, therefore, to be the policy during the year to make certain limited grants to miscellaneous and comparatively unrelated projects, and while the Fund . . . continued to a considerable degree its interest in foreign relief, in the main its efforts . . . [were] directed increasingly toward accomplishing results in these three fields in which its interests have chiefly lain—namely, Education, Child Welfare, and Health. Appropriations made during the year for educational work (including educational and legal research) have totaled \$364,500; for Child Welfare, \$141,270; for Health, \$269,000; while for foreign relief appropriations have amounted to \$600,000; and for miscellaneous purposes to \$50,500. . . . An appropriation of \$100,000 [was made] for 1920-21 for the encouragement of educational research. The appropriation was renewed for 1921-22; and the educational activities of The Commonwealth Fund . . . centered about the recommendations of that Committee. . . . Two distinct lines of policy . . . [were] followed by the Educational Research Committee. The first of these was to encourage some of the best investigators in the field to undertake special researches in which they were particularly interested, and for which they were well qualified, but which they were

not able to carry out effectively through lack of funds. . . . The other line of policy followed . . . [was] to select subjects in which the need existed for further information or for the development of a method of approach. The reorganization of the school curriculum, especially with reference to the social studies—under which would be included history, government, economics, geography, and sociology—was regarded by the Committee as of great importance.”—*Commonwealth fund, 1920-1921, pp. 7-8, 10-11.*—The interest of the Fund in health work in 1921 was chiefly expressed by assistance to medical and hospital work, and research, and to organizations dealing with health conditions and educational work along health lines. Appropriations were made to the Yale University Medical School, to the Presbyterian Board of Home Missions for the Point Barrow Alaska hospital, to the Grenfell Association, and to the Changsha Medical School in China.

ALSO IN: V. Hendricks, *Social resources of United States, p. 80.*

COMMONWEALTH OF ENGLAND: Its establishment. See ENGLAND: 1649 (February).

COMMUNE: French administrative unit.—“The commune of which there are over 36,000 is the basis of local government in France. Its size varies from the smallest village to the largest city. With the exception of Paris, Lyons and Marseilles, every commune possesses the same form of government [a mayor and elected council]. The communal council, the representative body of this unit, varies in size, according to the population, from ten to thirty-six members.”—R. L. Buell, *Contemporary French politics, p. 378.*—See also ADMINISTRATIVE LAW; In France; DEPARTMENT.

COMMUNE, Medieval, the paragon; the commons. In feudal usage, the term signified, as defined by Littré, the body of the bourgeois or burghers of a town who had received a charter which gave their rights of self-government. (See also BOURGEOIS.) “In France the communal constitution was during this period (12th century) encouraged, although not very heartily, by Lewis VI., who saw in it one means of fettering the action of the barons and bishops and securing to himself the support of a strong portion of his people. In some cases the commune of France is like the guild, a voluntary association, but its objects are from the first more distinctly political. In some parts of the kingdom the towns had risen against their lords in the latter half of the eleventh century, and had retained the fruits of their hard-won victories. In others, they possessed, in the remaining fragments of the Karolingian constitution, some organisation that formed a basis for new liberties. The great number of charters granted in the twelfth century shows that the policy of encouraging the third estate was in full sway in the royal councils, and the king by ready recognition of the popular rights gained the affections of the people to an extent which has few parallels in French history. The French charters are in both style and substance very different from the English. The liberties which are bestowed are for the most part the same, exemption from arbitrary taxation, the right to local jurisdiction, the privilege of enfranchising the villein who has been for a year and a day received within the walls, and the power of electing the officers. But whilst all the English charters contain a confirmation of free and good customs, the French are filled with an enumeration of bad ones. . . . The English have an ancient local constitution the members of which are the recipients of the new grant, and guilds of at least sufficient antiquity to

render their confirmation typical of the freedom now guaranteed; French communia is a new body which, by the action of a sworn confederacy, has wrung from its oppressors a deliverance from hereditary bondage. . . . The commune lacks too the ancient element of festive, religious or mercantile association which is so conspicuous in the history of the guild. The idea of the latter is English, that of the former is French or Gallic. Yet notwithstanding these differences, the substantial identity of the privileges secured by these charters seems to prove the existence of much international sympathy. The ancient liberties of the English were not unintelligible to the townsmen of Normandy; the rising freedom of the German cities roused a corresponding ambition in the towns of Flanders; and the struggles of the Italian municipalities awoke the energies of the cities of Provence. All took different ways to win the same liberties. . . . The German hansa may have been derived from England; the communa of London was certainly derived from France. . . . The communa of London, and of those other English towns which in the twelfth century aimed at such a constitution, was the old English guild in a new French garb; it was the ancient association, but directed to the attainment of municipal rather than mercantile privileges.”—W. Stubbs, *Constitutional history of England, ch. 11.*—“Oppression and insurrection were not the sole origin of the communes. . . . Two causes, quite distinct from feudal oppression, viz., Roman traditions and Christian sentiments, had their share in the formation of the communes and in the beneficial results thereof. The Roman municipal regimen, which is described in M. Guizot’s ‘Essais sur l’Histoire de France’ (1st Essay, pp. 1-44), [also in ‘History of Civilization,’ v. 2, lect. 2] did not everywhere perish with the Empire; it kept its footing in a great number of towns, especially in those of Southern Gaul.”—F. P. Guizot, *Popular history of France, ch. 19.*—See also AGRICULTURE: Medieval: Manorial system; BELGIUM: Ancient and medieval period; CURIA, MUNICIPAL; FRANCE: 12th-13th centuries; GUILDS OF FLANDERS; SUFFRAGE, MANHOOD: 1000-1300; 1200-1600; also BREST: 1593.

ALSO IN: J. Stephen, *Lectures on the history of France, lect. 5.*

COMMUNE, Russian. See MIR; NIHILISM; RUSSIA: 1917-1920: Land distribution by the Bolsheviks.

COMMUNE, Swiss. See SUFFRAGE, MANHOOD: Switzerland: 1200-1830; SWITZERLAND: 1848-1890.

COMMUNE OF PARIS. See FRANCE: 1792 (August); (August-September); (September); 1793 (March-June); 1871 (March-May; April-May).

COMMUNEROS, Spanish communes. See SPAIN: 1814-1827.

COMMUNISM. See SOCIALISM; also ANARCHISM; PROLETARIAN DICTATORSHIP; SPARTACIST MANIFESTO; COÖPERATION.

COMMUNIST MANIFESTO.—“The ‘First International’ did not come into existence until 1864. Nearly a generation prior thereto, however, in the year 1836, a group of workers from various countries formed a secret organization in Paris known as the League of the Just, and adopted as its motto the shibboleth, ‘All men are brothers.’ Eleven years thereafter, the remnants of this league, exiled to London, reorganized under the name of the Communist League, and commissioned Marx and Engels to formulate its principles. The result was the Communist Manifesto.”—H. W. Laidler, *Socialism in thought and action, p. 482.*—“The new Marxian program was complete in January, 1848, and published in February. Its publi-

cation is usually considered as marking the beginning of the modern movement. The *Manifesto* was the first clear and definite statement of scientific Socialism. Its twenty-five pages of vigorous and incisive German sets forth the history and character of modern social classes, and the position of capitalism in industrial evolution. All this is interpreted as pointing out that the next stage in evolution will be characterized by the abolition of private capital and the socialization of production and exchange. The *Manifesto* was a rallying call to the proletariat, the worker's Declaration of Independence. Its inspiring keynote "Workingmen of all countries, Unite!" has been the watchword of Socialism from that day to this."—J. Spargo and G. L. Arner, *Elements of socialism*, pp. 258-259.—"The pervading thought of the manifesto: that the economic production with the social organisation of each historical epoch necessarily resulting there from forms the basis for the political and intellectual history of this epoch; that accordingly (since the dissolution of the primitive common property in land) the entire history is a history of class struggles—struggles between exploited and exploiting, ruled and ruling, classes at different stages of social development; but that this struggle has now reached a stage when the exploited and oppressed class (the proletariat) can no more free itself from the exploiting and oppressing class (the *bourgeoisie*) without at the same time delivering the whole of society forever from exploitation, oppression, and class struggles—this pervading thought belongs exclusively and alone to Marx. 'The history of all society hitherto has been the history of class struggles'; such is the keynote of the manifesto. 'But it is a distinguishing feature of the present time that it has simplified class antagonisms; the entire human society more and more divides itself into two great hostile camps, into two great conflicting classes, *bourgeoisie* [q. v.] and proletariat [q. v.].' The manifesto is for the most part an exposition and discussion of these two classes, the historical conditions under which they have grown up, their mutual relations, past, present, and future. . . . The manifesto is a treatise instinct with the fiery energy and enthusiasm of a young revolutionary party, and its doctrines are the doctrines of Marx in a crude, exaggerated, and violent form. In such a pamphlet, written for propaganda, we must not expect the self-restraining moderation of statement, the clear perspective, or the high judicial charity which should characterize a sober historical exposition. The Iron Law of Wages is stated in its hardest and most exaggerated form. To the charge that they desire to abolish private property, its authors reply that individual property the produce of a man's own labour, is already abolished. What they desire to abolish is the appropriation of other men's labour by the capitalist. To the charge that they wish to abolish the family, they reply to the *bourgeoisie* with a *tu quoque*: ye have abolished it by the exploitation of women and children in the factories, which has broken up the family ties, through the prevalence of prostitution and the common practice of adultery. The charge of abolishing patriotism they repudiate in the same manner: the workman has no country."—T. Kirkup, *History of socialism*, pp. 173-175.—See also EUROPE: Modern: Russia in the 10th century; INTERNATIONAL: Its forerunners; 1862-1872; SOCIALISM: 1843-1883.

ALSO IN: O. D. Skelton, *Socialism, critical analysis*.

COMMUNIST MOVEMENT. See INTERNATIONAL: 1919 (March); 1920-1921.

France. See SOCIALISM: 1904-1921.

Germany. See GERMANY: 1918-1919 (December-January); 1919 (December); 1920 (January).

Hungary. See HUNGARY: 1918-1919 (December-March); 1919 (March).

Italy. See ITALY: 1920.

Russia. See BOLSHIEVIKI: Development and political form.

United States. See NEW YORK: 1920; SOCIALISM: 1919-1920; U. S. A.: 1919 (September-December); 1920 (June).

COMMUNITY OF OWNERSHIP: Denmark. See DENMARK: Territory.

COMNENIAN DYNASTY.—The dynasty of Byzantine emperors founded, 1081, by Alexius Comnenos, and consisting of Alexius I, 1048-1118, John II, 1118-1143, Manuel I, 1143-1180, Alexius II, 1180-1183, Andronicus I, 1183-1185. See BYZANTINE EMPIRE: 1081-1085; CONSTANTINOPLE: 1081; CRUSADES: Military aspect of the Crusades; CYPRUS: 1191.

COMONFORT, Ignacio (1812-1863), Mexican soldier and politician, president of Mexico, 1855-1857. See MEXICO: 1848-1861.

COMPACT, Social. See SOCIAL COMPACT.

COMPAGNACCI, a Florentine faction opposed to Savonarola. See FLORENCE: 1490-1498.

COMPAGNI, Dino (c. 1260-1324), Italian historian and statesman, the first great chronicler. See ITALIAN LITERATURE: 12th-14th centuries.

COMPAGNONNAGES: France. — "During the years that followed the Revolution of July (1830) the workingmen of France were at times in a state of agitation throughout the entire country, formulating everywhere particular demands, such as the regulation of industrial matters, collective contracts and the like. In many cases, the strikes were spontaneous outbursts of discontent among unorganized workingmen. Frequently, however, the strikes were either consciously called out or directed by organizations which existed by avoiding the law in various ways. These organizations were of three different types: the *compagnonnages*, the friendly societies (*mutualités*) and the 'societies of resistance.' The *compagnonnages* originated under the guild-system and can be traced back as far as the fifteenth century. Their development was probably connected with the custom of traveling which became prevalent among the journeymen of France about that time. A journeyman (called *compagnon* in French) would usually spend some time in visiting the principal cities of France (make his *tour de France*) to perfect himself in his trade. A traveling *compagnon* would be in need of assistance in many cases and the *compagnonnages* owed their development to the necessity of meeting this want. The *compagnonnages* consisted of bachelor journeymen only. If a member married or established himself as master, he left the *compagnonnage*. Besides, admission to the *compagnonnage* was dependent on tests of moral character and of technical skill. Thus, the *compagnonnages* always embrace but a small part of the workingmen—the élite from the technical point of view. To attain the required technical standard, members had to pass some time as aspirants before they could become *compagnons*. The organization of the *compagnonnages* was very simple. All the *compagnons* of the same trade lived together in one house, usually in an inn, kept by the so-called *mère* (mother) or *père* (father) of the trade. The *compagnons* were generally the only boarders in the house. If not numerous enough to occupy the entire house, they had one hall for their exclusive occupation. Here they held their meetings, initiated new mem-

bers, and kept their records and treasury. Here, also, *compagnons* arriving from other towns made themselves 'recognized' by special signs and symbols. All the *compagnons* of France were divided among three 'orders' called *devoirs*. The *devoirs* had strange names indicating the legends with which the origins of these organizations were connected. Each *devoir* consisted of a number of trades, and sometimes one and the same trade was divided between two *devoirs*. Ceremonies and rites constituted an inseparable part of the *compagnonnages*. The initiation of a new member, the 'recognition' of a newly arrived *compagnon*, the meeting of two traveling *compagnons* on the road, etc., were occasions for strange and complicated ceremonies which had to be accurately performed. These ceremonies were due in a large measure to the secrecy in which the *compagnonnages* developed under the ancient régime, persecuted as they were by the royal authorities, by the church, and by the master-craftsmen. Within the *compagnonnages*, the feeling of corporate exclusiveness and the idea of hierarchical distinctions were strong. The *compagnonnages* did not strive to embrace all members of the same trade or all trades. On the contrary, they were averse to initiating a new trade and it sometimes took decades before a new trade was fully admitted into the organization. While these features harked back to the past, the economic functions of the *compagnonnages* anticipated and really were a primitive form of the latter syndicat. With their simple organization, the *compagnons* were able to exert a strong economic influence. They served as bureaus of employment. One *compagnon*, elected *rouleur*, was charged with the duty of finding employment for *compagnons* and 'aspirants.' He kept a list of those in need of work and placed them in the order of their inscription. Usually the masters themselves addressed the *rouleurs* for workingmen, when in need of any. This fact gave the *compagnonnages* a control over the supply of labor. They could withhold labor from a master who did not comply with their demands. They could direct their members into other towns of the *Tour* if necessary, as everywhere the *compagnons* would find friends and protection. They could, therefore, organize strikes and boycott a master or workshop for long periods of time. In fact, by these methods the *compagnonnages* struggled for higher wages and better conditions of employment as far back as the sixteenth century. During the Great Revolution the *compagnonnages* existed in twenty-seven trades and directed the strike-movement described above. They attained the height of their development during the first quarter of the nineteenth century when they were the only effective workingmen's organizations exerting an influence in the economic struggles of the time. The *compagnonnages* persisted in several trades during the larger part of the nineteenth century. After 1830, however, their influence declined. The new industrial conditions reduced the significance of the personal skill of the workingmen, shifted the boundaries of the ancient trades, and entirely transformed most of them. The rapid development of the modern means of communication made the *tour de France* in its old form an anachronism. The spread of democratic and secular ideas brought the medieval usages and ideas of the *compagnonnages* into disrepute and ridicule. Several attempts to reform the *compagnonnages* and to bring them into harmony with the new conditions of life were made by members of the organization, but with no results."—L. Levine, *Syndicalism in France*, pp. 25-30.

COMPASS. See INVENTIONS: Ancient and medieval; Compass; 19th century: Instruments.

Gyroscope. See INVENTIONS: 18th century: Instruments.

Wireless. See ELECTRICAL DISCOVERY: Telegraphy and telephony: Wireless or radio: 1914-1918.

COMPENSATION FOR DISTURBANCE BILL. See IRELAND: 1880.

COMPENSATION LAWS. See LABOR LEGISLATION: 1862-1920.

COMPIÈGNE, a town of northern France fifty miles northeast of Paris. It was long an important meeting-place of royalty; in 1430 it was the scene of the capture of the Maid of Orleans; in 1814 it made a determined resistance to the Prussians; in 1870-1871 it was the German headquarters; during the World War in 1914 and 1918 it was close to the battle lines and was for a time the French general headquarters; the chateau, a magnificent structure, was erected chiefly by Louis XV and Louis XVI. See FRANCE: 1420-1431; WORLD WAR: 1914: I. Western front: s, 5.

COMPIÈGNE, Edict of (1557). See FRANCE: 1534-1560.

COMPIÈGNE, Treaty of (1635). See GERMANY: 1634-1630.

COMPLUTUM, ancient Roman town the site of modern Alcalá de Henares. See ALCALÁ DE HENARES.

COMPOUND HOUSEHOLDER, in Great Britain, a householder who arranges with his landlord that his rates [local taxes] shall be included in his rents. See ENGLAND: 1865-1868.

COMPROMISE, Crittenden. See U. S. A.: 1860 (December); Vain concessions, etc.

COMPROMISE, Missouri. See U. S. A.: 1818-1821; 1853-1854; 1857.

COMPROMISE MEASURES OF 1850, The. See U. S. A.: 1850 (March; April-September).

COMPROMISE OF THE NOBLES, Flemish. See NETHERLANDS: 1562-1566.

COMPROMISE TARIFF OF 1833. See U. S. A.: 1828-1833.

COMPTE, Cour des. See FRANCE: 1647-1648.

COMPULSORY INSURANCE. See SOCIAL INSURANCE.

COMPULSORY VOTING.—In Belgium "if a citizen does not avail himself of the right to vote and can offer no adequate excuse, he lays himself open to punishment for a misdemeanor. . . the electoral system [introduced into Austria in 1907 included] . . . the innovation of an obligatory vote. . . [In Spain] the suffrage is compulsory unless a person has through age or judicial rank attained a dignity which excuses him from the duty. . . The law for compulsory voting is but weakly enforced. . . [In the Argentine] a new law makes it a punishable offence not to vote."—C. Seymour and D. P. Frary, *How the world votes*, v. 2, pp. 106-107, 62, 220, 274.—See also BELGIUM: 1804-1805.

COMPURGATION.—Among the Teutonic and other peoples, in early times, one accused of a crime might clear himself by his own oath, supported by the oaths of certain compurgators, who bore witness to his trustworthiness. See WAGER OF LAW; CRIMINAL LAW: 1166.

COMSTOCK LODGE, a fissure vein, rich in gold and silver, located in Nevada twenty miles east of the California state line. See NEVADA: 1848-1864; 1864-1913.

COMTE, Auguste (Isidore Auguste Marie François Xavier) (1798-1857), French philosopher. Founder of positivism, a philosophical system which limits itself to the positive sciences, excluding metaphysical speculation. Positivism is

the ultimate aim of the evolution of knowledge, the three stages of the evolution being the theological, the metaphysical and the positive. This system Comte set forth in his "Course of Positive Philosophy," "System of Positive Polity," the "Catechism of Positivism" and "The Subjective Synthesis."—See also HISTORY: 33; POSITIVISM; ENGLISH LITERATURE: 1832-1890; EUROPE: Modern period: Intellectual development.

ALSO IN: J. S. Mill, *Auguste Comte and Positivism*.—J. H. Bridge, *Unity of Comte's life and doctrines*.—G. H. Lewes, *History of philosophy*, v. 2.

COMUM, Battle of (B. C. 196). See ROME: Republic: B. C. 295-191.

CONCENTRATION EDICT, Cuba (1896). See CUBA: 1895-1898.

CONCEPCION, the name of a province and city of southern Chile. The latter was founded in 1550 by Pedro de Valdivia. See CHILE: 1535-1724.

CONCERT OF EUROPE: Meaning of term.—"The Concert of Europe is a name which in modern practice conveniently designates a wholly local and anomalous episode in international politics, and disguises formal irregularities which only necessity has justified. Lord Salisbury thought the name 'somewhat absurd.' In the earlier part of the nineteenth century the current word appears to have been 'system.' Ever since the War of Greek Independence the Great Powers of Europe have endeavoured more or less constantly, and with more or less good results, to restrain the chronic elements of disorder in the Balkan peninsula and the eastern Mediterranean, due to the superposition of a dynasty bound by the law and the traditions of Islam on a mixed population of Christians agreeing in nothing but that name, and at feud with one another no less than with their nominal rulers. The Concert, such as it was, was far from harmonious in the days of Mehemet Ali's revolt, failed to prevent the Crimean War in 1853-4, and the Russo-Turkish War, in 1877, and was impotent to deal with Egypt. That country has come practically under British protection by a series of accidents, makeshifts, and fictions whose outcome, now legitimate by the consent of the Powers, is the despair of legal and political definition. On the other hand the European Concert, in 1807, though unable to prevent war between Greece and Turkey, reduced it to comparatively trifling dimensions [See also TURKEY: 1807-1809]; and, better still, it pacified Crete, with much trouble, indeed, and in a clumsy fashion."—F. Pollock, *Modern law of nations and prevention of war* (Cambridge Modern History, v. 12, p. 728).—The joint action of the leading European powers in dealing with Turkish affairs, between 1806 and 1809, which took the name of "the concert of Europe," was imitated in 1900, when the more troublesome "Far Eastern question" was suddenly sprung upon the world by the "Boxer" rising in China (see BOXER RISING AND THE "OPEN DOOR"; CHINA: 1900. The United States and Japan were then associated in action with the European nations, and the "concert of Europe" was succeeded by a larger "concert of the powers."—See also AIX-LA-CHAPELLE: Conference of (1818); PEACE MOVEMENT: 1815; FRANCE: 1815 (July-November).

Efficacy.—It has become almost a commonplace to sneer at the inefficacy of the Concert (in the form in which it has hitherto existed) as an engine for the maintenance of peace. But there is one very simple test. The Concert is a system peculiar to the nineteenth century. Has this century been more free from war than its predecessors? Undoubtedly it has. . . . The two long intervals of

peace, from 1815 to 1848 and from 1878 to 1914, have been undeniably due in a large degree to the operation of the Concert; and this in spite of the fact that during both periods that Concert has had to struggle against very grave obstacles. During the first period, or at all events from 1822, when the 'august union' broke down, the Concert was handicapped by the division of Europe into two informal but fairly clearly marked groups of Powers, the three reactionary states of the East, Russia, Austria, and Prussia, and the two liberal states of the West, Britain and France. In spite of this division, the Concert was curiously successful in avoiding war, on questions which would almost inevitably have led to war in any earlier period, as on the Belgian question in 1830, or on the Egyptian question in 1840-1. . . . Even in the period of Nationalist wars, the Concert was very active, and not wholly unsuccessful. It found a solution to the Schleswig-Holstein question in 1852, which only broke down because Prussia desired war twelve years later. It strove to avoid the Crimean War, in long conferences and interchanges of notes. It very nearly succeeded (to the despair of the Italian patriot Cavour) in averting the breach between Sardinia and Austria in 1859, which led to the establishment of Italian unity. In 1863 Napoleon III urged in vain that a general European Congress should be summoned, to revise the treaty settlement of 1815, in the hope of avoiding the wars which he saw looming ahead; his project failed partly because the definite Will to War had already become the guiding principle of Prussian policy, partly because other governments considered Napoleon's own policy to be the greatest danger to peace. In 1866, again, Britain, France, and Russia strove to obtain the summons of a Congress in the hope of averting the Austro-Prussian War. The proposal broke down in face of the demand of Austria that the sacredness of the arrangements of 1815 should be assumed at the outset as a fundamental principle. During the third period, from 1878 to 1914, the Concert has worked under exceptional difficulties. For in this period the European Powers were all simultaneously struck by colony-fever, and were all rushing in competition to seize the unoccupied regions of the earth. It is one of the most remarkable achievements of the Concert that the partition of Africa was carried out quite peacefully by mutual agreement at the Conference of Berlin in 1885. Again, in this period the decadence of the Turkish power after its defeat of 1878, and the rise of the small Balkan nationalities, introduced disturbing factors of the most serious kind, especially as the Balkans were the scene of the acute rivalry of two of the great Powers, Austria and Russia. Yet no serious explosion was permitted in this dangerous powder-magazine except the small and brief outbursts of the Bulgar-Serb war of 1884 and the Greco-Turkish war of 1897, and in each case the Concert succeeded in checking the conflagration promptly, and preventing it from spreading, though only by maintaining in existence a very precarious and uncertain state of things. But the gravest difficulty which has faced the Concert during the last quarter of a century has been the formal division of Europe into two hostile armed camps: a division more irreconcilable, more permanently organised, and more alarming than Europe has ever known before. . . . It seemed to destroy all possibility of Concert between the rival groups. Yet this was not so. The members of one of the groups—France and Russia—were quite sincerely desirous of maintaining peace. The members of the other group were quite willing to

maintain peace so long as they were able to get their own way without war, and were even willing to make sacrifices to avoid the outbreak of war at a moment not convenient to themselves. Moreover, one of the six great Powers, Britain, long stood aloof from both combinations (1891-1904), and even when she felt herself driven into a special association with the Franco-Russian group, never committed herself to a formal alliance with them. She was therefore able to exercise a mediating influence, even in the last anxious years which immediately preceded the great adventure of the Central Powers. The Concert has still worked; and has on many occasions averted war when without its action war would assuredly have broken out. In 1905, in 1908, in 1911, in 1912, in 1913, the Concert preserved the peace of Europe amid circumstances of the utmost danger. It would have preserved it again in 1914 but that, on that occasion, one Power had made up its mind for war, and devoted all its ingenuity not to discovering a peaceful solution, but to staving it off, to nullifying the earnest endeavours of the rest, and above all to preventing any meeting of representatives."—R. Muir, *Nationalism and internationalism*, p. 176-181.—"The experiment in the international organization of peace with which we have been concerned failed, it is true, as in the long run it was bound to fail. But it was by no means wasted effort. It preserved peace during the critical years following the fall of Napoleon, and so gave to Western Europe the opportunity for that marvellous industrial and economic development which was to change the face of the world. It did more than this. It set the tradition of that feeling of common interests among nations the growth of which is the strongest factor making for peace. It gave a new sanction to international law, the outgrowth of this feeling, thus making possible the developments that culminated in the Conferences of The Hague which, whatever the disappointments they may have prepared for the world, went a long way towards providing means by which war should be made the exception and not the rule. Last, but not least, it set the precedent for that Concert of Europe to which the world owes more than sometimes, in its more impatient moments, it has been willing to allow. The life of Alexander I of Russia was, to all appearance, a tragic failure. But the wonder is, not that the shadowy world of his ideals collapsed in utter ruin, but that so much of what was noble in it survived and survives."—W. A. Phillips, *Confederation of Europe*, pp. 298-299.—See also BALANCE OF POWER; EUROPE: Modern: Revolutionary movement for self-government; WORLD WAR: Causes: Indirect: c.

ALSO IN: F. A. Ogg and C. A. Beard, *Governments of Europe and the world war*.—C. J. H. Hayes, *Historical background*, in S. P. Duggan, *League of nations*.

CONCERT OF POWERS. See **CONCERT OF EUROPE**: Meaning of term.

CONCESSION LAWS. See **NORWAY**: 1907-1909.

CONCESSIONS, Battle of. See **CHINA**: 1898 (February-December).

CONCILIAR MOVEMENT. See **SUFFRAGE, MANHOOD**: 1000-1700.

CONCILIATION, Industrial. See **ARBITRATION AND CONCILIATION, INDUSTRIAL**; **LEGAL AID**: Conciliation in Europe.

International. See **ARBITRATION, INTERNATIONAL**; **PEACE MOVEMENT**.

CONCINI, Concino Count Della Penna, Marshal d'Ancre (d. 1617), Florentine courtier, mar-

shal and prime-minister of France, the favorite of Marie de Medici. See **FRANCE**: 1610-1619.

CONCIONES. See **CONTIONES**.

CONCLAVE, set of apartments in the Vatican in which, since 1274, the cardinals of the Roman Catholic church are secluded while choosing a pope. See **VATICAN**: Present-day papal administration.

CONCON, Battle of (1891). See **CHILE**: 1885-1891.

CONCORD, first settlement in Massachusetts back from the sea-coast; one of the first independent legislatures in America; the Provincial Congress, assembled at Concord, 1774; military supplies stored here were the objective of the British expedition, 1775. See **U. S. A.**: 1775 (April).

CONCHA, Carlos, revolutionary leader of Ecuador. See **ECUADOR**: 1913-1915.

CONCORDANT ORDERS. See **MASONIC SOCIETIES**: Masonic bodies.

CONCORDAT, an agreement, compact or covenant, particularly an agreement entered into between the pope (or a bishop, in former times) on the one part, and a civil government on the other, for the regulation of ecclesiastical affairs concerning both parties. It may also take the form of a "peace treaty" to end a dissension between the Roman Catholic Church and the civil powers of any country. The earliest instrument of this type was that concluded with England in the reign of Henry I. The following are among the principal concordats negotiated by or through the Vatican: Worms, with Germany (1122), later rescinded; with Portugal (1288 and 1516); Vienna (1448), with the emperor; Bologna, with France (1516) [see **FRANCE**: 1515-1518]; with Bohemia (1630), in which the Church, renouncing property that had been alienated in the time of heresy, was compensated for from the revenues derived from the tax on salt. During the 18th century concordats were concluded with Sardinia (1727, 1741, 1742, 1750 and 1770); the duchies of Milan and of Mantua (1757, 1784); Portugal (1778); Poland (1736); Spain (1737, 1753); and the Sicilies (1741).

1515-1801.—Importance of the French concordats.—Francis I to Napoleon.—Concordat of 1801.—"The relations of France with the Holy See, from the time of Francis I., in the sixteenth century down to the period of the French Revolution, when religion was ostensibly wiped out, had been regulated by what is termed a *concordat*. This was an agreement entered into between the Holy See and Francis I., King of France in 1515, by which the religious affairs of that kingdom were regulated in accordance with the wishes of the reigning Pope Leo X. and his successors. It is known in history as the *concordat* of Francis I. Its acceptance by the respective parliaments of France in 1516-1517, which may be said to have been forced by the persistent efforts of the young monarch, was the virtual abolition of the Pragmatic Sanction. It was not accomplished without scenes of great excitement and against the protests of the most eminent ecclesiastics, as well as of the most renowned of the legists and of the statesmen of France. . . . This *concordat* of 1515, virtually established the union of Church and State in France. The King nominated the Bishops; the Holy See, unless there was impediment, sent the bulls within the six months allowed for investigation, and the prelate was consecrated. An era of comparative tranquillity in the religious affairs of France ensued; while the relations of the Church in France with the See of Rome remained cordial, until during the later years of the reign of Louis

XIV., when serious trouble arose between this great monarch and the Holy See; this trouble was such that Rome, insisting upon her prerogatives, refused the bulls for the nominations of Bishops to French sees during eleven years. During this long period thirty-five Cathedrals in France were deprived of Bishops, causing great confusion in the religious affairs of France, which was ended by the submission of the monarch. It was claimed by the advocates of the Pragmatic Sanction that during its supremacy no such disorders in the Church in France occurred. Prelates-elect were consecrated and installed by the Metropolitan and his suffragans without regard to the relations existing with the temporal ruler. The French Revolution succeeded during the last decades of the eighteenth century. In its vortex perished King Louis XVI., the royal family, the members of the nobility, of heredity and of the robe. . . . It was a reign of carnage. The religious fabric of France with its temples, its colleges, its seminaries, convents and monasteries, were wiped out of existence; while four billions of francs, comprising the religious, the educational and the charitable foundations . . . were sequestered . . . and converted into the national wealth. France was widowed of her hierarchy, while 40,000 priests, mostly pastors, were separated from their flocks. Then ensued the initial period of the Republic of France, whose obliteration was sought by the existing monarchical powers of Europe by their combined armies. France organized her defensive legions. . . . Among the young republican officers was Napoleon Bonaparte . . . [who, when] the consular system had, in 1799, become a feature in the government of France. . . . [was made] First Consul, [and] gradually obtained almost absolute control and became the ruler of the French Republic. . . . The young ruler soon saw the necessity for the restoration of religion to the people of France, who had been deprived of an organized church for more than two decades. He was not a man of strong religious proclivities, but he saw the personal advantages which would result, by this restoration, and by the creation of a French hierarchy and priesthood, sanctioned by the Holy See, which he hoped to control to advantage. He accomplished these objects by negotiating the formation of a commission, whose sessions were held under his auspices in Paris, and from whose deliberations resulted the *concordat* of 1801, between the Holy See and the Republic of France."—R. R. Elliott, (*American Catholic Quarterly Review*, July, 1903, pp. 544, 545-547).—"It has already been stated that Bonaparte desired to stand well with the Catholic Church, and had recognised the advantages of a state religion. One of his most important measures during the Consulate was to put an end to the schism which had lasted since the promulgation of the Civil Constitution of the Clergy (q.v.) in 1790, with the assistance of the Pope, Pius VII. All the bishops elected under the Civil Constitution of the Clergy, and most of those who had emigrated, sooner than take the oath of allegiance to it, resigned, and the leaders of both sections were nominated and instituted to different dioceses. A new circumscription of sees was agreed to, and France was divided into fifty bishoprics and ten archbishoprics. It was agreed by the Concordat, which was signed between the Pope and the First Consul on the 15th of July 1801, and solemnly proclaimed [in the Cathedral of Notre Dame at Paris] on the 18th of April 1802, after being sanctioned by the Legislative Body, that the First Consul should nominate all bishops, and the Pope should institute. The government of the Consulate

recognised the Catholic, Apostolic and Roman religion as that of the majority of the French people, and ordained that its public worship should be carried on freely so long as the police regulations were observed. All ecclesiastics were to swear fidelity to the government, which promised to pay a suitable salary to all bishops and curés. In return, the Pope promised that neither he nor his successors would lay any claim to the ecclesiastical estates which had been alienated, and that all such property should be held the indisputable possession of its purchaser."—H. M. Stephens, *Revolutionary Europe*, pp. 229-230.—See also FRANCE: 1801-1804; 1900-1904.

1801-1871.—*Influence in France.*—"By the Concordat, and by the Organic Articles which the First Consul regarded as merely the application of his convention with the Pope, the Central Administration held the French clergy in leash. They were functionaries of the State. The high officials (the Bishops) could virtually be chosen by the State, the Pope merely conferring canonical authority on the elect of the Civil Power; and although the Bishops chose the parish priests, the choice had to be confirmed by the State. The Bishops were obliged to swear obedience and fidelity to the Government, and to promise 'to have no intelligence, to assist at no council, to have nothing to do with any league, either in France or abroad, contrary to the public peace.' Furthermore, they were pledged to inform the central authority if they learned of any scheme concocted to its prejudice. This oath, imposed upon the minor clergy, absorbed them also into the magnificent system of officialdom with which the First Consul thought effectually to police French society. In return for the extraordinary services thus conceded by the Vatican, France agreed to ensure her ecclesiastical agents 'a proper stipend.' The Organic Articles tightened the Church's bond, interdicting all publication of Papal brief or encyclical in France without Government authority; forbidding the Bishops to meet in general assembly; forcing them to obtain Government permission if they desired to leave their dioceses. On the slightest pretext of rebellion the State could bring the Bishops to book and punish them. In a word, it was a state of servility that was in reality an humiliation for the Church, though not honestly regretted by it, since it was a step on the way leading to complete absorption of the civil authority."—M. Fullerton, *Problems of power*, pp. 88, 89.

1801-1887.—*Other European concordats.*—Besides the concordat of 1801 with France, there were the following concordats in the same century: with Sardinia, Bavaria and France (1817), the last not carried out; Sicily (1818, 1834); Prussia, and the Upper Rhine Provinces (1821); Hanover (1824); Belgium (1827); Switzerland (1828, 1845); Russia (1844); Tuscany (1851); Spain (1851, 1859); Austria (1855, 1881); Württemberg (1857), and Baden (1850). In America, Costa Rica and Guatemala (1853); Haiti (1860); Venezuela, Ecuador, Honduras, Nicaragua and San Salvador (1862-1863); and Colombia (1887).

1813.—*Agreement between Napoleon and pope.* See PAPACY: 1808-1814.

1871-1906.—*In French politics.*—"The Concordat, at the outset, put the French Administration on a solid basis. In fact, when the Third Republic was founded the Concordat was the chief trump it held, if not an absolutely necessary condition of success. Republican statesmen knew this, and one after another the Opportunist leaders, from Ferry and Gambetta to Freycinet and Rouvier, rejected

the impolitic proposals of the radicals for abrogation of the Concordat, and the suppression of the Embassy at the Vatican. They were well aware that such a policy would deprive the Government of all police authority over an army of Churchmen to a large extent hostile to Republicanism by definition, and taking their cue from a foreign Power which was always claiming the right to govern. These Republican statesmen felt that to break all ties between the State and the Catholic forces would leave the latter free to follow their natural anti-Republican allegiances, and to continue in the open certain manœuvres they had all along been secretly conducting behind the scenes. Political prudence seemed to the Opportunists, from Ferry to Waldeck-Rousseau, and even to M. Combes, to require the maintenance of the Concordat. In proportion, however, as the work of laying the foundations of the Republic approached completion, the utility of the Concordat for the State became less and less evident. There came a time when the advantages of the pact were largely on the side of the Catholics. It should not be forgotten that, owing to the changed conditions of modern life, most of the guarantees demanded by Napoleon were rapidly ceasing to have any real applicability under the Republic. They were counter-balanced by the new laws of liberty enacted by the Republic, laws benefiting the clergy and the Church as much as the other citizens—the liberty to teach, liberty of the Press, liberty of association—so that, as a matter of fact, in spite of the Concordat, the Church had recovered her territorial power and her political power, and the State was actually in a position of inferiority with regard to her. The State assured the Church a privilege and paid its ministers a living stipend which made it possible for them to use their other resources for political ends. Nothing is more characteristic of the way the Concordat was finally ceasing to be of any positive political utility to the State, than the argument used in a letter written by Mgr. Fuzet, the Archbishop of Rouen, to the senatorial reporter of the Separation Bill, with the purpose of proving that Separation would be a blunder. ‘Do not Republican politicians understand,’ said the Archbishop, ‘that it is to their advantage to keep the religious question always under discussion? For the advanced parties clericalism is not only the enemy, it is their daily bread. It is the big drum used to unite the victorious majorities when division seems impending. Are you going to burst that magic drum? . . . Every good Republican is bound to be in favour of the Concordat. To be in favour of the Concordat is not to be clerical, it is to be far-sighted.’ To the disinterested critic this naïve appeal to the sentiment of middle-class Republican *camaraderie* is of an incomparable humour. Yet it was not wanting in perspicacity. The important thing is that the Concordat had come to this: it had the value of a tom-tom! And yet . . . reflecting Republican statesmen, while fully aware of the fact, still hesitated; and who can wonder? Even M. Combes did not wish to hear of Separation.”—W. M. Fullerton, *Problems of power*, pp. 80-91.

1906.—Separation law of France, by which the Concordat was denounced. See FRANCE: 1904-1908.

ALSO IN: J. E. C. Bodley, *Church in France*.

CONCURRENT POWERS.—“What . . . do the rights of a State [in the United States] now include? Every right or power of a Government except:—the right of secession; powers which the Constitution withholds from the States; powers which the Constitution expressly confers on the Federal Government. As respects some powers of

the last class, however, the States may act concurrently with, or in default of action by, the Federal Government.”—J. Bryce, *American Commonwealth* (1914), v. 1, p. 424 (*Revised Edition of 1914*).—“The jurisdiction [of the Supreme Court] is in some matters exclusive, in others concurrent with that of the State courts. Upon these subjects there have arisen many difficult and intricate questions. . . . The State courts cannot be invested by Congress with any jurisdiction, for Congress has no authority over them, and is not permitted by the Constitution to delegate any judicial powers to them. Hence the jurisdiction of a State court, wherever it is concurrent with that of Federal judges, is a jurisdiction which the court possesses of its own right, independent of the Constitution. And in some instances where congressional statutes have purported to impose duties on State courts, the latter have refused to accept and discharge them.”—*Ibid.*, p. 237.

CONDÉ, Henry II de Bourbon, Prince of (1588-1646), father of the “Great Condé,” viceroy of New France. See CANADA: 1611-1612.

CONDE, Louis de Bourbon, Prince of (1530-1569), first of the House of Bourbon. Distinguished himself in the siege of Metz, 1552; commanded the light cavalry on the Meuse, against Charles, 1554; concerned with the Huguenots, in the conspiracy against Amboise, 1559; made governor of Picardy by Catherine de Medici, 1560. See FRANCE: 1560-1563; 1563-1570.

CONDÉ, Louis II; de Bourbon, Prince of (1621-1686), French general known in history as the “Great Condé,” and Duke d’Engbien.

Campaigns in the Thirty Years’ War and the war with Spain. See FRANCE: 1642-1643; 1643; GERMANY: 1640-1645; 1643-1644.

In the wars of the Fronde. See FRANCE: 1647-1648; 1649; 1650-1651; 1651-1653.

Power in Bordeaux. See BORDEAUX: 1652-1653.

Campaigns against France in the service of Spain. See FRANCE: 1653-1656; 1655-1658.

Last campaigns. See NETHERLANDS: 1672-1674; 1674-1678.

CONDÉ, Louis Antoine Henri de Bourbon, Duke d’Engbien (1772-1804), the last of the Condés, captured in Baden by order of Napoleon Bonaparte, and executed at the fortress of Vincennes near Paris on a charge of bearing arms against France. See AUSTRIA: 1790-1797; FRANCE: 1804-1805.

CONDÉ, House of. See BOURBON, HOUSE OF.

CONDÉ, town of northeastern France, close to the Belgian border and about fifteen miles west of Mons, Belgium.

1793.—Siege and capture by the Austrians. See FRANCE: 1793 (July-December): Progress of War of Coalition.

1794.—Recovery by the French. See FRANCE: 1794 (March-July).

1914-1918.—In World War.—The British took up a position along the line Condé-Mons in 1914 but were forced to retreat. The territory was not redeemed by the Allies until the last week of the World War. See WORLD WAR: 1917: II. Western front: b, 1, i; 1918: II. Western front: w, 2.

CONDE DUQUE. See OLIVARES, GASPARD DE GUZMAN.

CONDOMINIUM, system of joint government by two powers. See EGYPT: 1899 (January); SUDAN: 1899.

CONDORCET, Marie Jean Antoine Nicholas Caritat, Marquis de (1743-1794), French political economist, mathematician, philosopher and revolutionist. In 1791, secretary of legislative assembly; 1792, president of the assembly; 1792, member of

the Girondist group of the national convention; in 1793, through his criticism of the constitution and of the violence of the Terror, was forced into bidding, was arrested the following year and took his own life. See FRANCE: 1791 (October); 1792 (September-November); HISTORY: 33.

CONDORE, or Kondur, Battle of (1758). See INDIA: 1758-1761.

CONDOTTIERE, in the general meaning of the word, a conductor or leader; applied specially, in Italian history, to the professional military leaders of the thirteenth and fourteenth centuries, who made a business of war very much as a modern contractor makes a business of railroad construction, and who were open to engagement, with the troops at their command, by any prince, or any free city whose offers were satisfactory. "The demand for these bands was so great, and the pay offered so high that during the first half of the fifteenth century there were generally three or four in existence, each of which was numbered by thousands. At first the companies were composed exclusively of foreigners, but before the close of the fourteenth century these had been superseded by Italian bands, led by native *condottieri*. . . . The most famous of the foreign condottieri were the Duke of Guarnieri (the German leader Werner), Fra Moriale, Count Lando and Sir John Hawkwood [leader of the White Company, who was at one time commander-in-chief of the Pisan forces, and later fought for Florence, where he died in 1394]. Among the Italians, the most celebrated were Alberico da Barbiano, Andrea Braccio da Montone, Sforza Attendolo, . . . Francesco Sforza, . . . Federigo d'Urbino, Roberto da Sanseverino, the Duke of Valentino, Giovanni de Medici, and Francesca Maria, duke of Urbino."—F. A. Hyett, *Florence: her history and her art*, p. 152.—Among the fighters for Venice were Carmagnola, Gattamelata, and Bartolomeo Colleoni, whose fame had been commemorated by Verrocchio's statue, which still stands in Venice.—See also ITALY: 1250-1520; MILITARY ORGANIZATION: 15.

ALSO IN: F. M. Crawford, *Salve Venetia*.—J. Temple-Leader, *Sir John Hawkwood*.

CONDRUSI. See BELGÆ.

CONEGLIANO, town of northern Italy about fifteen miles north of Treviso. See WORLD WAR: 1918: IV. Austro-Italian theater: c, 5.

CONESTOGAS, tribe of American aborigines of Iroquoian stock occupying the region around the lower Susquehanna in Pennsylvania and Maryland. See IROQUOIS CONFEDERACY; SUSQUEHANNAS.

CONFEDERACY OF DELOS, or Delian confederacy. See ATHENS: B. C. 477; MILETUS: B. C. 470; GREECE: B. C. 477-461.

CONFEDERATE DISABILITIES, Removal of. See U. S. A.: 1896 (March).

CONFEDERATE PRISONS. See PRISONS AND PRISON-PENS, CONFEDERATE.

CONFEDERATE STATES OF AMERICA: Constitution and organization of the government. See U. S. A.: 1861 (February): Adoption of a constitution.

CONFEDERATION, Articles of. See U. S. A.: 1777-1781; 1783-1787.

CONFEDERATION, Australia. See AUSTRALIA: 1885-1892.

CONFEDERATION, Germanic. See GERMANY: 1814-1820; also Map after Congress of Vienna; 1850-1851; 1861-1866; 1870 (September-December).

CONFEDERATION, North German. See GERMANY: 1866.

CONFEDERATION, Swiss. See SWITZERLAND.

CONFEDERATION GENERALE DU TRAVAIL. See LABOR ORGANIZATION: 1867-1912.

CONFEDERATION OF BAR. See BAR, CONFEDERATION OF.

CONFEDERATION OF EUROPE. See AIX-LA-CHAPELLE: Congresses: 3.

CONFEDERATION OF THE BRITISH AMERICAN PROVINCES. See CANADA: 1867.

CONFEDERATION OF THE RHINE. See GERMANY: 1801-1803; 1805-1806; 1806 (January-August); 1809 (July-September); 1813 (October-December).

CONFEDERATIONS. See FEDERAL GOVERNMENT.

CONFEDS, nickname for Confederate soldiers. See BOYS IN BLUE, etc.

CONFERENCE OF GOVERNORS, Washington. See GOVERNORS' CONFERENCE.

CONFESSION.—"Confession is the avowal of one's own sins made to a duly authorized priest for the purpose of obtaining their forgiveness through the power of the keys. Virtual confession is simply the will to confess even where, owing to circumstances, declaration of sin is impossible; actual confession is any action by which the penitent manifests his sin. It may be made in general terms, e. g., by reciting the 'Confiteor,' or it may consist in a more or less detailed statement of one's sins; when the statement is complete, the confession is distinct. Public confession, as made in the hearing of a number of people (e. g., a congregation) differs from private, or secret, confession which is made to the priest alone and is often called auricular, i. e., spoken into the ear of the confessor. . . . How firmly rooted in the Catholic mind is the belief in the efficacy and necessity of confession, appears clearly from the fact that the Sacrament of Penance endures in the Church after the countless attacks to which it has been subjected during the last four centuries. . . . It will not of course be denied that at the beginning of the sixteenth century confession was generally practised throughout the Christian world. The Reformers themselves, notably Calvin, admitted that it had been in existence for three centuries when they attributed its origin to the Fourth Lateran Council (1215). At that time, according to Lea, the necessity of confession 'became a new article of faith' and the canon, *omnis utriusque sexus*, 'is perhaps the most important legislative act in the history of the Church. But as the Council of Trent affirms, 'the Church did not through the Lateran Council prescribe that the faithful of Christ should confess—a thing which it knew to be by Divine right necessary and established—but that the precept of confessing at least once a year should be complied with by all and every one when they reached the age of discretion.' (Sess., XIV, c. 5.) The Lateran edict presupposed the necessity of confession as an article of Catholic belief and laid down a law as to the minimum frequency of confession—at least once a year. . . . Not only was the obligation recognized in the Catholic Church throughout the Middle Ages, but the . . . Greeks held the same belief and still hold it."—E. J. Hanna, *Penance*, (*Catholic encyclopedia*, v. 11, pp. 625-633).—The confession is also used in the high Episcopal churches.

CONFESSION OF AUGSBURG. See PAPACY: 1530-1531.

CONFESSION OF FAITH, Scotland. See PRESBYTERIAN CHURCHES: 1557-1646.

CONFESSORS OF THE UNITY OF GOD, religious sect. See DRUSES.

CONFIRMATIO CARTARUM, statue drawn up in the form of a charter by the English parliament, October, 1297. See ENGLAND: 1297.

CONFIRMATION. See SACRAMENTS.

CONFLANS, Treaty of (1465). See FRANCE: 1461-1468.

CONFORMISTS, Puritan clergy in England who accepted the Act of Uniformity of 1661 prescribing the Book of Common Prayer as a law for ecclesiastical conduct. See ENGLAND: 1662-1665.

CONFRÉRIE DE LA PASSION. See DRAMA: 1100-1681.

CONFUCIANISM: Origin and principles.—“A reform of this [ancient Chinese] religion was carried out in the sixth century B. C. by *Kong-fu-tse* (Master Kong, Confucius), though he himself did not wish to be regarded as doing anything more than transmit and preserve the doctrine of the Ancients. . . . Kong-tse had a high sense of his calling, and attached great value to purity of morals, though he detested the life of the hermit. Accused without cause of insincerity, he hated all false show, but he was inordinately punctilious about all forms, and perhaps not wholly free from superstition. If he thus appears somewhat narrow-minded, whoever judges him by the age in which he lived and the nation to which he belonged, notes the powerful impression which he made upon friends and foes, and observes, above all, his intercourse with his disciples, will recognise in him a man of rare qualities, endowed with a noble heart and a penetrating spirit. The religious doctrine of Kong-tse is ethical naturalism, founded on the state religion of the Tshow. He engaged in supernatural questions with as much reluctance as in practical affairs, and expressed himself very cautiously and doubtfully on religious points. Even of the heaven he preferred not to speak as a personal being, but he quoted its example as the preserver of order, and he would allude to its commands, ordinances, and purposes. But the actions of men also help to determine their destiny. The doctrine that good and evil are rewarded on earth by prosperity and adversity was firmly maintained by him. To prayer he ascribed no great value. He did not believe in direct revelations, and he regarded forebodings and presentiments simply as warnings. Rather than express an opinion on the nature of spirits and souls, he insisted that they should be worshipped faithfully and the old usages maintained; but he laid the greatest stress on reverence, and urged that the spirits should not be served in barbarous fashion, and that, in times of scarcity, for instance, honour should not be paid to the dead at the expense of the living. . . . Kong-tse devoted much attention to religious literature. He studied zealously the *Yi-king*, an obscure book of magic. The *Shu-king*, an historical work, was perhaps recast by himself, it is certainly written in his spirit. The *Shi-king* is a collection of songs chosen by him out of a large number, from which all mythological expressions have probably been eliminated. The *Li-ki*, a ritual work, was enlarged by him. These books, with the addition of a chronicle written entirely by him, entitled *Tshün tsiew*, and not of a religious nature, constitute the five *Kings*, regarded by the followers of Kong-fu-tse as the canonical books. In the *Lün-Yü* ('Arranged Conversations'); Legge, 'Analects') the remarkable utterances of the Master addressed to his followers were collected by his disciples' disciples. Others attempted in the *Ta-hio* ('the Great Instruction'; Legge, 'the Great Learning') and the *Tshung-yung*

('The Doctrine of the Mean') to supply a philosophical basis for his doctrine. These works form three of the four *Shu*, or classical books. The fourth, comprising the works of the sage Meng-tse, was added to the collection at a much later period. . . . Immediately after Kong-tse's death, a temple was erected to him by the Prince of Lu, and his worship, though not yet recognised on the part of the Government, at first increased. Towards the commencement of the fourth century B. C., during the serious disturbances which led to the fall of the Tshow dynasty, new doctrines of all kinds arose. These threatened to undermine the authority of the Master. This tendency was resisted with great emphasis by the learned Meng-tse (Mencius, 371-288 B. C.). In his teaching, which was principally political and moral, or, more accurately, perhaps, anthropological, the religious element retires still further into the background than in that of Kong-tse. Less modest and disinterested, he



CONFUCIUS

was more independent in character, and a more powerful reasoner. By his instruction and writings he acquired great influence, triumphing over all the opponents of Kong-tse, who was in his eyes the most eminent of men. It is probably owing to his labours that even the great persecution under the Ts'in dynasty (212 B. C.), and the favour displayed by some emperors of the Han dynasty (after 201 B. C.) towards the followers of Lao-tse, did not succeed in eradicating Confucianism. From the year 57 of our era the worship of Kong-tse by the side of Tshow was practised by the emperors themselves as well as in all the schools; and since the seventh century Kong-tse has been worshipped alone. For the great majority of the Chinese he is the ideal of humanity, which even the adherents of other systems may not despise.—C. P. Tiele, *Outlines of the history of religion to the spread of the universal religions*, pp. 30-33.—See also CHINA: Religions of the people.

Ethics.—“In the ethics of Confucius filial piety is, as it has been in China in all ages, the cardinal virtue. The son who loves, respects, and obeys his father, anticipating his wishes while he lives and regarding them when he is dead, will make a kind brother, a sincere friend, and a loyal subject; men

who are filial and fraternal seldom offend against their superiors. Beyond the 'five relations' [ruler and subject, husband and wife, father and son, elder brothers and younger, and friends] of the family and the state are the relations of men to their fellows in society, and these are to be ruled by the same principle. Filial piety and fraternal love are the root of benevolence, which Confucius defined as love to all men. The one word 'reciprocity' may serve as a rule of practice for a man's whole life: 'What you do not want done to yourself do not do to others.' Benevolence must not, however, transgress the limits of equity. When asked what he would say about the principle denounced by his older contemporary, Lao-tse, that injury should be requited with kindness, Confucius's characteristic answer was: 'With what, then, will you requite kindness? Requite injury with justice, and kindness with kindness.' Men should deal with one another as Heaven deals with men, according

achieve this it is necessary to have not only the steadfast will but the true ideal. It is the end of education to set forth this ideal and inspire men to strive after it. Accordingly, the burden of Confucius's teaching is the character of the 'superior man'—the man who in every situation knows the right thing and does it, a man not only of faultless virtues, but of faultless propriety."—G. F. Moore, *History of religions*, v. 1, pp. 35-37.

Later developments.—"From the tenth to the thirteenth century, mainly under the dynasty of the Sung emperors, China passed through the phase of the Confucian Renaissance. To those times the return to the teachings of the Sages was not only a renewal of moral enthusiasm—it was a cleansing and cooling draught much needed to clear away the intoxicating vapours of alchemy and mystical superstition, of mummery and imposture. It was altogether a manlier thing. China had passed out of her childhood; and in politics, in social organiza-



TEMPLE ERECTED TO THE MEMORY OF CONFUCIUS AT TAI SHAN IN SHANTUNG

to their deserts. If the duty of blood vengeance for the murder of a father or mother devolve upon a son, he should sleep on straw, with his shield for a pillow and his weapon at hand, 'he must be determined not to live with the slayer under the same heaven.' A fundamental doctrine of the Confucian ethics is that the nature of man is good. In the *Shu-king*, T'ang says: 'The Most High Lord has conferred even on the inferior people a moral sense, by obeying which they obtain a nature constantly right.' 'Heaven, in giving birth to the multitudes of the people, annexed to every faculty and relationship its law. The people possess this normal nature, and they consequently love its normal virtue.' In this respect all men are similarly endowed. Hence if men do wrong, they cannot lay the responsibility on the nature which Heaven has given them. But though all are good at the beginning, few prove themselves to be so at the end. Through parental neglect to inculcate filial piety, through faulty education and bad example, the most deteriorate, and by habit unrighteousness becomes second nature. The good nature bestowed by Heaven must be developed into a stable good character by man's own effort. To

tion, in literature, in art, and in religion seemed determined to put away childish things. The old literature, so pure and stately, so confidently manly, so free from all juggling with supernatural and unknowable things, was studied and commented upon anew, erected into a system by which all life was henceforth to be guided, at least among the educated, ruling section of Chinese society. Yet the new, mature Confucianism that emerged—that, for instance, which we find in the writings of Chu Hsi (1140-1200), the greatest of the Sung schoolmen, whose commentaries later ages have learnt by heart as almost of equal authority with the classic texts themselves—is not altogether the old. Just as Confucius himself had dreamed that he was merely a transmitter, so they, to whom Confucius and Mencius were patriarchs of a remote and hoary antiquity, no doubt regarded themselves only as restorers and explainers of an older and purer teaching. But in fact they altered it. Not consciously or intentionally, but inevitably. They insisted on seeing system where there had been no system. . . . The Confucian Renaissance was a great and memorable stage in the moral and intellectual development of mankind. It rep-

resented a gigantic stride towards reason, towards the substitution of peaceful suasion for the rule of brute force in the world, towards freedom of thought, towards the awakening and enlightenment of men's minds. It democratized all Chinese society almost from top to bottom. It made men—scores of millions of men—familiar with the conception that government must be lawful and attentive to intelligent public opinion; that power is the rightful inheritance not of force, or of birth, or rank, or of wealth, but of talent and merit openly proved by public competition, of moral worth and of individual capacity in whatever rank of society they might be found.”—W. J. Clennell, *Historical development of religion in China*, pp. 131, 147.

See also ASIA: Unity of Asiatic civilization; CONFUCIUS; JAPAN: Religions.

ALSO IN: H. A. Giles, *Confucianism and its rivals*.—R. C. Armstrong, *Light from the East*.—W. E. Soothill, *Three religions of China*.—R. K. Douglas,

tory States. This excited the jealousy of the other feudal Princes, and induced the Duke of the State of Ch'i to use a stratagem to bring about the downfall of this exemplary Prime Minister. He sent as a present to the Duke of Lu eighty beautiful concubines and one hundred and twenty-five horses. Upon the receipt of this gift, the Duke of Lu gave himself up to a life of pleasure and sensual indulgence, and began to neglect his affairs of State. Confucius, after waiting a time, at last realized that his influence for good was at an end, and accordingly determined to leave the State and to seek for some other ruler who would put his teaching into practice. For a space of twelve years he wandered from State to State. He was treated by most of the feudal Princes with great discourtesy, and at times even his life was in danger. At last he returned to the State of Lu, and there spent the remainder of his days engaged in literary work. He refused to take office again and devoted his time to the editing



GRAVE OF CONFUCIUS AND HIS SON AT SHANTUNG, CHINA

Confucianism and Taoism.—J. Legge, *Life and teachings of Confucius*.

CONFUCIUS.—Confucius was born B. C. 550 or 551 “in the feudal State of Lu, situated in the Southern part of the modern Province of Shantung. As a youth he was of a serious disposition and his mind was bent on learning. He set himself the task of collecting all the information possible in regard to the Ancient Worthies, and taught that what was necessary to restore peace and order was for the rulers to imitate the examples of the Emperors Yao and Shun. At the age of twenty-two he gathered about him a band of disciples, and spent his time in instructing them in the principles of morality and good government. At the age of fifty he was employed by the Duke of Lu as keeper of the public granaries, and shortly afterward was put in charge of all the public lands. He acquitted himself so well in the performance of these duties that he was promoted to be Minister of Justice, and finally was made Prime Minister. While he occupied this last office, the State of Lu was exceedingly prosperous and became one of the most powerful of the feuda-

of the ancient classics. He died in B. C. 480. It was only after his death that people turned to him as to a great teacher of mankind, and nearly three centuries elapsed before he was raised to the supreme position of honor and reverence he now occupies in the minds of his countrymen.”—F. L. H. Pott, *Sketch of Chinese history*, pp. 28-29. —See also CONFUCIANISM; CHINA: Origin of the people; CHINESE LITERATURE: Confucius the founder; MENCIUS.

ALSO IN: J. Legge, *Life and teachings of Confucius*.—A. W. Martin, *Great religious teachers of the East*.

CONGER, Edwin Hurd (1843-1907), American diplomat; member of Congress, 1885-1891; appointed minister plenipotentiary to Brazil, 1891, minister to China, 1898, and ambassador to Mexico, 1905. See BOXER RISING AND THE “OPEN DOOR”; CHINA: 1901-1902; 1903 (May-October).

CONGESTED ESTATES. See IRELAND: 1909.

CONGO, Belgian. See BELGIAN CONGO.

CONGO, French, after 1910 known as French Equatorial Africa. See AFRICA: Modern European occupation: Later 19th century; FRANCE: 1910-

1912; GERMANY: 1911: Acquisition of part of French Congo.

CONGO FREE STATE. See BELGIAN CONGO.

CONGO INTERNATIONAL ASSOCIATION. See BELGIAN CONGO: 1876-1890.

CONGO REFORM ASSOCIATION. See BELGIAN CONGO: 1903-1905; 1910-1913.

CONGO RIVER, Central Africa, in respect to its basin, the second largest river in the world (after the Amazon), has an estimated length of 3,000 miles and drains an area of roughly 1,600,000 square miles. The native name of the river is Dzairé (dza-ee'reh); it has its reservoir in Lake Bangweulu, into which flow numerous streams; the largest of these feeders is the Chambezi. From Bangweulu the great river issues under the name of the Luapula. Running in a northerly direction, it expands into Lake Moero; thence to Nyangwe it is called the Lualaba. From Nyangwe to Stanley Falls, Sir H. M. Stanley named it the Livingstone; and from Stanley Falls to the mouth on the Atlantic Ocean it is known as the Congo. The river was discovered by the Portuguese naval officer Diego Cano (or Cão), in 1482, who gave it the name of "the Poderoso," or "the Mighty." An English expedition explored the entrance in 1816; this was followed by Livingstone's exploration in 1867-1871.—See also AFRICA: Geographic description; BELGIAN CONGO: 1876-1890.

CONGREGATIONAL CHURCH: Definition.

—"Congregationalism is that system of church government in which the Scriptures are recognized as the only infallible guide respecting church order and discipline;—and which maintains, that according to the Scriptures, a Church is a company or congregation of professed Christians, who, having voluntarily covenanted and associated together to worship God and to celebrate religious ordinances, are authorized to elect necessary officers, to discipline offending members, and to act authoritatively and conclusively on all appropriate business, independently of the control of any person or persons whatsoever."—G. Punchard, *View of Congregationalism, its principles and doctrines*, pt. 1, p. 17.

Origin and early growth.—"The Reformation in England developed along three lines: Anglicanism, Puritanism and Separatism. The Anglicans held to the old English Church, minus the papacy and the distinctively papal features. The Puritans, including the Presbyterians and some Anglicans, held to a National Church, but called for a thoroughgoing reformation. . . . They believed, however, that they should remain within the church, and thus secure its reformation. The Separatists held that the whole system of the Establishment was an anti-Christian imitation of the true Church and could not be reformed and that the only proper thing for a Christian to do was to withdraw himself from it. Such sentiments could scarcely be tolerated in that age especially after the Act of Uniformity passed in 1559, the year after the accession of Queen Elizabeth to the throne, and church after church which professed them was broken up. One pastor, Robert Browne, with his congregation emigrated to Holland in 1581. . . . The movement however could not be suppressed and in 1604 (the first year in the reign of James I), the man [John Robinson] to whose influence is chiefly due the development of Separatism into Congregationalism, came to a little congregation already organized at Scrooby. . . . With a number of friends and followers he went first to Amsterdam and then to Leyden. Here they met with a friendly reception, . . . but after a few years, decided to remove to America where

they could practice their religion unmolested and at the same time live and rear their children as Englishmen. After many delays and discouragements, the first band of Pilgrim Separatists, 102 persons, under the leadership of Brewster, Bradford and Winslow, landed at Plymouth, Mass., in 1620 and founded there the first Congregational church upon American soil, Robinson remaining in Leyden. They were followed after a few years by the Puritans of Massachusetts Bay. So long as they were in England the differences between the two bodies were accentuated, but after they arrived in America, the many points on which they agreed became more apparent and the essential elements of both Separatism and Puritanism were combined in Congregationalism."—United States Census, *Religious bodies*, 1916, pt. II, pp. 233-234.—"Out of the heart of Puritanism Congregationalism came. In times of reform men go to different lengths. How far a man will go depends on his temper, education, insight, and the combination of faculties. Some men by the momentum of hereditary forces must be radicals, others must be conservatives. The men of the sixteenth century who started out to reform the Church stopped at different points, . . . each one more radical than the one which preceded it. First came what we may call the Episcopal revolt. There were Englishmen who were devoted to the English Church and who loved its polity and forms of administration, but who wished to purge it of its corruptions and to cut it loose from some of the usages and traditions with which the Church of Rome had bound it. These men clung to the sacraments, the creeds, the episcopacy, and the general structure of an established national church. . . . But other Englishmen went farther. . . . There were men who were not content with simply cutting off the pope; they insisted that the bishops must go too. . . . The bishops should be driven out and the ecclesiastical authority be placed in the hands of a body of presbyters, part of them clergymen. . . . [And these] Christians who preferred to be ruled by presbyters became known as Presbyterians. . . . But there were Englishmen not so conservative as Thomas Cartwright. They were afraid of ruling elders no less than of bishops, and claimed that . . . supreme authority in the Church should lie in the hands of the people. . . . These radicals were known as Separatists and were hated of all men. . . . John Robinson was one of the bravest and brainiest of these Separatists. He was the pastor of the church a portion of whose members landed at last on Plymouth Rock. But to certain Englishmen John Robinson was a conservative. There were men who insisted on going farther. . . . These radicals became known as Quakers, and George Fox stands in history as their father. . . . But it is the Separatists with whom we are just now concerned. They did not agree among themselves and divided into two bands, the first calling themselves Baptists, the second becoming known as Independents."—C. E. Jefferson, *Congregationalism*, pp. 17-21.

1604-1688.—Early history in Great Britain and Ireland.—"For a time after the emigration to America, "theories of religious freedom were still vague and contradictory. Many Congregationalists then advocated a liberty including only Christians, and Congregationalism was not regarded as inconsistent with a State Church. . . . After the restoration of Charles II (1660) the State Church regained supremacy and resumed its attitude of severity toward dissenters. On August 24, 1662, all clergymen refusing the new Act of Uniformity . . . were ejected. They numbered over two thousand. Most

were Presbyterians but many were Congregationalists. Congregationalism then was severed from the State Church finally and remained under the ban for a quarter-century. But after the revolution of 1688 the Act of Toleration allowed the revival of both Congregationalism and Presbyterianism."—*New Schaff-Herzog religious encyclopedia*, v. 3 (1905), p. 232.

1620-1650.—Growth of numbers in New England and on Long Island.—The first band of religious settlers was soon followed by others. By 1630, the Plymouth colony numbered 300, and "before the close of the first half of [the seventeenth] century there were in New England 51 Congregational churches, besides two or three on Long Island and one in Virginia."—H. K. Carroll, *Religious forces of the United States*, p. 119.

1631-1833.—Established church in the colonies. —Support of congregations.—"In New England for many years Congregationalism was the established religion. In the colonies of New Haven and Massachusetts membership in a Congregational church was [until 1664 and 1665 respectively] a condition of the exercise of the political franchise, and the churches in most of New England were supported by monies raised in the tax levies. In course of time this system was modified so as to allow persons to contribute to whatever church they preferred. It was formally abolished in Connecticut in 1816, and in Massachusetts in 1833."—H. K. Carroll, *Religious forces of the United States*, p. 123.

1646-1883.—Doctrinal development in United States.—Westminster confession.—Savoy confession.—Congregational confession of 1883.—"The early Congregational churches were not averse to Presbyterianism on doctrinal grounds. Congregationalists and Presbyterians were in substantial agreement, the Westminster Confession serving acceptably as the doctrinal symbol of both for many years. It was adopted by the Congregationalists at a general synod at Cambridge, Mass., in 1646-48. The Savoy Confession of Faith, which is similar to that of Westminster, was adopted by local synods in 1680 and in 1708, and a national council held in 1865, in Boston, Mass., expressed its adherence to the faith 'substantially embodied' in these two confessions, and adopted a declaration, known as the 'Burial Hill Declaration,' affirming the general unity of the church of Christ in all the world, and setting forth the 'fundamental truths in which all Christians should agree,' as a basis of general co-operation and fellowship. In 1871 a National Triennial Council was held in Oberlin, O. . . . In 1883 a commission appointed by the national council formulated a confession, consisting of twelve articles. It is of a general evangelical character."—H. R. Carroll, *Religious forces of the United States*, pp. 120, 121.

1734-1800.—"Great awakening."—Influence of congregationalism in the American Revolution.—"The Congregationalists took the initiative in the remarkable revival known as 'the Great Awakening,' which was started in 1734 by the preaching of Jonathan Edwards. They had a prominent share in the political discussions preceding the Revolution, in its inception and conduct, and in the subsequent national development."—*Ibid.*, p. 119.

1795-1831.—Growth in Great Britain and Ireland.—In British colonies and dominions.—"During the nineteenth century English Congregational churches increased rapidly in number and their importance became conspicuous. . . . In 1831 they formed the Congregational Union of England and Wales. . . . The Congregational

Union of Scotland dates from 1812 and that of Ireland from 1829. . . . The London Missionary Society was organized 1795. . . . Congregational churches in the various British colonies are numerous. . . . The Canadian churches maintain cordial relations with those of the United States, but are counted as British rather than American."—*New Schaff-Herzog religious encyclopedia*, v. 3 (1905), p. 233.

1800-1916.—Missionary union with Presbyterian Church.—Abrogation of union.—Subsequent growth of churches.—In the first year of the nineteenth century "the Congregationalists of Connecticut were entering into a compact with the Presbyterian Church which resulted in crippling and almost destroying the growth of Congregationalism in the Middle and Western States for half a century. . . . In 1800 . . . when [Jonathan Edwards the younger] was attending the Connecticut General Association as a delegate of the Presbyterian General Assembly, the question was raised, probably by him, of the union of the two denominations in their missionary work. Edwards was appointed on a committee to prepare a report on the subject. As a result, the Connecticut General Association appointed a committee to consider measures 'to establish, as far as possible, an uniform system of church government' for Presbyterians and Congregationalists in the new settlements. The next year in May the General Assembly appointed a committee for the same purpose, with President Edwards as chairman, and its report was by the same assembly adopted. The next month it was also adopted by the Connecticut General Association. This report was the Plan of Union. . . . There can be no question as to the honesty of either party in entering into this agreement. Its apparent fairness also to both must be conceded. It provided that a Congregational church with a Presbyterian pastor and a Presbyterian church with a Congregational pastor should each retain its own polity, while the pastor, if he came into discipline, should be tried by the body to which he belonged; or if both parties could not agree to this, by a mutual council composed of an equal number from both denominations. . . . It seems to have been demonstrated also that important advantages resulted from this plan in the early years of its working. The Christian families in Western New York and Ohio included both Congregationalists from New England and Presbyterians from Pennsylvania. Each preferred its own polity. But they were too few to sustain each a separate church in the same settlement. . . . [The result was, however, that] Presbyterianism came to be the dominant order both in New York and in the Western Reserve. . . . In 1861 the separation between the two denominations in home missionary work was consummated. . . . In response to an invitation from the General Association of New York the first general meeting of the Congregationalists of the United States since the Cambridge synod of 1648 was held at Albany, beginning October 5, 1852. By that convention the Plan of Union was declared at an end."—A. E. Dunning, *Congregationalists in America*, pp. 318, 320-323, 325, 332-333.—"Since the abrogation of the plan of union the growth of Congregational churches in the West [has been quite rapid], particularly in Illinois and the yet newer States of the Northwest, [where for a time a plan of union similar to that of 1801 was in force]. . . . Their antislavery record entirely shut them out of the States of the South until after the Civil War. Their numbers in that section are still limited and include a good proportion of colored members, to

whose education they have been much devoted."—H. K. Carroll, *Religious forces of the United States*, p. 120.

1810-1913.—Missionary activities in United States.—"The missionary movement . . . with which the Congregational churches, as a whole, were first [and are now] identified was that which culminated in the organization of the American Board of Commissioners for Foreign Missions in 1810. . . . The home missionary work is carried on chiefly by four societies. . . . [Of the National Councils], that held at Kansas City, Mo., in 1913 was particularly important as marking the definite recognition of the Congregational Churches as an organized religious body with specific purposes . . . set forth in what has been known as a Congregational platform. . . . This platform did not in any respect modify the essential autonomy of the individual church in its expression of faith or its method of action. It did, however, associate more fully than had been done at any previous time these individual churches in what may be termed an organic unity based upon a fundamental union in faith, common purpose in action and mutual fellowship. . . . Congregationalists have been prominent in the organization and development of the Federal Council of Churches of Christ in America."—United States Census, *Religious bodies*, 1916, pt. II, pp. 234-238.

1891-1920.—Councils.—Tercentenary program.—**Statistics.**—Recent events of Congregational history include the holding of International Congregational Councils, the earliest in London in 1891, and the latest in Boston in 1920; the formulation of the Tercentenary Program in the United States in 1916; the launching of the Pilgrim Memorial Fund of \$5,000,000 to provide old age ministerial pensions in 1917; and co-operation with the Interchurch World Movement of America in 1919-1920. Statistics available in 1920 report 5,867 church organizations and 791,274 members in the United States. (United States Census, *Religious bodies*, 1916, pt. 2, p. 240.) "In France the McAll Missions are practically Congregational, and, apart from missions, a few churches exist in Germany, Hungary, Poland, Norway, Switzerland and Portugal. In Holland the Band van Vrije Christelijke Gemeenten numbers sixteen churches and in Sweden there are more than a thousand free churches with more than 100,000 members."—*New Schaff-Herzog religious encyclopaedia*, v. 3, (1905), p. 233.—"There are 4,089 churches and mission stations and 489 members in the British Isles; and 1,563,834 members in the world."—*New Hazell annual and almanack*, 1920, p. 318.—See also **INDEPENDENTS**.

ALSO IN: R. W. Dale, *History of English congregationalism*.—G. P. Punchard, *History of congregationalism*.—H. M. Dexter, *Congregationalism as seen in the literature of the last 300 years*.—L. W. Bacon, *Congregationalists*.—A. Anderson, *Congregational faith and practice*.—T. P. Prudden, *Congregationalists: Who they are*.

CONGREGATIONAL CONFESSION OF FAITH. See **CONGREGATIONAL CHURCH**: 1646-1883.
CONGREGATIONAL FELLOWSHIP UNION. See **Y. M. C. A.**: 1625-1844.

CONGREGATIONS, Roman Catholic, committees of cardinals responsible for the administration of the various departments of the church. (See **CURIA, PAPAL**.) The word congregation originally denoted the whole body of religious living in a monastery, but later, monasteries rather than individuals, made a unit, and a family of monasteries formed a congregation. It denotes a branch or subdivision of an order grouped under a special government and discipline, such as the

Trappists or the monks of Cluny and St. Maur. There are two kinds of congregations divided according to their quality, i. e., religious or pious. The religious, principally priests and clerics and dependent on the Holy See, receive a decree from Rome in which commendation is bestowed upon the congregation itself, rather than on the intention of the founder. The pious, or lay congregation, whose members are not in Holy Orders, and free to leave at will, are dependent on the bishop. With the consent of Rome, the bishop may authorize the institute, respecting all things decreed by the Holy See. Of these latter are the congregations of Lazarists, Oblates, Oratory, and others. **Lazarists**, or "Priests of the Mission." See **LAZARISTS**.

Oblates, or Missionary Oblates. See **OBLATES**.
Oratory. See **ORATORY, CONGREGATION OF THE SACRED**. See **VATICAN**: Present-day papal administration.

CONGRESS, assembly of rulers or of their delegates, met together to discuss and consider questions of common interest. The following is a list of some of the most important international congresses:

- Aix-la-Chapelle (1748).** See **AIX-LA-CHAPELLE**: Congresses: 2.
- Airas (1435).** See **FRANCE**: 1431-1453.
- Berlin (1878).** See **TURKEY**: 1878.
- Berlin (1884-1885).** See **BERLIN ACT**.
- Constantinople (1876-1877).** See **TURKEY**: 1861-1877.
- Erfurt (1808).** See **FRANCE**: 1808 (September-October).
- Hague (1899; 1907).** See **HAGUE CONFERENCES**.
- Karlsbad, or Carlsbad (1819).** See **GERMANY**: 1814-1820.
- Laibach, or Laybach (1821).** See **VERONA, CONGRESS OF**.
- Nimeguen (1678).** See **NETHERLANDS**: 1674-1678.
- Pan-American.** See **AMERICAN REPUBLICS, INTERNATIONAL UNION OF**.
- Panama (1826).** See **COLOMBIA**: 1826.
- Paris (1856).** See **PARIS, DECLARATION OF**; **ITALY**: 1856-1859.
- Prague (1813).** See **GERMANY**: 1813 (May-August).
- Rastadt (1797-1799).** See **FRANCE**: 1799 (April-September).
- Teschen (1779).** See **BAVARIA**: 1777-1779
- Troppau (1820).** See **VERONA, CONGRESS OF**.
- Utrecht (1713).** See **UTRECHT**: 1712-1714.
- Verona (1822).** See **VERONA, CONGRESS OF**.
- Vienna (1815).** See **VIENNA, CONGRESS OF**.
- Westphalia (1648).** See **GERMANY**: 1648.

Some of the most important national congresses are:

- American:**
- Albany (Colonial congress of 1754).** See **U. S. A.**: 1754.
 - Annapolis (1786).** See **U. S. A.**: 1783-1787.
 - Continental congresses.** See **U. S. A.**: 1774 (September); (September-October); 1775 (May-August); and 1787.
 - Hartford (1814).** See **U. S. A.**: 1814 (December).
 - Montgomery (1861).** See **U. S. A.**: 1861 (February); Adoption of a constitution.
 - New York (First American Congress), 1690.** See **U. S. A.**: 1690.
 - Stamp Act (1765).** See **U. S. A.**: 1765.
- Austrian:**
- Frankfort (1848).** See **AUSTRIA**: 1848.

Bohemian:

Prague (1619), (1848). See **BOHEMIA**: 1611-1618; **SLAVS**: 1830-1914.

English:

Clarendon (1164). See **ENGLAND**: 1162-1170.

Salisbury (1086). See **ENGLAND**: 1085-1086.

French:

Senlis (1301). See **FRANCE**: 1285-1314.

Germany:

Augsburg (1530). See **PAPACY**: 1530-1531.

Berlin (1848). See **GERMANY**: 1848-1850.

Frankfort (1848). See **GERMANY**: 1848 (March-September), to 1848-1850.

Pillnitz (1791). See **FRANCE**: 1791 (July-September).

Ratisbon (1636). See **GERMANY**: 1636-1637.

Spires (1526). See **PAPACY**: 1525-1529.

Worms (1521). See **PAPACY**: 1521-1522.

Hungarian:

Karlowitz (1699). See **HUNGARY**: 1683-1699.

Pressburg (1741). See **GERMANY**: 1805-1806.

Irish:

Tara. See **TARA**.

Netherlands:

Ghent (1576). See **NETHERLANDS**: 1575-1577.

Polish:

Grodno (1793). See **POLAND**: 1793-1796.

Scandinavian:

Vesterås (Westerås), 1527. See **SCANDINAVIAN STATES**: 1397-1527.

Swiss:

Sumiswald (1653). See **SWITZERLAND**: 1652-1789.

CONGRESS, Library of. See **LIBRARIES: Modern; Library of Congress.**

CONGRESS OF OPPRESSED AUSTRIAN NATIONALITIES, Rome. See **AUSTRIA-HUNGARY**: 1917-1918.

CONGRESS OF SOVIETS (THIRD), Russia. See **RUSSIA, SOVIET CONSTITUTION OF.**

CONGRESS OF THE UNITED STATES

Function.—"Congress is the law-making department of the government, and this function, in a government which is theoretically one of law, entitles it to preëminence under our system. It is the established organ by which the people are supposed to declare the policies that are to govern them. Congress, however, is itself subject to the higher law set forth in the Constitution. When it attempts to go outside of that instrument and pass legislation which is unauthorized or prohibited by its terms, it attempts to make our government not one of law, but in defiance of law, and such unauthorized or prohibited action is legally entitled to no greater authority than would be the same action taken by any mob in the streets. In such a case it is the function of the judiciary to protect the individual from the harmful effect of the usurpation of power and to declare it null and void. The supreme and sole legislative authority of the nation is vested in the Congress. The people, directly through their representatives and indirectly through senators, chosen through the instrumentality of state legislatures, make the laws; the judiciary interprets them, and the President executes them. This in brief is the mechanism of our government. The chief cause of the Revolution, which in due time resulted in our Constitution, was the passage of laws, and especially of taxation laws, by a legislature in which the people of the colonies were unrepresented. Our fathers had perhaps an exaggerated notion of the importance of representation in a parliamentary body. It may be due to this circumstance that the first government established by them contained but a single department and was wholly the government of a Congress. The prime faults of that government did not grow out of its method of expression, but were due to the fact that it was a fundamentally weak government, possessing few really important powers. The Articles of Confederation did not confer sufficient authority upon the central government and left it at the mercy of the discordant policies of the States. The Constitution remedied this defect by endowing the central government with definite and important powers, and made it supreme within its sphere over the state agencies. But unless we are to suppose that the architects of the Constitution wasted their efforts upon side issues, they clearly designed a government of which the great central department was the Congress. That is the first department set forth in the Constitution. Three-

fourths of that instrument is taken up with defining the composition of Congress, enumerating its powers, and establishing restraints upon its action. Aside from the greater certainty and the greater extent of the grant of powers to the central government and the creation of a constitutional court, the important difference between the Articles of the Confederation and the Constitution is found in the circumstance that the latter established an executive separate and apart from the law-making authority, except with a limited power of veto. As the legislative power was by the first article vested in Congress subject to the veto, so by the second article the executive power was vested in the President. But even the executive functions are to an extent divided. Congress may by law vest the appointment of such inferior officers, as it may deem proper, in some other agency than the President. This provision of the Constitution could be made to cover the vastly greater number of executive offices. Very important functions are exercised by the President only by and with the advice and consent of the Senate. Congress wields the legislative sovereignty of the nation, and from the very nature of that function, and with the important powers also exercised separately by the two Houses, it becomes, as the courts have termed it, the political department of the government."—S. W. McCall, *Business of Congress*, pp. 3-5.

Qualifications of Representatives and Senators.—**Method of election.**—"The qualifications of a member of the House are that he shall have been seven years a citizen of the United States, shall be twenty-five years of age, and an inhabitant of the State in which he is chosen. A Senator must have been for nine years a citizen of the United States, be thirty years of age, and an inhabitant of the State for which he is chosen. Section 3 of the Fourteenth Amendment to the Constitution provides that no person shall be a Senator or Representative in Congress who, having, as a member of Congress, or as a legislative, executive, or judicial officer of a State, taken an oath to support the Constitution of the United States, afterward engaged in insurrection or rebellion against the same or gave aid or comfort to the enemies thereof. 'But Congress may, by a two-thirds vote of each House, remove such disability.' The Constitution provides for apportioning the members of the House to the States, but it does not prescribe the qualifications of the persons who may vote in the States for such members—further than to say

that they 'shall have the qualifications requisite for electors of the most numerous branch of the State Legislature,' and by the Fifteenth Amendment, that the right to vote shall not be denied nor abridged on account of race, color, or previous condition of servitude [nor on account of sex]. The States, of course, determine who shall be permitted to vote for members of the popular branches of the State Legislatures, and by the same act they determine who shall be permitted to vote for members of the National House of Representatives. . . . The Constitution also gives to the States the power to prescribe 'the times, places, and manner of holding elections for Senators and Representatives,' but reserves to Congress the right to 'make or alter such regulations. . . . The Congress may leave all these matters to the respective State Legislatures, or it may take them all into its own hands. . . . Congress has full power to regulate all other matters connected with the election of Senators and Representatives. It may declare that members of the House shall be elected 'at large' in the States—that is, that the whole number assigned to a State shall be voted for by all the voters of the State; or it may divide the States into districts and provide for the election of one member for each district. It may provide separate ballot-boxes and National election officers and canvassing boards. But all of these powers have not been exercised by Congress and for the most part the States have been allowed to regulate the manner of choosing Representatives. The United States has, however, taken some supervision of the election of the members of the National Congress. . . . As to the election of members of the House of Representatives Congress has fixed the time—the Tuesday after the first Monday in November in each second year; has enacted that the members shall be elected from single districts—that is, one member from a district; that these districts shall be composed of contiguous territory and contain as nearly as practicable an equal number of inhabitants; that when an additional member is given to a State he shall be elected from the State at large until the Legislature redistricts the State; and that all votes shall be by written or printed ballots. Article 26 of the Revised Statutes, made up of Acts passed by Congress from 1865 to 1872, contains elaborate provisions for regulating the election of Representatives in Congress. Provision was made for supervising such elections by supervisors to be appointed by the United States Courts, and for securing a free ballot and the peace at the polls by the presence of special deputy marshals. A number of crimes against the ballot were defined and penalties allotted. These provisions were repealed in 1894. It would not be appropriate here to discuss the wisdom of such laws. Generally they were clearly within the Constitutional powers of Congress, and the question is, therefore, one of expediency. If the States provide equal and fair election laws, and these are fairly and firmly enforced, so that each legal voter can deposit his ballot freely and have it counted honestly, there is no call for the enactment of Federal election laws. But it should not be forgotten that members of the House of Representatives and Senators are National, not State, officers, and that the States have no inherent or exclusive right to regulate the election of such officers. Election offences committed at an election for members of the National House are National offences—they injure the people of all the States. It is greatly to be hoped, and much to be preferred, that the States will so vigorously and so righteously regulate these elections that there

may be no need for the United States to resume its Constitutional powers. But, as Mr. Story says, 'Nothing can be more evident than that an exclusive power in the State Legislatures to regulate elections for the National Government would leave the existence of the Union entirely at their mercy.'—B. Harrison, *This country of ours*, pp. 26-31.—"In the convention of 1787 there was great diversity of opinion concerning the apportionment and method of choice of representatives, but only slight opposition to the method prescribed for the choice of senators. Four plans were offered: (1) election by state legislatures, (2) election by the lower House of Congress, (3) appointment by the president, (4) election by the people. These last two proposals received scant support, Gouverneur Morris being the only supporter of the appointment plan, and James Wilson voting alone for election by the people. In fact, Wilson's scheme was entirely out of harmony with the temper of the convention. The demand was not how to get more popular control, democracy,—or, as it appeared to most of the convention, mob rule,—but how to prevent this. As Roger Sherman said, the endeavor was 'that the people immediately should have as little to do as may be about the government.' The plan for an election of the upper chamber by the lower was defeated by a vote of seven states to three, and it was provided that the legislatures of the states should be charged with the function of electing the senators. The advantages hoped for were four: (1) it was asserted that such election would produce a higher grade of senators; (2) it would give more effective representation, and the senator elected by the whole legislature would feel himself less the representative of a class or factional interest than of the entire state; (3) such indirect election, it was hoped, would serve to check any evils which might arise from a House of Representatives elected directly by the people; (4) finally, the election of senators to the national government would bring that government and the state government into contact, and each would have an interest in supporting the other. Although Congress was given power to make regulations concerning the time and manner of the elections of senators,—but not concerning the place, for that would involve determining the meeting-place of the state legislature.—no law was passed under this permission until 1866. By this act each House of the state legislature voted separately, and if the same candidate should receive the majority in both Houses, he should be declared elected; but if not, the Houses should meet in joint session at twelve o'clock each day and continue to ballot until some candidate should receive a majority of the votes. The operation of this law can hardly be said to have been satisfactory. Deadlocks, bribery, and corruption of the legislature, vacancies in the representation of the states, confusion of national and state business, and an interference with the legitimate business of the state legislatures have been some of the unfortunate results. Although there have been some flagrant cases of misrepresentation and a few cases of notoriously bad senators, the system has produced a dignified, able, and efficient body, which has often been wiser and more farseeing than the House of Representatives. In 1826, forty years before the passage of the law regulating the election of senators, the agitation for the direct election of senators was begun. Not until the close of the Civil War did the agitation become marked, nor did it seriously affect Congress until 1893, but in the next nine years five resolutions passed the House in every Congress, except one, asking for a constitutional amendment

providing for the direct election of senators. Outside of Congress the national parties were taking up the question, and in 1892 and 1896 it was favored by the People's party and in 1900 by the Democratic party; while in 1908, although not in the Republican platform, it received the indorsement of Mr. Taft. Various states, however, refused to wait for such action and, by means of the direct primary, nominated candidates for the Senate whom it was expected the legislature would elect. This was only indicative of popular opinion within the party, and at best could only be morally binding upon the legislature. Oregon and Nebraska, however, went further and, after the primaries for the senatorial candidates, voted on these at the regular state elections, the successful candidate being known as the 'People's Choice.' Candidates for state legislatures were given an opportunity on the official ballot to indicate whether they would support the People's Choice, irrespective of party. As a result, in 1908 the People's Choice, Mr. Chamberlain, a Democrat, was elected by a Republican legislature. The presence of senators, elected in a semi-popular manner, together with the increased popular demand, finally forced the Senate to action, and in 1912 it adopted an amendment to the Constitution, which was submitted to the states and declared in force May 31, 1913. By this amendment senators are to be elected by the people of the states having the qualifications for electors of the most numerous branch of the state legislatures."—E. Kimball, *National government of the United States*, pp. 304-307.—See also CIVIL SERVICE REFORM: United States: 1901.

SENATE

Procedure.—"The individual freedom is retained to a great degree by the rules of the Senate, and in practice it has an admirable procedure, not unlike that of a board of directors, where things are done in an orderly manner, but not according to technicalities. The small size of the body is a most important factor in bringing about this condition of affairs. As legislative bodies increase in size, it becomes necessary, as in the case of increasing populations, to impose greater restraints upon individual action; and the ordinary course of business which might be followed in a body of limited numbers would become impossible of application in a larger assembly. The greater length of the senatorial term, which is six years, as compared with that of two years in the case of a member of the House, probably also contributes in a measure to make the procedure of the Senate what it is. In some cases the necessity of making a record on a very short term might lead to an insistence on the part of the member which would not be shown if he had a much longer period in which to produce results. . . . The traditional dignity of the Senate, which is usually respected by its members, but sometimes notably infringed upon, also has an influence in determining its practice. It is rare that there is a parliamentary tangle in the Senate, and the off-hand decision of the presiding officer is usually placidly accepted as the rule of procedure. It affords little field, therefore, for discourse that cannot easily be solved simply by reading its rules."—S. M. McCall, *Business of congress*, pp. 30-31.

Committees.—"The Committees of the Senate are appointed by the Senate itself upon the nomination of a committee of Senators made up from both parties. They generally exercise an authority corresponding to that of the House Committees. The Committee on Finance of the Senate, which

corresponds to the Ways and Means Committee of the House, has the jurisdiction of the latter committee and also generally a jurisdiction over financial matters. The Committee on Foreign Relations has a much more important work than the corresponding committee of the House. This follows from the fact that the Senate has jurisdiction over treaties with foreign powers, and they are referred in the first instance to the Senate committee. The jurisdiction of the various committees in the Senate is further extended on account of the work of confirmation to office of those nominated by the President. The judicial appointments, for instance, are first considered by the Committee on Judiciary, post-office appointments by the Post-office Committee, army appointments by the Committee on Military Affairs, and so on through the different grades of service."—*Ibid.*, pp. 54-55.—See also below: Powers of the senate.—

"From the first session in 1789 to the session of 1816-17 only four standing committees had been authorized, viz., on Engrossed Bills, on Enrolled Bills, on the Library, and on the Contingent Expenses of the Senate. All other subjects requiring reference having been, on motion, referred to select committees, composed, according to circumstances, of three or five members. The first general rule adopted for the appointment, at each session, of standing committees for the consideration of the several great interests of the country, as indicated by the names of those committees, was adopted on the 10th of December, 1816. The necessity for this change from select to standing committees had become apparent in the practice of the Senate. The numerous select committees appointed upon separate and distinct objects were unsuited to the establishment of a uniform and consistent course of legislation upon subjects of a similar nature justly requiring action upon fixed principles; hence a due regard to economy of time and labor in the performance of the public business and of the public interests would not admit of a longer postponement of this change. So numerous had become the appointments of select committees upon bills, resolutions, memorials, petitions, and other matters that at the session preceding this change (1815-16) they numbered between 50 and 100. . . . The modes of appointing the committees of the Senate, as will appear from the preceding statement, have been variable. The first general rule on the subject was adopted on the 16th of April, 1789, which required that all committees shall be appointed by ballot, and a plurality of votes shall make a choice. . . . The standing committees had been appointed by ballot from their formation, in December, 1816, to the 9th of December, 1823. The appointment by ballot being restored on the 15th of April, 1826, it continued until the 24th of December, 1828, when the rule was again changed so as to require the President pro tempore to appoint the committees; and if there was no President pro tempore they were to be appointed by ballot. This mode was continued until the 9th of December, 1833, when the ballot rule was restored, which rule has continued down to the present time. The rule adopted for the appointment of the standing committees on the 14th of February, 1828, remains the rule for the appointment of those committees at the present time; so that the ballot rule has existed, with the exception of about 7 years, from the beginning of the Government, or about 74 years. The practice of the Senate, however, in the appointment of its committees, has, for the most part, differed from that rule. From the beginning the journals record the formation of committees by naming the mem-

bers under the form of an order of the Senate, sometimes on motion of a member, and at other times not so stated. This continued up to December, 1816, when the regular standing committees were authorized. Since that time the preceding statement, taken from the journals, shows particularly the manner in which all committees have been appointed. The appointment of committees by ballot, therefore, is now and has been the rule, and the practice is required to conform to this rule until changed by the Senate, unless, by unanimous consent, the rule may be suspended in particular cases. It has been found in practice that, without a previous consultation and arrangement, the balloting for committees is not only tedious but may result, by the plurality principle, contrary to the will of the majority, in giving all the members of a committee to a united minority of the Senate, except the chairman, who is required by the rule to be elected by a majority of ballots; and, on the other hand, with such an arrangement on the part of the majority, the minority members may be entirely excluded from the committees. In the beginning, and before the standing committees were authorized, the practice in the Senate in the appointment of committees was assimilated to that of the Parliament of Great Britain. . . . Although in the beginning, . . . the Senate adopted the practice of the British Parliament in appointing select committees on all subjects requiring reference and examination, it was found by experience that impartiality, economy of time, and a just and proportionate regard to the political sentiments of the majority and minority of the House, for the time being, rendered it necessary and proper that standing committees should be appointed on each of the great or general interests of the country, in advance of any reference whatever, or at the commencement of each session of Congress, or of the Senate, to which, as a matter of course, any particular subject coming under any such general head should be referred; and that, on each of those standing committees, both sides of the House, in a just and equitable proportion, should be represented. This fair and generous principle, so congenial to the general spirit and genius of our republican institutions, and the high character of the Senate of the United States, is now the settled practice of this honorable body, and has not in any instance been intentionally departed from."—W. Hickey, *Rules and practices of the Senate*.—See also below: House of Representatives: the speaker and the committee system; and: Recent history of Congress.

Freedom of debate.—Quorum.—Vice-President.—Morning hour.—Progress of bills.—"Filibustering has played little part in the development of the rules of the Senate. That has not been for the lack of filibustering of the most vicious character, but because it has not been permitted to have the legitimate effect which it should have upon the procedure of any great legislative chamber in a representative government. The constitution of the Senate is so undemocratic, there is such a grotesque disparity between the constituencies which exercise an equal voice in the selection of its members, and again the choice of these constituencies, such as they are, is so vaguely expressed in its filtration through the action of agents selected chiefly for other purposes, that it is only in a very remote sense a representative national assembly at all. It is not, therefore, to be wondered at that, after argument had been exhausted over and over again, the right of debate should often be insisted upon by a minority, and sometimes an extremely small minority, for the purely physical purpose of delay

and to prevent a majority of the Senate itself from recording a verdict. . . . The quorum of the Senate, as of the House, is fixed by the Constitution as a majority of the membership. In the First Congress great difficulty was met with in securing a quorum. Eight Senators came together on the 4th of March, and, after waiting for a week, they joined in a letter to the absent Senators, requiring them to attend. In the Fifth Congress, instead of directly writing to the absent members, those who were present ordered the secretary to write requesting them to attend. The rule as it now exists is much less gentle, but it is not so summary as the corresponding rule in the House. It provides that, when it shall be ascertained that a quorum is not present, a majority of the Senators present may direct the sergeant-at-arms to request and, when necessary, to compel absent members to attend. The rule makes it in order also for a Senator at any time to raise the question of the presence of a quorum, and a Senator is often interrupted when speaking in order that this point may be made. This right is sometimes used for purposes of delay, but sometimes also for the purpose of forcibly securing an audience. The Vice-President of the United States is the presiding officer of the Senate. He is not a member of the body, and exercises as little authority under the rules as the presiding officer of any legislative chamber in the world. The source and extent of his powers have long been a subject of controversy. In 1826 Mr. Calhoun, who was then Vice-President, expressed the opinion that he had no authority to call a Senator to order for words spoken in debate. . . . The rules were amended in 1828, recognizing that a Senator might be called to order by the President of the Senate, or by a Senator, and providing that every question of order should be decided by the President without debate, subject to an appeal to the Senate, and also that the President might call for an expression of the opinion of the Senate upon every question of order. But even with the authority at least impliedly conferred upon the President to call a Senator to order, it does not seem to have been generally accepted, and in 1850 we find the President expressing of his own motion a formal opinion that the President had the right to call a Senator to order for a violation of the rules. The view that the Vice-President had any authority over the Senate which he did not directly derive from the rules of that body has never been received favorably by the Senate. The House is presided over by one of its own members, selected by itself, and the Senate by one who is not a member, selected by an outside authority; and it is probably due to this circumstance that we have at one end of the Capitol the most powerful, and at the other end the least powerful, presiding officer in the world. The Vice-President scarcely exercises the powers of a moderator, and in no sense is he a political leader, at least so far as the action of the body over which he presides is concerned. He might, of course, be one of the leaders of his party in the country. . . . But as the Senate is not consulted in the choice of its presiding officer, he may, or he may not, have qualifications of leadership. While some great men have held the office of Vice-President, some also have held it who would not be capable of exercising political leadership in any legislative body. Ordinary business, so far as parliamentary questions are concerned, runs very smoothly in the Senate, and the chief qualifications of its presiding officer are the ability to occupy the chair with dignity, and a readiness in the transaction of the routine work of the body.

If points of order are raised upon important or doubtful questions, they are quite apt to be submitted to the Senators for their decision. . . . An important difference between the Senate procedure and that of the House consists in the fact that the former body retains its morning hour, and, when the hour was found to be too short in 1888, it adopted a resolution, formally declaring that until otherwise ordered the 'morning hour shall terminate at the expiration of two hours after the meeting of the Senate.' This hour of one hundred and twenty minutes is sufficiently long for the transaction of a great deal of business. During that time the presiding officer lays before the body messages from the President, communications addressed to the Senate, bills and resolutions, and messages from the House of Representatives. Petitions and memorials are presented in open Senate during this elongated morning hour, reports of committees are made, and bills and resolutions are introduced. But a recent amendment of the rule permits petitions and memorials and bills of a private character to be introduced, as measures are generally introduced in the House, by delivering them to the Secretary of the Senate, and much time is saved by this simple procedure. Business is also transacted during the morning hour by unanimous consent. At the conclusion of the morning business the Senate takes up its calendar of bills and considers until two o'clock such bills and resolutions as are not objected to, in the order in which they appear upon the calendar, and any Senator is entitled to speak once and for five minutes upon any question. A motion for consideration made during the morning hour is determined without debate. The Senate meets at noon, and at two o'clock or earlier, if the one hundred and twenty minute hour expires earlier through failure of business, the calendar of 'general orders,' so-called, is taken up, and matters of business are considered in their order, with the exception that various motions may be made, two of which, if passed by the Senate, would confer a privilege—first, a motion to take up an appropriation bill; second, a motion to consider any other bill on the calendar. There is no general privilege conferred upon certain kinds of bills, as is the case in the House, except that a motion is first in order to take up an appropriation bill. As in the House the rules of the Senate require that every bill and joint resolution shall receive three readings before its passage, but two of these readings are merely nominal, and are had before the bill or resolution is referred to a committee. The third reading is a real one and is for the purpose of amendment. Upon the passage no amendment can be offered except by unanimous consent. The chief specific restrictions imposed upon amendments relate to appropriation bills and prohibit general legislation by amendment to a general appropriation bill or anything that is not germane or relevant to the subject; and also any amendment is prohibited which provides for the payment of a private claim, except to carry out the provisions of existing law or treaty. The Senate considers not merely revenue bills and bills involving a charge upon the treasury, but all bills, in Committee of the Whole; but, although the journal may show that the Senate formally goes into Committee of the Whole and again rises, the practice is entirely automatic. The bill reaches the stage of amendment, and the presiding officer declares the Senate in Committee of the Whole and still retains the chair, and he is addressed, while nominally in Committee of the Whole, as 'Mr. President' and not as 'Mr. Chairman.' After

the bill is read, he declares that the bill is reported to the Senate from the Committee of the Whole with amendments, and the Senate formally acts upon what it has done while nominally in Committee of the Whole. In the regular consideration of bills and resolutions, there is no limitation upon debate except that no Senator may speak more than twice upon a single question upon the same day without leave of the Senate,—a limitation that would seem of very little practical importance in a body the membership of which has been adorned with many men, who have not found it necessary to speak twice in order to occupy a single day. The freedom of amendment and debate in the Senate are, as a rule, of much value when indulged in in good faith. Doubtless very much unnecessary speaking is permitted, but an opportunity is also given for necessary speeches to be made. It is inevitable, however, that such a free system should be abused and that debate should sometimes be employed, not with the object of throwing light upon the subject, but for purposes of delay. In 1900 a conference report on the Rivers and Harbors bill, which had passed each House in a somewhat different form, was called up in the Senate upon the day before the session of Congress was to come to an end. A Senator, whose State had not received some appropriation that was asked for, took the floor and held it for twelve hours, and to a time so near the end of the session, that it became evident that other necessary business could not be transacted, unless the Senate surrendered. The bill was thereupon withdrawn, and as a result failed of passage. In 1903 a Senator, very near the close of a session, declared that he would keep the floor until the Congress expired, so that important appropriation bills would fail of passage, unless there should be included an item to pay his State a claim which had been pending nearly three-fourths of a century. The appropriations carried in the bills were absolutely necessary for running the machinery of the government, and, if they had failed, an extraordinary session of Congress would have been necessary. The conferees of both Houses, although reluctant to make the appropriation for the claim, were practically compelled to do so, or submit the government to great inconvenience and loss."—S. W. McCall, *Business of Congress*, pp. 147-155.—"March 1, 1917, the House passed an Armed Ships bill, . . . giving the President authority to supply merchant ships . . . with defensive arms. . . . A bill of similar purport . . . was held up in the Senate by eleven members styled by the President 'a group of willful men'; and the session closed, March 4, without action. March 8, the new Senate, in special session, adopted by a vote of 76 to 3 a *clôture* amendment bringing to an end the chamber's time-honored rule of unlimited debate."—F. A. Ogg, *National progress*, p. 394.—This amendment provided that debate should be brought to an end on petition of sixteen senators, supported by a two-thirds vote of the whole Senate two days later.

Character.—"The Senate of the United States has been both extravagantly praised and unreasonably disparaged, according to the predisposition and temper of its various critics. In the eyes of some it has a statelyness of character, an eminency of prerogative, and, for the most part, a wisdom of practice such as no other deliberative body possesses; whilst in the estimation of others it is now, whatever it may have been formerly, but a somewhat select company of leisurely, 'bosses,' in whose companionship the few men of character and high purpose who gain admission to its mem-

bership find little that is encouraging and nothing that is congenial. Now of course neither of these extreme opinions so much as resembles the uncolored truth, nor can that truth be obtained by a judicious mixture of their milder ingredients. The truth is, in this case as in so many others, something quite commonplace and practical. The Senate is just what the mode of its election and the conditions of public life in this country make it. Its members are chosen from the ranks of active politicians, in accordance with a law of natural selection to which the state legislatures are commonly obedient; and it is probable that it contains, consequently, the best men that our system calls into politics. If these best men are not good, it is because our system of government fails to attract better men by its prizes, not because the country affords or could afford no finer material. It has been usual to suppose that the Senate was just what the Constitution intended it to be; that because its place in the federal system was exalted the aims and character of its members would naturally be found to be exalted as well; that because its term was long its foresight would be long also; or that because its election was not directly of the people demagoguery would find no life possible in its halls. But the Senate is in fact, of course, nothing more than a part, though a considerable part, of the public service, and if the general conditions of that service be such as to starve statesmen and foster demagogues, the Senate itself will be full of the latter kind, simply because there are no others available. There cannot be a separate breed of public men reared specially for the Senate. It must be recruited from the lower branches of the representative system, of which it is only the topmost part. No stream can be purer than its sources. The Senate can have in it no better men than the best men of the House of Representatives; and if the House of Representatives attract to itself only inferior talent, the Senate must put up with the same sort. I think it safe to say, therefore, that, though it may not be as good as could be wished, the Senate is as good as it can be under the circumstances. It contains the most perfect product of our politics, whatever that product may be. . . . While questions affecting the proper construction of the Constitution were the chief and most imperative questions pressing for settlement, great lawyers were in demand, and great lawyers were, accordingly, forthcoming in satisfaction of the demand. In a land like ours, where litigation is facilitated by the establishment of many open and impartial courts, great lawyers are a much more plentiful product than great administrators, unless there be also some extraordinary means for the encouragement of administrative talents. We have, accordingly, always had plenty of excellent lawyers, though we have often had to do without even tolerable administrators, and seem destined to endure the inconvenience of hereafter doing without any constructive statesmen at all. The constitutional issues of former times were so big and so urgent that they brought great advocates into the field, despite all the tendencies there were in our system towards depriving leadership of all place of authority."—W. Wilson, *Congressional government*, pp. 193-205.—"The force of public opinion has not only repelled the extension of the powers of the Senate, but it has to some extent curtailed them. The Senate would not now as a body dare to interfere with the President's selection of the members of his Cabinet, although originally the appointment of Cabinet officers was just as contingent upon its consent as the appointments of

any other class of public officers. Neither would it dare openly to dispute the right of the President to select members of his own party to fill the public offices under his administration, although quick to find pretexts for embarrassing him in the exercise of that right. With these exceptions, however, the Senate does not seem to have been sensibly abridged in its powers, and in all functions which it possesses in common with the House it still enjoys better opportunity with superior ability for accomplishing its purposes. Comparing its present with its original state, the authority of the Senate has on the whole greatly increased, while that of the House has diminished. The peculiar influences which created and sustained the prestige of the Senate have, however, passed away. The principle of state sovereignty is extinct, as a political force, and no longer interposes any check upon congressional action. Ability in the public championship of party principles has declined in importance, as compared with assiduity in service to party organization. Claims of distinction resting upon capacity in party service, either by craft of management or by ability to finance party organization, receive increasing recognition. Senators quite different from the provincial notables of the first period, and still more different from the parliamentary leaders and constitutional statesmen of the second period, have made their way into the Senate in such number as to determine its character as a body. The Senate, by its constitution, is protected against sudden change. Renewal of its membership is a slow and gradual process, so that the Senate at all times contains representatives of different periods of our politics. Then again, the variety of political conditions and party circumstances in the various states is always reflected in the Senate by marked diversities of temperament and mental capacity among its members. A general tendency towards a deep change in the character of the Senate is, however, quite discernible. This tendency has been towards the conversion of the Senate into a Diet of party lords, wielding their powers without scruple or restraint in behalf of the particular interests which they represent. The privileges of unrestricted debate, which were once regarded as opportunities of distinction, have become the intrenchments of particular interests, the shelter of party treachery, and the ready instrument of extortion. . . . Notwithstanding the great change that has taken place in the character of the Senate, the general tone of its proceedings is superior to that of the House in decorum. It is composed of older, graver, more experienced men, but there have been occasions when it has been shown that all these moderating qualities are unable to stand the strain. It is a small body, so that excitement finds less fuel than in the House, and the dignified traditions of the Senate have not quite lost their hold. The fundamental distinction, however, lies in the circumstances which set senators apart as a distinct class. The greater permanency of their tenure causes them to become residents of the national capital, while members of the House are, as a rule, transient sojourners. Connections of social interest have time to form, and these establish a community of feeling and a reciprocity of consideration which affect the tone of debate and modify party spirit. One of the difficulties which every administration has to encounter is the disposition of senators to stand together on issues affecting senatorial control over patronage. A senatorial faction in revolt against the administration is certain to receive as much comfort and assistance from their fellows, irrespective of party attachment, as can be extended

without endangering party position. . . . With the deterioration of its character that has taken place, the composition of the Senate makes it inferior to the House in balance and moderation. In the House the weight of particular interests is proportioned to their popular strength, but in the Senate there may be a very great disproportion. . . . Vagaries of popular sentiment and transient delusions of opinion may be magnified in the Senate far beyond their real strength. Already the consequences are such that the reputation of the Senate for conservatism has become a faded tradition, and instead of regarding the Senate as a check upon the House, the people have gotten into the habit of looking to the House for restraint upon the extravagance and impetuosity of the Senate. The change of public sentiment in this respect has been so great as to force itself upon the recognition of the Senate itself. A Senate committee in a formal report has regretfully admitted that 'the tendency of public opinion is to disparage the Senate and depreciate its usefulness, its integrity, its powers.'—H. J. Ford, *Rise and growth of American politics*, pp. 268-274.

Powers.—Confirmation of appointments.—Treaties.—"When we turn to consider the Senate in its relations with the executive, we see it no longer as a legislative chamber, but as a consultative executive council. And just here there is to be noted an interesting difference between the relations of the Senate with the President and its relations with the departments, which are in constitutional theory one with the President. It deals directly with the President in acting upon nominations and upon treaties. It goes into 'executive session' to handle without gloves the acts of the chief magistrate. Its dealings with the departments, on the other hand, are, like those of the House, only indirect. . . . The greatest consultative privilege of the Senate,—the greatest dignity, at least, if not in effect upon the interests of the country,—is its right to a ruling voice in the ratification of treaties with foreign powers. . . . The President really has no voice at all in the conclusions of the Senate with reference to his diplomatic transactions, or with reference to any of the matters upon which he consults it; and yet without a voice in the conclusion there is no consultation. Argument and an unobstructed interchange of views upon a ground of absolute equality are essential parts of the substance of genuine consultation. The Senate, when it closes its doors, upon going into 'executive session,' closes them upon the President as much as upon the rest of the world. He cannot meet their objections to his courses except through the clogged and inadequate channels of a written message or through the friendly but unauthoritative offices of some Senator who may volunteer his active support. Nay, in many cases the President may not even know what the Senate's objections were. He is made to approach that body as a servant conferring with his master, and of course deferring to that master. His only power of compelling compliance on the part of the Senate lies in his initiative in negotiation, which affords him a chance to get the country into such scrapes, so pledged in the view of the world to certain courses of action, that the Senate hesitates to bring about the appearance of dishonor which would follow its refusal to ratify the rash promises or to support the indiscreet threats of the Department of State. [See also PRESIDENT: United States: Limitation of power.] The machinery of consultation between the Senate and the President is of course the committee machinery. The Senate sends

treaties to its Standing Committee on Foreign Relations, which ponders the President's messages accompanying the treaties and sets itself to understand the situation in the light of all the information available. If the President wishes some more satisfactory mode of communication with the Senate than formal message-writing, his only door of approach is this Committee on Foreign Relations. The Secretary of State may confer with its chairman or with its more influential members. But such a mode of conference is manifestly much less than a voice in the deliberations of the Senate itself,—much less than meeting that body face to face in free consultation and equal debate. It is almost as distinctly dealing with a foreign power as were the negotiations preceding the proposed treaty. It must predispose the Senate to the temper of an overseer. [See also PRESIDENT: United States: Foreign affairs.] Still, treaties are not every-day affairs with us, and exceptional business may create in Senators an exceptional sense of responsibility, and dispose them to an unwonted desire to be dispassionate and fair. The ratification of treaties is a much more serious matter than the consideration of nominations which every session constitutes so constant a diversion from the more ponderous business of legislation. It is in dealing with nominations, however, that there is the most friction in the contact between the President and his overlord, the Senate. One of the most noteworthy instances of the improper tactics which may arise out of these relations was the case of that Mr. Smythe, at the time Collector for the port of New York, whom, in 1869, President Grant nominated Minister to the Court of St. Petersburg. The nomination, as looking towards an appointment to diplomatic service, was referred to the Committee on Foreign Relations, of which Mr. Charles Sumner was then chairman. That Committee rejected the nomination; but Smythe had great influence at his back and was himself skilled beyond most men in the arts of the lobby. He accordingly succeeded in securing such support in the Senate as to become a formidable dog in the manger, not himself gaining the appointment, but for a time blocking all other appointments and bringing the business of the Senate altogether to a standstill. Smythe himself is forgotten; but no observer of the actual conditions of senatorial power can fail to see the grave import of the lesson which his case teaches, because his case was by no means an isolated one."—W. Wilson, *Congressional government*, pp. 230-236.—"This claim [of the treaty-making power on the part of the Senate] would lead us to question whether Congress is the sole legislative organ of the nation, and to inquire whether it was not the purpose of the Constitution to create two law-making agencies—the one composed of the representatives of the people and the Senate, subject to the veto of the President, and the other made up of the President and the Senate and any real or nominal foreign power taking the place of the representatives of the people. This question would seem a somewhat idle one, were it not for the fact that claims of so sweeping a character have occasionally been put forth from the very beginning of the government, concerning the scope of the treaty-making power, that they make it necessary to ask it. The issue involved is certainly an important one, and will justify a more than cursory examination. It will be well, therefore, to consider briefly the true scope of the treaty-making power as compared with the legislative power, so far as the assertion of legislative authority in the former is concerned. The Constitu-

tion, with great particularity, established the mechanism of the central government, and then, as that government must of necessity have relations with foreign states, it conferred upon the President in a few words the power to make treaties by and with the advice and consent of two-thirds of the Senate. The sixth article of the Constitution then provided that 'this Constitution, and the laws of the United States which shall be made in pursuance thereof; and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding.' It has been contended by some eminent men that it followed from this article that there were two methods of making laws,—one by the Congress and the other by the treaty-making power, and that the laws made in either way were of equal validity; and even that those made by Congress were subject to the limitations of the Constitution, to which those made by treaty need not conform. The conflict began during the administration of President Washington. Chief Justice Oliver Ellsworth, at the time of the controversy over the Jay treaty, uttered a very sweeping dictum. He gave it as his opinion, but not in a judicial proceeding, that 'the instant the President and the Senate have made a treaty, the Constitution makes it the law of the land, and of course all persons or bodies in whatever station or department within the jurisdiction of the United States are bound to conform their actions and proceedings to it. Such a treaty *ipso facto* repeals all existing laws so far as they interfere with it . . . but on the other hand a treaty cannot be repealed or annulled by statute.' This opinion, it will be observed, would emphatically make the treaty-making power the supreme legislature and treaties the paramount law of the land, repealing all inconsistent laws of Congress and not at all subject to repeal by the regular law-making authority so carefully carved out by the Constitution. Attorney-General Charles Lee at the same time expressed the opinion that 'it is manifest that if a treaty contains any stipulations inconsistent with acts of the legislature, it supersedes them. If a nation has a law and makes a treaty by which it is agreed that the law shall thereafter cease, it exercises the power which it hath to repeal its own laws.' Some have even gone so far, as I have just stated, as to contend that the power to legislate by treaty was more untrammelled than the action by Congress, for many limitations are imposed expressly upon the latter, while the former power appears to be without any express limitation whatever. From this extreme construction it would follow that the framers of the Constitution had such a profound distrust of the people, as to provide that when they were acting through their Representatives there should be important limitations upon them and upon the Senators as well, but when their Representatives were dispensed with, the limitations might safely be dispensed with also, provided some foreign potentate should sanction what might be done. It would thus appear that it was not so much jealousy of governmental power, as jealousy of the people, that animated the framers of the Constitution. Thus, for instance, while Congress might not establish a state church or abridge the freedom of speech or of the press, the President and two-thirds of the Senate and a foreign power might do those things which in terms are only prohibited to Congress. It is a little startling to contemplate some of the possi-

bilities, if this view were to prevail, but, as it has been put forth by some eminent gentlemen, I do not feel at liberty to ignore it entirely in considering the place of Congress in our system of government. . . . Contrary to the opinion of Chief Justice Ellsworth which I have cited, Congress has repealed treaties, and the courts have held that it possessed that power. This conclusion with regard to the relation of Congress to the treaty-making power seems to me to be clear. When a treaty is not self-operative in its terms, or where it trenches upon some subject confided by the Constitution to Congress, the passage of a law is necessary to give effect and vitality to treaties, but sometimes it has not, and the power to pass laws making them vital, or to refuse to pass laws for such a purpose, is equally within its sovereign legislative discretion."—S. W. McCall, *Business of Congress*, pp. 6-8, 15-16.—See also TREATIES, MAKING AND TERMINATION OF: Treaty-making power.

On various occasions in the history of the United States, there have been serious conflicts over the ratification of treaties by the senate.

1794.—Jay Treaty. See U. S. A.: 1794-1795.
1869.—Johnson-Clarendon Treaty rejected. See ALABAMA CLAIMS: 1862-1869.

1870.—Santo Domingo Treaty of annexation rejected. See HAITI: 1804-1880.

1897.—Hawaiian Islands annexed. See HAWAIIAN ISLANDS: Discovery, etc.

1897.—Arbitration Treaty with Great Britain rejected. See U. S. A.: 1897 (January-May).

1899.—Treaty of Paris with Spain, over control of Philippines. See U. S. A.: 1899 (January-February).

1919.—Peace Treaty and League of Nations. See U. S. A.: 1919 (July-September): Discussion of the League of Nations.

Senatorial courtesy.—"The custom has grown up of permitting the Senators practically to dictate the nominations from their respective states in the first instance, and then by something which is called senatorial courtesy, to decide the question whether or not they shall be confirmed."—S. W. McCall, *Business of Congress*, p. 158.

Impeachment.—"When the House exercises its constitutional powers of impeachment, the Senate is the court before which the charges must be made good. The managers on the part of the House appear at the bar of the Senate, and sometimes, as in the case of the impeachment of President Johnson, the members of the House of Representatives follow the managers in procession and attend upon the trial. . . . The course of the trial is generally the same as that of a court. The person impeached is summoned to answer the articles, and he may be represented by counsel. The Constitution provides that the votes of two-thirds of the Senators voting shall be necessary for a conviction."—*Ibid.*, pp. 156-157.—"Who may be impeached? Only the 'President, Vice-President, and all civil officers of the United States.' The list of civil officers includes ambassadors, members of the cabinet, judges of all federal courts, even post-masters; but it does not include members of either branch of Congress, nor, of course, officials of the several states. . . . [Members of Congress] are not civil officers of the United States. This was decided by the Senate in the famous Blount case (1797). Senators and representatives are officers of the states. . . . A civil officer . . . is liable to be impeached for any offence committed while holding office even though he should resign his post before the impeachment proceedings begin. That was one of the points made clear in the Belknap case (1876). . . . The grounds for

impeachment . . . are 'treason, bribery or other high crimes and misdemeanors.' The first two words of this phrase are definite enough, but the remaining part of it is ambiguous and has given rise to some differences of opinion. In general, however, it is now understood that civil officials are not to be impeached except for offences of grave misconduct or malfeasance in office. . . . In all there have been nine federal impeachments, only two of which have come within the last forty years. Only three have resulted in convictions. . . . The charges against President Andrew Johnson in 1868 were eleven in all, most of them having to do with reputed violation of the Tenure of Office Act which Congress had passed over the President's veto. . . . The Senate voted thirty-five to nineteen for conviction, but that was one vote short of the required two-thirds. . . . The most recent instance of a federal impeachment occurred in 1912 when a judge of the short-lived federal Commerce Court was impeached."—W. M. Munro, *Government of the United States*, pp. 170-173.—See also U. S. A.: 1868.—In addition to the powers of appointment, treaty ratification and impeachment, the Senate shares equally with the House the general powers of Congress, namely, those of taxation, national defence, commerce, coinage, the post-office, government of territories, creation of courts, etc. The one difference is that all revenue-raising bills must originate in the House. Nevertheless, the Senate frequently amends appropriation bills.

ALSO IN: P. S. Reinsch, *American legislatures and legislative methods*, pp. 71-120.—F. J. Goodnow, *Politics and administration*, pp. 251 ff.—W. Wilson, *Constitutional government in the United States* (1911), pp. 112-116.—H. J. Ford, *Cost of government*, pp. 20-21, 24-25, 33-34.—G. H. Haynes, *Election of senators*.—C. H. Kerr, *United States Senate*.—A. H. Haynes, *Movement for the popular election of senators* (*Political Science Quarterly*, Dec., 1905).—D. Y. Thomas, *Law of impeachment in the United States* (*Political Science Review*, May, 1908, pp. 378 ff.).—R. Foster, *Commentaries on the constitution of the United States*, pp. 505-632.—A. Simpson, Jr., *Treatise on federal impeachments*.

HOUSE OF REPRESENTATIVES

The House of Representatives was designed to be a very different chamber from the Senate. In the unamended constitution it was the only body deriving its responsibility directly from the people. The first house was to have had sixty-five members, but after the first census was taken a better distribution was made. It was provided that a census should be taken every ten years thereafter and the representatives in each state apportioned according to the population. There was never to be more than one representative for thirty thousand inhabitants and every state must have at least one representative.

Reapportionment of 1901. See U. S. A.: 1901 (January).

Reapportionment of 1921.—"In January, 1921, a bill was reported by the Census Committee of the House which would have increased the membership of the lower house from 435 to 483. A reapportionment under the 1920 census had become necessary and this meant either an increase in size or a reduction in the representation of the slower-growing states. As the latter course would not be pleasing to the delegations from those states, the Committee decided to fix the ratio of representation so that no state would lose a member.

The new bill sought to increase the basis of representation from 211,877 inhabitants to every member, to 218,979 inhabitants. Under this plan New York would have gained four new members; California, five; Pennsylvania, four; Illinois and Texas, three; Michigan and Ohio, four; Massachusetts, New Jersey and North Carolina, two; while fifteen states would gain one each. At the same time, the Census Committee recommended that an amendment to the Constitution be passed, limiting the size of the House to 500 members. Six members of the Committee filed a minority report on the Siegel reapportionment bill (named after the chairman of the Committee). This report opposed any increase in the membership of the House on the ground of unnecessary expense. 'There is no public service that can be rendered by 483 members that cannot be rendered just as efficiently, if not more so, by 435 members,' the report says. 'It is our opinion that there is no public demand for an increased membership of the House. Our citizens are already taxed more than \$5,000,000,000 per year to meet the annual public expenditures and we do not feel that the proposed additional burden is either necessary or can be justified.'—*Report of the minority members of the census committee on the Siegel reapportionment bill* (quoted in the *New York Tribune*, Jan. 9, 1921).—The main objection, however, to any increase in size is the unwieldiness of large parliamentary bodies. Even now the House is so large that real discussion is impossible. As a consequence there is very little careful consideration of pending measures. Only the heads of important committees and members who have seen years of service have an opportunity to discuss the subject under consideration. New members are ignored and their only chance for expressing opinions is the *Congressional Record* in which they may have speeches printed which have never been delivered. This was acknowledged by many members in the debate on the Siegel Bill. Strong protests against any increase in size came from prominent Republicans and Democrats including Representative Mondell, the Republican floor leader. Even members from states which would lose representation under any other plan opposed the bill. Representative Barbour, of California, introduced an amendment for a reapportionment which would keep the total size the same as it is now. Under this proposal Missouri, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Mississippi, Nebraska, Rhode Island and Vermont would have their representation reduced. On January 19, the House passed the Reapportionment Bill with this amendment. The entire purpose of the original bill was thus defeated. The present maximum is to be kept for the next ten years—a notable triumph for good government. The new ratio of representation will be one member for 242,267 inhabitants. Twelve seats will be taken away from the above mentioned eleven states and will be distributed among eight states as follows:—California, three; Michigan and Ohio two each; Connecticut, New Jersey, North Carolina, Texas and Washington, one each.—See also APPORTIONMENT.

Gerrymander.—"In the composition of the House of Representatives the state legislatures play a very important part. For the purposes of the election a state is divided into districts corresponding to the number of representatives the state is entitled to send to Congress. These electoral districts are marked out by the legislature, and the division is apt to be made by the preponderating party with an unfairness that is at once shameful and ridiculous. The aim, of course, is so to lay out the districts 'as to secure in the greatest pos-

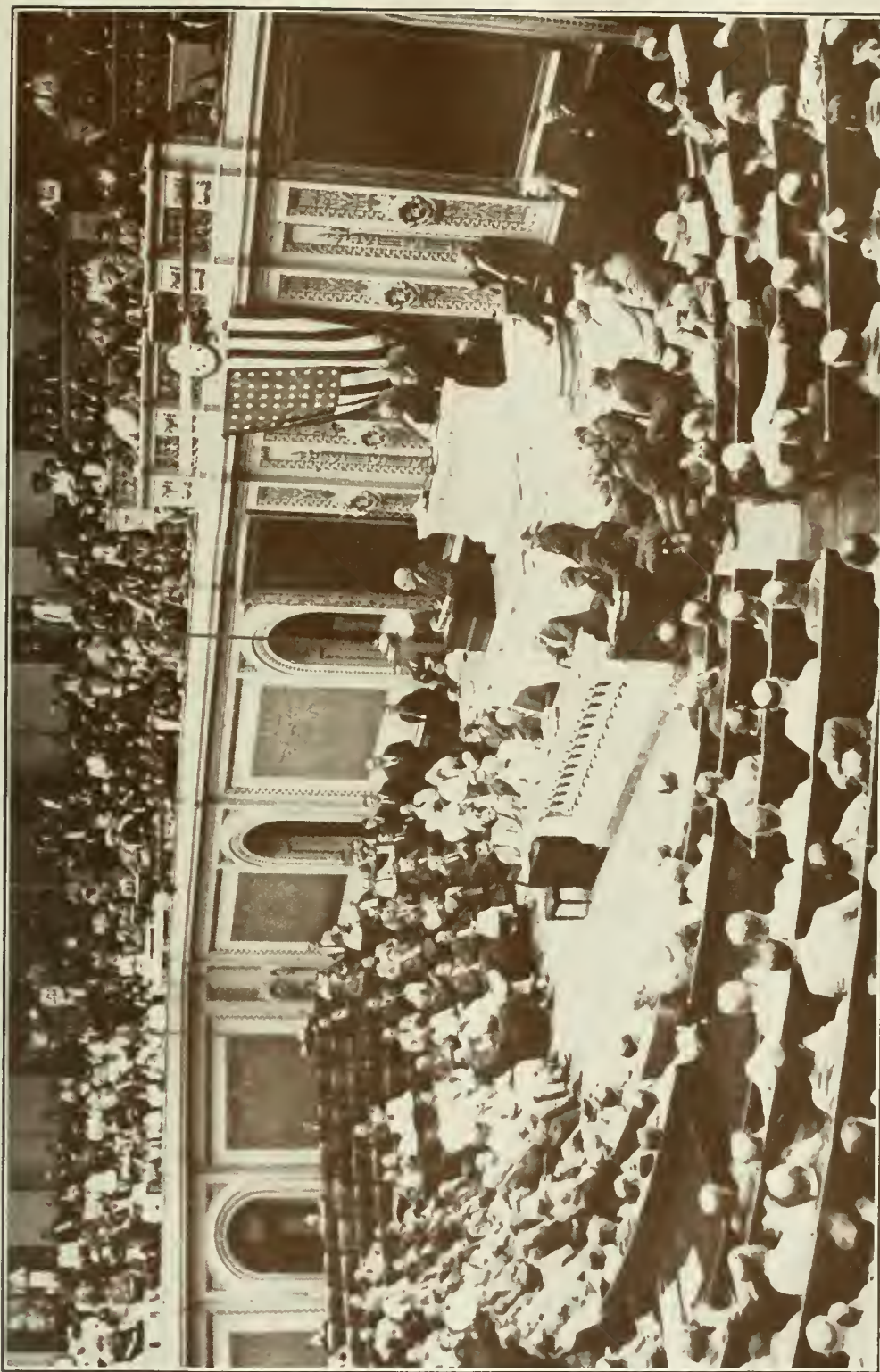
sible number of them a majority for the party which conducts the operation'. . . This trick is called 'gerrymandering,' from Elbridge Gerry, of Massachusetts, who was vice-president of the United States from 1813 to 1817. It seems to have been first devised in 1788 by the enemies of the Federal Constitution in Virginia, in order to prevent the election of James Madison to the first Congress and fortunately it was unsuccessful. It was introduced some years afterward into Massachusetts. In 1812, while Gerry was governor of that state, the Republican legislature redistributed the districts in such wise that the shapes of the towns forming a single district in Essex county gave to the district a somewhat dragon-like contour. This was indicated upon a map of Massachusetts which Benjamin Russell, . . . editor of the 'Sentinel,' hung up over the desk in his office. The celebrated painter, Gilbert Stuart, coming into the office one day and observing the uncouth figure, added with his pencil a head, wings, and claws, and exclaimed, 'That will do for a salamander!' 'Better say a Gerrymander!' growled the editor; and the outlandish name . . . soon came into general currency."—J. Fiske, *Civil government in the United States*, pp. 216-218.—"There is a district in Mississippi (the so-called Shoe String district) 500 miles long by 40 broad, and another in Pennsylvania resembling a dumb-bell. South Carolina furnishes some beautiful . . . examples. And in Missouri a district has been contrived longer, if measured along its windings, than the State itself, into which as large a number as possible of the negro voters have been thrown."—J. Bryce, *American commonwealth*, v. 1, p. 121 (footnote), 1891.—See also APPORTIONMENT.

Qualifications. See above: Qualifications of representatives and senators.

Procedure.—"The procedure of the House of Representatives is much more complicated and technical than that of the Senate, and changes in the rules of the former body are of more frequent occurrence. . . . The rules of the House of Representatives of the first Congress have come down to our time with omissions, additions, and amendments, that appeared from time to time to be necessary, and some of the rules of that House have continued in force with very little change to this day. The rules as they now stand represent a gradual development, and nearly every material change can be traced to the increase in membership, or amount of business, or to some other changed condition in the House. The most important single revision was that of 1860. The revision twenty years later dropped a number of rules that were practically obsolete, rearranged others, and added a few new ones. The only revision since the latter time, that of 1890, left nearly two-thirds of the rules untouched, and changed the remaining eighteen only in four important particulars—the counting of a quorum, the size of the quorum of the Committee of the Whole, the dilatory motion, and the order of business; so that the rules of to-day represent, as Mr. Dalzell says, 'an evolution, the outgrowth of the parliamentary experiences, necessities, and exigencies of all the hundred years and more of our congressional life. The book of rules contains no rule that had not a reasonable necessity for its adoption in the first instance.' I do not mean to assert that none of the rules in the code is lacking in wisdom, but that the rules as a mass are the work of no one man, and are the outgrowth of our parliamentary experience. This slow and gradual change and approach to permanency give to the rulings of Speakers and of the Chairman

of the Committee of the Whole, and to the practice and customs of the House, a great value, and make especially true of the House the statement of Mr. John Sherman, made in 1896, that 'precedents and customs are this day the chief law of both Houses of Congress.' Mr. Jefferson prepared a parliamentary manual for the use of the Senate over which he presided when Vice-President, and it has been accepted as authority also in the House since that time. In 1837 a rule was adopted, which still remains in force, providing that Jefferson's rules should govern the House in all cases in which they were applicable and were not inconsistent with the rules of the House. The manual is an excellent compendium of general parliamentary law, as it existed one hundred years ago, but it is not frequently referred to in the proceedings of the House. When the first session of a Congress assembles, either on the day fixed by the Constitution, which is the first Monday in December, or upon some earlier day in the instances when it is convened in extraordinary session by the President, or by law, the Senate is an organized body, but the House of Representatives is not."—S. W. McCall, *Business of Congress*, pp. 20, 32-33.

Speaker and the committee system.—"In the choice of its Speaker the House is hampered by no restriction of law or Constitution; but a custom based on parliamentary and on colonial precedents requires that the Speaker shall always be a member of the House. Strict parliamentary law dictates, moreover, that the candidate for Speaker shall not be a member upon whose seat there is any probability of a question. Nevertheless both Jones and Carlisle were elected Speaker with their seats contested and the question unsettled. The only necessary qualifications are, then, those required of all members of the House of Representatives: the age of twenty-five years, citizenship, and the resignation of any other federal office. The *motives which govern the choice of Speaker* lie deep in the complicated practice of American government, and the more hotly contested elections at the same time include some of the most interesting crises of American history, and illustrate the growing recognition of the Speaker's power. In practice, the choice of a Speaker depends less upon his qualities as a moderator, his experience as a public man, and his personal character, than upon the complex interplay of political factions striving for mastery in their own party. The Speaker is the party leader, but when the dominant party finds itself with no generally accepted chieftain, as was the case upon Mr. Carlisle's resignation to go into the Senate [1889], the struggle for that position begins. As the parliamentary duties of the Speaker are important, parliamentary knowledge and experience naturally have some weight in his election. In every Congress there are many new members who usually know little or nothing of the rules of the House. They feel their ignorance and helplessness and say, 'We must have some one to preside over us who really understands and knows all about these things.' Nine Speakers had previously presided in their State legislatures. . . . Previous service in the House has some weight, although it is never a decisive factor. . . . The average length of congressional service before an election to the chair has been about seven years. When the majority in Congress does not change, the Speaker is usually reelected, unless meanwhile he accept some other elective or appointive office. There are, however, occasional exceptions to this rule. Several Speakers have served three terms.



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JOINT SESSION OF THE UNITED STATES CONGRESS

. . . Furthermore, even after an interval of minority life, an ex-Speaker would, as a general thing, be reelected if his party should come in again. . . . Among the complicated motives which govern the election for Speaker, not the least is the strife for sectional advantage. Although it is universally admitted that a man is not fit for the Speakership who is capable of using his office for sectional ends—such as securing local favors through the organization of the committees, or undue influence in the conduct of business in the House—yet the cry of locality is always heard at the time of the election. Sometimes it is argued that a State has particular claims on the Speakership for some special service rendered the party, or for her constancy in returning a larger majority, or, if a doubtful State, for giving any majority at all. There has been a feeling, moreover, that the States should share equally in the honors and spoils of the national government. Of much greater influence than any sectional claims in the Speaker's election are the many private schemes of individuals and corporations. Men with special interests to be advanced, or those anxious to obtain government subsidies in aid of some commercial enterprise, take an active part in the election of the man from whom they hope to get the most assistance; and since often their very fortunes depend upon the result, they make the most strenuous efforts to procure his election. If the struggle is close, the candidate whose friends can offer the best inducement to the trading element may be successful. . . . While the formal election takes place in the House at the opening of each Congress, the real election has already been consummated in the party caucus. . . . [See CAUCUS.] As there have seldom been more than two parties of any consequence in Congress, it is usually known immediately after the congressional elections have taken place which of the two great parties—since 1856 the Democratic and the Republican—will have the majority of the House and consequently the Speaker. The question in the election of the Speaker is then simply which Republican or which Democrat it is to be. By means of the caucus this question, with all the heat and passion, the scheming and wire-pulling incidental to it, is transferred from the House to a body where the factions of party can fight freely against one another without alliance with members of the other party and without too freely exposing internal dissensions. The Constitution of the United States leaves to the House not only the choice but the *mode of choosing* its presiding officer. The first duty of every new House is to elect its Speaker. The Clerk of the last session calls the unorganized house to order, and, pending the election of Speaker, decides all questions of order; the roll of members made up by the Clerk having been called and the presence of a quorum announced, the House, on motion of some member, proceeds immediately to the election of Speaker. It was long a question whether the election of Speaker or the right of a member to his seat presents a question of higher privilege and therefore of prior discussion, but since the act of March 8, 1863, the election of Speaker has always been given the precedence. . . . These preliminaries settled, the chairmen of the respective party caucuses nominate in the House the men chosen as candidates for the Speakership, and the question is then decided by a majority of votes cast. The manner of voting was changed in 1841 from the ballot to a *viva voce* vote, a change proposed in several preceding Congresses. There was a growing feeling that every one ought to vote openly and be responsible for his vote, that if a

man bolted the party nomination it was right that it should be known and the culprit punished accordingly. In 1880 this clause was dropped from the rules and a debate arose as to whether the rules should not state the manner of the Speaker's election, but it was decided that it might be an undesirable method of binding future Congresses. There is now, therefore, no provision in the rules in regard to the method of choice. If there be a definite third party, its candidate may be put regularly in nomination. Third parties have seldom had members enough to hold the balance of power, and they do not ordinarily make caucus nominations, but independent members sometimes make a separate nomination. Sometimes also, a discontented member refuses to vote for the nominee of his party; such was the action of Mr. Sherman Hoar in 1891. In general all the members of a party who are present vote for the caucus nominee. After the announcement of the vote the Clerk declares the Speaker duly elected, and he is conducted to the chair by the candidate whom he has defeated in the party caucus and the leader of the minority. There he makes his acknowledgments to the House for the honor which has been conferred upon him. The oath to support the Constitution is then administered by the member who has been longest in continuous service. The Speaker after himself taking the oath administers it to all other members present. The mace, symbol of the Speaker's authority, is then laid upon the table and the organization of the House is complete. . . . The Speakership is not only an institution, it is an opportunity, in which men of strong character have shown their leadership. Such men have more than occupied the place, they have employed it, and handed down a growing tradition of dignity and power. The degree of influence which any individual Speaker attains depends as much upon the man as upon the office. A member of the House of Commons said in debate in 1620, 'Mr. Speaker is but a servant to the House; and not a master nor a master's mate.' Now the Speaker of the House of Representatives may be either a servant, a master, or a master's mate. What strong Speakers can do may best be judged from what has been done by men like Clay and Carlisle and Reed. Before analyzing and discussing the powers of the Speaker let us study the *influence which individuals have had* upon the development of their office. In the first two Congresses [1780-1791; 1791-1793] parties were not yet clearly enough defined to make permanent division possible. Since the jealousies between States still played a large part in politics, the fact that Frederick A. Muhlenberg came from the central and important State of Pennsylvania may have had much to do with his election. The reason for the substitution of Trumbull in the next Congress may possibly have been that suggested by Hildreth,—the principle of rotation in office. Still Muhlenberg had shown signs of a leaning away from administration measures, and Trumbull may have been more trusted. In the Second Congress, however, clearly defined party divisions began to appear from out the chaos of unorganized forces. In 1793 for the first time political combinations were made; the anti-Federalists united on Muhlenberg for Speaker, and elected him by a small majority over the Federalist candidate, Theodore Sedgwick. In the Fourth Congress (1795-1797), although the Republicans had a small majority, the Federalists succeeded in electing Dayton Speaker by a vote of 46 to 31. This is almost the only instance we have of a man elected by a coalition of his own minority party

with a part of the majority. . . . The first three Speakers were respectable men, but by no means remarkable; the reason was simply that the House had not as yet attracted the ablest men in the country. It was not the fault of the House that its first Speakers were second-rate men; it put its ablest men into the chair. As the House gained in strength the Speaker gained in power. In 1799 the Federalists found themselves with a decided majority, and elected Theodore Sedgwick over Macon by a vote of 44 to 38. No one who reads the debates of that period can misunderstand Sedgwick's position. Although not one of the leaders of his party, he was one of its ablest members in the House. He was Speaker during the debates on the repeal of the Alien and Sedition acts, and gave his influence and casting-votes in favor of the Bankrupt act and the Sedition acts. . . . The election of Henry Clay in 1811 marks an important step in the development of the Speakership. He was chosen to lead the House and the country in the time of a great national crisis. Clay was the most popular of Speakers. Six times chosen to the office, his election was never seriously contested: often the vote which placed him in the chair was nearly unanimous, although it was not a period when the House was ready to follow any one, and during Clay's withdrawals there were close contests over the Speakership: whenever he chose to return he was elected Speaker by an overwhelming majority. The resolutions of thanks, usual at the end of each Congress, were with one exception voted unanimously to Henry Clay, and the enthusiasm which he aroused in the House was especially manifested on these occasions. . . . Henry Clay was elected more than any other Speaker as leader of the House. Never before and only once since has a member been distinguished with the honor of an election to the chair upon his first appearance in the House. In the two instances the honor was conferred for exactly opposite reasons: while Clay was given the Speakership as the representative of a certain definite policy, Pennington was chosen in 1859 because it was impossible to elect any one with a definitely avowed policy. The new principles set forth during Clay's long service [1811-1814; 1815-1820; 1823-1825] were: first, the increase of the Speaker's parliamentary power; secondly, the strengthening of his personal influence, and thirdly, the establishment of his position as a legislative leader. As a presiding officer Clay from the first showed that he considered himself not the umpire, but the leader of the House: his object was clearly and expressly to govern the House as far as possible. In this he succeeded to an extent never before or since equalled by a Speaker of the House of Representatives. Clay was the boldest of Speakers. He made no attempt to disguise the fact that he was a political officer. Speakers now, to be sure, following the example of such predecessors as Clay, seek to give their party every possible advantage from their position in the chair; yet, on occasions when nothing is to be gained by partisanship, they attempt to keep up the fiction of the Speaker as a parliamentary officer. But Clay had no thought of effacing himself in the least degree. He allowed no opportunity of expressing his attitude on the subjects that came before the House to pass unused. . . . It is true that no decision made by Henry Clay was ever reversed by the House. But it is not true, as his biographers tell us, that harmony was the chief characteristic of his service. The House was 'harmonious,' not because it always agreed

with the Speaker, but because he usually mastered it. . . .

"Since 1860 there has been but one Speaker (Mr. Keifer) [1881-1883] who was distinctly weak; every Speaker has systematically used his office as a political office; and no party or important group seriously questions that the Speaker is and should be a party leader. Owing to various causes the character of the government, and particularly of Congress, was materially changed during the Civil War; and the unmistakable and uninterrupted growth of the Speaker's political power, during and since that time, [until 1910], is one of the fruits of that fundamental change. In the previous struggle over slavery, from 1847 to 1861, the clash of parties and factions had prevented the Speakers from exercising a decisive influence; even men like Cobb and Banks could not restrain the torrent of angry debate. During the [Civil] war there was a large and eager majority, well marshalled, and the Speaker partook of its triumphs. The influence of party pressure at political crises must not be forgotten or its effects minimized; to each party it was a matter of such vital importance that the committees be constituted in its favor, that the contests to secure the maker of these committees were very serious: party needs were so urgent that it seems inevitable that the Speaker should have put his powers to the greatest service possible. . . . A member of Congress under Colfax [1863-1869] said of him: 'He sometimes announces the passage of a bill as if it were the triumph of his own work, not as if he were merely reading the record of the House.' In the debates of the House Colfax took an active part. . . . Colfax is believed to have modelled his Speakership after that of Clay. There are indeed some striking points of resemblance: Colfax made some attempt to become the legislative leader of the nation; both openly expressed the intention of retaining all the rights of a member. It happened, too, that Clay and Colfax possessed certain personal qualities in common; never perhaps, since Clay, had a Speaker equalled Colfax in that unflinching tact which is such a valuable possession for a presiding officer; Colfax, moreover, never neglected unconventional justice and impartiality; he possessed also an easy temper, and kindly, genial manner; indeed, his suavity and forbearance in guiding the House were sometimes criticised as excessive; still, while by his manner he avoided all odium, he kept the House in order and to its business."—M. P. Follett, *Speaker of the House of Representatives*, pp. 32-33, 35-36, 40-44, 69-72, 74, 97, 99-101.—"On the first day of the meeting of the Forty-First Congress, March 4, 1869, Mr. Blaine was chosen Speaker, by a strict party vote. . . . Mr. Blaine was master of his position from the day when he first took the gavel in his hand. He had the look and the bearing of a leader and commander. . . . No doubt the popularity of Mr. Clay was equal to that of Mr. Blaine. It is not easy to believe that it was superior. . . . Yet Blaine was a strong partisan, and used the power of his position more than did any of his predecessors, not merely to assist his own party to carry its measures and to defeat the obstructive tactics of the opposition, but also to promote or to hinder measures according as they did or did not commend themselves to his individual judgment. In other words he constituted himself a political leader. . . . In the important matter of committee appointments Mr. Blaine displayed excellent judgment and exercised great fairness. Many years after he had ceased to be Speaker the charge was brought

against him vaguely, that he had made corrupt appointments, by choosing members who would promote his own selfish interests. . . . No specific cases were ever mentioned, and . . . the charge was not brought against him during his incumbency of the office. . . . Its vagueness renders a formal refutation of it impossible."—E. Stanwood, *James Gillespie Blaine*, pp. 105, 121.—"Carlisle's term [1883-1889] is of the greatest interest because he boldly laid down in regard to the Speakership a principle which, if already gaining ground, had never been asserted so openly as it was throughout his administration. It was the principle that the powers of the Chair should be used, not in a spirit of balancing favors to majority and minority, not even in a spirit of obedience to the dictates of the majority, but in accordance with the Speaker's individual judgment. He considered it the Speaker's duty to be the leader of Congress, to have a definite legislative policy, and to take every means in his power to secure the accomplishment of the policy. He himself shirked neither the duty nor the responsibility; again and again he opposed the will of a large majority of the House by refusing recognition to members who wished to take up important business; his committees also, while fair and able, represented Carlisle's views more closely than any one's else. By every other means which his office afforded, he sought, entirely regardless of his position as chairman, to impose his will on the House and to be the real source of the legislation of the United States. . . . Yet Carlisle's course in the chair, whether deserving approval or blame, must not be considered as an underhand attempt to get power for himself. He was only carrying out his finest conception of the Speakership. It was not that he followed his own aims in spite of the old theory; he really wished to establish a new theory. Carlisle was one of the strongest of Speakers: a good parliamentarian, with power of command and force of purpose, he ruled the House for six years. Mr. Carlisle had not only the manner which wins quick popularity, but he had the ability which gains recognition and appreciation. He left the chair amid the enthusiastic approval of the House. The national election of 1888 for the first time since 1875 gave the Republicans control of the Presidency, Senate, and House of Representatives. It was an evidence of a purpose to use this advantage that a Speaker was chosen who had already shown a strong and energetic character. Mr. Reed [known as "Czar" Reed] accepted the increased powers of Speakership and added to them even new attributes. . . . He succeeded in gaining control of a House which showed signs in its beginning of extraordinary turbulence. Reed as well as Carlisle, moreover, insisted on his position of actual leader of the House. His attitude to the Republican party was the same as Carlisle's attitude toward the Democratic party: he sought not to represent his party, but to impose his own ideas upon it. A Republican member, Mr. Struble, of Iowa, is said to have made a speech during Reed's administration in complaint of 'his sitting in the chair with his feet on the neck of the Republican party.' A second marked feature of the dominations of both these men was the tendency to concentration of power. An interesting example is the constitution of their respective committees on Rules: in the Fiftieth Congress Carlisle, and in the Fifty-first Congress Reed, appointed the chairman of Appropriations, together with the Speaker, as the majority members of the Committee on Rules. The three men occupying the most powerful places in the House were thus as-

sociated, and formed a 'steering committee' by whose insistence the McKinley tariff of 1890 was forced through. They took the responsibility of legislation."—M. P. Follett, *Speaker of the House of Representatives*, pp. 115-117.—"The Speaker has the ordinary powers that go with the office of president of an assembly. He takes the chair at the moment of the assembling of the House, calls it to order, and causes the journal of the previous session to be read, having first examined and approved it. He has the duty of preserving order, and may cause the galleries to be cleared on account of disorderly conduct. He signs acts, addresses, and resolutions passed by the House, also warrants and subpoenas issued by its order, and even certifies the monthly pay vouchers of the members. He accords recognition to members desiring to call up business, to make motions, or to address the House. He decides all points of order subject to appeal, puts all questions to the House and announces the results, subject to a demand for verification upon rising vote, or a vote by tellers, or by a call for the yeas and nays. It has been charged, although rarely, in past times that the Speaker appointed weak members of the minority upon the great political committees, so as to put that party at a disadvantage with his own. It is doubtful whether there was ever any fair foundation for this charge, but under the practice inaugurated by Mr. Cannon [1903-1910] the minority members . . . [were] in effect selected by the minority leader. The Speaker . . . [requested] the member who . . . [was] nominated by the minority as its candidate for Speaker, and who . . . [was] its titular leader, to make the nominations of the minority members to the committee places, and almost invariably he followed the recommendations thus made. As a rule, the committees are fairly representative of both parties in the House. . . . The Committee on Rules . . . when an emergency arises . . . [may] call up for immediate action a special rule. . . . It may likewise bring in at any time orders giving the right of way to particular measures, fixing the time and conduct of debate, limiting the right of amendment, and, in fact, dealing with any part of the procedure of the House: but here again its propositions require the approval of a majority of the House, in order to become effective, and it must be remembered that, important as these powers are, they are for use in emergencies. Sometimes for months in succession this committee has been entirely inactive."—S. W. McCall, *Business of Congress*, pp. 131, 133, 135.—"Serious objection was made, however, to this centralization of power in the hands of the Speaker.

ALSO IN: D. A. Stanwood, *History and procedure of the House of Representatives*, pp. 41-62.

"Cannonism [so-called from the methods employed by Joseph G. Cannon] can be summed up very briefly. The Speaker, as a member and the dominator of the Committee on Rules, made the rules which gave him absolute and arbitrary power over all the activities of the House. He compelled complete obedience to his rules through committee assignments. . . . The Speaker was supreme and sufficient in himself for all ordinary purposes of obstruction. . . . Under the Cannon system, the Speaker was supreme, the floor leader a figurehead."—L. Haines, *Lawmaking in America*, pp. 6-7.—"The storm broke during the regular session of 1900-1910. Several insurgent members showed irritation under the rulings and other acts of the Speaker; till finally a leader of the group, George W. Norris of Ne-

braska, introduced, March 19, 1910, a resolution to increase the number of members of the Committee on Rules from five to ten to provide for the election of all members by the House, and to exclude the Speaker from membership. Objection was made that the resolution was out of order and after a dramatic parliamentary battle lasting throughout almost an entire night, the contention was sustained by the chair. On appeal from the decision, the Democrats and insurgent Republicans adroitly joined forces and accomplished the Speaker's defeat: whereupon they carried a rule closely following the lines of Norris's motion. The next step was a resolution to declare the speakership vacant and to proceed to the election of a new incumbent. . . . Cannon met the issue squarely and defied his enemies to depose him. It became clear that further action would break the Republican power in the House. Hence only eight of the insurgents supported the motion, which was lost by a vote of 155 to 192. The outcome of this dramatic episode was the transfer of most control over legislative procedure from the Speaker, or at all events from an oligarchy composed of the Speaker and his friends, to a committee chosen and controlled by the membership of the House. When, in 1911, the Democrats signaled their return to mastery in the House by stripping from the presiding officer [Champ Clark, 1911-1919] the appointment of all remaining standing committees and vesting this function in the Ways and Means Committee, subject to ratification, by the House, the chamber took fuller control over its affairs than it had exercised at any time since the Civil War."—F. A. Ogg, *National progress*, pp. 173-175.—In the spring of 1919, the Republicans, having a majority in the House of Representatives for the first time since 1911, elected Frederick H. Gillett to the speakership. His chief opponent was Representative Mann of Illinois, who was a leader in the days of Cannonism and who had made himself extremely unpopular by his votes and general attitude on many issues of the Great War. By electing Mr. Gillett to the speakership, however, the progressive element in the Republican party had not gained complete control of the House. The changes of 1911 had shorn the speaker of much of his power and increased the power of the committees. The Republican caucus of 1911 gave to a so-called Committee on Committees the right to appoint committees. This new body was controlled by Mr. Mann, former speaker Cannon, and other "standpatters." The new rule of procedure thus worked against the very men who had fought for its adoption in 1911.

"Under the rules, all bills, resolutions, and memorials are referred to the standing committees. These are some sixty in number in the House of Representatives, but they differ greatly in importance, according to the nature of their jurisdiction and the amount of work which they are required to do. The temporary prominence of some particular issue in politics will impart a transient importance to a given committee, which importance may be lost with a change of political conditions. . . . It is sometimes said of the House that it has as many leaders as it has chairmen of committees. But as it is unusual for more than half of the sixty committees to have bills before the House, the number of leaders, according to this definition, is very much reduced. . . . The chief work of the House is transacted in the first instance by fewer than a dozen committees, although at times a half dozen more may be important. The Committee on Ways and Means was established as a select committee in the first session of the First

Congress and in 1802 was made and has since continued to be a standing committee. It had jurisdiction over both revenue and appropriation bills, and it also exercised a general oversight over the public debt and the departments of government."—S. W. McCall, *Business of Congress*, pp. 45-47.—"Places upon important standing committees are much sought after. What factors determine who shall get the most coveted assignments? Length of service counts for a great deal, more than any other single factor. Places on important committees naturally go to congressmen of experience, not to new members. The chairmanships go to the leaders of the majority party; indeed it is sometimes said that the chairmen of the chief committees form the closest American analogy to the 'members of the government' in the House of Commons. The chairman of each committee is selected as a rule from among those who have in previous years served as members of that committee. The senior or 'ranking' member is next in line for promotion, provided, of course, that his party continues in control of the House. So, also, members of minor committees, after doing good service in one Congress, if reelected, are deemed entitled to promotion in the next. A member's own personal preferences are also ascertained and, so far as practicable, respected. Subject to these general principles, then, this is what now happens; first of all, the members of the House, each in their own party caucus, select the Committee on Ways and Means. The majority party selects fourteen members of this committee, while the minority chooses seven. This Committee on Ways and Means [since 1919 it is the Committee on Committees] then presents for adoption by the House a slate of all the other committees. On every Committee the dominant party is invariably given a majority. When the slate is presented, the House usually accepts it without any material change, and the committees so constituted remain intact until the end of that Congress, in other words during two sessions. So far as the actual composition of committees is concerned, too much weight must not be attached to the changes of 1910-1911. It is true that these changes impaired the Speaker's authority considerably, but in the main the members of the House get just about the same committee assignments to-day that they would have obtained before the change was made. Length of service, personal ability, amenability to party discipline, willingness to work harmoniously with others—these things rather than the vagaries of either Speakers or caucuses have always determined and are always likely to determine whether a congressman will be placed high up or low down on the list, no matter what the rules may provide. In that respect Congress is no different from any other body of sensible men."—W. B. Munro, *Governments of the United States*, pp. 200-201.

Progress of bills.—Introduction.—Hearings.—Calendars.—Three readings.—"The functions and powers of the committees may best be made clear, perhaps, by a brief explanation of the way in which bills are dealt with, step by step. In the first place any member of the House may present a bill or draft of a proposed law. It may be one that he himself has prepared and favors, or it may be one that any outside individual or organization has asked him to introduce. The procedure is simplicity itself; the congressman merely writes his name on the bill and places it in a box at the clerk's desk. Thousands of bills are put in during the opening days of each session. This freedom with which bills may be introduced has both good and bad features. It gives reality to

the citizen's constitutional right of petition and perhaps encourages the putting forth of new legislative ideas. On the other hand, it permits Congress to be deluged with all manner of eccentric proposals which have no chance whatever of being adopted. Presently all these bills are sorted out and are referred, under the rules of the House, to appropriate committees. If there is any doubt as to what committee should have a particular bill, the Speaker decides. If a measure is of great importance, the committee to which it is referred may assign it for preliminary consideration to a sub-committee. The work of these sub-committees has become increasingly important in recent years and in many cases the real work of getting measures in shape for presentation to Congress is performed by them. Committee proceedings are usually public, but executive sessions may be held when desired. In any case the committee or sub-committee will hear all who want to be heard either for or against the bill. This is done as a matter of courtesy, not of constitutional or legal right; but the opportunity to be heard is practically never denied to any one. If many persons desire to appear before the committee, the hearings may last, day after day, for weeks. Committees usually sit in the forenoon, and no committee, except the Committee on Rules, may hold meetings while the House is in session unless it secures special permission from the House itself. During these hearings a record of the proceedings is kept by the clerk of each committee. When a hearing is finished, the committee decides, either at once or on a later day, what report, if any, it will make to the House on the measure. Several courses are open to any committee with reference to a bill which it has had under consideration. It may favorably report a bill just as it stands. In that case the measure will have, under ordinary conditions, a good chance of passing, especially if the favorable recommendation of the committee is made unanimously. Or, again, the committee may approve the bill in some points but not in others. In that case it may redraft the measure and report it favorably in a new form. Here too the chances of passage are good. When a favorable report is made upon any measure, either in its original or revised form, the report goes to the Clerk of the House, who enters it upon the journal, and in due course it is set upon one of the calendars for a first reading. Certain committees have the privilege of reporting at any time directly from the floor of the House, although this is now not usually done. But in the great majority of cases the committee will not be favorably impressed with the measure at all, in which case it usually makes no report whatever. Over twenty thousand bills are introduced at each session of Congress, but the great majority of these have not the slightest chance of ever 'coming out of committee.' The simplest way to kill any proposal is, therefore, to have a committee refrain from reporting it, because no bill can be acted upon by the House until a committee sends it up. Since 1910 it has been possible, in certain cases, for the House to call up a bill from the hands of a committee and proceed to action upon it; but this is very rarely done. While favorable action by a committee does not, therefore, mean that a bill is assured of passage, adverse action, which is no action at all, is automatic execution. Most bills are guillotined by committees, as indeed they ought to be. The committees of Congress are, therefore, the great sifters of legislative proposals. Without them the introduction of bills would have to be rigidly limited or the whole mechanism

of law-making would soon become hopelessly clogged. When a measure is reported to the House by a committee, it is placed on one of the calendars so that it will be given its various readings and voted upon. There are three calendars. One of them, known as the Union Calendar, contains all favorably reported measures relating to avenue, appropriations, and public property. A second, called the House Calendar, includes all public bills not included in the foregoing category. The third, known as the Calendar of the Committee of the Whole, or the Private Calendar, makes a place for all measures of a private character. Matters on each calendar are not necessarily, or even usually, taken up in order; they may be called up out of turn. At every daily session there is a 'morning hour,' so-called (it may be an hour or a whole day), for the consideration of general bills called up from one of the calendars by committees which have favorably reported upon them. Then, if time permits, the House goes into Committee of the Whole to discuss revenue or appropriation bills, or, failing these, some other public bills on the House Calendar. The regular order of business is frequently interrupted, however, by reports from privileged committees, by the established practice of setting aside certain days each month for the consideration of particular matters, or by the discussion of business brought in under a suspension of the rules which the House can authorize at any time by a two-thirds vote. It is desirable, moreover, that important measures, usually those which provide money for urgent purposes, may on necessary occasions gain the right of way, and this is secured by the action of the Committee on Rules, which may report a special rule putting such bills ahead of other business. Every bill, of whatever sort, must have three readings in the House. The first reading is by title only; the second is a reading of the whole measure, and at this stage amendments may be offered; the third reading is also by title unless some member requests that it be again read in full which hardly ever happens. If the measure passes to its third reading, it is engrossed and must go through a further formal stage of being finally passed by the House before it is sent to the Senate for concurrence. Four methods of voting are used. The common plan is by *viva voce* vote. Any member may doubt the result and call for a rising vote. If a certain number of members so demand, the vote is again taken by tellers who are appointed by the Speaker. The members pass between the tellers and are counted. Finally, the constitution provides that if one-fifth of the members ask for it, the ayes and nays shall be recorded. A roll-call must always take place when the passing of any measure over the President's veto is being decided. The debate on a bill almost invariably takes place upon the question of ordering it to a third reading, although it sometimes continues upon the question of final passage. Reconsideration may also be asked for after the House has voted at either of these stages. When the measure succeeds in running this entire gauntlet of readings and votes, it does not become a law, of course, but merely goes to the Senate, where substantially a similar course of procedure is encountered. When a bill is reached on one of the House calendars or is called up out of turn, the usual practice is for the chairman or some other member of the committee which has reported it favorably to open the debate. If the favorable report has not been made unanimously, some minority member of the committee then follows with a speech in opposition. When members of the

committee have had their say, other congressmen are recognized in their turn, and thus the debate runs on. No member may address the House for more than one hour without unanimous consent, and when the House is in Committee of the Whole, speeches are limited to five minutes only."—*Ibid.*, pp. 201-205.

Committee of the Whole.—"The Committee of the Whole House, as its name implies, is simply the same body in another form. . . . The Speaker of our House by authority conferred in the rules names the chairman of the Committee of the Whole. There is no report of the proceedings, except the stenographic report in the Congressional Record, other than that made by the chairman of the Committee to the House when the Committee rises, and when that report is made, it is spread upon the records of the House. A vote by yeas and nays cannot be taken in the Committee of the Whole. . . . Very important business is transacted in Committee of the Whole, and its sessions occupy the greater part of the time of the House. There are two Committees of the Whole, technically, one of the 'Committee of the Whole House on the State of the Union' and the other the 'Committee of the Whole House.' In the latter, . . . bills of a private nature are considered. . . . The Committee of the Whole House on the State of the Union is the really important Committee, and its calendar includes revenue bills and the public bills which require an appropriation of money. . . . A quorum . . . is one hundred members, which is slightly more than one-half as large as the quorum of the House itself. . . . The proceedings in Committee are somewhat free and informal. . . . After the consideration of a measure has been completed in Committee, . . . it votes to rise, the Speaker resumes the chair, and the chairman of the Committee reports . . . the action of the Committee upon the bill. . . . The House must act upon the report . . . to make it effective."—S. W. McCall, *Business of Congress*, pp. 74-77.

ACTIVITIES OF THE HOUSE AND SENATE

Powers.—"The powers of the House of Representatives include all those of the Senate except treaty-making and confirmation of appointments. In addition the House has the exclusive right to initiate money bills and to bring impeachment proceedings. [The impeached officials are then tried by the Senate as described above. See above: Senate: Impeachment.] The constitution contains eighteen clauses expressly granting powers to the national government, hence the customary reference to 'the eighteen powers of Congress.' . . . The powers granted to Congress by these eighteen clauses are those which the makers of the constitution agreed upon as being either necessary for the maintenance of a vigorous central government or of such a general character that they could not be left to the precarious tutelage of the several state legislatures."—W. B. Munro, *Government of the United States*, p. 216.—"The powers of Congress, delegated to it as a whole, or to its respective Houses, and largely regulative of congressional membership and procedure, may be described as necessary parliamentary powers, excepting the powers of the respective Houses in the selection of President and Vice-President."—F. N. Thorpe, *Essentials of American constitutional law*, p. 20.—"But when we speak of the legislative powers vested in Congress, we do not mean, commonly, these strictly parliamentary powers; rather do we mean another group or class of powers in-

cluded under such headings as 'taxation,' 'money,' 'commerce,' 'banking,' 'the army,' 'the navy,' 'territory,' and others of notable rank. . . . Practically it is congressional legislation which, sooner or later, brings out clearly,—or at least as clearly as the government of the United States can bring out,—the real nature of the government. It is congressional legislation that determines the objects and the extent of taxation, both direct and indirect; that regulates commerce, coins money, and fixes its value; affords equal protection to citizens, and applies the police power of the United States. It is congressional legislation which largely determines the jurisdiction of federal courts and assigns duties and powers to the President. In brief, the legislative powers vested in Congress reflect the convictions of the people of the United States of the eighteenth century, when the trend of political thought was to dethrone kings and to enthrone legislatures, with basic regard for individualism. . . . The American people did not create an omnipotent Congress, but they created a Congress having few limitations and these they practically nullified by the 'sweeping clause' which empowers Congress 'to make all laws which shall be necessary and proper for carrying into execution,' the powers granted, 'and all other powers vested by this Constitution in the government of the United States, or in any department or officer thereof.' The phrase 'necessary and proper' practically includes all the purposes of government, and these the Constitution itself sets forth, as To form a more perfect Union, To establish justice, To insure domestic tranquility, To provide for the common defense, To promote the general welfare, To secure the blessings of liberty to themselves ('the people of the United States) and their posterity. This exercise of power by Congress is essentially political, and Congress alone is judge of 'the choice of means and is empowered to use any means which are in fact conducive to the exercise of a power granted by the Constitution.' This conclusion is inevitable. A legislative body could exist on no other principle. May Congress abuse its powers? Possibly. The remedy is through popular election of members of either House, and repeal of the laws which—even though their constitutionality be sustained by the courts, may, in the judgment of the people, transcend limits popularly supposed to be placed on Congress. Thus there are two checks on congressional legislation: the courts of law and the votes of the people. It follows that the American sovereign—the people—may by their votes approve or condemn congressional legislation—approval or condemnation resulting in a continuance or a change of membership of Congress, in conformity to the relative strength of political parties. It is here that part of the unwritten constitution is disclosed. The written Constitution contains no reference to political parties, but actual government in the United States is by and through political parties who, as organized agencies of the public mind, give expression, in large measure, to the unwritten constitution. Interpretation of the Constitution, and of course, of the powers of Congress, is largely interpretation by political parties. Congress exercises any of its powers as an agent of its sovereign, the people of the United States. . . . Unless restrained by the federal Constitution the power of Congress as to mode, form or extent of taxation is unlimited."—*Ibid.*, pp. 21, 25-28, 38, 53.—"Some, who have not denied the necessity of the power of taxation, have grounded a very fierce attack against the constitution, on the language in which it is defined. It has been urged and echoed, that power

'to lay and collect taxes, duties, imposts and excises, to pay the debts, and provide for the common defense and general welfare of the United States,' amounts to an unlimited commission to exercise every power which may be alleged to be necessary for the common defense or general welfare. No stronger proof could be given of the distress under which these writers labor for objections, than their stooping to such a misconstruction."—*Federalist*, No. 41.—The following limitations on these powers of Congress are found in the Constitution. "No Capitation or other direct Tax shall be laid, unless in Proportion to the Census or Enumeration. . . . No Tax or Duty shall be laid on Articles exported from any State."—*Constitution of the United States of America*, Article 1, sect. 9.—See also WAR POWERS OF THE UNITED STATES: Taxing power.—"Duties, excises, and imposts must be uniform throughout the United States, and this condition is a fundamental limitation. . . . The power to coin money belongs exclusively to Congress as a mark and necessary incident of sovereignty."—*F. N. Thorpe, Essentials of American constitutional law*, pp. 40-41.—The Constitution gives to Congress the power "to borrow money on the credit of the United States." There are no limits upon this power. The national debt began with the beginnings of our government. From 1836-1861 it was so small that the United States was the only important country in the world that had a surplus in its treasury. The Civil War, however, increased the debt tremendously. At the outbreak of the World War in 1914 our national debt amounted to about one billion dollars. Our participation in the war made it necessary for the government to borrow almost twenty billions during the two years 1917-1918. It was under the powers conferred by the borrowing clause of the Constitution that Congress, in 1791, chartered a great national bank. This first Bank of the United States lasted until 1811. The second bank was established in 1816 and came to an end in 1837.—See also DEBTS, PUBLIC: United States; and MONEY AND BANKING: Modern: 1790-1816; 1817-1833.—"The power of Congress to establish post offices and post roads is not an exclusive power, for the States are not prohibited to legislate on the same subject. But Congress has unlimited power over it and may designate what may be included in and what may be excluded from the mails. This exercise is doubtless of the police power. It does not follow that congressional establishing and regulation of post offices and post roads mean that Congress has power to deal with crime or immorality within a State in order to maintain that it possesses the power to forbid the use of the mails in aid of the perpetration of crime and immorality. So a postal law of Congress excluding lottery tickets from the mail is not an abridgment of the freedom of the press. Congress, by reason of the nature of its functions, is empowered to determine what shall and what shall not be carried in the mails, and the right of freedom of speech does not give the right to injure the objects or to defeat the purposes which government is ordained and established to further and protect. But the State, in exercise of its police power, may undoubtedly protect its citizens from injury springing out of that intercourse known as the mail service so long as it is wholly intrastate,—that is, within its jurisdiction [see also CENSORSHIP: United States]. Copyrights and patent rights are privileges granted by Congress for a term of years and are strictly statutory—for the United States has no common law. The States may exercise their powers in like manner,

subject to the essential condition that the Constitution is the supreme law of the land. Copyrights and patent rights are examples of rights which exist by act of Congress, but the right thus created does not annul the ordinary police power as put forth in the police regulations of a State."—*Ibid.*, pp. 42-43.—The Constitution gives to Congress the power to "promote the progress of science and the useful arts, by securing for limited times to authors and inventors the exclusive right to their respective writings and discoveries.

"By the Constitution Congress is empowered 'to regulate commerce with foreign nations, and among the several States, and with the Indian tribes.' The enormous powers Congress wields through this clause cannot be fully defined. The Supreme Court has not defined them. Like sovereignty itself, the exercise of its essential powers, even when delegated functionally in government, does not yield to the limits of definition. The decisions of the Supreme Court are not definitions of power over commerce so much as they are definitions of the particular exercise of the power of Congress within its jurisdiction, with respect to commerce, by the Constitution. . . . No evil contributed more to the feebleness of the old Confederation than its inability to regulate commerce. The mischief being great, the grant of power to correct the mischief was correspondingly great. . . . The commerce clause has become the authority for exercising the enormous powers of the national government as is illustrated, possibly, by the exercise of power under no other clause. . . . Commerce is intercourse, and comprehends traffic, navigation, telegraphic intercommunication, and consequently, communication by telephone, wireless, or signals. . . . The power to regulate commerce among the several States extends to commercial highways and to agencies employed in such commerce. Thus waterways capable of navigation and the free and unobstructed use of them are subjects of congressional legislation under the commerce clause. From this it follows that Congress legislates concerning these waterways, their protection, their dredging, the bridges that cross them, the boats that navigate them, the form, size, construction, command, and equipment of these boats, the inspection of boilers, the licensing of officers,—indeed, concerning navigation in its broadest application under the commerce clause. Vessels engaged in such commerce are described as 'the public property of the nation, and subject to all the requisite legislation of Congress.' In like manner, the national power to regulate commerce extends over interstate commerce when carried on by land transportation. Thus cars on railroads used in interstate commerce must be equipped with locomotives with driving-wheel brakes. To what length this regulation of commerce may be carried by Congress is unknown, nor can it be determined in advance. The limitations, if any, are of expediency. Thus in exercise of this vast power Congress may regulate hours of labor, wages, selection and use of material in construction of vehicles engaged in such commerce; the education, training, and conduct of persons engaged in handling such commerce; the age of employment; and physical equipment for the welfare of employees, as well as tariff rates and other incidents. But in the exercise of this power to regulate commerce Congress has legislated 'to protect trade and commerce against unlawful restraints and monopolies.' Individuals, or corporations under State laws, engaged in business, in so far as they are contracts, combinations in the form of trusts, or otherwise, or conspiracies in restraint of trade or commerce

among the several States are illegal. Doubtless Congress has made but a beginning in its exercise of this power."—*Ibid.*, pp. 63-64, 66-67, 70-72, 83.—See also **BOYCOTTS**; **TARIFF**; **TRUSTS**: United States.

"The Congress shall have power . . . to declare war, grant letters of marque and reprisal, and make rules concerning captures on land and water; to raise and support armies, but no appropriation of money to that use shall be for a longer term than two years; to provide and maintain a navy; to make rules for the government and regulation of the land and naval forces; to provide for calling forth the militia to execute the laws of the Union, suppress insurrections, and repel invasions; to provide for organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States respectively, the appointment of the officers, and the authority of training the militia according to the discipline prescribed by Congress."—*Constitution of the United States of America, Art. I, sect. 8.*—See also **MILITARY LAW**: Sources; **TERRITORIES AND DEPENDENCIES OF THE UNITED STATES**; **WAR POWERS OF THE UNITED STATES**: Congressional power over state militia; Distribution of power; Power of the President; Power to pass conscription laws; Power to wage war, etc.; **TREASON**.

Minor powers of Congress include the right to establish uniform rules of naturalization and bankruptcy; the standardization of weights and measures; the punishment of counterfeiting; the creation of subordinate federal courts; the punishment of piracy and "felonies committed on the high seas, and offences against the law of nations"; complete and exclusive jurisdiction over the District of Columbia. (See **DISTRICT OF COLUMBIA**: Location.) Congress also has control over the Primaries. See **SUPREME COURT**: 1921.

ALSO IN: A. C. Hinds, *Precedents of the House of Representatives*, v. 4, pp. 62, 79, v. 5, pp. 353 ff.—P. S. Reinsch, *American legislatures and legislative methods*, pp. 33-71.—J. R. Commons, *Proportional representation*, 2d ed., pp. 58-61.—L. G. McConachie, *Congressional committees*.—F. Pierce, *Federal usurpation*, pp. 162-160.—F. J. Goodnow, *Principles of constitutional government*, pp. 213-219.—C. R. Atkinson, *Committee on rules and the overthrow of Speaker Cannon*.—H. B. Fuller, *Speakers of the House*.—E. C. Griffith, *Rise and development of the Gerrymander*.—J. T. Morse, *Thomas Jefferson*, pp. 117-123.—L. Rogers, *Postal power of Congress*.—F. W. Taussig, *Tariff history of the United States*.

Lobby.—"The Lobby" is the name given in America to persons, not being members of a legislature, who undertake to influence its members, and thereby to secure the passing of bills. The term includes both those who, since they hang about the chamber, and make a regular profession of working upon members, are called 'lobbyists,' and those persons who on any particular occasion may come up to advocate, by argument or solicitation, any particular measure in which they happen to be interested. The name, therefore, does not necessarily impute any improper motive or conduct, though it is commonly used in what Bentham calls a dyslogistic sense. The causes which have produced lobbying are easily explained. Every legislative body has wide powers of affecting the interests and fortunes of private individuals, both for good and for evil. It entertains in every session some public bills, and of course many more private (*i.e.* local or personal) bills, which individuals are interested in supporting or resisting

When such bills are before a legislature, the promoters and the opponents naturally seek to represent their respective views, and to enforce them upon the members with whom the decision rests. So far there is nothing wrong, for advocacy of this kind is needed in order to bring the facts fairly before the legislature. . . . Just as a plaintiff in a lawsuit may properly employ an attorney and barrister, so a promoter may properly employ a lobbyist. But there is plainly a risk of abuse. In legal proceedings, the judge and jury are bound to take nothing into account except the law and the facts proved in evidence. It would be an obvious breach of duty should a judge decide in favour of a plaintiff because he had dined with or been importuned by him (as in the parable), or received £50 from him. The judge is surrounded by the safeguards, not only of habit but of opinion, which would condemn his conduct and cut short his career were he to yield to any private motive. The attorney and barrister are each of them also members of a recognized profession, and would forfeit its privileges were they to be detected in the attempt to employ underhand influence. No such safeguards surround either the member of a committee or the lobbyist. The former usually comes out of obscurity, and returns to it; the latter does not belong to any disciplined profession. Moreover, the questions which the committee has to decide are not questions of law, nor always questions of fact, but largely questions of policy, on which reasonable men need not agree, and as to which it is often impossible to say that there is a palpably right view or wrong view, because the determining considerations will be estimated differently by different minds. . . . The permanent professional staff of lobbyists at Washington is of course from time to time recruited by persons interested in some particular enterprise, who combine with one, two, or more professionals in trying to push it through. . . . A committee whose action can affect the tariff is of course surrounded by a strong lobby. Women were at one time among the most active and successful lobbyists at Washington. Efforts have been made to check the practice of lobbying, both in Congress and in State legislatures. Statutes have been passed severely punishing any person who offers any money or value to any member with a view to influence his vote. It has been repeatedly held by the courts that 'contracts which have for their object to influence legislation in any other manner than by such open and public presentation of facts, arguments, and appeals to reason, such as are recognized as proper and legitimate with all public bodies, must be held void.' It has also been suggested that a regular body of attorneys, authorized to act as agents before committees of Congress, should be created. A bill for this purpose was laid before the Senate in 1875."—J. Bryce, *American commonwealth*, v. 1, pp. 691-695.—When the Democrats came into power in 1913, Senator Overman was made head of a lobby committee, which, during 1914 made a thorough investigation of the activities of lobbyists in Washington. Soon afterwards Senator Kenyon of Iowa, a progressive Republican, introduced a bill for the registration of lobbyists. Senator Overman also introduced a bill along similar lines. No action was taken on either. In January, 1921, Senator Kenyon announced that he would again present his bill. If this legislation passes it will mean that every person who appears before a Congress committee, to discuss pending legislation, must either register on a "legislative docket" in the offices of the secretary of the Senate and clerk of the House

or he must be invited to appear by the committee in question. The bill also prohibits former members of Congress from acting as legislative agents. It requires the filing of itemized reports of all fees and expenditures of lobbyists. The punishment for violating the law is to be a fine of \$500 to \$5,000 and the barring of the legislative agent from all future lobbying or appearing before committees.

Caucus.—"There is still one feature of Congressional government which needs explanation, and that is the caucus. A caucus is the meeting of the members . . . of one party in private, for the discussion of the attitude and line of policy which members of that party are to take on questions which are expected to arise in the legislative halls. Thus, in Senate caucus, is decided who shall be members of the various committees. In these meetings is frequently discussed whether or not the whole party shall vote for or against this or that important bill, and thus its fate is decided before it has even come up for debate in Congress."

—W. W. and W. F. Willoughby, *Government and administration of the United States (Johns Hopkins University Studies, Series ix., nos. 1-2, ch. 9)*.—The caucus of the majority party, before the opening of each Congress, chooses the speaker and the floor leader; that of the minority chooses its leader and later presents his name as a candidate for the speakership, although this is a mere formality.—See also above: House of Representatives: The speaker and the committee system; and CAUCUS: United States: 1776-1800; 1804-1828.

Conference committees.—"It is a very common practice for one of the Houses to make amendments in measures sent to it by the other. Sometimes very many amendments are proposed, and the character of the legislation may be radically changed. One House or the other must recede, or both must yield something, so that they may meet upon common ground. A complicated procedure has thus grown up between the two Houses in order to bring them to an agreement. If the House which originated the bill accepts all of the amendments, which are proposed by the other House, it goes at once to the President, but if it refuses to concur, and the other House does not recede from its amendments, but insists upon them, it is the common practice for conference committees to be appointed. In cases, frequent in the early practice, but exceptional in later usage, where there have been differences over amendments, the Houses have come together even without the appointment of committees of conference. Requests for a conference come from the House which is in possession of the bill and the papers relating to it. Conferences are not confined to disagreements over amendments, but they have been held upon such subjects as questions of prerogative, the counting of the electoral vote, what titles it would be proper to give to the President and Vice-President, and upon other subjects of a general character. The conferences are usually held at the Senate end of the Capitol, and behind closed doors, although in some cases members and others have been permitted to make arguments before the committees. The House frequently instructs its conferees, although it does not inform the Senate of the fact, but the practice of the Senate is against instruction. The Senate insists upon free conferences, and, in some cases, when it has been informed that the House had given instructions, Senators have protested against the practice. In the event of failure of the managers first appointed to agree, sometimes other managers are appointed in their stead, and there have been frequent instances of protracted

conferences, and in some cases important bills have finally failed of passage through disagreement. The subjects submitted to the conference are only those in disagreement between the two Houses, and it is not in order for the managers to include matters which are not in dispute. Oftentimes amendments may be proposed by the conferees to the amendments in controversy, but they must be germane to them and cannot involve new matter, and they must also be confined within the extreme positions taken by the two Houses. Sometimes differences between the Houses are very radical, as in the case where one House has struck out of a bill sent to it all after the enacting clause and substituted a bill of its own, sometimes upon an entirely different subject. In such a case the jurisdiction of the managers is very wide, and their function becomes a highly responsible one. The most important bills are usually in conference near the close of a session when there is an impatience among the membership of the Houses to finish the transaction of the public business before adjournment. This circumstance increases the responsibility which the managers are under, for their action is apt to escape the critical scrutiny which it would receive at any other time, and it is pretty sure to be adopted. Reports of the conference committees are highly privileged, especially in the House of Representatives, where they are in order except during the reading of the journal, or while the roll is being called, or while the House is dividing upon any question. In the earlier practice it was not necessary that conference reports should be signed, but for a long time it has been the rule for the conferees to sign them and for them to appear in the journal. After the conferees have reached a final agreement, it is necessary for the Houses separately to adopt the report. After they have voted in its favor, the action becomes final so far as Congress is concerned, except in case of veto by the President."—S. W. McCall, *Business of Congress*, pp. 158-160.

Sessions.—"The Congress shall assemble at least once in every year, and such meetings shall be on the first Monday in December, unless they shall by law appoint a different day."—*Constitution of the United States, Art. 1, sect. 4*.—The first regular session of each Congress begins in December of each odd year and lasts until it adjourns, usually the following spring or summer. The second session lasts from December of each even year to the following Mar. 4. The President has the power to call special sessions when important matters make it necessary for Congress to meet. The long interval which usually elapses between the election of a representative and the beginning of his legislative work has been much criticised. "Under the present law, a Representative in Congress who has been turned down by the people legislates for that people in the second regular session. A man who has been defeated for reelection is not in a fit frame of mind to legislate for the people. There is a sting in defeat that tends to engender the feeling of resentment, which often finds expression in the vote of such members against wholesome legislation. That same feeling often produces such a want of interest in proceedings as to cause the members to be absent nearly all the second session."—J. F. Shafroth, *When Congress should convene (North American Review, Mar., 1897, p. 375)*.

Recent history.—The Congressional election of 1910 returned 227 Democrats and only 163 Republicans to the House of Representatives. This was the first time since 1892 that the Democrats

had had a majority in the House. (See also above: House of Representatives: The speaker and the committee system.) In 1912, for the second time since Buchanan's presidency, the Democrats gained control of both Houses. Their number in the House of Representatives increased to 291, while in the Senate they had a majority of six. (See also U. S. A.: 1912.) A special session of Congress was called in April, 1913, to consider the tariff question (see also U. S. A.: 1913 (April-December); and TARIFF: 1913). "Already, in a special session of the Senate, called March 4 to confirm appointments, the leadership of the upper chamber had passed definitely from the ultra-conservatives of the two parties to the progressive or radical elements. A new 'steering committee' of seven progressive and two conservative Democratic members was set up; assignments to the regular committees were to be made by this committee, subject to final action by the caucus; and every committee was henceforth to choose not only its chairman, but its conferees and its sub-committees. The new House was organized on similar lines. At a Democratic caucus, March 5, A. Mitchell Palmer of Pennsylvania was named for chairman of the majority caucus; Oscar W. Underwood of Alabama was again assigned to the post of chairman of the Ways and Means Committee and floor leader; and Champ Clark was renominated for the speakership. At the opening of the session, April 7, Clark was duly elected speaker over the Republican candidate, James R. Mann of Illinois, by a vote of 272 to 111. As in the preceding Congress, committee chairmanships went almost wholly to the South, not for sectional reasons, but because southern Democrats, as a rule, had been longest in service, and in Republican Congresses had held ranking places as minority members. . . . [In 1914 the Democratic] party suffered a reverse more serious than that of an ordinary off-year. Two seats were gained in the Senate, but the House majority was cut from 147 to 29. The Progressives also fared badly . . . and the Progressive group in the House was reduced from fifteen to seven. Joseph G. Cannon and many other Republican 'standpatters' regained their seats."—F. A. Ogg, *National progress*, pp. 213-214, 367.—See also U. S. A.: 1912-1916: Fate of Progressive Party; 1914 (November).—The 1916 election again reduced the Democratic majority. Each of the two great parties won 214 seats in the House of Representatives and the balance of power came into the hands of a small group of Independents. Nevertheless, when the new Congress met in 1917, Speaker Clark was reelected because the approach of war made the parties forget politics for a while. During the remainder of this session, and indeed until the end of the war, Congress played a very subordinate part in the government, waiting for the president to initiate all legislation and carrying out his suggestions without material changes. On October 25, 1918, President Wilson appealed to the country to return a Democratic majority in both the Senate and the House of Representatives "in order to back up and support the President." This letter caused much resentment throughout the country which may have contributed to the Republican victory in the Congressional elections. (See also U. S. A.: 1918 [November].) The Republicans elected 239 members of the House; the Democrats, 194; the Independents one; and the Socialists, one. In the Senate the Democratic majority of eight was changed to a Republican majority of two. The new Congress met in special session in May, 1919. Mr. Gillett, of Massachusetts, was elected speaker.

(See above: House of Representatives: The speaker and the committee system.) The old rule of seniority was the special object of attack by a group of insurgents. Even Mr. Gillett, though the candidate of the progressives, had been in Congress for thirteen continuous terms. Joseph Fordney, the chairman of the important Ways and Means Committee, had served ten terms continuously. Philip Campbell, chairman of the Rules Committee, had been in the House for eight continuous terms. The steering committee, which had replaced the speaker as the controlling power of the House, was made up of five men, with floor leader Mondell as chairman ex-officio, and with the old "standpatters" in the majority. Representative Longworth, a member of this committee, led the fight against the seniority rule and proposed that the steering committee be enlarged from five to nine members. But the Mann faction prevented any action on this proposal and retained its power. In the Senate the same struggle between standpatters and progressives took place. The opposition of the progressives was "directed chiefly against the plan to make Senator Penrose Chairman of the Finance Committee, and Senator Warren, of Wyoming, Chairman of the Appropriations Committee. It was also in a measure directed to the securing of important chairmanships for men who were out-and-out progressives. Both Mr. Penrose and Mr. Warren have been recognized as members of the Old Guard."—*Outlook*, June 4, 1919, p. 180.—Neither of these men was displaced. All committee assignments continued to be made in accordance with their wishes. However, as concessions to the progressive group, a rule was adopted which prohibits any one senator from being on more than two of the ten important standing committees and from being chairman of more than one. The election of 1920 was a Republican landslide. (See U. S. A.: 1920 [May-November].) The Republican majority in both houses was greatly augmented. The last session of 66th Congress, meeting in December, 1920, transferred to the Appropriations Committee of the House the right to handle all appropriation bills. Formerly these had been divided among the Naval, Military, Postoffice, Foreign Affairs, Appropriations and other committees. Concentration of all appropriations in the hands of this one committee was a preliminary step in the direction of a budget system. (See BUDGET.)

The 67th Congress began its first term March 4, 1921. The Senate was composed of 60 Republicans and 36 Democrats, and the House of Representatives of 301 Republicans, 131 Democrats and 1 Socialist (as of December 8, 1921). In the Senate, Henry Cabot Lodge was made chairman of the Committee on Foreign Relations. In the House, Frederick H. Gillett of Massachusetts was elected speaker; Joseph W. Fordney, Representative from Michigan, was made chairman of the Committee of Ways and Means, and Martin B. Madden of Illinois, Chairman of the Committee on Appropriations. The special session called by President Harding convened April 11, 1921, and ended November 23.

See also U. S. A., CONSTITUTION OF.

ALSO IN: *The Federalist*, nos. 51-65.—J. Story, *Commentaries on the constitution of the United States*, ed. of 1833, v. 2, pp. 26-555, v. 3, pp. 1-216.—P. S. Reinsch, *American legislatures and legislative methods*, pp. 3-120, 176.—*American Year Book (annual)*.—H. J. Ford, *Rise and growth of American politics*, pp. 63 ff.—J. W. Burgess, *Political science and constitutional law*, v. 2, pp. 41-58.—F. J. Goodnow, *Principles of the administrative*

law of the United States, pp. 111-116, 445-446, 450-451, 453-457, 460-462.—F. N. Thorpe, *Constitutional history of the United States*, v. 1, pp. 315-319, 338-341, 345-347, 355-356, 425-427, 492-497, 504-510, v. 2, pp. 410, 463, 501-504, v. 3, pp. 331-335.—H. C. Black, *Relation of the executive power to legislation*.

CONGRESSIONAL CAUCUS, Nomination by. See ELECTIONS, PRESIDENTIAL: United States: Nomination by Congressional caucus.

CONGRESSIONAL PLAN OF UNION, South Carolina. See SOUTH CAROLINA: 1865-1872.

CONGREVE, William (1670-1729), English dramatist. See DRAMA: 1660-1800.

CONI. See CUNEO.

CONIBO, South American Indian tribe. See ANDESIANS.

CONKLING, Roscoe (1829-1888), American politician; 1858-1862, 1865-1867, member of the House of Representatives; 1867-1881, member of the Senate; vigorous supporter of reconstruction policy of Congress, and bitter opponent of the reform element in the Republican party, following Grant's administration. See U. S. A.: 1870-1880; 1881.

CONNAUGHT, Arthur William Patrick Albert, Duke of (1850-), third son of Queen Victoria; served in Egypt, 1882, and India, 1886-1890; succeeded Lord Roberts in command in Ireland, 1900; commander-in-chief in the Mediterranean, 1907-1909; governor-general of Canada, 1911-1916.—See also CANADA: 1911 (October).

CONNAUGHT, northwestern province of Ireland, containing the counties of Galway, Leitrim, Mayo, Roscommon, and Sligo. See IRELAND: Historical map.

CONNECTICUT: Area.—Resources.—Population.—Connecticut is a state in the lower tier of New England states bordering on Long Island Sound with an area of 5004 square miles of which 145 are water. As a tobacco growing state, Connecticut has become one of the foremost in the country; out of its total acreage of 1,898,980 in improved lands, 24,400 acres were used in 1920 for tobacco culture, with a production of 36,112,000 pounds. The state has some mineral resources, principally granite, limestone, iron ore, trap rock, and clay rock. According to the 1920 census there were 4,104 manufacturing establishments, with the value of the output at \$545,472,000. The population was 1,380,631.—See also U. S. A.: Economic map.

River and name.—"The first discoveries made of this part of New England were of its principal river and the fine meadows lying upon its bank. Whether the Dutch at New Netherlands, or the people of New Plymouth, were the first discoverers of the river is not certain. Both the English and the Dutch claimed to be the first discoverers, and both purchased and made a settlement of the lands upon it nearly at the same time. . . . From this fine river, which the Indians call Quonehtacut [Quinni-tuk-ut], or Connecticut, (in English the long river) the colony originally took its name."—B. Trumbull, *History of Connecticut*, ch. 2.—According to Dutch accounts, the river was entered by Adriaen Block, ascended to latitude 41° 48', and named Fresh river, in 1614. See NEW YORK: 1610-1614.

Aboriginal inhabitants. See ALGONQUIAN (ALGONKIN) FAMILY.

1606-1620.—Included in King James' grant to Plymouth company. See AMERICA: Map of King James' grant.

1631.—Grant to Lord Saye and Sele, and others.—In 1631, the Earl of Warwick granted to

Lord Saye and Sele, Lord Brooke, Sir Richard Saltonstall, and others, "the territory between Narragansett River and the southwest towards New York for 120 miles and west to the Pacific Ocean, or, according to the words of President Clap of Yale College, 'from Point Judith to New York, and from thence a west line to the South Sea, and if we take Narragansett River in its whole length the tract will extend as far north as Worcester. It comprehends the whole of the colony of Connecticut and more.' This was called the old patent of Connecticut, and had been granted the previous year, 1630, by the Council of Plymouth [or Council for New England] to the Earl of Warwick. Yet before the English had planted settlements in Connecticut the Dutch had purchased of the Pequots land where Hartford now stands and erected a small trading fort called 'The House of Good Hope.'"—C. W. Bowen, *Boundary disputes of Connecticut*, p. 15.—In 1635, four years after the Connecticut grant, said to have been derived originally from the Council for New England, in 1630, had been transferred by the Earl of Warwick to Lord Saye and Sele and others, the Council made an attempt, in connivance with the English court, to nullify all its grants, to regain possession of the territory of New England and to parcel it out by lot among its own members. In this attempted parcelling, which proved ineffectual, Connecticut fell to the lot of the Earl of Carlisle, the Duke of Lennox, and the Duke of Hamilton. Modern investigation seems to have found the alleged grant from the Council of Plymouth, or Council for New England, to the Earl of Warwick, in 1630, to be mythical. "No one has ever seen it, or has heard of any one who claims to have seen it. It is not mentioned even in the grant from Warwick to the Say and Sele patentees in 1631. . . . The deed is a mere quitclaim, which warrants nothing and does not even assert title to the soil transferred. . . . Why the Warwick transaction took this peculiar shape, why Warwick transferred, without showing title, a territory which the original owners granted anew to other patentees in 1635, are questions which are beyond conjecture."—A. Johnston, *Connecticut*, ch. 2.—See also NEW ENGLAND: 1635.

1634-1637.—**Pioneer settlements.**—"In October, 1634, some men of Plymouth, led by William Holmes, sailed up the Connecticut river, and, after bandying threats with a party of Dutch who had built a rude fort on the site of Hartford, passed on and fortified themselves on the site of Windsor. Next year Governor Van Twiller sent a company of seventy men to drive away these intruders, but after reconnoitering the situation the Dutchmen thought it best not to make an attack. Their little stronghold at Hartford remained unmolested by the English, and, in order to secure the communication between this advanced outpost and New Amsterdam, Van Twiller decided to build another fort at the mouth of the river, but this time the English were beforehand. Rumours of Dutch designs may have reached the ears of Lord Say and Sele and Lord Brooke—"fanatic Brooke," as Scott calls him in 'Marmion'—who had obtained from the Council for New England a grant of territory on the shores of the Sound. These noblemen chose as their agent the younger John Winthrop, son of the Massachusetts governor, and this new-comer arrived upon the scene just in time to drive away Van Twiller's vessel and build an English fort which in honour of his two patrons he called 'Say-Brooke.' Had it not been for seeds of discontent already sown in Massachusetts, the English hold upon the Con-

necticut valley might perhaps have been for a few years confined to these two military outposts at Windsor and Saybrooke. But there were people in Massachusetts who did not look with favour upon the aristocratic and theocratic features of its polity. The provision that none but church-members should vote or hold office was by no means unanimously approved. . . . Cotton declared that democracy was no fit government either for church or for commonwealth, and the majority of the ministers agreed with him. Chief among those who did not was the learned and eloquent Thomas Hooker, pastor of the church at Newtown. . . . There were many in Newtown who took Hooker's view of the matter; and there, as also in Watertown and Dorchester, which in 1633 took the initiative in framing town governments with selectmen, a strong disposition was shown to evade the restrictions upon the suffrage. While such things were talked about, in the summer of 1633, the adventurous John Oldham was making his way through the forest and over the mountains into the Connecticut valley, and when he returned to the coast his glowing accounts set some people to thinking. Two years afterward, a few pioneers from Dorchester pushed through the wilderness as far as the Plymouth men's fort at Windsor, while a party from Watertown went farther and came to a halt upon the site of Wethersfield. A larger party, bringing cattle and such goods as they could carry, set out in the autumn and succeeded in reaching Windsor. . . . In the next June, 1636, the Newtown congregation, a hundred or more in number, led by their sturdy pastor, and bringing with them 160 head of cattle, made the pilgrimage to the Connecticut valley. Women and children took part in this pleasant summer journey; Mrs. Hooker, the pastor's wife, being too ill to walk, was carried on a litter. Thus, in the memorable year in which our great university was born, did Cambridge become, in the true Greek sense of a much-abused word, the metropolis or 'mother town' of Hartford. The migration at once became strong in numbers. During the past twelvemonth a score of ships had brought from England to Massachusetts more than 3,000 souls, and so great an accession made further movement easy. Hooker's pilgrims were soon followed by the Dorchester and Watertown congregations, and by the next May 800 people were living in Windsor, Hartford, and Wethersfield. As we read of these movements, not of individuals, but of organic communities, united in allegiance to a church and its pastor, and fervid with the instinct of self-government, we seem to see Greek history renewed, but with centuries of added political training. For one year a board of commissioners from Massachusetts governed the new towns, but at the end of that time the towns chose representatives and held a General Court at Hartford, and thus the separate existence of Connecticut was begun. As for Springfield, which was settled about the same time by a party from Roxbury, it remained for some years doubtful to which state it belonged."—J. Fiske, *Beginnings of New England*, ch. 3.

ALSO IN: J. G. Palfrey, *History of New England*, v. 1, ch. 11.—G. L. Walker, *History of the first church in Hartford*, ch. 4-5.—M. A. Green, *Springfield*, 1636-1886, ch. 1.

1636-1639.—Constitutional evolution.—"It must be noted that [the] Newtown, Watertown, and Dorchester migrations had not been altogether a simple transfer of individual settlers from one colony to another. In each of these migrations a part of the people was left behind, so that the Massachusetts towns did not cease to exist. And

yet each of them brought its Massachusetts magistrates, its ministers (except Watertown), and all the political and ecclesiastical machinery of the town; and at least one of them (Dorchester) had hardly changed its structure since its members first organized in 1630 at Dorchester in England. The first settlement of Connecticut was thus the migration of three distinct and individual town organizations out of the jurisdiction of Massachusetts and into absolute freedom. It was the Massachusetts town system set loose in the wilderness. At first the three towns retained even their Massachusetts names; and it was not until the eighth court meeting, February 21, 1636 (7), that it was decided that 'the plantacon nowe called Newtowne shalbe called & named by the name of Harteforde Towne. likewise the plantacon nowe called Watertowne shalbe called & named Wythersfield,' and 'the plantacon called Dorchester shalbe called Windsor.' On the same day the boundaries between the three towns were 'agreed' upon, and thus the germ of the future State was the agreement and union of the three towns. Accordingly, the subsequent court meeting at Hartford, May 1, 1637, for the first time took the name of the 'Genrall Corte,' and was composed, in addition to the town magistrates who had previously held it, of 'committees' of three from each town. So simply and naturally did the migrated town system evolve, in this binal assembly, the seminal principle of the Senate and House of Representatives of the future State of Connecticut. The Assembly further showed its consciousness of separate existence by declaring 'an offensive warr agt^t the Pequoitt,' assigning the proportions of its miniature army and supplies to each town, and appointing a commander. . . . So complete are the features of State-hood, that we may fairly assign May 1, 1637, as the proper birthday of Connecticut. No king, no Congress, presided over the birth: its seed was in the towns. January 14, 1638 (9), the little Commonwealth formed the first American Constitution at Hartford. So far as its provisions are concerned, the King, the Parliament, the Plymouth Council, the Warwick grant, the Say and Sele grant, might as well have been non-existent: not one of them is mentioned. . . . This constitution was not only the earliest but the longest in continuance of American documents of the kind, unless we except the Rhode Island charter. It was not essentially altered by the charter of 1662, which was practically a royal confirmation of it; and it was not until 1818 that the charter, that is the constitution of 1639, was superseded by the present constitution. Connecticut was as absolutely a state in 1639 as in 1776."—A. Johnston, *Genesis of a New England state* (*Johns Hopkins University Studies*, no. 11).—Following is the text of those "Fundamental Orders" adopted by the people dwelling on Connecticut river, January 14, 1638 (9), which formed the first of written constitutions: "FORASMUCH as it hath pleased the Almighty God by the wise disposition of his diuyn^e p^ruidence so to Order and dispose of things that we the Inhabitants and Residents of Windsor, Harteford and Wethersfield are now cohabiting and dwelling in and vpon the River of Conectecotte and the Lands thereunto adioyning; And well knowing where a people are gathered together the word of God requires that to mayntayne the peace and vnion of such a people there should be an orderly and decent Gouerment established according to God, to order and dispose of the affayres of the people at all seasons as ocation shall require; doe therefore assotiate and conioyne our selues to be as one Publike State or Comon-

welth; and doe, for our selues and our Successors and such as shall be adioyned to vs att any tyme hereafter, enter into Combination and Confederation together, to mayntayne and p^rsearue the liberty and purity of gospel of our Lord Jesus w^{ch} we now p^rfesse, as also the discipline of the Churches, w^{ch} according to the truth of the said gospell is now practised amongst vs; As also in o^r Ciuell Affaires to be guided and gouerned according to such Lawes, Rules, Orders and decrees as shall be made, ordered & decreed, as followeth:—1. It is Ordered, sentenced and decreed, that there shall be yerely two generall Assemblies or Courts, the one the second thursday in Aprill, the other the second thursday in September following; the first shall be called the Courte of Election, wherein shall be yerely Chosen frō tyme to tyme soe many Magistrats and other publike Officers as shall be found requisite: Whereof one to be chosen Gouvernour for the yeare ensueing and vntill another be chosen, and noe other Magistrate to be chosen for more than one yeare; p^ruided alwayes there be sixe chosen besids the Gouvernour; w^{ch} being chosen and sworne according to an Oath recorded for that purpose shall haue power to administer iustice according to the Lawes here established, and for want thereof according to the rule of the word of God; w^{ch} choise shall be made by all that are admitted freemen and haue taken the Oath of Fidellity, and doe cohabitte wthin this Jurisdiction, (hauing bene admitted Inhabitants, by the maior p^rt of the Towne wherein they liue,) or the mayor p^rte of such as shall be then p^rsent. 2. It is Ordered, sentenced and decreed, that the Election of the aforesaid Magistrats shall be on this manner: eury p^rson p^rsent and qualified for choise shall bring in (to the p^rsons deputed to receaue the) one single pap^r wth the name of him written in yt whom he desires to haue Gouvernour, and he that hath the greatest nūber of papers shall be Gouvernour for that yeare. And the rest of the Magistrats or publike Officers to be chosen in this manner: The Secretary for the tyme being shall first read the names of all that are to be put to choise and then shall seuerally nominate them distinctly, and eury one that would haue the p^rson nominated to be chosen shall bring in one single paper written vppon, and he that would not haue him chosen shall bring in a blanke; and eury one that hath more written papers then blanks shall be a Magistrate for that yeare; w^{ch} papers shall be receaued and told by one or more that shall be then chosen by the court and sworne to be faythfull therein: but in case there should not be sixe chosen as aforesaid, besids the Gouvernour, out of those w^{ch} are nominated, then he or they w^{ch} haue the most written pap^rs shall be a Magistrate or Magistrats for the ensueing yeare, to make vp the foresaid nūber. 3. It is Ordered, sentenced and decreed, that the Secretary shall not nominate any p^rson, nor shall any p^rson be chosen newly into the Magistracy w^{ch} was not p^rpownded in some Generall Courte before, to be nominated the next Election; and to that end yt shall be lawfull for ech of the Townes aforesaid by their deputies to nominate any two w^ho they conceaue fitte to be put to election; and the Courte may ad so many more as they judge requisitt. 4. It is Ordered, sentenced and decreed that noe p^rson be chosen Gouvernour aboue once in two yeares, and that the Gouvernour be always a mēber of some approved congregation, and formerly of the Magistracy wthin this Jurisdiction; and all the Magistrats Freemen of this Comonwelth; and that no Magistrate or other publike officer shall execute any p^rte of his or their Office before they are

seuerally sworne, w^{ch} shall be done in the face of the Courte if they be p^rsent, and in case of absence by some deputed for that purpose. 5. It is Ordered, sentenced and decreed, that to the aforesaid Courte of Election the seu^rall Townes shall send their deputies, and when the Elections are ended they may p^rceed in any publike searuite as at other Courts. Also the other Generall Courte in September shall be for making of lawes, and any other publike occation, w^{ch} concerns the good of the Comonwelth. 6. It is Ordered, sentenced and decreed, that the Gou^rnor shall, ether by himselfe or by the secretary, send out sumons to the Constables of eu^r Towne for the cauleing of these two standing Courts, on month at lest before their seu^rall tymes: And also if the Gou^rnor and the gretest p^rte of the Magistrats see cause vppon any spetiall occation to call a generall Courte, they may giue order to the secretary soe to doe wthin fowerteene dayes warning; and if yrgent necessity so require, vppon a shorter notice, giueing sufficient grownds for yt to the deputies when they meete, or els be questioned for the same; And if the Gou^rnor and Mayor p^rte of Magistrats shall ether neglect or refuse to call the two Generall standing Courts or ether of thē, as also at other tymes when the occations of the Comonwelth require, the Freemen thereof, or the Mayor p^rte of them, shall petition to them soe to doe: if then yt be ether denied or neglected the said Freemen or the Mayor p^rte of them shall haue power to giue order to the Constables of the seuerall Townes to doe the same, and so may meete together, and chuse to themselues a Moderator, and may p^rceed to do any Acte of power, w^{ch} any other Generall Courte may. 7. It is Ordered, sentenced and decreed that after there are warrants giuen out for any of the said Generall Courts, the Constable or Constables of ech Towne shall forthwth give notice distinctly to the inhabitants of the same, in some Publike Assembly or by goeing or sending frō howse to howse, that at a place and tyme by him or them lymited and sett, they meet and assemble thē selues together to elect and chuse certen deputies to be att the Generall Courte then following to agitate the afayres of the comonwelth; w^{ch} said Deputies shall be chosen by all that are admitted Inhabitants in the seu^rall Townes and haue taken the oath of fidellity; p^ruided that non be chosen a Deputy for any Generall Courte w^{ch} is not a Freeman of this Comonwelth. The foresaid deputies shall be chosen in manner following: eury p^rson that is p^rsent and qualified as before exp^rssed, shall bring the names of such, written in seu^rall papers, as they desire to haue chosen for that Employment, and these 3 or 4, more or lesse, being the nūber agreed on to be chosen for that tyme, that haue greatest nūber of papers written for thē shall be deputies for that Courte; whose names shall be endorsed on the backe side of the warrant and returned into the Courte, wth the Constable or Constables hand vnto the same. 8. It is Ordered, sentenced and decreed, that Wyndsor, Hartford and Wethersfield shall haue power, ech Towne, to send fower of their freemen as deputies to eury Generall Courte; and whatsoever other Townes shall be hereafter added to this Jurisdiction, they shall send so many deputies as the Courte shall judge meete, a reasonable p^rportion to the nūber of Freemen that are in the said Townes being to be attended therein; w^{ch} deputies shall haue the power of the whole Towne to giue their voats and allowance to all such lawes and orders as may be for the publike good, and unto w^{ch} the said Townes are to be bownd. 9. It is ordered and decreed, that the deputies thus

chosen shall have power and liberty to appoint a tyme and a place of meeting together before any Generall Courte to advise and consult of all such things as may concerne the good of the publike, as also to examine their owne Elections, whether according to the order, and if they or the gretest p^rte of them find any election to be illegall they may seclude such for p^rsent frō their meeting, and returne the same and their resons to the Courte; and if yt proue true, the Courte may fyne the p^rty or p^rties so intruding and the Towne, if they see cause, and giue out a warrant to goe to a newe election in a legall way, either in p^rte or in whole. Also the said deputies shall have power to fyne any that shall be disorderly at their meetings, or for not coming in due tyme or place according to appoyntment; and they may returne the said fynes into the Courte if yt be refused to be paid, and the tresurer to take notice of yt, and to estreete or levy the same as he doth other fynes. 10. It is Ordered, sentenced and decreed, that eury Generall Courte, except such as through neglecte of the Gou^rnor and the greatest p^rte of Magestrats the Freemen themselves doe call, shall consist of the Gouernour, or some one chosen to moderate the Court, and 4 other Magestrats at lest, wth the mayor p^rte of the deputies of the seuerall Townes legally chosen; and in case the Freemen or mayor p^rte of thē, through neglect or refusall of the Gouernour and mayor p^rte of the magestrats, shall call a Courte, y^t shall consist of the mayor p^rte of Freemen that are p^rsent or their deputies, wth a Moderator chosen by thē: In w^{ch} said Generall Courts shall consist the supreme power of the Comonwelth, and they only shall have power to make laws or repeale thē, to graunt luyes, to admitt of Freemen, dispose of lands vndisposed of, to seuerall Townes or p^rsons, and also shall have power to call either Courte or Magestrate or any other p^rson whatsoeuer into question for any misdemeanour, and may for just causes displace or deale otherwise according to the nature of the offence; and also may deale in any other matter that concerns the good of this comon welth, excepte election of Magestrats, w^{ch} shall be done by the whole boddy of Freemen. In w^{ch} Courte the Gouernour or Moderator shall have power to order the Courte to giue liberty of spech, and silence vnreasonable and disorderly speakeings, to put all things to voate, and in case the voate be equal to haue the casting voice. But non of these Courts shall be adorned or dissolved wthout the consent of the maior p^rte of the Court. 11. It is ordered, sentenced and decreed, that when any Generall Courte vpon the occations of the Comonwelth haue agreed vpon any sume or somes of mony to be leuyed vpon the seuerall Townes w^{thin} this Jurisdiction, that a Committee be chosen to sett out and appoynt w^t shall be the p^rportion of eury Towne to pay of the said leuy, p^rvided the Committees be made vp of an equal nūber out of each Towne. 14th January, 1638, the 11 Orders abouesaid are voted."—*Public Records of the Colony of Connecticut*, v. 1.

1637.—Pequot War. See NEW ENGLAND: 1637.

1638.—Planting of New Haven colony.—"In the height of the Hutchinson controversy [see MASSACHUSETTS: 1636-1638], John Davenport, an eminent nonconformist minister from London, had arrived at Boston, and with him a wealthy company, led by two merchants, Theophilus Eaton and Edward Hopkins. Alarmed at the new opinions and religious agitations of which Massachusetts was the seat, notwithstanding very advantageous offers of settlement there, they preferred to establish a separate community of their own,

to be forever free from the innovations of error and licentiousness. Eaton and others sent to explore the coast west of the Connecticut, selected a place for settlement near the head of a spacious bay at Quinapiack [or Quinnipiack], or, as the Dutch called it, Red Hill, where they built a hut and spent the winter. They were joined in the spring [April, 1638] by the rest of their company, and Davenport preached his first sermon under the shade of a spreading oak. Presently they entered into what they called a 'plantation covenant,' and a communication being opened with the Indians, who were but few in that neighborhood, the lands of Quinapiack were purchased, except a small reservation on the east side of the bay, the Indians receiving a few presents and a promise of protection. A tract north of the bay, ten miles in one direction and thirteen in the other, was purchased for ten coats; and the colonists proceeded to lay out in squares the ground-plan of a spacious city, to which they presently gave the name of New Haven."—R. Hildreth, *History of the United States*, v. 1, ch. 9.—"They formed their political association by what they called a 'plantation covenant,' 'to distinguish it from a church covenant, which could not at that time be made.' In this compact they resolved, 'that, as in matters that concern the gathering and ordering of a church, so likewise in all public offices which concern civil order, as choice of magistrates and officers, making and repealing of laws; dividing allotments of inheritance, and all things of like nature,' they would 'be ordered by the rules which the Scriptures hold forth.' It had no external sanction, and comprehended no acknowledgment of the government of England. The company consisted mostly of Londoners, who at home had been engaged in trade. In proportion to their numbers, they were the richest of all the plantations. Like the settlers on Narragansett Bay, they had no other title to their lands than that which they obtained by purchase from the Indians."—J. G. Palfrey, *History of New England*, v. 1, ch. 13.

ALSO IN: C. H. Levermore, *Republic of New Haven*, ch. 1.

1639.—Fundamental agreement of New Haven.—"In June, 1639, the whole body of settlers [at Quinnipiack, or New Haven] came together to frame a constitution. A tradition, seemingly well founded, says that the meeting was held in a large barn. According to the same account, the purpose for which they had met and the principles on which they ought to proceed were set forth by Davenport in a sermon. 'Wisdom hath builded her house, she hath hewn out seven pillars,' was the text. There is an obvious connection between this and the subsequent choice of seven of the chief men to lay the foundation of the constitution. . . . Davenport set forth the general system on which the constitution ought to be framed. The two main principles which he laid down were, that Scripture is a perfect and sufficient rule for the conduct of civil affairs, and that church-membership must be a condition of citizenship. In this the colonists were but imitating the example of Massachusetts. . . . After the sermon, five resolutions [followed by a sixth, constituting together what was called the 'fundamental agreement' of New Haven Colony], formally introducing Davenport's proposals, were carried. If a church already existed, it was not considered fit to form a basis for the state. Accordingly a fresh one was framed by a curiously complicated process. As a first step, twelve men were elected. These twelve were instructed, after a due interval for consideration, to choose seven out of their own

number, who should serve as a nucleus for the church. At the same time an oath was taken by the settlers, which may be looked on as a sort of preliminary and provisional test of citizenship, pledging them to accept the principles laid down by Davenport. Sixty-three of the inhabitants took the oath, and their example was soon followed by fifty more. By October, four months after the original meeting, the seven formally established the new commonwealth. They granted the rights of a freeman to all who joined them, and who were recognized members either of the church at New Haven or of any other approved church. The freemen thus chosen entered into an agreement to the same effect as the oath already taken. They then elected a Governor and four Magistrates, or, as they were for the present called, a Magistrate and four Deputies. . . . The functions of the Governor and Magistrates were not defined. Indeed, but one formal resolution was passed as to the constitution of the colony, namely, 'that the Word of God shall be the only rule attended unto in ordering the affairs of government.'—J. A. Doyle, *English in America: The Puritan colonies*, v. 1, ch. 6.—'Of all the New England colonies, New Haven was most purely a government by compact, by social contract. . . . The free planters . . . signed each their names to their voluntary compact, and ordered that 'all planters hereafter received in this plantation should submit to the said fundamentall agreement, and testifie the same by subscribing their names.' It is believed that this is the sole instance of the formation of an independent civil government by a general compact wherein all the parties to the agreement were legally required to be actual signers thereof. When this event occurred, John Locke was in his seventh year, and Rousseau was a century away."—C. H. Levermore, *Republic of New Haven*, p. 23.

1639-1662.—Alleged blue laws of New Haven.—"Just when or by whom the acts and proceedings of New Haven colony were first stigmatized as Blue Laws, cannot now be ascertained. The presumption, however, is strong that the name had its origin in New York, and that it gained currency in Connecticut, among episcopalian and other dissenters from the established church, between 1720 and 1750. . . . In the colony of New Haven, before the union with Connecticut, the privileges of voting and of holding civil office were, by the 'fundamental agreement,' restricted to church-members. This peculiarity of her constitution was enough to give color to the assertion that her legislation was, pre-eminently, blue. That her old record-book contained a code of 'blue laws' which were discreditable to puritanism, and which testified to the danger of schisms, became, among certain classes, an assured belief. To this imaginary code wit and malice made large additions, sometimes by pure invention, sometimes by borrowing absurd or arbitrary laws from the records of other colonies. And so the myth grew. . . . No specimens of the laws so stigmatized seem to have been published before 1781, when 'a sketch of some of them' was given to the world by the Rev. Samuel Peters in 'A General History of Connecticut.'" In this "History," it is said, were collected all the extravagant stories that had been set afloat during the previous fifty years.—J. H. Trumbull, *True blue laws of Connecticut and New Haven, Introd.*—See also BLUE LAWS; SUNDAY OBSERVANCES: United States.

1640-1655.—Attempted New Haven colonization on the Delaware.—Fresh quarrels with the Dutch. See NEW JERSEY: 1640-1655.

1643.—Confederation of the colonies.—Progress of New Haven and the river colony. See NEW ENGLAND: 1643.

1650.—Settlement of boundaries with the Dutch of New Netherland. See NEW YORK: 1650.

1656-1661.—Persecution of Quakers. See MASSACHUSETTS: 1656-1661.

1660-1663.—Beginning of boundary conflicts with Rhode Island. See RHODE ISLAND: 1660-1663.

1660-1664.—Protection of the regicides at New Haven.—"Against the colony of New Haven the king had a special grudge. Two of the regicide judges [Whalley and Goffe], who had sat in the tribunal which condemned his father, escaped to New England in 1660 and were well received there. . . . The king's detectives hotly pursued them through the woodland paths of New England, and they would soon have been taken but for the aid they got from the people. . . . After lurking about New Haven and Milford for two or three years . . . they sought a more secluded hiding place near Hadley."—J. Fiske, *Beginnings of New England*.

1662-1664.—Royal charter and annexation of New Haven to the river colony.—"The Restoration in England left the New Haven colony under a cloud in the favor of the new government: it had been tardy and ungracious in its proclamation of Charles II.; it had been especially remiss in searching for the regicide colonels, Goffe and Whalley; and any application for a charter would have come from New Haven with a very ill grace. Connecticut was under no such disabilities; and it had in its Governor, John Winthrop [the younger, son of the first governor of Massachusetts], a man well calculated to win favor with the new King. . . . In March, 1660, the General Court solemnly declared its loyalty to Charles II., sent the Governor to England to offer a loyal address to the King and ask him for a charter, and laid aside £500 for his expenses. Winthrop was successful, and the charter was granted April 20, 1662. The acquisition of the charter raised the Connecticut leaders to the seventh heaven of satisfaction. And well it might, for it was a grant of privileges with hardly a limitation. Practically the King had given Winthrop 'carte blanche,' and allowed him to frame the charter to suit himself. It incorporated the freemen of Connecticut as a 'body corporate and polittique,' by the name of 'The Governor and Company of the English Collony of Conecticut in New England in America.' . . . The people were to have all the liberties and immunities of free and natural subjects of the King, as if born within the realm. It granted to the Governor and Company all that part of New England south of the Massachusetts line and west of the 'Norroganatt River commonly called Norroganatt Bay' to the South Sea, with the 'Islands thereunto adioyneinge.' . . . It is difficult to see more than two points in which it [the charter] altered the constitution adopted by the towns in 1630. There were now to be two deputies from each town; and the boundaries of the Commonwealth now embraced the rival colony of New Haven. . . . New Haven did not submit without a struggle, for not only her pride of separate existence but the supremacy of her ecclesiastical system was at stake. For three years a succession of diplomatic notes passed between the General Court of Connecticut and 'our honored friends of New Haven, Milford, Branford, and Guilford.' . . . In October, 1664, the Connecticut General Court appointed the New Haven magistrates commissioners for their towns, 'with magistraticall

powers, established the New Haven local officers in their places for the time, and declared oblivion for any past resistance to the laws. In December, Milford having already submitted, the remnant of the New Haven General Court, representing New Haven, Guilford, and Branford, held its last meeting and voted to submit, 'with a *salvo jure* of our former rights and claims, as a people who have not yet been heard in point of plea.' The next year the laws of New Haven were laid aside forever, and her towns sent deputies to the General Court at Hartford. . . . In 1701 the General Court . . . voted that its annual October session should thereafter be held at New Haven. This provision of a double capital was incorporated into the constitution of 1818, and continued until in 1873 Hartford was made sole capital."—A. Johnston, *Genesis of a New England state*, pp. 25-28.

ALSO IN: B. Trumbull, *History of Connecticut*, v. 1, ch. 12.—*Public records of the colony of Connecticut*, 1665-78.

1664.—Royal grant to the duke of York, in conflict with the charter. See NEW YORK: 1664.

1666.—New Haven migration to Newark, New Jersey. See NEW JERSEY: 1664-1667.

1674-1675.—Long Island and the western half of the colony granted to the duke of York.—In 1674, after the momentary recovery of New York by the Dutch, and its resurrender to the English, "the king issued a new patent for the province, in which he not only included Long Island, but the territory up to the Connecticut River, which had been assigned to Connecticut by the royal commissioners. The assignment of Long Island was regretted, but not resisted; and the island which is the natural sea-wall of Connecticut passed, by royal decree, to a province whose only natural claim to it was that it barely touched it at one corner. The revival of the duke's claim to a part of the mainland was a different matter, and every preparation was made for resistance. In July, 1675, just as King Philip's war had broken out in Plymouth, hasty word was sent from the authorities at Hartford to Captain Thomas Bull at Saybrook that Governor Andros of New York was on his way through the Sound for the purpose, as he avowed, of aiding the people against the Indians. Of the two evils, Connecticut rather preferred the Indians. Bull was instructed to inform Andros, if he should call at Saybrook, that the colony had taken all precautions against the Indians, and to direct him to the actual scene of conflict, but not to permit the landing of any armed soldiers. 'And you are to keep the king's colors standing there, under his majesty's lieutenant, the governor of Connecticut; and if any other colors be set up there, you are not to suffer them to stand. . . . But you are in his majesty's name required to avoid striking the first blow; but if they begin, then you are to defend yourselves, and do your best to secure his majesty's interest and the peace of the whole colony of Connecticut in our possession.' Andros came and landed at Saybrook, but confined his proceedings to reading the duke's patent against the protest of Bull and the Connecticut representatives."—A. Johnston, *Connecticut*, ch. 12.—*Report of regents of the university on the boundaries of the state of New York*, p. 21.

ALSO IN: C. W. Bowen, *Boundary disputes of Connecticut*, pp. 70-72.

1674-1678.—King Philip's War. See NEW ENGLAND: 1674-1675; 1675; 1676-1678.

1680-1776.—Franchise qualifications. See SUFFRAGE, MANHOOD: United States: 1621-1776.

1685-1687.—Hostile king and the hidden charter.—Sir Edmund Andros in possession of the government.—"During the latter years of the reign of Charles II. the king had become so reckless of his pledges and his faith that he did not scruple to set the dangerous example of violating the charters that had been granted by the crown. Owing to the friendship that the king entertained for Winthrop, we have seen that Connecticut was favored by him to a degree even after the death of that great man. But no sooner had Charles demised and the sceptre passed into the hands of his bigoted brother, King James II., than Connecticut was called upon to contend against her sovereign for liberties that had been affirmed to her by the most solemn muniments known to the law of England. The accession of James II. took place on the 6th day of February 1685, and such was his haste to violate the honor of the crown that, early in the summer of 1685, a *quo warranto* was issued against the governor and company of Connecticut, citing them to appear before the king, within eight days of St. Martin's, to show by what right and tenor they exercised certain powers and privileges." This was quickly followed by two other writs, conveyed to Hartford by Edward Randolph, the implacable enemy of the colonies. "The day of appearance named in them was passed long before the writs were served." Whiting was sent to England as the agent of the colony, to exert such influences as might be brought to bear against the plainly hostile and unscrupulous intentions of the king; but his errand was fruitless. "On the 28th of December another writ of *quo warranto* was served upon the governor and company of the colony. This writ bore date the 23d of October, and required the defendants to appear before the king 'within eight days of the purification of the Blessed Virgin.' . . . Of course, the day named was not known to the English law, and was therefore no day at all in legal contemplation." Already, the other New England colonies had been brought under a provisional general government, by commissioners, of whom Joseph Dudley was named president. President Dudley "addressed a letter to the governor and council, advising them to resign the charter into the king's hands. Should they do so, he undertook to use his influence in behalf of the colony. They did not deem it advisable to comply with the request. Indeed they had hardly time to do so before the old commission was broken up, and a new one granted, superseding Dudley and naming Sir Edmund Andros governor of New England. Sir Edmund arrived in Boston on the 19th of December, 1686, and the next day he published his commission and took the government into his hands. Scarcely had he established himself, when he sent a letter to the governor and company of Connecticut, acquainting them with his appointment, and informing them that he was commissioned by the king to receive their charter if they would give it up to him."—G. H. Hollister, *History of Connecticut*, v. 1, ch. 14.—On receipt of the communication from Andros, "the General Court was at once convened, and by its direction a letter was addressed to the English Secretary of State, earnestly pleading for the preservation of the privileges that had been granted to them. For the first time they admitted the possibility that their petition might be denied, and in that case requested to be united to Massachusetts. This was construed by Sir Edmund as a virtual surrender; but as the days went by he saw that he had mistaken the spirit and purpose of the colony. Andros finally decided to go in person to Con-

necticut. He arrived at Hartford the last day of October, attended by a retinue of 60 officers and soldiers. The Assembly, then in session, received him with every outward mark of respect. After this formal exchange of courtesies, Sir Edmund publicly demanded the charter, and declared the colonial government dissolved. Tradition relates that Governor Treat, in calm but earnest words, remonstrated against this action. . . . The debate was continued until the shadows of the early autumnal evening had fallen. After candles were lighted, the governor and his council seemed to yield; and the box supposed to contain the charter was brought into the room, and placed upon the table. Suddenly the lights were extinguished. Quiet reigned in the room, and in the dense crowd outside the building. The candles were soon relighted; but the charter had disappeared, and after the most diligent search could not be found. The common tradition has been, that it was taken under cover of the darkness by Captain Joseph Wadsworth, and hidden by him in the hollow trunk of a venerable and noble oak tree standing near the entrance-gate of Governor Wyllys's mansion. The charter taken by Captain Wadsworth was probably the duplicate, and remained safely in his possession for several years. There is reason to believe that, some time before the coming of Andros to Hartford, the original charter had been carefully secreted, and the tradition of later times makes it probable that, while the duplicate charter that was taken from the table was hidden elsewhere, the original charter found a safe resting place in the heart of the tree that will always be remembered as The Charter Oak. This tree is said to have been preserved by the early settlers at the request of the Indians. 'It has been the guide of our ancestors for centuries,' they said, 'as to the time of planting our corn. When the leaves are the size of a mouse's ears, then is the time to put it in the ground.' The record of the Court briefly states that Andros, having been conducted to the governor's seat by the governor himself, declared that he had been commissioned by his Majesty to take on him the government of Connecticut. 'The commission having been read, he said that it was his Majesty's pleasure to make the late governor and Captain John Allyn members of his council. The secretary handed their common seal to Sir Edmund, and afterwards wrote these words inclosing the record: 'His Excellency, Sir Edmund Andros, Knight, Captain-General and Governor of his Majesty's Territory and Dominion in New England, by order from his Majesty, King of England, Scotland and Ireland, the 31st of October, 1687, took into his hands the government of this colony of Connecticut, it being by his Majesty annexed to the Massachusetts and other colonies under his Excellency's government. Finis.' Andros soon disclosed a hand of steel beneath the velvet glove of plausible words and fair promises."—E. B. Sanford, *History of Connecticut*, ch. 16.—See also NEW ENGLAND: 1686; MASSACHUSETTS: 1671-1686.

ALSO IN: J. G. Palfrey, *History of New England*, v. 3, bk. 3, ch. 13.

1689-1697.—King William's War. See CANADA: 1680-1690; 1692-1697.

1689-1701.—Reinstatement of the charter government.—"April, 1689, came at last. The people of Boston, at the first news of the English Revolution, clapped Andros into custody. May 9, the old Connecticut authorities quietly resumed their functions, and called the assembly together for the following month. William and Mary were proclaimed with great fervor. Not a word was

said about the disappearance or reappearance of the charter; but the charter government was put into full effect again, as if Andros had never interrupted it. An address was sent to the king, asking that the charter be no further interfered with; but operations under it went on as before. No decided action was taken by the home government for some years, except that its appointment of the New York governor, Fletcher, to the command of the Connecticut militia, implied a decision that the Connecticut charter had been superseded. Late in 1693, Fitz John Winthrop was sent to England as agent to obtain a confirmation of the charter. He secured an emphatic legal opinion from Attorney General Somers, backed by those of Treby and Ward, that the charter was entirely valid, Treby's concurrent opinion taking this shape: 'I am of the same opinion, and, as this matter is stated, there is no ground of doubt.' The basis of the opinion was that the charter had been granted under the great seal; that it had not been surrendered under the common seal of the colony, nor had any judgment of record been entered against it; that its operation had merely been interfered with by overpowering force; that the charter therefore remained valid; and that the peaceable submission of the colony to Andros was merely an illegal suspension of lawful authority. In other words, the passive attitude of the colonial government had disarmed Andros so far as to stop the legal proceedings necessary to forfeit the charter, and their prompt action, at the critical moment, secured all that could be secured under the circumstances. William was willing enough to retain all possible fruit of James's tyranny, as he showed by enforcing the forfeiture of the Massachusetts charter; but the law in this case was too plain, and he ratified the lawyers' opinion in April, 1694. The charter had escaped its enemies at last, and its escape is a monument of one of the advantages of a real democracy. . . . Democracy had done more for Connecticut than class influence had done for Massachusetts."—A. Johnston, *Connecticut*, ch. 12.—"The decisions which established the rights of Connecticut included Rhode Island. These two commonwealths were the portion of the British empire distinguished above all others by the largest liberty. Each was a nearly perfect democracy under the shelter of a monarchy. . . . The crown, by reserving to itself the right of appeal, had still a method of interfering in the internal affairs of the two republics. Both of them were included among the colonies in which the lords of trade advised a complete restoration of the prerogatives of the crown. Both were named in the bill which, in April, 1701, was introduced into parliament for the abrogation of all American charters. The journals of the house of lords relate that Connecticut was publicly heard against the measure, and contended that its liberties were held by contract in return for services that had been performed; that the taking away of so many charters would destroy all confidence in royal promises, and would afford a precedent dangerous to all the chartered corporations of England. Yet the bill was read a second time. . . . The impending war with the French postponed the purpose till the accession of the house of Hanover."—A. Bancroft, *History of the United States* (Author's last revision), v. 2, pt. 3, ch. 3.

1690.—First Colonial Congress. See U. S. A.: 1690.

1701-1717.—Founding of Yale college. See UNIVERSITIES AND COLLEGES: 1701-1717.

1702-1711.—Queen Anne's War. See NEW ENGLAND: 1702-1710; CANADA: 1711-1713.

1744-1748.—King George's War and the taking of Louisburg. See NEW ENGLAND: 1744; 1745; 1745-1748.

1753-1799.—Western territorial claims.—Settlements in the Wyoming valley.—Conflicts with the Penn colonists. See PENNSYLVANIA: 1753-1799.

1754.—Colonial congress at Albany, and Franklin's plan of union. See U. S. A.: 1754.

1755-1760.—French and Indian War, and conquest of Canada. See CANADA: 1750-1753; 1756; 1756-1757; 1758; 1759; NOVA SCOTIA: 1749-1755; 1755; OHIO: 1748-1754; 1754; 1755; CAPE BRETON ISLAND: 1758-1760.

1760-1765.—Question of taxation by Parliament.—Sugar Act.—Stamp Act.—Stamp Act Congress. See U. S. A.: 1760-1775; 1763-1764; 1765; Stamp Act Congress.

1765.—Revolt against the Stamp Act.—“The English government understood very well that the colonies were earnestly opposed to the Stamp Act, but they had no thought of the storm of wrath and resistance which it would arouse. It was a surprise to many of the leaders of public affairs in America. . . . Governor Fitch and Jared Ingersoll, with other prominent citizens who had done all in their power to oppose the scheme of taxation . . . counselled submission. They mistook the feeling of the people. . . . The clergy were still the leaders of public opinion, and they were united in denunciation of the great wrong. Societies were organized under the name of the Sons of Liberty, the secret purpose of which was to resist the Stamp Act by violent measures if necessary. . . . Mr. Ingersoll, who had done all in his power to oppose the bill, after its passage decided to accept the position of stamp agent for Connecticut. Franklin urged him to take the place, and no one doubted his motives in accepting it. The people of Connecticut, however, were not pleased with this action. . . . He was visited by a crowd of citizens, who inquired impatiently if he would resign.” Ingersoll put them off with evasive replies for some time; but finally there was a gathering of a thousand men on horseback, from Norwich, New London, Windham, Lebanon and other towns, each armed with a heavy peed club, who surrounded the obstinate stamp agent at Wethersfield and made him understand that they were in deadly earnest. “The cause is not worth dying for,” said the intrepid man, who would never have flinched had he not felt that, after all, this band of earnest men were in the right. A formal resignation was given him to sign. . . . After he had signed his name, the crowd cried out, ‘Swear to it!’ He begged to be excused from taking an oath. ‘Then shout Liberty and Property,’ said the now good-natured company. To this he had no objection, and waved his hat enthusiastically as he repeated the words. Having given three cheers, the now hilarious party dined together.” Ingersoll was then escorted to Hartford, where he read his resignation publicly at the court-house.—E. B. Sanford, *History of Connecticut*, ch. 29.—See also U. S. A.: 1765; News of the Stamp Act in the colonies.

1766.—Repeal of the Stamp Act.—Declaratory Act. See U. S. A.: 1766; Repeal of Stamp Act.

1766-1768.—Townshend duties.—Circular letter of Massachusetts. See U. S. A.: 1766-1767, and 1767-1768.

1769-1784.—Ending of slavery. See SLAVERY: 1769-1785.

1774.—Boston Port Bill, the Massachusetts Act, and the Quebec Act.—First Continental Congress. See U. S. A.: 1774 (March-April); (September); (September-October).

1775.—Beginning of the War of the American Revolution.—Lexington.—Concord.—New England in arms and Boston beleaguered.—Ticonderoga.—Bunker Hill.—Second Continental Congress. See U. S. A.: 1775.

1776.—Assumes to be a “free, sovereign and independent state.”—“In May, 1776, the people had been formally released from their allegiance to the crown; and in October the general assembly passed an act assuming the functions of a State. The important section of the act was the first, as follows: ‘That the ancient form of civil government, contained in the charter from Charles the Second, King of England, and adopted by the people of this State, shall be and remain the civil Constitution of this State, under the sole authority of the people thereof, independent of any king or prince whatever. And that this Republic is, and shall forever be and remain, a free, sovereign and independent State, by the name of the State of Connecticut.’ The form of the act speaks what was doubtless always the belief of the people, that their charter derived its validity, not from the will of the crown, but from the assent of the people. And the curious language of the last sentence, in which ‘this Republic’ declares itself to be ‘a free, sovereign, and independent State,’ may serve to indicate something of the appearance which state sovereignty doubtless presented to the Americans of 1776-89.”—A. Johnston, *Connecticut*, ch. 16.—See also U. S. A.: 1776-1779.

1776-1783.—War and the victory.—Independence achieved. See U. S. A.: 1776 to 1783.

1778.—Massacre at the Wyoming settlement. See U. S. A.: 1778 (July).

1786.—Partial cession of western territorial claims to the United States.—Western Reserve in Ohio. See U. S. A.: 1781-1786; PENNSYLVANIA: 1753-1799; OHIO: 1786-1796.

1788.—Ratification of the federal constitution. See U. S. A.: 1787-1789.

1789.—Liquor control. See LIQUOR PROBLEM: United States: 1775-1810.

1791-1799.—Land purchased in western New York.—Dispute over grants. See NEW YORK: 1786-1790; SUPREME COURT: 1835-1864.

1800-1864.—Suffrage qualifications. See SUFFRAGE, MANHOOD: United States: 1800-1864.

1810-1860.—Agricultural revolution. See U. S. A.: 1810-1860.

1813.—School law for factory children. See CHILD WELFARE LEGISLATION: 1813-1871.

1814.—Hartford Convention. See U. S. A.: 1814 (December): Hartford convention.

1818.—Assembly vs. Courts.—Governor “Oliver Wolcott, the father of the constitution of 1818 . . . placed before the Assembly the questions soon to be discussed in the convention of 1818. There was need of wise statesmanship; mills were having a hard time in the business depression, farmers were burdened by taxes on stocks, dairy products, and tillage; money was scarce; the majority had a scanty living; trades were few and wages low. A farm hand averaged fifty cents a day, paid in provisions. Women of all work drudged for fifty cents a week, while a farm overseer received a salary of seventy dollars a year. The wealthy had small incomes. It was said that the rich and prosperous Pierpont Edwards, the eminent lawyer of New Haven, had an income of two thousand dollars a year from his practice. The Assembly had encroached upon the courts; in 1815, it had set aside the conviction of a murderer, and the judge, Zephaniah Swift, appealed to the public to vindicate his judicial character, insisting that the ‘Legislature should never encroach on

the Judiciary, otherwise, the Legislature would become one great arbitration, that would engulf all the courts of law, and sovereign discretion would be the only rule of decision,—a state of things equally favorable to lawyers and criminals.' The committees to which the governor's suggestions were referred did little. A barren act of toleration was passed, retaining the certificate clause. Determined to carry the day in 1818, the winter previous to election was a time of strenuous agitation; at the spring elections the reform ticket won, seating Wolcott in the governor's chair again, giving an anti-Federal majority in both Senate and House. It was voted that the freemen should assemble in town meetings on the following fourth of July to elect as many delegates as representatives in the Assembly, to meet in a convention at Hartford, August 26, 1818, to form a constitution. Members of all creeds and of no creeds met at that place; seven of them were in the convention that ratified the Constitution of the United States, and such venerable Federalists were there as Stephen M. Mitchell, Jesse Root, and John Treadwell. Earnest leaders of the Established Order were there, as well as the powerful men of the new party of Toleration and Reform, whose founder, Pierpont Edwards, the youngest son of Jonathan Edwards, brought his profound legal lore to the convention. Alexander Wolcott of Middletown, the founder and father of the Jefferson school of politics in the state was there, and Oliver Wolcott was chosen to preside. A committee of twenty-four, three from every county, was appointed to draft a constitution, and five of these were of the Federalist party. The debates were long and thorough, but in the end the Toleration party triumphed, winning for the people all that had been promised, securing 'the same and equal powers, rights, and privileges to all denominations of Christians.' The constitution of 1818 was modeled after the old charter, and contained much of that famous and invaluable instrument, but it declared more clearly the principles of personal liberty. It established the rights of suffrage on personal qualifications, discarding property conditions. It reorganized the courts, separating them from the legislature, reducing the number of judges nearly one-half, and in the higher courts continuing them in office until seventy years old, unless impeached. Amendments to the constitution were provided for. The legislature was to consist of two branches; the upper to be known as the Senate, to consist of fourteen members; the lower branch to be called the House of Representatives; the towns, being the unit of organization, retained their former number of delegates without regard to population. There were to be annual elections, and the meetings were to be held alternately in Hartford and New Haven, thus saving, as was estimated, fourteen thousand dollars a year. The governor was given the veto power though a majority of the legislature could override his action. The union of church and state was dissolved, and all other bodies were put on the same level of self-support. There were other minor changes; Methodist, Baptist, and Universalist ministers had been practically excluded from marrying people, and that injustice was remedied. Formerly, Yale College was the only literary institution favored by the legislature; under the new rule Trinity College received a charter, despite strong opposition; and one was granted later to the Methodist College at Middletown [Wesleyan]. Teaching the catechism, which had been enforced by law, was made optional, and Congregational ministers stepped down from the place

of political power. The lower magistracy was distributed as equally as possible among the various political and religious interests, and the judges in the higher courts were appointed for other reasons than that they were members of the Standing Order."—G. L. Clark, *History of Connecticut*, pp. 349-351.—See also AMENDMENTS TO CONSTITUTIONS: Other methods of amending state constitutions.

1818-1820.—Early industries of the state.—Primary importance of agriculture.—Manufacturing.—Organization of towns.—Obstacles to growth of new industries.—"A hundred years ago a beginning had been made in each of the industries in which Connecticut now takes first place among the states. The beginnings were so small in some cases that if we did not know to what they have grown we might never notice them, but already in 1818 Connecticut was known as the land of steady habits, the home of 'Yankee notions,' clocks, and tinware. Her people were noted for their spirit of industry and enterprise, and for the spirit of traffic which had led thousands of them abroad, where they were to be found all through the South vending tinware and the clocks. . . . [At this time] there was no place in Connecticut that we today should call a manufacturing town. Agriculture was still the staple occupation of the state. Almost as universally as on the manors of medieval England the people in the New England rural communities of those days 'made all they needed and needed all they made,' and we cannot suppose that the conditions in the 'cities' were very different. There were five cities in the state, all having been incorporated in 1784 on the basis, it would seem, of their commerce, which was in all of them important at that time. These were New Haven, New London, Hartford, Norwich, and Middletown. . . . The manufactures of New Haven were almost negligible. They numbered: 1 hat factory, 1 rail factory, 1 powder mill, 1 cotton factory, 2 paper mills, 17 boot and shoe factories, and 1 comb maker. The only thing that suggests the manufacturing city of a later date is the entry '8 Chaise & wagon makers, some of which carry on the business on an extensive scale.' . . . New London's specialty was fishing. A few years later her whaling industry was surpassed only by New Bedford's, and this was in addition to her fishing 'from Cape Cod to Egg Harbour' and her 'coasting trade with the Southern States.' Norwich, too, carried on a considerable coastwise commerce, but here there were beginnings of the cotton industry. Besides a cotton factory of 1200 spindles, she had in 1818 two paper mills, two manufactories of morocco leather, and one wool factory. Middletown and Hartford did more manufacturing. In the former were two woolen and two cotton mills 'with considerable reputation.' Here also were made swords, pistols, and rifles for the United States government, and it was reported that the swords 'have been esteemed equal in every respect if not superior to those imported.' Besides these manufactures in Middletown there were six tinware factories and small establishments for making buttons, pewter, combs, paper, powder, rope, twine, muffs and tippets. In Hartford there were still more manufactures—a looking-glass factory producing \$30,000 worth annually, one whip-lash factory making \$10,000 worth each year, one machine card factory making \$10,000 worth, one cotton factory of 320 spindles, one coppersmith employing 20 men, three distilleries, five potteries, two tinware factories, one employing 36 men, fifteen shoe factories, and one button factory, one

bell foundry, one paper hanging manufactory, and one pewter factory. These five cities represent the highest manufacturing development then found in the state. . . . The statement that in 45 Connecticut towns there was real manufacturing going on must not be interpreted as saying that any of these were 'manufacturing towns.' A 'town' in the Connecticut vocabulary is not a collection of houses side by side. A town is the unit of political division of the state, a township. Each town is bounded on all sides by other towns, never set down alone in the midst of a county as in the South. Within the town there may be villages, or boroughs, or even cities. . . . Nowadays a city may be co-extensive with its town, and usually is, but when President Dwight wrote his statistical account of New Haven the city, as we have seen, comprised but six square miles out of the eighteen in the town of New Haven, and of those six miles but one square mile was thickly settled. . . . The people who were living in Connecticut in 1820 were eminently well fitted for manufacturing. They were ingenious and well educated, and had always, even while living in their isolated town groups, maintained a fairly high standard of living. Every farmer was a skilled mechanic as well. In the villages the blacksmiths, as we have seen, were deterred by none of the difficulties of making ordinary hardware. The result of all the household manufacture that was carried on was a huge fund of mechanical skill and aptitude ready and anxious to turn to any pursuit which would make it easier to earn a living. On the other hand the state was poorly supplied with raw material. Neither her distilleries nor her flour mills could expand very much on the amount of grain Connecticut farms would produce; the iron mines of Litchfield County were as good as any in New England, but they were not good enough to compete with the mines soon to be opened in New Jersey. Copper and all other metals are found in the state but in quantities too small to pay for the working. Cotton, of course, had to be imported. We cannot say the same of wool, but to this day Connecticut farmers would rather raise dogs than sheep, and though for a number of years sheep raising was carried on extensively, little came of the promise given in 1818 that the state would raise a large quantity of fine merino wool. This lack must not be overestimated, however, for an ingenious people with transportation facilities is never daunted by want of raw material. Another obstacle to the development of manufactures was the lack of capital. . . . Even in the largest city of the state [New Haven] there was but little accumulated capital."—G. P. Fuller, *Introduction to the history of Connecticut as a manufacturing state* (*Smith College Studies in History*, v. 1, no. 1, pp. 4-5, 7-8, 12, 27).

1818-1845. — Anti-slavery movement. — "The question arises in the mind of one who wishes a comprehensive view of the history of this state: What about the anti-slavery movement? Were the people too busy with their rapidly growing industry to take a deep interest in a struggle with the national curse? . . . For more than two hundred years, slavery was practiced in Connecticut. It reached its culmination in 1774, when there were 191,448 whites, and 6562 blacks, nearly all of whom were slaves. In 1774, as we have seen, the first action was taken against slavery, in the law prohibiting further importation of negroes into the colony. In 1800, there were 245,631 whites, 4331 blacks, and 931 slaves; and in 1840, there were seventeen slaves. It was found that slavery

was not only unprofitable as a business enterprise, but the negroes were becoming prominent in the criminal class; in 1822, one-fourth of the prisoners at Newgate were black; in 1828, one out of thirty-four of the population was black, and one in three of the convicts was a negro, so that there was ten times as much crime among the blacks as among whites. . . . Early in the nineteenth century, the colonization plan came to the front, not to suppress the slave trade or abolish slavery, but to establish a colony on the coast of Africa, whither negroes could return. This scheme was not so much a plaster on the open sore, as a mild sedative to the consciences of those who thought that something ought to be done. There was always a strong element in the state that opposed slavery; in 1806-1807, when Southerners sneered at the opposition of the North to the slave trade, Mosley of Connecticut said that if any of his section were convicted of being in the business, his constituents would thank the South for hanging them. In 1818, when a bill to enforce the fugitive-slave law was under debate in Congress, Williams of Connecticut opposed the clause permitting freemen to be dragged to another part of the country for trial. There were two significant laws passed by the legislature at the time when the question of the fugitive-slave law was disturbing the minds of many; one was a bill providing for a jury trial for alleged fugitives, and the other was a law which forbade any of the state officials to take part in fugitive-slave cases. The former suggests the sense of justice of the average citizen, the other a disposition to hold aloof from meddling,—that wariness that had such abundant illustration in affairs with Indians and royalist officers. In 1833, the New Haven Anti-Slavery Society was founded—one of the first societies in the country, based on the principle of immediate and unconditional abolition. It sent greetings to the old Pennsylvania abolition society, and received a cordial response. Among the leading spirits in the state were two ministers. . . . During the violent agitation through the state, the *Christian Freeman*, a newspaper in the interests of anti-slavery, was started in 1836, in Hartford, and from 1840, the opposition to slavery increased in the state, despite the conservatism of the manufacturers and traders, whose business relations with the South were important. In 1845, the Abolition or Liberty party nominated a full state and congressional ticket, though four years before, the ticket had appeared in the state."—G. L. Clark, *History of Connecticut*, p. 375.—See also EDUCATION: Modern developments: 20th century: General: United States: Negroes.

1821-1896.—Government and administration.—Constitutional revisions.—Settlement of boundary question.—General Practice Act.—Republican governors.—Democratic landslide.—Recovery of Republican power in the state.—Reform legislation.—"Since the famous constitution of 1818 was adopted, revisions have occurred at intervals of a few years; although the first, that of 1821, was in force for a quarter of a century. . . . The need of another revision was felt, and another commission was appointed to make a new revision, with a view to classifying, consolidating, and supplying omissions and giving notes and references according to its judgment. Many ancient titles which had become obsolete, as Concerning Slavery, Taverners, and the like, were left out; many penalties and fines were changed because inadequate or expressed in antiquated terms; and by careful condensation, the whole mass of statutes was abridged to a volume little larger

than the previous one. This was the revision of 1875. Important amendments were made soon after. In 1875, the date of the State election was set back from April to November, beginning in 1876. It was for this reason . . . that Governor Ingersoll's last term of office was shortened. A corresponding change was made in the terms of the members of the General Assembly, and in the sessions of that body. A needed reform was made in 1877, when married women were placed on an equality with men in the right to own and dispose of property. . . . So long ago as 1856, the terms of the judges of the Supreme Court and the Superior Court were reduced from 'good behavior' to eight years. . . . In 1880, the power of nomination passed to the Governor, the General Assembly still 'appointing' the men whom he nominated. . . . In 1884, one more important constitutional amendment was passed, making the State elections biennial, with a consequent extension of the Governor's term and the omission of the session of the Legislature on alternate years. These changes have not been made without much discussion between men of conservative and radical tendencies of thought. . . . During his term of two years, some notable measures were carried through the Legislature:—one, the amicable adjustment of the boundary between Connecticut and New York, a matter which had been discussed for a century and a half, and was at last settled by a joint commission which brought in a report that was accepted at once by the Legislatures of both States:—and another still more needed and beneficial improvement, the General Practice Act, by which the procedure in civil action and common law pleadings was greatly simplified and cleared of archaic encumbrances. . . . Hobart B. Bigelow, the next governor, a Republican, appointed his predecessor, Ex-Governor Andrews, a judge of the Superior Court; and in 1889, Judge Andrews's eminent ability on the Bench and his marked service in shaping the laws of the State were further recognized by Governor Bulkeley in his appointment as Chief-Justice of Connecticut, on the retirement of Chief-Justice Park. . . . Mr. Bigelow's name will always be remembered for his public spirit in 1876, while Mayor of New Haven, when he supported and urged two important works, of great advantage to the city and indirectly, to the State:—the building of the breakwater in New Haven Harbor, and the opening in that city of East Rock Park. . . . His successor, Thomas M. Waller, was a thorough politician. . . . [with] a reputation as one of the ablest Democratic political leaders of his time. . . . After retiring from office, Ex-Governor Waller accepted from President Cleveland an appointment as our Counsel-General in London. His successor as governor, Henry B. Harrison, had always been identified with the Republican party, having been one of the few who took part in its organization in 1855-56; and he had been the candidate for Lieutenant-Governor in those early days, with Gideon Welles heading the ticket. . . . In 1883, New Haven had made him her representative to the House, where he presided most ably as speaker. In the next year there was the political landslide which placed the Democratic party in power in Washington, during Cleveland's first term; but, in the State election for governor, Harrison had a plurality, and was elected by the General Assembly, according to the constitution of the State. . . . The Republicans carried the next election, putting in Phineas C. Lounsbury, the New York banker, the successful South Norwalk manufacturer, and resident of Ridgefield, as governor. He had been one of the

framers of the rigid 'option' laws with regard to temperance, and he gave his influence to the laws which were then made for restraining the running of railroad trains between ten and three o'clock on Sundays in the State. He felt that not only did the inhabitants require a quiet Sunday, but the trainmen needed a little rest. The popular demand for traffic and travel afterwards led to the repeal of this law. An act of the legislature of much more lasting and serious importance is associated with him,—the 'Incorrigible Criminal Act,' which provides that a criminal convicted for the third time of the same offence shall be sentenced to imprisonment for twenty-five years, which often amounts to a life sentence. Governor Lounsbury and the other promoters of this measure reasoned that repeated offences showed little desire for reformation, and that society ought to be protected from hardened criminals. As a pendant to this, the Reformatory bill was passed in 1806. By this, convicts, after two trials in a reformatory, will be sent back to prison, further efforts to reclaim them being considered useless."—F. Morgan, *Connecticut as a colony and as a state*, v. 4, pp. 143-145, 150-151, 155-158.

1845.—Industrial progress.—Increase of manufactures in the state.—Textile mills.—Hat factories.—Metal works.—Tinware factories and brass foundries.—Goodyear's improvements in processes of rubber manufacture.—"We must next see what changes took place in the state in the . . . twenty-seven years [from 1818-1845]. We choose this interval because in 1845 the state government took a census of the various branches of industry carried on within the state. . . . There were by this time 136 cotton mills in the state, as compared with 67 in 1818, and 119 woolen mills as against 66. The eastern side of the state was still the textile side, but cotton and woolen mills were scattered through the western half of the state quite as much as before. . . . The manufacture of cotton thread was well started by 1845. . . . In Litchfield County the iron industry was barely holding its own. . . . In 1845 the milling industry along the Sound had died out altogether. The towns where this had gone on—Sratford, Norwalk, Fairfield, and Stamford—were growing and prospering, but by this time they were making other things: boots and shoes, hats, and coaches and wagons especially, as well as some iron work. . . . Danbury was still the center of the hat-making business. It had now 57 hat and cap factories instead of 28. . . . It was in the making of her light metal wares that Connecticut had made real progress since 1818, and more and more the towns in the center of the state, in the district bounded roughly by lines drawn from Hartford to New Haven, to Bridgeport, to Waterbury, to Hartford, were absorbing the state's manufacturing growth. In all these towns—Hartford, East Hartford, Middletown, Berlin, Meriden, Wallingford, New Haven, Bridgeport, Derby, Naugatuck, Waterbury, Plymouth, Bristol, and Southington—industry was diversified, but there were specialties even in these. The number of things manufactured in any one of these towns is so great that it is bewildering to take them town by town and repeat what was made in each. . . . In fifty towns tinware was made, and there were 101 tinware factories listed. . . . In 1818 buttons had been almost the only manufacture in which brass was used in Connecticut, so far as we are told in Pease and Niles, though from the local histories we learn that a few small articles were then being cast from brass. By 1845 the two brass foundries of 1818 had been increased to forty-eight, of which six

were in Waterbury and employed 207 persons, and 14 were in Berlin and employed 197. . . . The making of coaches and wagons had begun in New Haven in 1818; by 1845 it was her most important industry and it remained so until after the Civil War. . . . To Charles Goodyear, born in New Haven and brought up in Naugatuck, the world owes the beginning of successful use of india rubber. . . . In 1830 Goodyear discovered that he could cure the rubber perfectly by the mixture of sulphur with the rubber at a temperature of 270 degrees Fahrenheit. This process he named vulcanizing and he secured a patent on it. . . . It was not until 1843 that the first factory using the Goodyear patents was opened. This was in Naugatuck, Connecticut, and was the property of Goodyear's brother, Henry Goodyear. In 1845 the industry had a good start in Connecticut for the real value of vulcanizing rubber quickly became apparent. [See INVENTIONS: 19th century: Industry.] . . . The making of boots and shoes for sale was now widespread, although none of the modern shoe-making machinery had been invented and the industry was still being carried on under the domestic system."—G. P. Fuller, *Introduction to the history of Connecticut as a manufacturing state (Smith College Studies in History, v. 1, no. 1, pp. 30-34, 37-38)*.

1861-1865.—Civil War.—"In the spring of 1861, Governor Buckingham was re-elected by a vote of 43,012 to 41,003 for James C. Loomis. April 16, he called for a regiment of volunteers, as there was not even a regiment of organized militia to fill President Lincoln's call on the commonwealth. The step was unauthorized by law, but the governor relied on the general assembly to validate it at the coming session. In this he represented the people exactly, for they had caught fire at the capture of Sumter. More than five times the State's quota volunteered,—fifty-four companies instead of ten. . . . The first Connecticut regiment did not reach Washington until May 13. To compensate for the delay, it came perfectly prepared, even to 50,000 rounds of ammunition, and rations and forage for twenty days. The second and third regiments followed within a day or two, all in the same condition of complete preparation. The three took part in the battle of Bull Run. They led the advance, opened the battle, were not demoralized, and covered the retreat,—a pretty fair record for 'mudsills' in their first battle. To illustrate the business habits which the Connecticut men carried into war-making, it is worth while to note that, when they marched back into their quarters near Washington, they not only brought their own camp equipage in perfect condition, but the camp equipage of three other regiments, and two pieces of artillery, which they had found abandoned and had thoughtfully taken possession of on the way. The three regiments were three-months' men, but their members reenlisted almost to a man; and the high character of these first Connecticut representatives in the field may be estimated from the fact that more than five hundred of them became commissioned officers during the war. Call after call was made for troops, and the old commonwealth kept her quota more than full. She had in the service at various times twenty-eight regiments of infantry, two regiments and three batteries of artillery, and one regiment and a squadron of cavalry, numbering 54,882 volunteers of all terms of service, or, if the terms are all reduced to a three-years' average, 48,181 three-years' men, 6,698 more than her quota. For a State with but about 80,000 voters, and about 50,000 able-bodied men on her militia

rolls in 1861, the percentage of volunteers is very high; indeed not more than one or two States excelled it. There were 97 officers and 1,094 men killed in action, 48 officers and 663 men who died from wounds, 63 officers and 3,246 men who died from disease, and 21 officers and 389 men who were reported missing. . . . The first great martyrs of the war—Ellsworth, Winthrop, Ward, and Lyon—were of Connecticut stock. A Connecticut general, with Connecticut regiments, opened the battle of Bull Run and closed it; and a Connecticut regiment was marshaled in front of the farm-house at Appomattox when Lee surrendered to a soldier of Connecticut blood. A Connecticut flag first displaced the palmetto upon the soil of South Carolina; a Connecticut flag was first planted in Mississippi; a Connecticut flag was first unfurled before New Orleans."—A. Johnston, *Connecticut, pp. 376-380*.

1869.—Law vests power of enforcement of child labor laws in Board of Education. See CHILD WELFARE LEGISLATION: 1866-1890.

1880-1920.—Industrial importance of Connecticut.—Growth of cities.—Increase of manufacturing.—Population.—Chief manufactures.—"It is shown that not until the decade between 1870 and 1880 were more than half of the inhabitants of Connecticut living under urban conditions. In the years between 1840 and 1870 the population had increased 73%. By 1880 it was double what it had been in 1840. In this same time, the number of people living in towns of less than 3,000 had decreased from 187,485 to 161,073, a decrease of 14%. The number of such towns had decreased from 115 to 113, so that the size of the average rural town had changed from 1530 to 1434. On the other hand, the number of persons living in towns of more than 10,000 had increased from 27,183 to 279,151, a tenfold increase. The number of towns in this class had grown from two to thirteen. Since Connecticut possesses no important commercial center like New York or Boston it is fair to conclude that this increase in urban population is also a growth in manufacturing population. A supplementary proof of the statement that it was in the decade 1870 to 1880 that Connecticut became predominantly a manufacturing state, in the sense that more than half her people earned their living by manufacturing or by occupations subsidiary to manufacturing, is found in the fact that in 1870 her population was almost exactly twice what it had been in 1820. . . . Bridgeport's rapid growth was occasioned by her manufacture of sewing machines, corsets, and metallic rim-fire cartridges, all of them new industries since 1845, and by her growing participation in the brass industry. Waterbury and Derby show how rapid was the expansion of the demand for rolled brass and its manufactures. If the population of the smaller towns in the Naugatuck Valley were to be added to these, the expansion would be even better realized. The census figures show what were some of the new uses for brass that had developed since 1845, but do not mention the fact that the German silver foundation for the plated silverware made in Meriden, the 'Silver City,' was made in these brass rolling mills of the Naugatuck Valley. The demand for brass which in the years since 1880 has outstripped all the others, the need of it for electrical supplies, is shown in its small beginnings in the census report for 1880. . . . New Haven's increase came from her making of carriages and, later, of hardware, corsets, and firearms; Hartford's from various things, but chiefly from her metal working machinery and her insurance interests. . . . It is interesting to note how much

Connecticut has contributed to the firearm industry of the world. The Colt revolver and the Gatling gun of Hartford, the Sharp's breech-loading rifle of Hartford and later of Bridgeport, the Union metallic cartridge of Bridgeport, and the Winchester repeating rifle of New Haven have all added to Connecticut's fame. Less well known brands of small arms have long been made in the state, and one firm of Hartford has made gun making machinery which has been sent all over the world, even to the royal arsenals of Germany—Spandau, Erfurt and Dantzig."—G. P. Fuller, *Introduction to the history of Connecticut as a manufacturing state* (*Smith College Studies in History*, v. 1, no. 1, pp. 54-55, 59-60).

1890-1892.—Election deadlock.—Contest over governorship.—"The first time that the secret ballot law was put in practice in Connecticut was in the State election on Nov. 4, 1890; and undoubtedly, lack of familiarity with the working details of the new system had much to do with the blunders and complications that led to the famous 'deadlock,' and caused that election to become a historic event in Connecticut annals, and the theme of prolonged and bitter controversy. For lack of the prescribed popular majority, the previous election of 1888 had gone, according to the provisions of the Constitution of the State, to the General Assembly, which declared the Republican candidate, Morgan G. Bulkeley of Hartford, Governor. In 1890, as in several previous elections, the introduction of the third party, the Prohibitionists, and even, in this instance, of a weak fourth, the Labor party, diverted the few votes that would have made decisive the choice of the people between the two leading parties. . . . The Democrats claimed a small majority for Morris; the Republicans asserted that a careful examination of the ballots would give a plurality to Merwin. That would take the election to the General Assembly; and as the Democratic majority in the Senate was 5, and the Republican majority in the House 15, the result was a foregone conclusion, if that step were resorted to. . . . When the General Assembly came together in January, 1891, with a Democratic Senate and a Republican House, and a disputed election to be settled by it within the first two days of the session, the conditions for trouble were rife. In accordance with their duty, the Board of Canvassers sent in the 'fair list' of votes, and 'the original returns of the presiding officers' for their appropriate action. . . . The question at once arose between the two houses whether the 'fair list' was to be regarded as final and conclusive, or whether the Legislature under its constitutional power of 'examination,' prior to its declaration of the candidates 'regularly chosen,' had the right to inquire into the truth of this list. . . . To complicate the matter still farther, the Democrats, both in the House and Senate, insisted that Morris had been elected Governor by the people, and that Mr. Bulkeley, who continued to exercise the duties of the office, had no legal standing in it; and, regarding him as a 'usurper,' they refused to recognize him as even acting Governor of the State. They therefore refused to concur in the passing of any laws or the performance of any legislative functions which would require his co-operation and approval. This position they insisted on to the end; and the result was that when, after a session of some weeks wasted in a fruitless dispute over the election, the Legislature finally adjourned, it did so without having passed a single law, made a single appointment to any office, or arranged the slightest provision for meeting the expenses of the

State for the two years that must elapse before the next session. . . . And at times, the abnormal situation was a serious misfortune; as when a judge of the Superior Court died in office, and, the Legislature refusing to act jointly, the Governor could not present a candidate, so that the vacancy existed for more than a year. Governor Bulkeley had great business responsibilities pressing on him, and his official duty kept him in office against his private wishes. In 1892, the following year, the question as to by what authority he continued to hold office was taken to the Supreme Court of the State in the *quo warranto* case of *Morris vs. Bulkeley*. After six weeks of careful consideration, the decision was given by Chief Justice Andrews. It was to the effect that Morris had not proved his alleged majority as a fact; that the General Assembly was entitled to investigate the 'returns' of an election; that the Constitution clearly demanded that the result should be declared on the second day after the election, and on no other; that 'an election that was not declared was as good as no election at all'; and that if Morris had not been legally elected, it was the business of Bulkeley to hold in office till his successor was qualified. . . . In 1892, Judge Morris was elected governor by an unquestioned majority, and peace reigned in the land."—F. Morgan, *Connecticut as a colony and as a state*, v. 4, pp. 159, 163, 165-169.

1890-1900.—Foreign immigration.—Changes in development of industrial towns.—"At first almost unnoticed, the army of Swedes and Russians and Poles and Italians, and dwellers from all parts of Europe, came in and followed the advance guard of Irish and Germans that had been in the country for a long time; but with a rather different effect on the commonwealth. At least 50,000 foreigners were added to its population in ten years, according to the census of 1900; the whole foreign-born population of the State amounting in that year to 238,000. This caused an important change in the character of the inhabitants. The small towns, which had always held the controlling influence, and that a conservative one, in State legislation, lost their standing in population, both relatively and absolutely; for while scores of their ambitious sons went forth to seek wider scope for their energies, thousands of wanderers came to the cities to secure the large wages which had attracted them thither. Then, too, capital no longer sought by preference villages and remote places for establishing great factories, but was often found selecting the large cities or towns. The cheap land and water-power of the country were more than counter-balanced by the facilities for organization and transportation in the cities."—F. Morgan, *Connecticut as a colony and as a state*, v. 4, p. 159.

1895.—Arbitration board created. See ARBITRATION AND CONCILIATION, INDUSTRIAL: United States: 1886-1920.

1895-1902.—Attempts to amend the state constitution.—Need for equalization of representation.—Convention to plan revisions.—Popular vote against proposed changes.—"The [political] war over, there was opportunity to consider a remodeling of the State Constitution, which, being cut in the fashion of bygone days, was no longer a comfortable fit for the body politic of the rapidly growing State. . . . The changes most urgently desired were equalization of representation, and election of the principal State officers by plurality rather than by a majority. Some steps were taken towards gaining such amendments in 1895, but they were rejected, and were canonized under the name of the 'lost amendments.' The latter benefit was

secured in 1901 by a constitutional amendment; and there will be no more elections by the General Assembly, unless two candidates should have the same and the highest number of votes. And the Senate is to be reapportioned in districts, not less than 24 nor more than 36, more nearly equal than before. But still disproportionate representation in both branches of the Assembly was undeniably open to criticism, and constant irritation in the cities on that account was apparent to every one. . . . From a commonwealth chiefly agricultural in its character, Connecticut, through the working of the Hinsdale Joint Stock Act,—framed by Theodore Hinsdale, a Connecticut man,—and through the advantages which she had long offered to business enterprises, had been transformed into a pre-eminently industrial and manufacturing State; and for that reason, her population, much changed in its *personnel*, had become concentrated in a few leading centres, making very great changes in the relative population of cities and small towns. . . . According to the Constitution, each town that was incorporated before the Revolution was entitled to two representatives;—if not so fortunate, then to one; and no town could have more than two. Hence the oft-quoted, because most glaring, discrepancy between New Haven with its 108,027 inhabitants, and Union, with 428, each being alike represented by two members in the House. Again, among the small towns themselves great inequalities existed—some with large and increasing numbers of inhabitants having only one representative. The number of towns had increased from 120 in 1818 to 168 in 1900. There was less excuse for the inequality in senatorial districts; for it is not evident that the town representation in the House was originally designed to vary with fluctuations of population; but the senators were especially intended to represent districts equal, as nearly as possible, in population. So far from the original intention had the apportionment drifted that it seemed to have lost all relation to population, one district having ten times the inhabitants of another. . . . It must be explained that, in order to revise the Constitution, that document provides that such action must be proposed by a majority of the House of Representatives, considered by the next General Assembly, and published with the Public Acts of that body. If, in the next succeeding Assembly, two-thirds of each house shall approve, it shall be put to the vote of the town meetings of the State legally warned. Then, if voted for by a majority of the voters at such meetings, it becomes a part of the Constitution. This carefully-planned blocking of the wheels of hasty change invested, very wisely, constitutional reform with all the dignity due to solemn deliberation; but, as it was designed to do, it clogged speedy achievement, and many clamored for something more prompt. . . . In despair of securing any action by the slow process judiciously demanded by the Constitution, Governor McLean at length consented to recommend what he had formerly opposed, a call for a convention for making the proposed changes. This proceeding was unconstitutional, but many hailed it as the only way to accomplish the desired end. The convention was accordingly called, and it assembled in Hartford, January 1, 1902. . . . For four months, comprising fifty-five working days, the convention sat; and during that time, it considered over sixty plans for revision. Of these, the most famous was the 'One and sixty,' by which the representatives of towns would be reduced to one each, irrespective of population, and the number of senators would be increased to sixty. This

idea, although long in dying, aroused the unanimous opposition of the press of the State, backed by public opinion. After untold and wide-spread agitation and suspense, and much curiosity as to the outcome of all this permutation of figures, a plan was approved and at last presented to the people, providing for two representatives for each town of 2,000 inhabitants, and one more for each 5,000 above 50,000, with a Senate of forty-five members, at least two senators to each county. By this, thirty would have been taken from the small towns and twenty-nine would have been added to the large ones. Alas! like many another compromise, it satisfied very few; and the constitution so revised, when put to the popular vote, was successful only in achieving distinct disapproval, and still worse, contemptuous indifference—the vote of the State being phenomenally small, and over three-fourths of the towns voting against it.”—F. Morgan, *Connecticut as a colony and as a state*, v. 4, pp. 186-190.

1898.—Spanish-American War.—“In doing her part, Connecticut was engaged busily through the spring of 1898 and Governor Cooke had scope for all his administrative ability. The strain was not long, like that of the Civil War, but from the blowing up of the *Maine* to the sensational victory at Santiago, it was necessary to prepare for the worst; and during the succeeding months there was need of vigilant care of the soldiers in camp. The response to President McKinley's call for 125,000 volunteers from the country, April 28, was prompt and patriotic. Even before the declaration of war, the Connecticut State organizations had offered themselves for any duty deemed necessary. Each one of the four regiments begged to be first on the field; but it was decided to make the choice by seniority of colonels; hence the First, Colonel Burdette, was designated. The order called for one light battery and two heavy batteries in addition to this regiment. Under the second call of May 25, the Third Regiment was sent. The First, as a regiment, was mustered into the U. S. Volunteers force, May 18th, at Niantic, and became the First Connecticut Regiment U. S. Volunteers. The Third had been the Third Regiment Connecticut National Guard before the war, and has since returned to that designation. The men enlisted for two years unless discharged before. The First Regiment Volunteer Artillery was not a U. S. Volunteer regiment, with the exception of Battery A. Light, which enlisted as a part of the regular army, and was known as the 'Yale Battery,' because a platoon in it—commanded by Lieutenant Herbert T. Weston, one of their number—was mostly composed of young men from Yale University. Of this regiment, Battery B had been infantry before the war, and after its close it returned to that branch of the service. Battery C existed only during the war; but the other batteries have continued as militia organizations. Thus it will be seen that the volunteers served under varying conditions. In this emergency of hurrying troops into camp, the executive department was greatly hampered by lack of funds. The General Assembly, not then in session, had made a specific appropriation for military purposes in 1897; but had so hedged it about with restrictions that unexpended money had been returned to the State Treasurer. However, a way out of the difficulty was found by appointing a State Board of Control, with the Governor at its head; and that created a fund for purchases. It was resolved to make preparation so complete that the men would be ready for service immediately after being mustered in, rather than to

strive to break a record by rushing poorly equipped troops to the front. Some States, in their eagerness hurried their men into the field with little more than the clothes they wore."—F. Morgan, *Connecticut as a colony and as a state*, v. 4, pp. 180-181.

1900.—Representation in State Legislature.—"It is sometimes asserted by apologists for the Connecticut situation, that no argument against town representation in the Connecticut House has been advanced that cannot be urged with equal or greater force against equal representation of the states in the United States Senate. There is this much of superficial likeness: in each instance two members are accorded to units having very unequal populations. Here, however, the analogy ends. In the first place, it does not hold in theory. Whatever they may have been two centuries ago, the towns are not now quasi-independent commonwealths. Regarding property, education, and family, they make no general laws to which only their inhabitants are subject. They are noble agencies of local government, subject to the frankly acknowledged dominance of the state. In the second place the analogy does not hold in experience. That there are certain evil features in our federal senatorial system is not to be denied, but careful study fails to show that the small states make common cause against the large, or vice versa; the states of small population are widely distributed and are of diverse character and interests. On the contrary, in the Connecticut Legislature the representatives of the small towns have repeatedly passed laws which hampered the cities, and have shifted burdens upon the cities in such manner as to make the old cry 'no taxation without representation' take on a new significance."—*American Academy of Political Science*, 1900, v. 15, pp. 233-234.

1902.—Care of deaf and blind children. See CHARITIES: United States: 1874-1902.

1910.—Legislation for vocational training.—Laws were passed in 1910 encouraging vocational training in public schools.

1913.—Education Act passed.—This act provided for a codification of all school laws, for vocational guidance and for model schools in each town for purposes of observation.

1913.—General banking law passed.—The general banking law passed in 1913 abolished special charters.

1917.—Labor legislation.—Women and children were prohibited from working more than forty-eight hours a week or working at night in restaurants, cafés, photograph galleries, or barber shops. In the larger cities night messenger service is forbidden to children under eighteen.

1917-1918.—Part played in World War.—During the World War Connecticut furnished 44,000 soldiers or 1.3 per cent of the whole force of the United States. This state was prompt in preparation and first to have state troops sent overseas. During the war Connecticut, industrially, was largely given over to war work, munition making, metal working and textile manufacturing.

1918.—Munition strikes at Bridgeport. See LABOR STRIKES AND BOYCOTTS: 1917-1918: Munition strikes.

1921.—Absence of juvenile court law.—Substitutes. See CHILD WELFARE LEGISLATION: 1899-1921.

ALSO IN: S. E. Baldwin, *Life and letters of Simeon Baldwin*.—W. De L. Love, *History of Hartford*.—F. B. Dexter, *Selection from the miscellaneous historical papers of fifty years*.

CONNELL, William Lawrence (1862-),

American mine operator, appointed member of Coal Commission. See U. S. A.: 1918-1920.

CONON (d. 390 B. C.), Athenian general. See GREECE: B. C. 400; B. C. 399-387.

CONOYS, Indian tribe. See ALGONQUIAN (ALGONKIN) FAMILY.

CONQUISTADORES, term applied to Spanish conquerors of America. See LATIN AMERICA: 1504-1524.

CONRAD I (d. 918), king of the East Franks (Germany) and the first of the Saxon line. See GERMANY: 911-936.

Conrad II (900-1039), Holy Roman emperor and founder of the Franconian or Salian dynasty. Elected German king, 1024; crowned emperor, 1027; enlarged the empire by the acquisition of Burgundy and the reconquest of Lusatia. See GERMANY: 973-1056.

Conrad III (1093-1152), German king, founder of the Hohenstaufen dynasty; leader in second Crusade. See AUSTRIA: 805-1246; CRUSADES: 1147-1149; Map of Mediterranean lands in 1097.

Conrad IV (1228-1254), German king.

CONRAD (d. 955), duke of Franconia, leader of Germans in revolt against Otto the Great. See HUNGARY: 934-955.

CONRAD (d. 1192), marquis of Montferrat, leader in the third Crusade. See JERUSALEM: 1187-1229.

CONRAD, Joseph (Korzeniowski, Joseph Conrad) (1856-), English novelist. See ENGLISH LITERATURE: 1880-1920.

CONRADIN (1252-1268), king of Jerusalem and Sicily, last of the Hohenstaufens. See ITALY (Southern): 1250-1268.

CONSALVI, Ercole (1757-1824), Italian cardinal and statesman. Secretary of state to Pope Pius VII, 1800-1806; 1814-1823; concluded the Concordat with Napoleon in 1801. See FRANCE: 1805-1806 (December-September).

CONSCIENTIARI, sect founded in the seventeenth century at Jena, Germany, by Matthias Knutsen, who held that conscience was the sole authority. It soon died out.

ALSO IN: *New Schaff-Herzog religious encyclopedia*, v. 3, p. 244.

"CONSCIENTIOUS OBJECTOR." See PEACE MOVEMENT: Outbreak of the World War.

CONSCRIPT FATHERS.—The Roman senators were so called,—"*Patres Conscripti*." The origin of the designation has been much discussed, and the explanation which has found most acceptance is this: that when, at the organization of the republic, there was a new creation of senators, to fill the ranks, the new senators were called "*conscripti*" ("added to the roll") while the older ones were called "*patres*" ("fathers"), as before. Then the whole senate was addressed as "*Patres et Conscripti*," which lapsed finally into "*Patres-Conscripti*."—H. G. Liddell, *History of Rome*, bk. 1, ch. 4.

CONSCRIPTION, enforced military service at the pleasure of the government. It is the opposite of recruiting or voluntary enlistment. The system is as old as history, and was employed through classical times. In Greece it was used by the Spartans in particular, and in Rome every citizen was compelled to serve in the army from his seventeenth to his forty-fifth year. During the Middle Ages the peculiarities of the feudal system displaced it, and it was not until the late eighteenth and early nineteenth century that it again came into use. In 1792 France revived the idea of conscription for the entire population, but the method of levying it was so poor that the army was soon made up of vagabonds and freebooters. In

1798 Jourdain's famous law was passed, but its value was materially affected by the evil practise of allowing the buying of exemption. (See FRANCE: 1798-1799; August-April.) German conscription began after the battle of Jena (1806), when Napoleon forbade Prussia to keep a standing army. By a system of universal military service, however, a huge reserve force was gradually built up.

Australia.—Defeat of law. See AUSTRALIA: 1916-1917; WORLD WAR: 1917: XII. Political conditions in the belligerent countries: a.

Belgium. See WAR, PREPARATION FOR: 1909-1913.

Canada. See CANADA: 1917: Compulsory Service Bill.

England. See LABOR PARTIES: 1868-1919; MILITARY ORGANIZATION: 32; WORLD WAR: 1916: XII. Political conditions in the belligerent countries: d; ENGLAND: 1916-1917.

Ireland.—Protest against. See IRELAND: 1918.

Japan. See MILITARY ORGANIZATION: 35.

New Zealand.—Cause of coal strike. See LABOR STRIKES AND BOYCOTTS: 1917.

Switzerland. See SWITZERLAND: 1906-1920.

United States. See U. S. A.: 1863 (March); 1917 (May); WAR POWERS OF THE UNITED STATES: Power to pass conscription laws; WORLD WAR: 1917: VIII. United States and the war: g; i, 1; i, 2.

CONSEILHEIRO, Antonio, leader of religious fanatics in Brazil. See BRAZIL: 1897.

CONSEILS DES PRUD'HOMMES, France. See ARBITRATION AND CONCILIATION, INDUSTRIAL: France: 1806-1900.

CONSENVOYE, a village on the east bank of the Meuse, about twelve miles north of Verdun, France. In 1918 it was captured by the Americans in their Meuse-Argonne offensive.

CONSERVATION OF NATURAL RESOURCES

Danger of forest destruction.—"By natural resources are meant those resources provided by nature which may be used for the benefit of man. The natural resources from the point of view of conservation may be divided into two classes: those so abundant as to be practically unlimited in quantity, and those less abundant which are so limited in amount as to be unequal to the present or future needs of man. The first class requires no special consideration. . . . The natural resources limited in quantity should be conserved. By their conservation is meant that they should remain as nearly undiminished as possible in order that this heritage of natural wealth may pass in full measure to succeeding generations. . . . The modern conservation movement is the direct result of the work of scientific men. The great question of conservation [in the United States] has been more forwarded by the rapid reduction of our forests than by any other cause. The forests are the one natural resource which has been so rapidly destroyed that in the early seventies it began to be appreciated that, if existing practice were continued, the end was not in the far distant future."—C. R. Van Hise, *Conservation of national resources in the United States*, pp. 1-3.—"Over a large part of the world the forest is now conquered. It is not only conquered, it is exterminated beyond any possible chance of natural recovery. It has now become important to civilization to preserve and restore the forest instead of struggling against it. Out of a land area of some 32½ billion acres there is little more than 5 billion acres remaining in forest—exclusive of brush land—or only one-sixth of the land area. The greatest change of course has taken place in Europe, where of a total land area of nearly 2½ billion acres there remain now barely 750 million acres in forest. Even of this, two-thirds are found in European Russia and Finland and about 250 million acres in the rest of Europe. In some countries—Great Britain, for instance—nearly 95 per cent of all the original forest is gone. In France, Spain, Belgium, Rumania, and Greece, from 80 to 90 per cent of the original forest has been destroyed; in Bulgaria, Serbia, and European Russia exclusive of Finland, from 60 to 70 per cent; and in North America the original forest has shrunk from some 822 million acres to 463 million acres in the course of three centuries.' In spite of the disappearance of the forest, and the wider use of steel, brick, and concrete, more wood is used today than ever before. In 1880 the United States consumed

annually 300,000 cords of pulpwood, today 6,000,000 cords are used. In 1911 the per capita consumption of wood in England was three times that of 60 years ago. The evil economic and social effects of forest devastation are prominent. It is estimated that in the United States there are 80,000,000 acres of idle land once forested that is mostly unfit for growing agricultural crops."—H. N. Whitford, *Forests and human progress (Journal of Forestry, v. 19, no. 1, Jan., 1921, pp. 59-60)*.—In the face of this growing shortage of timber, vast tracts of forest are annually destroyed by fire. Fires which are the result of natural causes are of course unavoidable; but the great majority of them are the direct result of carelessness. Lighted matches carelessly tossed aside, or campers' fires improperly extinguished, or left to smoulder, cause many hundreds of forest fires and immense and sometimes almost irreparable loss. Many fires are caused by the ignorance of campers of the fact that a fire may run for a long distance under the forest humus and again burst into flame. A Canadian writer upon this subject very aptly says: "When we examine this matter our pride is touched at once for we come right up against a fact that involves our obligations of citizenship and this fact is that we have allowed from two-thirds to three-fourths of our great forest heritage [in Canada] to be destroyed by fire within the past 75 years. Forest fires have destroyed the same logs on more than 1,000,000 square miles of good Canadian territory. A million square miles in 75 years burned; total forested area hardly twice that amount. It is only a problem of simple arithmetic to realize what that means for our forests, if these ravages continue. That isn't all. It takes nearly 75 years to produce a stick of spruce pulpwood and nearly twice that length of time to produce a 12-inch spruce sawlog, under the average growing conditions in the forest. . . . Fire protection is the most important problem in forestry policy to-day; in fact, it is one of the most important economic problems facing Canada at the present time. It transcends the tariff question in its importance in relation to the future prosperity of the country, yet I doubt if you will hear it mentioned in any political speech. . . . We will never accomplish adequate fire protection until public opinion is aroused on the subject to a greater extent than it has ever been done yet."—D. C. Howe, *Canada's gravest menace is the forest fire (Canadian Forestry Magazine, v. 17, no. 10, Dec. 1921, p. 535)*.

The consequences of the destruction of forests is serious in the extreme. "China at one time was well wooded. Prior to the exhaustion of her timber supplies she reached a stage in civilization and economic development beyond that of most other nations. She exhausted her forests centuries ago and has been without wood adequate for her essential needs for many generations. . . . It appears . . . that the progressive destruction of her forests far below the essential point of wood needs made the development of other industries impossible or extremely difficult. . . . There is every reason to believe if Japan had followed China's example, and had devastated and exhausted her forests, and made no provision for regrowth, we would hear little of Japan as a world power. Greece, once powerful and prosperous, fell from her high estate centuries ago. She swept the forests from her hills and mountains in attaining

proximity to countries still possessing vast forest areas and because of her cheap water transportation, could best of all get along with a small forest area has now, as a result of bitter experience during the war, worked out a plan for planting some 1,700,000 acres and providing a forest area sufficient to sustain her domestic needs in case of emergency for three years. France, which for over a century has been carefully husbanding her forests, is further elaborating plans for their careful management and is enlarging her forest nurseries for extensive planting. Germany, Switzerland, Italy, Norway, Sweden, and New Zealand are also considering means of increasing forest products. Even in our own country [of Canada] the maintenance and protection of existing forests has become a pressing question of the day."—H. N. Whitford, *Forests and human progress (Journal of Forestry, v. 19, no. 1, Jan., 1921, pp. 59, 60).*



Photo U. S. Forest Service

DESTRUCTION OF A WHITE PINE AREA BY FOREST FIRES

her power and in building her civilization and did not make provision for regrowth. She destroyed her forests . . . and lost her place in the sun. . . . Switzerland, a small nation of mountains and hills . . . has retained her forests. She still has wood, a basic resource. She is prosperous, and forward moving. . . . England, though a leader among nations in economic and industrial development, has reached her place of eminence in world affairs without maintaining an adequate domestic supply of wood. . . . She has been able to meet the need of her industries for wood by bringing it from the four ends of the earth. The recent war, however, has shown her the necessity for domestic wood resources, and she is now expending millions of pounds in reforestation."—J. W. Toumey, *Present situation in forestry (Science, Dec. 9, 1921, pp. 559, 560).*—"Nearly every civilized country at the present time has adopted or is considering measures for the perpetuation of the existing forests, or even for extending their present area. Thus England which, because of her insular position and

Meaning of reclamation.—Reclamation means the overcoming of natural destructive agencies in order to recover waste lands and make them fit for human use or occupation, for use in sheltering other tracts, or for conserving water heads or sources. Irrigation, for instance, may come under the head of reclamation. The planting of sand dunes is in its inception a reclamation project though it may afterwards fall into the category of forest conservation. The finest example of reclamation is perhaps to be found in Holland a large part of which may be looked upon as a reclamation project, begun probably before historic times, and carried on by systematic drainage, and a system of dikes, since the middle of the fifteenth century. "North Brabant, which not so long ago was covered with moor and marsh land, is . . . being rapidly brought under the plough. . . . In the course of centuries, Holland has been provided by importation, building up and ceaseless renovation, with a new top layer of mould as it were. . . . Four-fifths of the firm land . . . is

under cultivation, and . . . [the proportion] increases as the peat wastes of Brabant and Drenthe are drained. . . . [Zeeland] has been entirely rescued from the sea. All its component islands have to be defended on all sides against encroachments by sea and river floods. The whole of the land is below sea level. Nowhere else are the water wheels more powerful or more constantly at work. . . . [Yet] 'in point of agriculture, Zeeland is the richest province in the Low Countries.' . . . The draining of the lakes around Alkmaar and their conversion into polders became a most remunerative process. . . . For instance, there is the Beemster polder formed out of one of the forty-three lakes that used to cover the Alkmaar district, [which] has a superficies of 17,500 acres. . . . [This lake is] nearly twelve feet lower than Amsterdam, . . . [and] water has to be persistently drawn off, by the action of water-mills, to the sea. . . . [The sea] canals are flanked by very high embankments which . . . are the ramparts as it were of the islands of Walcheren and Beveland, which without them would be . . . submerged. The larger number of Dutch canals . . . were made first of all to control and turn into distinct channels the great volume of water [carried down by the rivers]."—D. C. Bouger, *Holland of the Dutch*, pp. 5, 137, 140, 141, 147, 55, 56.—"The Dollart has already been forced to surrender about 30,000 acres, and the Lauwer Zee about 38,000 acres to the polder-people! [A bill providing for the partial reclamation of the Zuider Zee was passed in 1918.] The engineers propose, after having separated the Southern portion from the Northern by a heavy dyke, to pump dry four separate parts of the Zuider Zee, . . . making a total of 530,000 acres, while between these new sea-polders a sheet of water would be left of 362,500 superficial acres area . . . the so-called 'Ijsel'—lake, . . . to collect the water from the polders, and also to receive the water from the rivers which at present fall into the Zuider Zee."—J. J. Feith, *Modern Holland*, p. 15.

ARGENTINA

1915.—Irrigation of sugar fields and vineyards.—"Irrigation by private enterprise has especially developed in Tucuman, where the characteristics of the sugar industry have determined this as the preponderant form of development for irrigation works. . . . The canals created by private initiative were transformed into a collective system, but under a measure of influence by the first owner. The abuses which developed as a result of these procedures determined official intervention, dictating the law of irrigation which today has caused most of these private irrigation enterprises to disappear, determining a cooperative management, controlled by an autonomous and independent authority under the form of law, but with an intervention of the government sufficiently decisive, even to the present time. The form of operation frankly cooperative has been developed particularly in Mendoza, where the wine grape industry has required an extreme subdivision of the property. . . . The creation of irrigation canals, being impracticable for each piece of small separate property, has required cooperative action which has developed a marked spirit of association in matters of irrigation, which concerns itself not only with the building of canals but also with their maintenance. In this province, as in that of San Juan, or rather in all those of the Andean region, there has been marked increase in these irrigation communities, which exist also in the Republic of Chile, under the name of Syndicates

of Irrigation Communities."—C. Wauters, *Present condition of irrigation in Argentina, paper no. 46 (Transactions of the International Engineering Congress, 1915, v. 11, pp. 673-674)*.

AUSTRALIA

1903-1915.—Forestry and irrigation.—During a brief visit to the United States in 1902, Sir Edmund Barton, then premier of the commonwealth of Australia, contributed to *The Independent* an article on "Australia and her Problems," in which he wrote:

"Another of our problems is in regard to forestry. We have planted some trees but not nearly enough of them, and cannot yet tell anything about results. Along with this tree planting, also, denudation of our timber has been going on, for Australian hard woods, being impervious to water, are now used all over the world for street paving purposes. Great harm has been done, and the waste is still going on, for our national Government cannot interfere in the matter, and the land owners are in many instances reckless. The remedy must come from the common sense of the people."

"The magnitude and importance of the . . . [forest areas of Australia] may be judged by the fact that . . . [they] comprise 107,037,000 acres of marketable timber. . . . At present [1903] the forest laws and regulations in force . . . are weak, unsystematic and inefficient. This has been acknowledged at different times by the various governments of the Australian States, but no scientific and comprehensive plan . . . has apparently been seriously considered or, at any rate, attempted."—E. T. Scammell, *Forest resources of Australia available for British commerce (Transactions Royal Scottish Arboricultural Society, 1903-1905 v. 17-18, p. 249)*.

The laws of all the three States [New South Wales, Victoria, and South Australia] diverting water from the Murray "make the water of natural streams the property of the Crown; and in all the States the larger irrigation works are owned and operated by the State authorities. . . . Settlement and occupation [of the part of the semi-arid portion of Australia] were . . . dependent upon a water supply being provided for household and stock purposes and this has to be brought to each farm by artificial means. Large storages have been built along the northern slopes of the dividing range and diversion weirs constructed in a number of the principal streams near the foot of this range. From these weirs small surface ditches have been built, in some cases a distance of two hundred miles. . . . On each farm, tanks have been made by throwing dams across depressions or excavating basins capable of holding from five hundred to five thousand cubic yards of water. . . . In New South Wales, as in Victoria, the only important irrigation development is on the Murray River and its tributaries. The principal irrigation district is at Yanco, in the valley of the Murrumbidgee River, the largest New South Wales tributary of the Murray. In this district about 40,000 acres are now being irrigated, but canals to irrigate about 275,000 acres . . . [were being built in 1915, the water being] in part, from the natural flow of the Murrumbidgee and, in part, from a reservoir. . . . which has a capacity of 766,000 acre-feet. The reservoir is located in the channel of the stream near its head, about 220 miles above the land to be irrigated, and water is turned down the river, as required, to supplement the natural flow. . . . From Echuca

to the mouth of the Murray, a distance of about 1000 miles, the river is navigable during certain months of the year. . . . The river is, however, diverted for irrigation and domestic purposes by all three States, and the time is approaching when these diversions will seriously reduce the period in which navigation is possible. . . . In order to perpetuate navigation, without sacrificing irrigation, the river had to be canalized, and in order to make this possible, the Agreement [between the States] provides that 35 locks, in all, shall be constructed, which will be so located and have such height as to give a minimum depth of water in the river of five feet. . . . When these locks are built, the water required to irrigate the lower districts will more than suffice to pass boats through the locks. . . . The Agreement provides that the three States shall construct two reservoirs to regulate the river's flow. One . . . at the headwaters of the river . . . to have a capacity of 1,000,000 acre-feet, . . . and stored water . . . to be divided equally between Victoria and New South Wales. The lower reservoir, to have a capacity of 500,000 acre-feet, is to be built near the South Australian border. . . . These storages will be filled during the high-water flow and turned into the stream again at the time of greatest need. With these two reservoirs in operation, it is believed that the Murray will furnish enough water to irrigate 1,400,000 acres of land. Of this supply, the allotment to South Australia is intended to enable that State to irrigate 200,000 acres, the remainder to go to the other States."—E. Mead, *Distribution of water in irrigation in Australia (Transactions of the International Engineering Congress, 1915, v. 11, pp. 614, 615, 636, 639, 640, 641)*.—"The existence of subterranean waters was discovered in the seventies; the first bore was made in 1879, and up to the present about 4,000 bores have been sunk, of which two-thirds are in Queensland. . . . The bore has been a great boon, and freed many stations from the worst effects of drought. . . . [although in some cases, the water is so heavily charged with some chemical as to be useless]."—M. Atkinson, *Australia (Economic and Political Studies, p. 351)*.

AUSTRIA

1510-1910.—Conservation and reforestation.—"In Tyrol, scantily populated, with one-third of its area unproductive and one-third forested, devastation continued until recent times in spite of the forest law of 1852, which instituted a forest police and forest administration of crown and communal forests. But in 1859 this organization was abolished before anything of value had been accomplished. In Krain, which was unusually well wooded, forest reservations were made for the use of the mines and furnaces in 1510 and 1515, taking in all forest lands within a given radius. . . . In Styria, nearly one-half wooded and one-third unproductive, a regulated management was attempted as early as 1572, and by subsequent forest ordinances of 1695, 1721 and 1767 devastation was to be checked. But the resistance of the peasants to the regulations and the inefficiency of the forest service were such that no substantial improvement resulted. In Galicia unusually extensive rights of user in the crown forests led to their devastation, and the attempts to regulate the exercise of these rights by ordinances in 1782 and 1802 were unsuccessful. . . . Before 1849 the forest properties which the Crown or State owned in the various territories were not managed as a unit or in any uniform manner, but a number

of separate provincial or territorial forest administrations which were often connected with mining administrations had existed, and these under the influence of the educated foresters issuing from the newly established forest school had been much improved. . . . Only when public attention and indignation had been aroused by a policy of selling State property, a change of attitude took place in 1872 which led to the present organization. This places the State forest administration in the Department of Agriculture, with an 'Oberlandforstmeister' and two assistants as superior officers, and the rest of the organization is also very nearly the same as that in vogue in most German States, each province having a directive service of 'Oberforstmeister' with 'Forstmeister' as inspectors, and 'Oberförster' with the assistance of 'Forstwärter' as executive officers. In addition a special corps of 'forest engineers' and 'superior forest engineers' is provided for the elaboration of working plans. Lately (1904) a re-organization of the central office provided, besides the department of administration of State and Funds forests, a department of reboisement and correction of torrents, and a department of forest police charged with the promotion of forest culture, including the education of foresters and similar matters. . . . An organization was created in 1856 which was to manage the State forests, supervise the management of corporation forests and exercise the forest police. . . . Not until the years 1871-74 was a similar service extended to other portions of the empire but at the end of that period the entire empire had been placed under the administration of the 'forest protective service.' . . . The details of the duties devolving upon this organization are found in a series of laws, applicable to different parts of the empire, which are based upon the recognition of protection forests, in which sanctioned working plans regulate the management. forcible reforestation and employment of competent foresters in these are obligatory. . . . Especially in Bohemia by 1848 most of the large baronial properties had been put under a regular system of management according to Saxon and Prussian precedent. The influence of the former was especially strong and Saxon foresters were largely employed to regulate the management. . . . In lower Austria the Vienna state forest of 70,000 acres had for a long time received attention; the first thorough forest survey and yield calculation being made in 1718-20, revised in 1782-86 and regulated for the shelterwood system in 1820. . . . The most noted work of reforestation which . . . occupied Austrian foresters . . . is that of the 'Karst,' a name applied to the waste lands in the mountain and hill-country of Istria, Trieste, Dalmatia, Montenegro and adjacent territory skirting the Adriatic Sea. It is a dry limestone country of some 600,000 acres in extent, stony and rough and overdrained. Originally well forested with conifers and hardwoods it had furnished for ages ship timber and other wood supplies to the Venetians. Through reckless cutting, burning and pasturing by the small farmers it had become almost entirely denuded, natural reforestation being prevented by these practices combined with the dryness of the soil, intensified by the deforestation. . . . The first attempt at planting was made by Trieste in 1842 and found some imitators, but with meager result. In 1865 the Austrian government, acting upon representations of the Forestry Association, undertook to encourage and assist private landowners in reforesting their Karst lands by remitting taxes on reforested lands for a period of years, by technical advice and by assistance with

plant material and money. By this move so much land was withdrawn from pasture and taxation that opposition was aroused among the cattle owners, which led to additional legislation during the years 1882 to 1887 and finally to the creation of a commission charged to select the lands which in the interest of the country required reforestation and to enforce this within a given time, the State expropriating the lands of objecting owners. . . . By 1897, of the 75,000 acres selected by the Commission as of immediate interest 15,000 acres had been planted, mostly with Austrian pine. . . . In addition some 50,000 acres of natural growth were merely by protection brought into productive condition. While this activity refers to the northern portion of the coast region, the Karst of Dalmatia farther south, being oak country, was mainly recuperated by protective measures. In 1873 the pasturing of goats was forbidden on areas of over one million acres in extent, which were found capable of reforestation. In 1876 the division of communal holdings was ordered and portions designated for forest use, some to be planted. As a result of these measures nearly 400,000 acres have been recuperated."—B. E. Fernow, *Brief history of forestry*, pp. 148, 151-154, 156, 157, 159, 160.

1914-1921.—Need of conservation.—In Austria "some of the best timber lands are being subdivided and parceled out to small owners. The firewood shortage is extremely acute, particularly in the neighborhood of Vienna and in the region of southwest Austria that lay behind the Austrian lines on the Italian front during the war and was cut over exceedingly heavily for the army. In any forests near cities, all regulations were necessarily suspended and an uncontrolled cutting for firewood took place last winter [1920], spoiling all the silvicultural and management plans for years to come. In the higher mountains, grazing has become much more intensive and has given rise to many articles and notes pointing to the disastrous effects of over-grazing, which is particularly unfortunate at this time as Austria must develop waterpower. It is apparently agreed on all sides that her best chance for economic development, lies in the use of the mountain streams for hydroelectric power. Austria lost her greatest forests by the breaking up of the monarchy and cessions to Italy [consequent on the Great War]. Poland and Czecho-Slovakia are now far more important as timber producers. Nevertheless the cause of forestry is not being forgotten, but indeed has become even more important since the remaining stands have an increased value not only for themselves, but for their watershed protection."—F. S. Baker, *Present-day forestry in Austria* (*Journal of Forestry*, May, 1921, p. 559).

BOHEMIA

Conservation of water supply. See below: Czecho-Slovakia.

BULGARIA

1878-1906.—Forest laws, ownership control.—Up to the epoch of the constitution of Bulgaria into an autonomous principality the history of economic forestry is extremely vague. We only know that at a distant epoch in its history the country was covered by virgin forests, thick and impassable. Unfortunately a great part of these forests has disappeared. The State left entire liberty to individuals to pasture their flocks in the forests. The communes possessed their own forests in which only members of the Commune could pasture their flocks or could cut wood;

rights which they exercised without measure or control, individual owners considered themselves absolute masters of their own property, to cut, or even to destroy without rendering account to anyone. Public interest in economic forestry was still unknown. The first act of the Bulgarian government for forestry protection was the ordinance of December 20, 1878, addressed to the governors of provinces, and directing them to provide special guards for the surveillance of the forests. Numerous other dispositions followed . . . and finally in 1884 the National Assembly voted a forestry law, which contained excellent practical dispositions. It divided the forests into three categories according as they belonged to the state, to the communes or to individuals. The general supervision was assigned to the Finance Minister. The technical work was confided to foresters (later inspectors of forests), one for each administrative department having under their orders a certain number of forest guards. . . . The intelligent minds in Bulgaria welcomed the law with enthusiasm; not so, however, the mass of the people. Habituated to cut without control, they did not submit to the new order of things without stubborn opposition. Five years later, however, the National Assembly voted a new law . . . which contained more efficacious provisions and truly rational work for the conservation of the forests dates from that time. New regulations also showed clearly to the forest inspectors in what direction they were required to bend their efforts. Measures were taken to make a description of the forests; so as to find the best modes of exploitation in use, provisional plans were stopped, and to accelerate afforestation a survey of the forests was commenced. Later the formation of detailed statistics, an exact description of all the forests, the fixation of limits and so on were proceeded with. A special course of géodésie was instituted for the young forest guards who were obliged to submit to an examination in theory and practice. In 1904 a new law settled once for all the questions relative to property in the forests.—St. Brantcheff, *Les forêts Bulgares* (*Le mouvement économique*, v. 3-4, Aug., 1906, pp. 180-193).

CANADA

1879-1921.—Irrigation.—Provincial legislation.—Forest protection.—Water conservation.—Protection of wild animals and birds.—"Calgary lies on the western and Regina on the eastern limit of a dry belt, in which the soil is, for the most part, very fertile. From time to time irrigation has been attempted in this district, the first scheme being on Fisk Creek as early as 1870. Numerous other small schemes were instituted, but it was not until 1893 that an undertaking of any magnitude was begun. . . . By the end of 1894 there were projects of all sizes to the number of seventy. By the year 1902 the number of ditches in operation was 169, capable of irrigating 614,684 acres. [Some of these small ditches have been abandoned.] About 1905 the . . . [Canadian Pacific Railway] became an active advocate of irrigation, and instituted the scheme which at present is the largest and most comprehensive reclamation in the Canadian West; a main channel with head works just below the Bow and Elbow Rivers carries water to irrigate land to the north and east of Calgary, while the principal undertaking is farther to the east, and there it has . . . constructed a large dam near Bassano to serve 513,000 acres of irrigable land."—M. C. Hendry, *Bow River power and storage* (*Report 1915, Sessional Paper, no. 25 e, Canada*, pp. 147, 148).—"The value of irri-

gation was proved in 1918 and 1919, two exceedingly dry seasons, when farmers, in the irrigated areas, who used their water properly, reaped enormous crops."—J. Castell Hopkins, *Canadian Annual Review*, 1920, p. 138.—"Notwithstanding war conditions, remarkable progress toward better forest conservation . . . [was] made during the . . . year [1919]. Mention of these developments may serve to accentuate the respects in which action is still most urgently required. . . . A conference, under the auspices of the Canadian Forestry Association, was held at Halifax in December [1918]. . . . The necessity of appointing a Provincial Forester [authorized in 1913] was emphasized by the severe fire losses in Nova Scotia in 1918. . . . Improvements in the administration of the fire laws were suggested. . . . The timber-testing laboratory, recommended by us in 1916 and 1917, has been established under a co-operative arrangement between the Dominion Forestry Branch, the Imperial Munitions Board, and the University of British Columbia. Attention has been devoted to war work, principally timber for aeroplane manufacture. . . . Last spring [1918] a forest-ranger course for returned soldiers was inaugurated at Vancouver. The most important water conservation work . . . under construction in Ontario . . . [in 1918 was] the International Nickel Co.'s Big Eddy conservation dam on the Spanish River, in Algoma district. This dam will raise the level of the river 100 feet, and will create a lake with an area of 15 square miles. Combined with the storage in the upper third of the Spanish River watershed, it will increase the minimum flow to over 1,800 cubic feet per second, or almost three times the natural low-water flow, namely, 675 cubic feet per second. It will also create a power site, where 15,000 . . . [horse power] can be continuously developed. The engineer who designed this work, Mr. Henry Holgate, states that: 'When this work is complete, the waters of the Spanish River . . . will be conserved to their full extent, and this will be one of the most complete systems of water conservation in Canada. Conserving water, and regulating . . . [the flow of] streams, is one of the most important subjects we have before us, and merits the co-operation and assistance of the Government, as it should be a cardinal principle in power development that the full efficiency of the water in the watershed be made use of, and this cannot be done unless carefully considered systems of storage are provided, so as to equalize the flow as nearly as possible throughout all seasons of the year.' . . . The Regulations under the Migratory Birds Convention Act are now operative, and, with few exceptions, the provinces have amended their legislation to conform with the terms of the treaty and are administering these laws, the Dominion taking action only when requested to do so by a province. The Regulations under the new Northwest Game Act are now in effect. They provide increased protection for the game and fur-bearers of . . . [the] northern regions [of Canada] which constitute so important an economic asset. The licensing of the fur trade will give a control that will ensure its adequate conservation. The musk-ox, wapiti and wood bison are now permanently protected. Point Pelee, Ont., the most southerly portion of Canada, has been established as a National park for the protection of the birds which concentrate there during migration or breed there. . . . The most important development [in New Brunswick] has been the enactment of legislation respecting forestry and forest fires. The Provincial Forester is now charged with forest protection, forest surveys, land classi-

fication, enforcement of cutting regulations, scaling timber and enforcement of fish and game laws, thus giving him . . . [very] comprehensive powers. . . . The Advisory Board took a strong stand against any unwarranted relaxation of . . . [the] game laws for the purpose of increasing the food supply. New Brunswick has now prohibited the sale of game, making, in all, three provinces that have adopted this policy so essential to game protection. Efforts are also being made to check the excessive slaughter of moose in the Yukon for the market. . . . The Committee on Fish, Game and Fur-bearing Animals and the Advisory Board on Wild Life Protection, jointly have called a conference of game officials of the Dominion and Provincial Governments and of others interested in the conservation of game, fur-bearing animals and wild life generally."—Commission of Conservation, Canada, *Report of the tenth annual meeting*, pp. 25-54.

1901-1921.—Tree planting on the prairies.—"Since the Spring of 1901 the forestry branch of the Department of the Interior has been carrying on a system of cooperative tree-planting with the settlers of the prairie districts of Manitoba, Saskatchewan and Alberta. . . . [for the purpose of] growing forest plantations and forest belts. . . . [The system] is distinctly cooperative in character. The Department furnishes officers to give expert advice and see to the carrying out of the terms of the agreement, . . . and assists the owner of the land by supplying him with seeds, cuttings or young trees, while on the other hand, the owner is required permanently to set apart a small portion of his land for tree growth and to do all the actual work of preparation and cultivation of the land so set apart, to plant the seeds, trees or cuttings and to take proper care of the young growth after planting according to the directions of the . . . agent of the Department." At the expiration of ten years sixteen million trees had been distributed and the forestry department was able to announce that this mode of wooding the plains had proved eminently satisfactory."—Department of the Interior of Canada, *Successful tree planters*, pp. 5, 6.—"Up to the spring of 1921, 60,000,000 seedlings and cuttings have been grown and distributed in the prairie territory. . . . Many other features have followed the establishment of the prairie shelter belt, notably the growing of small fruits and standard fruit trees. . . . There are now hundreds of splendid belts of trees throughout the three provinces affording pleasure and comfort to their owners."—*Remarkable development of tree planting on prairie (Canadian Forestry Magazine, Jan., 1922, pp. 560-561)*.

1906-1921.—Importance of Dominion's forests and waterways.—Protection of forests.—A Dominion Act of 1906 provides as follows: "All Dominion lands within the respective boundaries of the reserves mentioned in the schedule to this Act are hereby withdrawn from sale, settlement and occupancy under the provisions of the Dominion Lands Act, or of any other Act, or of any regulations made under the said Act or any such Act, with respect to mines or mining or timber or timber licenses or leases or any other matter whatsoever; and after the passing of this Act no Dominion lands within the boundaries of the said reserves shall be sold, leased or otherwise disposed of, or be located or settled upon, and no person shall use or occupy any part of such lands, except under the provisions of this Act or of regulations made thereunder." The schedule referred to lists twenty-one forest reserves in British Columbia, Manitoba, Saskatchewan, and Alberta. They are

placed under the management of the superintendent of forestry, for the maintenance and protection of the growing timber, the animals and birds in them, the fish in their waters and their water supply, the governor in council to make the needed regulations. "For the purpose of forest preservation, silviculture and reforestation, forestry branches have been established by the Dominion Government and by most of the provincial administrations. A total of 150 million acres have been allocated to forest reserves, and over these areas the organizations of the various Governmental branches exercise supervision. Their activities are directed first to the protection of their respective reserves from forest fires, and in this respect have, particularly in recent years, achieved a considerable degree of success. The total number of fires during 1916 was 891 as compared with 1455 in 1915 and 1986 in 1914. The total area burnt over in the last fully recorded year was 116,310 acres, of which area only 2000 acres could be classed as merchantable timber. The Dominion organization also oversees lumber operations and wood cutting within other areas, and in the reserve has commenced a system of reforestation, though as yet on a modest scale. Nurseries have been instituted, and last year some seven million trees were distributed for planting free of cost to the farmers on the western plains. . . . A word now as to Governmental control. Canadian industrial expansion has proceeded chiefly along lines of private initiative and enterprise. The stimulus of individual profit remains in almost every field the most potent force in our development. . . . Such of our [Canadian] resources as from time to time pass from public ownership into private hands are thereafter subjected to control only that waste and the locking-up for selfish and speculative ends may be avoided, and by no means that their legitimate earning power may be checked. The dictates of wise policy have suggested that our invaluable water-powers—an asset of a clearly distinctive character—should be to the utmost possible extent not only state-owned and controlled, but state-developed and operated. . . . The long years that are required in the production of a forest crop render forest management also a proper sphere of Government activity. But private enterprise has and will have in Canada abundant opportunity."—A. Meighen, *Canada's natural resources and their state control* (*Geographical Journal*, Aug., 1918, pp. 77-78).—"If there is one possession of the Dominion more than another the value of which we have failed to realize ourselves, it is our [Canadian] forest wealth. There are no good guesses as to the extent of this resource, for the reason that forest exploration even to this day is singularly incomplete. The best qualified experts we have, while reluctant to hazard an estimate, place the extent of tree-covered territory at between 500 million and 600 million acres, of which perhaps 300 million acres are covered with merchantable timber. The ravages of fire accompanying the progress of settlement have devastated vast areas and destroyed a deplorably large proportion of this element of our national capital. It is true the burnt-over mileage is in process of reforestation, but the rate of progress is slow. However, through the activities of provincial and federal authorities, organization for the control, conservation, and proper utilization of our forests is becoming more and more efficient. The forest area is spread over the length and breadth of the Dominion, except perhaps in the very farthest north, and is everywhere except there in quantities and locations commercially valuable. It is noteworthy that even

in the older provinces of Nova Scotia and New Brunswick the greater portion of the land is still tree-covered, the area in Nova Scotia being two-thirds of the whole, and in New Brunswick about four-fifths. The Province of Quebec is the most richly endowed; and so great is the entire supply that the utilization of our forests for lumber, fuel, pulp, and paper, though substantial and great enough to constitute one of the foremost of . . . [Canadian] exports and sources of wealth, is even under present conditions of administration very substantially less than the annual increase from natural causes alone. The pulp industry of Quebec in particular is extending with great rapidity, but as yet it is estimated—though with a degree of uncertainty due to the inadequacy of our investigations—that the depletion by use is not more than one-sixth of the natural growth. In the farther western provinces the proportion will be less. British Columbia has, as is well known, an empire of forest wealth. The trees in that province reach majestic proportions and attain a venerable age. Douglas fir, which is the principal variety, grows at times to a height of 300 feet and to a diameter of 15 feet. It is true that these dimensions are exceptional, but elevations of 250 feet and diameters of from 6 to 10 feet are common. The Sitka spruce—a variety which flourishes along the coast—has proven of superior value for aeroplane production, and is now being utilized in substantial quantities for that purpose. The large islands on the Pacific coast are especially fortunate in their forest possessions, and the annual growth in that region, due to climatic and soil conditions, is much more rapid than in the other portions of the Dominion."—A. Meighen, *Canada's natural resources and their state control* (*Geographical Journal*, Aug., 1918, pp. 76-77).—"There are now 39 forest reserves in the three Prairie Provinces and the Railway Belt of British Columbia, covering an area of 34,643 square miles, which is equivalent to a strip of land $4\frac{1}{2}$ miles wide stretching across the 833 miles between Winnipeg and Calgary. One of the great benefits which the forest reserves confer upon Western Canada is the storage capacity which they provide for the flood waters at the heads of the great rivers which flow through the prairies. The whole eastern slope of the Rocky Mountains may be considered as one vast reservoir to hold back streams and rivulets which flow down the mountain sides in springtime, caused by the melting of the winter's snow. Eminent agriculturists, looking at it from a purely agricultural standpoint, state that the maintenance of successful agriculture in the prairie depends upon this eastern slope being kept covered with a growing forest, and it is satisfactory to know that this whole slope, from the United States boundary northward to the northern part of Alberta, is now a great forest reserve. This fact of water storage is true of all other reserves in their location and degree."—J. Lawler, *Dominion forest reserves are the people's forests* (*Canadian Forestry Magazine*, v. 17, no. 10, Dec., 1921, pp. 520-521).

1920.—Conservation of fisheries. See U. S. A.: 1920 (July).

1920.—Fire protection.—"Dominion provincial, and private forest-organizations are now using airplanes, power launches, railway speeders, automobile trucks besides (the old-fashioned means of) protective work, and are calling men out to danger points by means of telephones, heliographs and other signalling apparatus."—W. MacMillan, *Forest fires and Canada's fur trade* (*Canadian Forestry Magazine*, Oct., 1921, p. 442).

CHINA

B. C. 2297-A. D. 1915.—Irrigation in China.—Flood control.—Maritime dikes and sea walls.—The Yellow river.—Ming dike.—“The history of attempted flood control in China dates from the sixty-first year of the reign of the Emperor Yao, 2297 B. C., and the technical knowledge of the engineers at that time would indicate that flood control was no new thing. From 2207 B. C. until today there is a more or less continuous record of the war between the floods and the people. The methods employed have always been the confining of the waters and the protection of the land by dykes and the draining of the land by canals. There has been no attempt to lessen the evils of floods by holding back the waters with high dams and reservoirs. Small reservoirs are much used to impound water for local irrigation, and the outlets of most of the lakes have crude, movable dams for the same purpose. In most cases flood control, land protection, and irrigation have gone hand in hand, and by far the greater part of this work has been done in the great delta plains of the Yangtze and Yellow River Systems. . . . In addition to the dyking of the rivers, the delta from Hangehow on the south to Tientsin on the north—eight hundred miles—is a network of canals for a width of one hundred to one hundred and fifty miles west from the sea. Within the area from Ningpo to the Yangtze, one hundred and eighty miles, and from the ocean west some one hundred sixty miles, there are over twenty-five thousand miles of canals, great and small; and none included are so small but that two small native boats may pass each other. From the Yangtze north to the old bed of the Yellow River and east of the Grand Canal, one hundred and twenty miles by one hundred and thirty miles, there is this same network of canals. North of the old bed of the Yellow River, it extends to the borders of Shantung, and north of Shantung, to Peking, with a diminishing number of canals. In this great delta plain of the Yangtze and Yellow Rivers there are not less than sixty thousand miles of canals for transportation which also serve for irrigation, drainage, and flood control. As protection from the ocean tidal waves, there are, south of the Yangtze, some three hundred miles of sea wall; and from the Yangtze north, for over one hundred miles, the great Maritime Dyke, built in 1027 A. D. The actual number of miles of dykes, canals, and sea walls in the Canton Delta cannot be stated, but they run into thousands of miles. . . . The Emperor Yao, in 2297 B. C., commanded Kwan to confine the rivers to definite channels and drain the land. For nine years he worked at his task, with no permanent results, and at last retired, leaving his son, the Great Yu, to complete the work. Yu, after seven years, succeeded [and as a reward was made emperor. (See CHINA: Origin of the people.)] . . . In what may be called the semi-arid sections, numberless small reservoirs are built by individual landowners and water impounded for use in times of drought. Much wonderful work has been done in the conservancy of water for irrigation purposes, especially in the rice-growing portions of China. But dykes are the universal method of protection from floods. . . . For the care of the dykes on the Yellow River there is a special department, very well organized in theory but most slackly administered. The river is divided into sections and is in charge of men whose fathers, grandfathers, great-grandfathers, . . . were born and brought up to this work. These men understand their work quite well, but

the men higher up know nothing of flood control, are changed often, and take no interest in the work. . . . Breaks do come in the dykes from time to time. In some cases the whole river breaks through and seeks a new channel, as in 1852. But in very many cases the break is repaired and the river forced back into its old channel. . . . More work has probably been done and more money expended upon flood control during the last two thousand years in and for the section of country east of the Grand Canal and from the Yangtze River north to the old bed of the Yellow River, than in all the remainder of China. This is a low, flat section but a few feet above sea level. The soil is very rich and the climatic conditions suited to the culture of rice and wheat. Bordering on the Grand Canal and being covered with a network of secondary canals, it has been in touch with China's markets for three thousand years. Not only was it the granary of China, but the whole sea coast was and is one vast salt manufactory. Before the coming south of the Yellow River, in 1324 A. D., the Huai River went to the sea in what is now known as the old bed of the Yellow River, flowing through the Hungtze Lake, which was then but one quarter its present size and of very considerable depth. The records of this section are quite complete from 450 B. C. to the present day; they are records of floods, loss of life and subsequent famine, together with a continuous fight by man against these forces of nature. . . . During the Tang Dynasty (1027) there was built the Great Maritime Dyke, extending from the Yangtze River to the Huai, parallel to the coast between the rice paddies and the salt pans. This dyke had eighteen gates for the passage of the flood waters to the sea in definite channels. It was fifteen feet high and was surmounted by forty-three towers, twenty feet high, from which signals were given, by fire at night and smoke by day, of the coming of either flood or tidal wave. The gates were opened for the floods to pass and closed against the tidal waves. Parallel to the Maritime Dyke is a canal for the transport of salt. The Grand Canal passes north and south through this whole section at nearly right angles to the natural line of flow. The waters are held in place by artificial dykes, and for greater portions of this distance the water level is above the surface of the adjacent country. The country on the east is much lower than that on the west side, owing to the gradual silting up of the land to the west. The Yellow River came south in 1324, and, at the east end of the Hungtze, appropriated the channel of the Huai. When in flood, the waters of the Yellow River backed up the Huai, raised the Hungtze Lake and flooded the entire country, north, south and west, often breaking through into the shallow lakes west of the canal, carrying away the canal and dykes and inundating the low country to the east. . . . To control the outflow of the flood and protect the Grand Canal, the great Ming Dyke was built, sometime in 1400 A. D., by the first Ming Emperors. This dyke was thirty-five miles long, built of earth, some twenty-five feet high and the top served as a broad highway. Several times it was broken and repaired. In the Manchu Dynasty, under Kang hi, much flood control work was done in this section and the entire Ming Dyke was faced with cut stone. It stands there today as a great example of what Chinese Emperors did for their country when Emperors ruled.”—C. D. Jameson, *Flood control in China, paper no. 31 (Transactions of the International Engineering Congress, 1915, v. 11.—Waterways and irriga-*

tion, pp. 254, 255, 256, 258, 261, 268, 271-273).

1915-1916.—Repair of flood works.—Afforestation.—In January, 1915, The Bureau of River Conservancy was appointed for Kwangtung Province, to make a survey and report on the Pei Kiang, Si Kiang and Tung Kiang, with a view to building and repairing dikes and other preventive flood works, and to provide a plan for extensive afforestation. The same year River Conservancy schools were established by the National Conservancy Bureau in Nanking and other provinces, to provide men to work out plans for river conservancy. Work on a scheme to reclaim low-lying lands, which had been flooded by the Huai Kiang was commenced. In the same year a bureau of forestry was organized and plans made for extensive afforestation and Sherfual, formerly director of the Bureau of Forestry, Philippine Islands, and William Purdom from Kew Gardens, London, were engaged to carry on the work.

ALSO IN: *Far Eastern Review*, 1915-1916.

CZECHO-SLOVAKIA

1897-1921.—Control of water supply in Bohemia.—“The Neisse river rises in Bohemia . . . near the German frontier. It is formed of a number of little streams . . . which come out of densely wooded hills and beautiful mountain valleys. It flows by a number of prosperous villages . . . crosses Saxony and enters the Oder in Prussia. Thus it involves three states, Bohemia, Saxony and Prussia. . . . There is no one government which has authority over it. . . . [and] the states which suffer are not those in which the damage originates. . . . On the 20th July, 1897, the Neisse suddenly . . . overran its banks and poured a destructive torrent down its valley. . . . [In the emergency Bohemia] could not act to aid Prussia; Germany could not aid Bohemia to pay for improvement and control. . . . [And, as the only means of overcoming the difficulty by which they were faced] the mayor of [the] little village of Reichenbach called a meeting of representatives of all the governments . . . and of the villages and industries involved. Four hundred men vitally concerned in the correction of the river, met at Reichenbach in response to this summons. . . . Following a happy suggestion they formed a ‘Genossenschaft’ or Fellowship, known in law as a Corporation ‘not—for profit’ . . . to undertake the work. . . . Engineers engaged by this fellowship made a thorough survey and planned six immense dams across the upper valleys of the Neisse. Tunnels through hills would divert practically all the little streams into the basins above these reservoirs. . . . The Bohemian and Austrian governments contributed liberally, half a million dollars that did not require to be paid back, and half as much more which bore no interest. Saxony and Silesia which had suffered from the flood, contributed altogether \$100,000 spread over ten years. The rest of the sum [required, \$1,500,000.] was raised on bonds from the banks and a levy was made upon the waterpower developed by the storage of water sufficient to pay the interest and eventually to retire the bonds. . . . The dams . . . are . . . massive and beautiful [and] make a great addition to the mountain landscape.”—J. L. Mathews. *Conservation of water*, pp. 48-52.—See also above: Austria: 1510-1910.

“The agitation for forest schools is especially strong in Czecho-Slovakia and the sentiment has been crystallized in a petition presented to the government to take over a small private school and make it a forestry branch of the Technical

School at Prague. While it is generally conceded that forest schools independent of all other institutions are the most desirable, the present poverty-stricken condition of the country necessitates either going without forest schools or making them branches of existing establishments, thus utilizing at least in part, buildings and faculties already in existence.”—F. S. Baker, *Present-day forestry in Austria (Journal of Forestry, v. 19, no. 5, May, 1921, p. 560).*

DENMARK

1815-1915.—Reclamation.—About a century ago “there were in Denmark some 2,200 square miles of unproductive heath land. . . . Today [1915] it is only about 900 square miles. This fine piece of work has been accomplished mainly by the society for Cultivating the Heath, which was founded in 1866 by Herr Dalgas. . . . Its chief energies are spent in irrigation, regulation of watercourses, building of roads, conversion of meadow into moorland, construction of drains, conveyance of marl, and in many cases peat-making, and the planting of suitable districts with trees.”—W. J. Harvey and C. Reppein, *Denmark and the Danes*, p. 139.

EGYPT

1898-1912.—Use of water power.—Assiut and Assuan dams.—Nile barrage. See EGYPT: 1884-1891; 1898-1901; 1909-1912.

1921-1922.—Effects of irrigation.—Building new dam in the Sudan.—“The system of irrigation generally in use in Egypt is one of free flow, with modifications to meet special cases, and with exceptions. For instance 20,000 acres at Kom Ombo have been reclaimed from a desert valley by means of a pumping system, and turned into a fertile expanse of well cultivated fields. “The origin of the ‘barrage’ method for forcing water into the high-level canals, in place of pumping it, is due in Egypt to the French engineers under Mohammed Ali. The first barrage which they built was a failure, mainly through scamped and hasty execution of the work, for the design was good. The method itself is as old as irrigation; if a delivery ditch has not enough water in it, and if the next man down the ditch raises no objection, the cultivator dams the ditch with earth until the water has ponded up high enough to overflow into his field-channels. Substitute the Nile itself for the ditch, and a permanent masonry structure a mile long, pierced with sluices, for the heap of earth, and the result is a Nile Barrage. . . . Land which was cultivable and rich in Roman times has now become a barren waste fringing the north of the Delta, the reclamation of which by drainage has always confronted the irrigation service of Egypt; it is now being taken in hand, and should ultimately add between 10 and 20 per cent. to the total cultivated area of the country. . . . The record of the work effected in two decades up till the time of the Assuan Dam, may be summarised as follows: the cotton crop doubled, thus practically doubling the country’s exports, the maturing of a maize crop assured by providing water soon enough for sowing, the areas under cultivation raised from 5,000,000 to 6,000,000 acres, the cost of raising crops lessened by the provision of free-flow water, and the general value of land throughout Egypt doubled. The cost of these achievements, as regards capital expenditure, was £4,000,000, or less than a sovereign an acre. The barrage at Zifta was finished a year before the contract time, owing to the energy of a junior

English official; the additional cotton matured successfully in consequence during that year was worth as much as the Zifta Barrage had cost. The Assuan Dam is said to have paid for itself to the country in the first season of its use, although it cost £3,000,000. . . . It was finished in time to store water for the summer supply of 1913, and the flood of this year turned out to be not only lower than any flood for a century past, but also the latest recorded, coming down weeks after the usual time. The extra 1,400,000,000 tons of water which the raised dam was holding just saw the business through. On the best estimates available it is considered that one-third of the cotton crop would otherwise have been lost, amounting to 2,500,000 kantars, worth about £3 a kantar, being sufficient to pay for the original dam, and for the raising of it, and still leave plenty of money to spare."—W. L. Balls, *Egypt of the Egyptians*, pp. 150, 155, 158, 159.—See also EGYPT: 1909-1912.—"On the lands of the Blue Nile, about 200 miles south of historic Khartoum, on the waters that come down from Abyssinia to Soudan, the British are building [1922] the largest dam in the world. Twenty thousand natives of the country are employed. . . . Hundreds of them have crossed the Red Sea from Arabia, others have walked from Nigeria and the French Congo. The vastness of the undertaking is seen in the fact that over a million tons of granite will be used. All this granite is being [taken from the] Segadi Mountain, near at hand. When the mighty dam—3,330 meters long—is finished, some 300,000 acres of land—eventually [perhaps] 3,000,000 acres—now lying useless, will be brought under cotton cultivation in the Soudan, giving work to thousands, and producing within the British Empire much needed raw material for the mills of Lancashire. The cost is borne by the Soudan Government. A great undertaking, calculated to bring in a great return."—*Times Current History*, Feb., 1922, pp. 775-780.

FINLAND

1835-1922.—Construction of canals.—Forest conservation.—"The characteristic patience and energy of the Finlander are nowhere more clearly shown than by the marvellous results he has attained by connecting and utilising the natural waterways of his country. Remote and barren districts in the interior have leapt into life and activity, and vast tracts of useless country have been reclaimed, since a steam syren first echoed through once lonely wastes, now occupied by thriving towns and prosperous factories. . . . As early as the twelfth century a commercial water-road existed from Lake Ladoga across the whole country, running in a north-westerly direction up to Uleaborg, on the Gulf of Bothnia—a primitive route this, with, of course, frequent intervals of land. To realise the magnitude of the work as it stands the reader must realise the hydrography of southern Finland; and this may be divided into three parts or districts: (1) the eastern section, comprising a hundred and twenty large lakes and some hundreds of smaller ones; (2) the central division, including Nyslott and Punkaharju, and consisting of six hundred and fifty lakes of various sizes, and innumerable marshes; and (3) the western district, which is of higher altitude than the other, and the streams of which are rendered less navigable by reason of torrents and rapids. The motive power, however, afforded by the latter for the use of factories and saw-mills amply compensates for a comparatively small water-traffic. The first really successful works were accomplished be-

tween 1835 and 1838, when canals were cut connecting Lakes Kanhevesi and Kallavesi. . . . In 1845 . . . work was commenced in real earnest, and eleven years later the Saima Canal, one of the greatest engineering feats of the nineteenth century, was an accomplished fact. Financially, it is a huge success."—H. de Windt, *Finland as it is*, pp. 63-65.

Formerly the peasants burned the forests to clear the land. "This method is now forbidden by law, but some time ago it was a common sight. It not only wasted timber, but burned much land into a desert. The first harvest after the burning was a rich one, but after that the land was useless."—G. Renwick, *Finland to-day*, pp. 200, 201.—"In addition to the state forests "there are large areas of communal and private forests. . . . There exists a law under which . . . [the owner of forests] is bound to take measures to reforest all areas of above twelve acres in extent which he clears, but it is a dead letter."—E. P. Stebbing, *Forests of Finland* (*Quarterly Review*, Apr., 1916, pp. 353, 355, 361).—"State supervision and control . . . have been responsible for great improvement in forestry practice and the increasing value of timber has gradually forced a higher standard of efficiency in lumbering methods."—E. Beck, *With a Canadian observer in Scandinavia* (*Canadian Forestry Journal*, Jan., 1922, p. 577).

FRANCE

1910-1917.—Forest administration.—Administration in African colonies.—Water supply in Sahara.—"The administration of the state forests is under the Minister of Agriculture as President of the Forestry Council, with a Director-General as Vice President and technical head, and three *Administrateurs Verificateurs généraux*, chiefs of the three bureaux into which the administration is divided, each with two chiefs of sections, Inspectors, and the necessary office staff. For purposes of the local administration the forest area is divided into 32 conservations, each under charge of a *Conservateur*, equivalent to the German Oberforstmeister. These are again sub-divided into *Chefferies* or *Inspections*, two to twelve in each conservation, which are administrative units, under the supervision of Inspectors (200) and Assistant Inspectors (210). In addition, a special service for forest-organization and reboisement employs 14 inspectors and some 20 assistants. The forest districts or *cantonments* (ranges) finally are under the direct charge of *Gardes généraux* (162), with the assistance of *Gardes généraux stagiaires* (67) and underforesters (*Brigadiers*) or guards (3,650); altogether a personnel of over 4,400 officials."—B. E. Fernow, *History of forestry*, pp. 108-109.—"In Tunisia there are two types of administration—an intensive form for the valuable cork-oak forests, and a cheaper, less intensive form for the alleppo pine (*P. halepensis*) forests, valuable chiefly for protection against erosion and wind or for a local fuel supply. The organization . . . is simple and aims at the fundamentals of forestry rather than at the minutia covered so thoroughly on the Continent. . . . The protection of the Djerid oases is of particular interest to American foresters. . . . These oases are valuable irrigated farms that must be protected against drifting sand, over-grazing, and erosion. On account of the native population, the laws in regard to the use of fire within or near forests are especially strict, but the administration realizes that interior settlements are of protective value since cultivated land forms admirable fire lines. . . . There can be no grazing on a forest for six years after a fire, and railroad

rights-of-way must be cleared of inflammable debris and, if necessary, additional fire lines constructed parallel to the track. There can be no deforestation in reserved forests, unless the wood is cut for use in protection against erosion, for the improvement of springs, or to stop drifting sand. A most important lesson to be gathered from a study of forestry in an arid country is the difficulty of restocking after the original forest has been destroyed, a principle which must apply with equal force in . . . [the Southwest of the United States]. . . . The methods of forestation, moreover, have an excellent application in southern California where the winter rains correspond so closely to those in Tunisia. On the more favorable situations, the seed-spot method of sowing is preferred; on the more difficult sites, ball planting must be resorted to, notwithstanding the additional expense. In order to reduce the cost of forestation, spacing as wide as six by eight feet is officially allowed, but, in practice, there are rarely more than 250 seed spots per acre. Sowing or planting just before or during the winter rains is the invariable practice. . . . Unquestionably, the progress made in Algerian forestry from 1900 on is due to the forest commission that made a careful study of conditions and suggested very radical improvements both in methods of administration and in laws. . . . It is very significant that this commission felt the preservation of existing forests and brush cover of vital importance to the health, prosperity, and habitability of Algeria. . . . The present conservator directly supervises 'chefferies,' or small forest subdivisions, which correspond closely to one of the detached units administered by American forest supervisors. . . . Notable plantations have been established at Constantine, Algiers, Orleansville, and Oran. Local species gave the best success, sown in seed spots or grown in essentially local nurseries. The cost of these plantations has been in the neighborhood of 45 to 63 francs (\$8 to \$12) per acre, and success was only attained after repeatedly stocking areas which had shown initial failure. . . . Forest administration in Corsica is hampered by an unruly population, by over-grazing, by fires, and, . . . especially, by lack of communication. There are federal, communal, and private forests, and the organization is the same as is found on the Continent. If it were not, however, for the inaccessibility of the Corsican pine, growing at a higher elevation than the maritime pine, but below the beech and fir, there would be but little forest wealth left on the island. The great lesson to be learned from a study of Corsican forestry is in the method of cutting the pine. The methods of determining the rotation and estimating the yield are similar to those in France; in Corsica, the methods are, however, less intensive. The dangers of over-cutting, owing to slack regulation in past years, are admirably illustrated by many of the Corsican forests where to-day one finds the growing stock depleted and exhausted."—T. S. Woolsey, *French forests and forestry*, pp. 2-5, 7-9.—The French have done another notable thing in regenerating and enlarging the oases of the Sahara, and bringing new ones to life, by using modern methods of boring artesian wells down to the reservoirs of water that in places lie on the layer of impervious rock, below the porous sand of the desert. "The rivers and torrents which descend from the mountains, partly from the great Atlas range, . . . partly from the mountain in mid-desert, pass beneath the sand until they encounter the water tight strata beneath; within they secretly circulate and extend for great distances."—L. M. Phillipps, *In*

the desert, p. 130.—In places springs rise to the surface, in [other] places where the water was near the surface the Arabs had dug down and reached it. But during years of warfare and misrule many of the springs had been choked up by sand, or the wells ruined or permitted to fall into decay, and the oases which they fed were ruined. Then came the French, with scientific methods to replace the rude art of the Arab well diggers, and by the close of the nineteenth century, in the Oved Rir district alone, the water supply had been increased 600 per cent.

1717-1922.—Destruction of forests on headwaters of Rhone and Garonne.—Resultant devastation.—Influence on Marseilles.—Reforestation of dunes and mountains.—"The wonderful mountains of the south and southeast of France, below Lake Geneva, have from the earliest times been heavily forested. In the days before the French Revolution these forests were strictly protected by national edict. But after the revolution the destruction began, at first in the plain, then ascending the mountain, as each landowner, fearing new changes of government, attempted to turn his property into cash. Out of these mountains run two important streams and many lesser ones—the two being the Rhone and the Durance. The Rhone was a navigable river of a swift current, emptying into the Gulf of Lyons; and the Durance was its chief tributary. When the forests were cut away these rivers began to receive increasing amounts of sand and gravel, which rolled along in their currents and made bars and obstructions and rapidly advanced the delta. For nearly a century navigation of the Rhone was practically impossible. In that hundred years—and the process is going on to-day—it has extended its delta from the point where it had been practically stationary since Roman times, out into the deep water of the Gulf of Lyons more than four miles, and in that advance has ruined the sea entrance to the river. That four miles represents the agricultural land of the mountains swept down and lost in the sea. But the loss has been far heavier than that. All through the mountains were little villages which had lived for centuries upon the products of the hills. In each village was a waterwheel turned by a steadily flowing mountain stream. The villages were prosperous and contented. With the destruction of the forests all this changed. The streams no longer flowed steadily but came in torrents, wrecking the mills and many houses, and then going completely dry. With the torrents came earth and gravel, so that in several cases villages have been within the past few years entirely buried in the debris brought down by the flood, the business streets being piled six or eight feet deep in gravel and boulders in a single night. Such destruction as took place in the Alps was repeated in the valley of the Garonne. All along the north slopes of the Pyrenees the shepherds burned the forests off to increase the pasturage. Their hope was vain, for once the forest was gone the . . . soil quickly followed it. The Garonne became unmanageable and so remains, and the sand swept out to sea was borne back by the sea upon the Gascogne coasts and there piled in great dunes which marched steadily inward, overwhelming farms and villages in sand, destroying fields, blocking rivers and brooks, and finally turning the whole of . . . [the Landes—the low plain of Gascony] into a marsh, . . . where shepherds went about on stilts to be above the bogs, and people died of the ravages of malaria and swamp fever. [As far back as 1717, and again in 1786, efforts had been made to plant the Landes.

Finally in the nineteenth century after the mischief caused by deforestation had been done,] to remedy this, and to correct the troubles in the Alps, France . . . [began] spending millions of dollars. On the head-waters of the Rhone she is planting forests, planting meadows, setting up all manner of devices to arrest the erosion, and most costly of all, in the beds of streams she is building numberless masonry dams to hold back not the water, but the moving bed of the stream itself. In the delta of the Rhone she [has spent] . . . other millions to make a canal in place of the natural river mouth choked by debris. In the upper Garonne also she is replanting forests and building the costly dams to hold back the mountains. And on the Gascogne coast she has planted 2,000,000 acres of pine and cork oak forest on the dunes to stop their traveling, to permit the opening of the drainage streams and to aid the sanitation of the Landes."—J. L. Mathews, *Conservation of water*, pp. 224-227.—The planting of the Landes has brought about an almost startling change in the aspect and habitability of the lower Garonne country. "The great achievement of France in forestry has been the establishment of protective forests where much destruction has been caused by floods. . . . This marvelous change has been brought about by the intelligent cultivation of pine forests. Immense forests now cover the [Gascogne] country, the sand dunes and marshes have long since disappeared, and the wood, charcoal, turpentine, rosin, and kindred industries have brought wonderful prosperity to the entire department, which was formerly the most barren and miasmatic in France. The climate is now mild and balmy, the great change being wrought by the forests. The thin layer of clay beneath the sandy surface, formerly impervious to water, has been so pierced by the roots of the pine that there is now thorough drainage to the spongy earth below."—*Reclamation of sand dunes and marshes in France* (U. S. Forest Service press notices, Aug. 6, 1909, pp. 1-2).—The work of reforesting the mountains is still going on, and must continue until fear of danger, caused by the absence of trees, is removed.

ALSO IN: T. S. Woolsey, *French forests and forestry*.

1918-1922.—Replanting of forests destroyed and cut during the World War.—Timber, which it is estimated cannot be replaced by replanting and growth inside of two hundred years, was destroyed in France by gun fire, or cut and used for the exigencies of warfare during the World War.

"Reafforestation is being carried on at feverish speed to rehabilitate the forest lands devastated by war, [but] no one questions the duty of the State to carry on this most necessary work. Impoverished as she is, France is expending much money and no little effort on these labors. The Water and Forest Board has been entrusted with the supervision and direction of the work of reconstructing the forests, and for that purpose has set up a special Forest Reconstruction Service. In each department which suffered from invasion there has also been established, independent of the usual forest inspections, a special so-called 'Forest Reconstruction Inspection.' . . . In the case of the parish and private forests the French parliament has set up a Fund, budgeted as 'Forest Reconstruction Works,' upon which the parish and private owners may draw for the means to re-establish their woods. These funds enable the Forest Board to effect restoration works, in agreement with private owners, in the latter's forests. . . . Nurseries

have been established by the Forest Service nearby the places where new planting is going on. Many sources, including Canada, are being drawn upon for the necessary seed. Delivery of plants and seeds has also been claimed from Germany as compensation in kind. Restocking is being carried on in accordance with a plan carefully elaborated by the Forest Board with special reference to the mutual adaptability of the soil to the seeds and with regard to ensuring a maximum yield of timber in a minimum period."—E. Beck, *With a Canadian observer in Scandinavia* (*Canadian Forestry Magazine*, v. 18, no. 1, Jan., 1922, p. 580).

GERMANY

1165-1852.—Origin of conservation in forests for the chase.—Early replanting.—Beginning of modern reforestation.—"Forests in Germany were originally communal property as some of them still are, and most of them remained so until the 13th century. Chiefly through use, it came to be recognized that the king had sole right in the hunting and fishing in certain forests, called ban forests, and could transfer these rights, together with the land, to his grantees. While in this way the freedom of the communal owners was undermined, the institution of ban forests had nevertheless its value in that it led to forest protection, restriction in forest use and restriction in clearing, all, to be sure, merely for the benefit of the chase. Special officers to guard the rights of the king, *forestarii*, chosen from the free and freedmen, and also superior officers, *forestmasters*, were instituted, to administer the chase and enforce the restrictions which went with it. Gradually . . . there came also a change in the political rights of the markers or commoners, the large barons interfering with their self-government, assuming for themselves the position of Obermärker, appointing the officials, issuing strict forest ordinances to regulate the cutting of wood, and finally the original right which every commoner had of supplying himself with wood material, became dependent upon permission in each case. . . . [In the tenth century when Otto the Great began to colonize the land east of the Elbe, the old Mark institution had fallen into disuse, and consequently the greater part of the forests became royal property.] The first prohibition of clearings is found at Lorsch in the Rhenish country in 1165, and other ordinances with such prohibition are on record in other parts in the 13th century. In 1237 at Salzburg clearings were prohibited in the interest of the salt mines, 'so that the cut forest may grow up to wood again,' and in other parts where mining interests made a special demand for props or charcoal the regulation of forest use was begun early. . . . In 1309 Henry VII ordered the reforestation of a certain stripped area by sowing. Of the execution of this order we have no record, but the first actually executed plantation on record is that by the city of Nuremberg in 1368 where several hundred acres of burned area were sowed with pine, spruce and fir and there is also a record that in 1449 this crop was harvested. In 1420 the city of Frankfort on the Main followed this example, relying on the Nuremberg seed dealer, whose correspondence is extant and who was invited to go to Frankfort, to give the necessary advice. . . . Toward the end of the period we find also various provisions which are unquestionably dictated by the fear of a scarcity of timber. The discovery that pasture prevents natural regeneration led to a prohibition of pasturing in the newly cut felling areas. In

1488 we find already a diameter limit of 12 inches . . . as a basis for conservative exploitation when the city of Brunswick is buying stumpage and in the contract is limited to this diameter and in addition obligated to leave 15 oaks or aspen per acre for seed trees. . . . We see, then, that the first sporadic and, to be sure, crude beginnings of a forest management in Germany may be traced back to the 14th and 15th centuries; but it took at least 250 to 350 years before such management became general."—J. B. Fernow, *Brief history of forestry*, pp. 31, 36-39.

Great changes were made in forest-ownership during the seventeenth century, and much damage was done to the woods. Under the doctrine of the Roman law that superior ownership in the land lies in the prince, the historic position of the Mark, on common land was perverted, and the land became the property of the prince. Moreover, the princess claimed all ownerless tracts after the Thirty Years' War. "The peasants' forest property . . . had by the 19th century been almost entirely dismembered, part having come into the hands of the princes, part having been divided among the Märker and part having become corporation forest in the modern sense. . . . The forest conditions naturally deteriorated continuously until the end of the 18th century; the virgin woods were culled of their wealth and then grew up to brush. . . . More serious enemies than the exploitation of the timber proved the pasturing of cattle, the removal of the litter, and above all the fires. . . . As late as 1778 the necessity of keeping the rides or fire lanes open in the forests of Eastern Prussia is justified by the statement that . . . 'not a single acre of forest could be found in the province that had not been burnt in former or later times,' and that 'the people are still too much accustomed to the ruthless use of fires, so that no punishment can stop them.' . . . With the beginning of the 18th century besides prescriptions against wasteful use, definite *forest policies* had become quite general, with a view to forest preservation and improvement of forest conditions, and also to providing wood at moderate prices. . . . The oldest attempts of controlling private forest property are found in Bavaria (1516), Brunswick (1500) and Württemberg (1614). Here forest properties were placed either entirely under the supervision of the princely forest administration, or, at least, permission for intended fellings had to be secured. Later these restrictions were considerably reduced in rigor (Bavaria, 1789). In Prussia private forest property remained free from government interference well into the 18th century. . . . But in 1766 Frederick the Great instituted a rigid supervision providing punishment for fellings beyond a special budget determined by experts. . . . Finally, in some parts (Hesse-Kassel, 1711; Baden, 1737), the entire management of . . . communal forests was undertaken by the government. In Prussia, by the Order of 1754, the foresters of the State were charged with the supervision of the communal forests, in which they were to designate the trees to be felled and the cultures to be executed; but . . . the execution of this supervision was but indifferently performed. In 1749 a special city forest order placed the city forests in Prussia under the provincial governments, requiring for their management the employment of a forester and the inspection of his work by the provincial forestmaster. . . . The last hundred years or so has seen in Germany the development of fully established forest policies and the complete organization of stable forest administrations, based upon thorough and careful recognition of the principles

of forest management and intensive application of silvicultural methods. . . . The change in forest treatment from the conditions prevailing during the previous period was largely due to the change in property relations, and especially to the establishment of *state forests* [when much of the crown lands of the petty princes fell to the State, and when owing to the secularization of church property the lands of the church institutions were taken by the State]. In Bavaria, it became at last necessary (1852) to positively forbid the further establishment of new servitudes or rights of user. Laws having in view the dissolution or buying out of these rights were issued in Bavaria in 1805 and in Prussia in 1821. . . . The progress in the abolishment of these rights was slow, until money exchange was permitted (as in Saxony, 1832)."—*Ibid.*, pp. 43-45, 49, 51, 52, 86, 90.

1815-1914.—*Modern administration.*—"A fully organized forest administration, in the modern sense, . . . could hardly be said to exist until after the wars of liberation (1815) which had undoubtedly retarded the peaceful development of this as well as of other reforms."—*Ibid.*, p. 113.—Then there began the work which the United States has now undertaken. "New forests were planted, wherever the land was unsuitable for other purposes. This planting was done year after year, so that each year a new tract would come to maturity. Forest wardens watched for fires, and laws forbade careless hunters setting fires in the woods. Timbermen were forced to gather and burn what twigs from the slashings could not be used in the still or burned for charcoal, and broad lanes were left through the forests as stops for fires. In this way there arose those magnificent German forests which now return the empire an average net annual profit of two dollars and a half for each acre, on land which is otherwise unusable; and, besides, give their services free for the storage of water and for the retention of the soil."—J. L. Mathews, *Conservation of our national resources* (*Atlantic Monthly*, May, 1908).—"The condition of the forests depends largely on the amount of control exercised by the state authorities. It is best in all cases in the state forests, it is almost equally as good in the corporation forests under state control, and is poorest in the private forests, particularly those of small holders. The control of the corporation forests is perfect in a few of the smaller states only, notably Baden, Hesse. . . . also in some districts in Prussia where the corporation forests are managed by the state authorities, the wishes of the villagers or corporate owners being, however, always duly considered. In a large portion of Prussia, in Württemberg, and in Bavaria the corporation provides its own foresters; but these, as well as their plans of operation, must be approved by the state authorities, so that here the management is under strict control of the state, and favorable forest conditions are at least partially assured. In Württemberg the corporation is given the choice of supplying its own foresters or else of joining their forests to those of the state. This has led to state management of nearly 70 per cent of all corporation forests. Only the corporation forests of Saxony and those of a small part of Prussia are without any supervision. Of the private forests, those of Prussia and Saxony, involving 69 per cent of all private forests of the empire, are entirely free from interference. They can be managed as the owner sees fit, and there is no obstacle to their devastation or entire clearing and conversion into field or pasture. The remainder of the private forests are under more or

less supervision. In most districts a state permit is required before land can be cleared. Devastation is an offence, and in some states, notably Württemberg, a badly neglected forest property may be reforested and managed by state authorities. In nearly all states laws exist with regard to so-called 'protection forests,' i.e. forests needed to prevent floods, and blowing, land and snow slides, or to insure regularity of water supply, etc. Forests proved to fall under this category are under special control."—B. E. Fernow, *Economics of forestry*, pp. 294, 317-318.

"The actual administration [of the State forests] now lies in the hands of technical men (*oberland-forstmeister*) with a council of deputies (*Land-forstmeister*) all of whom have passed through all the stages of employment from the district managers up. This central office or 'division of forestry' is either attached to the department of agriculture, or to that of finance, and has entire charge of the questions of personnel, direction of forest schools, of the forest policy of the administration, and the approval of all working plans, acting in all things pertaining to the forest service as a court of last resort. The working plans are made and revised by special commissioners in each case, or, as in Saxony, under the direction of a special bureau, with the assistance of the district manager. Upon the basis of the general working plan prepared by these commissions an annual plan is elaborated by the district managers with consultation and approval of the provincial and central administration. These plans contain a detailed statement of all the work to be done through the year, the cost of each item and the receipts expected from each source. This annual working plan requires approval by the provincial administration, which is constituted as a deliberative council, consisting of a number of Forstmeister with an Oberforstmeister as presiding officer. The titles of these officers, to be sure, and the details of procedure vary somewhat in different states, but the system as a whole is more or less alike."—B. E. Fernow, *Brief history of forestry*, pp. 114, 115.

GREAT BRITAIN

1917-1921.—**Reforestation.**—There are some forest areas in England, known as the royal forests, . . . including what is left of the New Forest and the Forest of Dean, and amounting in all to 115,000 acres of which only 57,000 acres are really wooded. Up to 1917 or 1918 these forests were on the whole absolutely mismanaged. In 1877 a law was passed which forbade cutting or planting in the New Forest. In 1900 there was just one well-made planting plan that for the forest of Dean. Since the World War, however, "England has commenced what France first undertook two or three centuries ago; what the German states began at almost the same time, and Denmark a little later; what Sweden and Norway faced twenty-five to fifty years ago, and what Canada and the United States must face today. Although, in the centuries succeeding its inception, the forest policy of the continental European nations has become such a part of their daily life that they are prone to forget it ever had a beginning, we must not forget that, almost without exception, they took up forestry only when the almost complete exhaustion of their forest resources showed that their very existence depended upon them. . . . It seems strange, perhaps, that England could so long have avoided the issue, but the circumstances of British colonization in the New World and the facilities for lumber import engendered by her con-

trol of the seas, were undoubtedly responsible. Periodically, to be sure, the government took some interest in growing trees, especially in the days of wooden ships, but when steel tonnage drove the old wooden vessels from the seas that interest again flagged, and England found herself at the beginning of the war an importer of 90 per cent of the timber she consumed. . . . In 1916 and 1917, faced with the necessity of allocating her ships to the importation of food, Great Britain awoke to find her forest resources far below their possible extent or productive capacity. To supply the pit props for her mines and help take care of other war and home needs one-half of all the productive wood-lands of the United Kingdom fell before the ax. . . . The British military authorities were among the first to urge the reforestation of the woodlands cut during the war, and the investigation committee which was the outgrowth of their efforts brought forward a still more astounding fact. The United States and Canada, said the report, were rapidly advancing toward a degree of destructive deforestation which would eventually remove them from consideration as large timber exporting countries. High lumber prices in Sweden and Norway had only served to emphasize to those nations the importance of conserving their timber supply by a restriction upon the output. France and even Germany could not quite supply their own needs and that nation which did not conserve and build up its own natural resources would be the first to suffer. So much was the British Parliament taken aback by the findings of this committee that it passed almost immediately a bill embodying its recommendations. Fundamentally, the law which created the British Forest Commission is simply a recognition of the government's cardinal duty of assuming the largest share of the burdens of reforestation. It recognizes, however, that the government could not and should not attempt a forest monopoly, and provides for assistance to private owners. . . . Under the efficient leadership of General Lord Lovat, who in the capacity of Commander-in-Chief of all British Forest troops during the war, had become fully alive to the situation, and supported by appropriations from Parliament, based upon a ten-year budget system, the British Forest Commission began to function almost immediately after the passage of the act. . . . Hundreds of new nurseries have sprung up in England, Wales, Scotland and Ireland, and under an arrangement with the Crown forest authorities who originally controlled the great forest parks of Windsor, New Forest and similar districts, the already established nurseries of the whole country have been drawn upon for more than sixteen million seedlings. Nearly every section of the United Kingdom now displays many acres of healthy tree plantations. . . . Under Parliamentary instruction the committee does not stop with the replanting of the forests cut during the war, but has made a scientific study of the utilization of those miles of waste lands along the sea and amid the Scottish heath which have hitherto been almost entirely unproductive."—A. N. Pack, *England's new forest policy* (*American Forestry*, v. 27, no. 330, Dec., 1921, pp. 751-753).—During the war, Liverpool, Edinburgh and Lanarkshire commenced the work of afforesting part of the areas of their large catchment basins, a work which had already been begun by the city of Manchester.

HAWAIIAN ISLANDS

1919.—Forest reserves created by the government. See HAWAIIAN ISLANDS: 1919.

HOLLAND

1921. See above: Meaning of reclamation.

HUNGARY

1788-1906.—**Forest management.**—"Although since 1809 forest inspectors had been employed to look after the execution of the forest laws, mismanagement and forest destruction by promiscuous cutting, pasture and fire remained the rule and with the advent of the railroads in 1850 increased apace. . . . At present, of the 23 million acres of forest the State owns 16%, corporations somewhat over 20%, churches, cloisters and other institutes 7.5% and the balance is owned privately. Of the private properties the majority consists of large holdings and about ten per cent are entailed, a hopeful condition for conservative management. Yet with an export of 10 to 12 million dollars or more, exploitation would appear still to be general, and devastated areas abound. . . . The State interests were in 1879 placed under the administration of the Department of Agriculture with a technical forester at the head . . . assisted by four section chiefs, one in charge of the State forest administration, one for the administration of corporation forests, one for the elaboration of working plans and one, with the assistance of 20 forest inspectors having supervision of the execution of all forest laws. Otherwise the general features of German administrative measures prevail. . . . The law of 1879 provides government supervision of the management of corporation and of protection forests (1 million acres in the mountains and on sand dunes), and prescribes that land unfit for farming, i.e., absolute forest soil (three-quarters of all forest land), no matter by whom owned, is to be reforested within six years after having been stripped. Mountain forests, which are classed as protection forests, as well as entailed properties, must be managed according to working plans approved by the forest department. . . . Similar to the Landes in France there exist in various parts of Hungary extensive sand wastes and shifting sands, partly caused by deforestation. Ever since 1788 legislation has attempted to secure a rehabilitation of these waste areas, which cover in all some 600 square miles. In 1817 a first systematic beginning was made in the Banat. . . . By 1842 the total plantations amounted to about 12,000 acres and by 1869 some 20,000 acres had been reforested and parts of the plantations had begun to yield profits. But even to-day there are still large areas in a desert condition."—B. E. Fernow, *History of forestry*, pp. 165, 166, 167.

INDIA

1350-1639.—**Irrigation canals.**—"The west Jumna Canal was opened about A. D. 1350 by Firoz Shah Tughlak, but had only a feeble irrigation: falling into neglect and decay. . . . It was subsequently repaired . . . about the year A. D. 1558, and finally—much improved and extended by order of the Emperor Shah Jahan some sixty years later—it delivered water into the palaces and streets of Delhi. Having quite ceased to flow into the anarchy of the eighteenth century it was taken in hand by the British, under Lord Hastings, and now measures four hundred thirty-three miles with two hundred fifty-nine miles of distributing channels, irrigating nearly four hundred thousand acres of land and returning to the State [India] an annual profit of over 10 per cent. . . . In 1639 the Ravi Canal was begun to take water to Lahore."—H. G. Keene, *History of India*, pp. 5, 116.

1805-1921.—**Forestry in British Burma.**—"The

unskilled character of the labor . . . makes efficient forest control doubly difficult and great credit is due the British foresters for their splendid success in administering and improving an area of some 367,000 square miles that produce an annual net revenue of some \$6,000,000. According to [C. G. Rogers, formerly Chief Conservator of Forests in Burma.] . . . a definite statement of Indian forest policy was not made until 1894. . . . In 1805 steps were taken to combat the growing deficiency of oak for British naval construction by working the teak forests on the Malabar Coast, but through private influence the efficient management which had been secured was abolished in 1823. In 1842 forest conservation was again revived and a small local forest department for Malabar was organized; in 1847 the Bombay Conservator of Forests was appointed, and in 1827 a special examination of the forest resources of Burma was authorized. In 1837 the serious absence of young growth was reported and when in 1852 the Province of Pegu was annexed by the British (now Lower Burma) all forests were declared to be government property and a superintendent was appointed. Technical forestry in British India was, according to Mr. Rogers, really commenced in 1856, when the late Sir Dietrich Brandis was appointed Superintendent of Forests in Pegu. From this time on, there has been a steady development along technical lines as well as in administrative organization, and in the successful commercial management of a vast forest property. . . . The forest administration of each large province is under a Chief Conservator, or Conservator (corresponding to District Forester); the divisions or sub-divisions under a Deputy Conservator (or Forest Supervisor); the ranges under a Ranger and the beats under a Forester, the lowest grade. The policy is controlled by the Government of India through an Inspector General under general financial rules which are laid down, resolutions on policy, personal inspection, by reserving the right to appoint Conservators and Chief Conservators (except in Madras and Bombay), by forest legislation and the imperial forest code (except Madras and Bombay which have their own special codes), and lastly through the civil service regulations, civil account code, and the general laws. According to Rogers: 'The Inspector-General of Forests is the chief adviser to the Government of India and to local governments in the management of State forest property. . . . During a large portion of the year he tours through the forests and records his recommendations. Except in Madras and Bombay plans for the working of the forests are prepared in consultation with him, or, if prepared under the supervision of a Chief Conservator, communicated to him so that he may have an opportunity of making suggestions to the local governments. Subject to the control described, local governments of the major provinces are responsible for their own forest administration. The Chief Conservators, or Conservators, are their immediate advisers in forest matters, and spend a considerable part of the year touring; they control all forest business within the financial or other powers accorded to them. . . . Divisional forest officers are responsible for carrying out the provisions of working plans. Where a regular plan has not yet been compiled, they have to prepare and carry out an annual plan of operations. They control revenue and expenditure subject to definite financial powers. When on tour they check the works in progress, control protection of the forest, and demonstrate various silvicultural operations. They have to initiate schemes for the development of their forests.'"—T. S. Woolsey, *Forestry*

in *British India (Journal of Forestry, v. 19, no. 5, May, 1921, pp. 550, 552, 553).*

ALSO IN: J. Muir, *Making of India*.—R. Dutt, *Economic history of India, v. 2*.—G. Scott, *Burma, pp. 229, 230, 231, 232*.—J. Nisbet, *Burma under British rule and before, v. 2*.—A. Ireland, *Report on colonial administrations of Far East, v. 2, Province of Burma*.

1876-1913.—Wells and irrigation canal works.—“In the extreme west of the Indo-Gangetic plain—in country which is practically rainless—irrigation is essential. Sind depends as much upon the Indus as Egypt upon the Nile. . . . In Sind, . . . the whole of the cultivated area is irrigated; in the Punjab two-fifths; in the United Provinces between a quarter and a third, and in Madras a quarter. In British India as a whole about one acre in six is irrigated. . . . In the upper portion of the Indo-Gangetic plain the well has for ages been literally the life-spring of mankind, providing the inhabitants not merely with drink but with subsistence. . . . Wells must have been used here for irrigation from remote antiquity. . . . In Northern India the construction of permanent wells is undoubtedly advancing, although, viewed statistically, progress is masked by the abandonment of old wells in tracts to which canal irrigation has been extended. In Southern India the number of wells is reported to have increased by as much as 40 per cent. during the twenty-five years 1876 to 1900. . . . For many years past the State has offered to assist cultivators to construct wells by lending them the necessary capital at a low rate of interest. . . . The crystalline area of the peninsula is distinguished by the abundance of its irrigation tanks. . . . The most impressive irrigation works are, however, the State canals, which are comparable with large rivers in the volume of water they carry. . . . Two of the existing canals from the river Jumna were initiated by Moghul rulers for the irrigation of their demesnes. But, speaking generally, the canal system of India is the creation of the State, and is an asset with which the country has been endowed by the British Government within the last two generations. Canals owned and managed by the State irrigate an area of about seventeen million acres: their construction has cost over £35 millions and it is calculated that the value of the crops that are raised by them *annually* returns to the country four-fifths of this large sum. . . . The circumstances of the peninsula are unfavourable to the construction of large canals, since the ground surface is not even, and the river-beds lie deep below the level of the country. . . . The most notable of the peninsular canals are those which give water to the level deltas of the Godávári, Kistna and Cauvery rivers. The Cauvery system is of ancient date, the cross-river anicut upon which it depends having been constructed 1,500 years ago. But it owes its development, and the other two systems their initiation, to British engineers. The three canals irrigate two and a half million acres of productive rice land, and support a population in such circumstances of well-being as are rarely enjoyed by Indian cultivators. The typical canals of India are, however, those of the Indo-Gangetic plain. They are of two classes—inundation and perennial. The former simply draw water from the rivers on to the land during the monsoon season, when the rivers are in high flood. Of this type are most of the canals which give life to Sind and to large tracts of arid country in the south of the Punjab. They are generally serviceable only for crops that are grown during the monsoon. Perennial canals are more elaborate

undertakings. Their object is to provide water during the dry season as well as the monsoon, and for this purpose it is necessary that the level of the river's dry-season supply should be raised very considerably by a large masonry dam, or barrage. . . . Ten large perennial canals, irrigating eight million acres, are fed by Himalayan rivers, flowing through the Punjab and the United Provinces; and, since these rivers are partly snow-fed and rise in the spring with the melting of the snows, they replenish the canals at a time when the plains are at their driest. Two of the most recently constructed Punjab canals have within the last ten years [written in 1913] practically created new countries. Their courses traverse land which was originally uninhabited desert; they have covered it with cornfields, having attracted settlers in multitudes. The Chenáb canal has in this way reclaimed two million acres of land, and supports a new population of nearly a million. There is, of course, a risk in interfering with Nature on so stupendous a scale. Water poured across a country through many thousands of miles of distributing channels soaks into the subsoil and raises very greatly the subsoil water-level. In the Punjab the river-beds are not deep enough to act as drains; large areas have become water-logged and a problem has arisen which will tax very greatly the ingenuity and the resources of the State engineers. Further east—in the province of Bengal—three systems of canals have been constructed. The area which they irrigate is not inconsiderable—nearly a million acres—but in ordinary seasons their water is not in great demand, and they have, so far, failed to earn full interest on their capital. Within recent years two large canals have been made in Upper Burma. They irrigate 175,000 acres situated in or near the dry zone, and return 4 per cent. on their cost of construction.”—B. Fuller, *Empire of India, pp. 73-81*.—For the first twenty miles of the Ganges canal, the works are very remarkable. “For the canal intersects the drainage of the Lower Himalaya, and has to be carried across rivers which often become furious torrents. . . . One torrent blows harmlessly in a broad artificial bed over the canal which runs below; over another . . . more than two miles wide, the canal, . . . virtually the whole Ganges, is carried by an aqueduct.”—J. Strachey, *India, pp. 237, 238*.

IRELAND

1846-1922.—Lack of conservation.—Coniferous plantations of 1846.—Land Purchase Act of 1903.—Reckless denudation.—“As regards its present condition Ireland is the most poorly wooded country in Europe—except Iceland. . . . All Ireland's wood and plantations . . . [amounted in 1914] merely to 1.4 per cent. of its total area; and this is less than one-third of the general average for Great Britain, itself very poorly wooded in comparison with other European countries. One great disadvantage of this want of woodlands in Ireland is the absence of the beneficial shelter they would afford mechanically against cold, cutting winds; and this kindly shelter is badly wanted in such a wind-swept country, where grazing in the open field and on the unprotected hillside is the chief method of stock-raising. But even this inadequate area under woodland is being rapidly decreased through the operation of the Land Purchase Act, 1903, by clearances without replantation, while the character of the cuttings in the remaining woods is such as must soon result in considerably deteriorating their quality. . . . More

than two-thirds of the total woodland area consist of mixed woods in which broad-leaved trees (and particularly the oak) predominate; while about 64,000 acres, or less than one-third, are coniferous crops in which the larch predominates and forms the most valuable timber. The mixed woods chiefly of broad-leaved trees are the remains of the original copsewoods formerly worked for timber and bark, and of the old plantations which now for the most part are demesne woods and ornamental plantations serving as shelter belts around the residential portions of large estates, though many of the oak coppices have either been interplanted with larch and pine or have been left to fall into a scrub-like condition, much neglected and intermixed with self-sown softwoods such as birch, willow, and alder. The coniferous plantations as yet uncleared have all been formed . . . since the great famine in 1846-7, and consist chiefly of larch, Scots pine, and spruce and silver fir grown on poor land and mainly with a view to profit, though many plantations made with coniferous trees have also been formed as game-coverts and shelter-belts, and are managed chiefly for the preservation of game, "a fine wood for cock" being one of the most highly valued portions of an Irish estate. . . . Ireland's woodlands, already far too small for her economic requirements, are gradually decreasing in area; while the cutting out of the best trees, in woods that are "picked over," leaves only inferior timber standing, so that there is a large and growing proportion of "skeleton woods," stocked only with about one-third to one-half of the crop they might be bearing. . . . The various Land Acts have had a destructive influence on Irish woodlands. On large estates being broken up, the interests of many landlords had naturally lessened in the wooded portions; and even where resident landowners might be desirous of planting, this could only be done on outlying parts of their estates, isolated from the central demesne portion. Thus some large proprietors were anxious to sell timber growing on land with which they would soon have no further concern; and with regard to such cases, which were very numerous, the Land Act of 1903 had made no provision for dealing with woodlands on estates being sold to tenants, except in Section 4, which remained practically inoperative through no financial clause having been added to give effect to it, in order to enable advances to be made to trustees for the purchase of any portion of an estate sold under the Act, and for preserving the woods and planting other suitable land. When estates were purchased by the Estates Commissioners (under Sections 6-8) the only terms they were allowed to offer for the woods were such as must be unsatisfactory to the owner, who was then only too glad to sell the timber to the first merchant making him an offer; and even where woods passed to tenant purchasers, the Commissioners were unable to offer any terms or to take any steps to induce the purchaser to refrain from selling the timber in like manner."—J. Nisbet, *Aforestation in Ireland (Nineteenth Century, v. 76, Sept., 1914, pp. 648-649, 652-563)*.—The denudation of the country is still being rapidly carried on. Hills which twenty years ago were crowned with woodlands are bald spots. Mountain sides which grew vigorous plantation, are waste stretches of heather. Low lying land, incapable of cultivation, and from which the woods have been cut have gone back to bog or swamp.

ITALY

B. C. 800-A. D. 1915.—Irrigation canals.—Use for navigation and hydro-electric power.—"The

climate conditions of Italy might be compared, in general terms, and with only some few exceptions, with those prevailing in the Western States of America, called the 'semi-arid' regions. . . . However, if we travel along the plains of Piedmont and Lombardy, we can see the most exuberant green meadows of trefoil and lucerne, even during July or August. . . . This most satisfactory change in the natural conditions of the land is brought about . . . by scientific irrigation. Irrigation is an art that, in Italy, has been practised from time immemorial (from the time of the Etruscans and the Romans), and has been brought down through the Middle Ages to its present state of perfection. Thanks to irrigation, the waste, sandy plains of Piedmont and Lombardy—where only stunted grass and wild shrubs could live in normal conditions—were transformed into rich rice fields and prosperous meadows, which give as many as 7 or 8 cuttings of lucerne per year. It is to irrigation that the vegetable gardens all along the Tyrrhenian Coast and the orange groves in Liguria, Sardinia and Sicily owe their existence. . . . [In fact about 17%—3,458,000 acres—of the cultivated land is irrigated, in addition to the irrigated meadows.] When only small quantities of water are required . . . the water is generally obtained from wells dug in the sandy subsoil at the foot of the hills and around the coasts. . . . In the North, on the other hand, small, but very modern, centrifugal pumps driven by oil or electric motors . . . are more in use, lifting the water from 10 to 12 metres . . . and occasionally up to 40 metres. . . . Some parts of the Roman Compagna, and also around Naples, are literally honeycombed with a network of narrow tunnels (a great many of Etruscan and Roman origin are still in good working order) that collect and bring to the surface at a lower level the rain water that percolates through the fissured volcanic formation of these regions. . . . Many similar tunnels also exist in other regions of Italy, where the ground is composed of 'conglomerate,' and are called *pozzi allacciati*, or 'connected wells'. These serve for irrigating small plots of land. The most interesting, however, are the 'infiltration tunnels' (*gallerie filtranti*) of Southern Italy, which play a very important part in the cultivation of oranges, early vegetables and similar high-priced products. There are some regions, especially in Sicily and Calabria, with large valleys filled with deep deposits of alluvium, which, during the rainy season, become saturated with water, almost forming an underground reservoir. This water percolates slowly in the form of underground drainage. In these cases it is usual to drive a small tunnel in an oblique direction so as to intercept this underflow. . . . The water comes naturally to the surface and can be distributed over the fields at a lower level without need of pumping. . . . In some parts of Lombardy and in the province of Modena, there are large volumes of water flowing underground from the lakes or the mountains to the River Po; and . . . the water can easily be tapped by ordinary wells . . . and conveyed by a deep cutting to the surface of the fields at a lower level, thus forming a sort of artificial spring, called *fontanile*. . . . Some of these *fontanili* . . . irrigate several hundred acres of meadow land, called *marcite*, which are considered the most valuable in Italy. . . . [As the water from the wells is slightly warm, not only are the meadows green in winter, when all around is covered with snow, but they produce seven or eight cuttings of grass per year. Impounding reservoirs, for the collection of the winter rainfall, are also resorted to.]

These impounding reservoirs may vary from the modest cistern of some few hundred cubic metres capacity . . . to large reservoirs or artificial lakes of many millions of cubic metres capacity. For instance, one . . . in construction [in 1915] on the River Tirso in Sardinia, with a dam 55 m. . . . high, will impound 350 million cubic metres . . . of water, and will be, for the present, the largest in Europe. It will, however, be surpassed by two similar reservoirs soon to be commenced, one on the Bradano . . . and the other on the Fortore . . . in Apulia, and by a third, on the Simeto . . . in Sicily, which will be able to store up respectively 13,840 million, 13,180 million and 12,150 million cubic feet of rain-water. . . . Large reservoirs, or artificial lakes, of many million cubic metres capacity have been formed in several valleys of the Alps or of the Apennines by high dams of earth, rock-fill or masonry, the latter being generally used. . . . It may be well here to add that all of the water from the large reservoirs of Italy serves, first, for hydro-electric power, and afterwards, for irrigation; otherwise, it would not be possible to pay the interest on the capital invested. . . . Many [of the] irrigation canals date back to the Middle Ages and are used also for inland navigation—in fact, this is a feature of the Italian canals called *navigli*, i.e., to serve both for irrigation and navigation purposes. It was on these *navigli* that Leonardo da Vinci built the first locks to allow boats to pass from one reach of a canal to another at a lower or a higher level. The oldest is the 'Naviglio Grande' of Milan, [about 50 miles long] built in the 12th century. . . . The canals of modern times, . . . [built] since Italy was united in one State—merit special attention. The largest and longest of all is the Cavour Canal, with a development of about 70 miles of main canals and about 950 miles of secondary canals and distributing ditches; that is, a total of over 1000 miles. It was begun in 1855 by a private company that failed, and was bought over and finished, in 1866, by the State. . . . This canal . . . was the means of transforming the almost barren region of Piedmont, of 250,000 acres of gravelly lands—growing only stunted timber and bushes, . . . into the most fertile rice fields and meadow-lands of Italy. . . . [There are other large canals, notably one near Grosseto, in Central Italy built to use the waters of the Ombrone which carries down as much as 10% of silt. This had already been done around Ravenna, Grosseto and other places, where large marshes have been transformed into arable land.] The Compagna Romana . . . is being rapidly transformed—from an almost waste land, very thinly populated by poor, nomadic peasants—into good corn land and meadow land, with proper farm buildings and a settled population. At present, some parts of it can compare with the best districts of Lombardy, thanks to the land being more fertile, owing to its volcanic origin, and to a larger amount of sunshine during the year. Thus, irrigation begins to have a beneficial social influence around Rome, in a region of about 450,000 acres that was considered almost beyond redemption and where malarial fever reigned supreme."—L. Luiggi, *Italian irrigation, paper no. 40 (Transactions of the International Engineering Congress, 1915, v. 11, pp. 539, 531, 534-537, 539, 540, 542, 543, 551, 555, 556, 566, 570, 573)*.

1213-1921.—La Verna and Camaldoli forests. —Reforestation.—In 1213 Orlando, Count of Chiusi, a noble of large possessions in Casentino presented Monte Alverna to St. Francis of Assisi as a retreat. "Here St. Francis spent much of his

time and one of the features of the activities of his monks and followers was the cultivation of the splendid silver fir and beech forests. Since the year 1224, this fine old forest . . . has received continuous scientific care of its forests and today is one of the municipal forests of the city of Florence with a trained forester in charge. The forest of La Verna is sometimes referred to as the oldest known example of continuous forestry practice. Records have shown, however, according to Dr. Egidio Ferrari, an Italian Government forester, and the Prior Don Basilio, that the beautiful forest of Eremo di Camaldoli is not only the oldest example of continuous culture under scientific forestry methods, but it served its highest usefulness in helping to meet the great war emergency by supplying much needed timbers and lumber for the front. It seemed that for this very contingency, indeed, it had stored up a great forest reserve and fine old specimens of silver fir from 100 to 200 years of age were felled to meet the urgent call. . . . In the early days of the Casentino in Tuscany, a monk of noble blood, Romualdo, by name, established a wide reputation for his devotion and sanctity until he came to be called San Romualdo. The Count Maldolo, attracted to him and impressed by his kindly manner, made a present of his large forest domain of about 2,000 acres, lying high along the crest of the Apennine Mountains, about 50 miles south-east of Florence, in the headwaters of the storied Arno. . . . This was in the year 1012 and one of the stipulations of the gift was that the forest must be maintained for all time in good condition and must be 'planted, improved and cultured' according to the most approved principles of scientific forestry. . . . The Benedictine monks of this hermitage maintained the forest down to the year 1866, when it was taken over by the Italian Government. Later it was reorganized and placed under a government forester in 1872. . . . A large share of the forest is silver fir, with a small portion of beech and a still smaller area of Italian chestnut. The fir has proved to be the most profitable from the viewpoint of financial returns, as well as most pleasing from an æsthetic viewpoint. It is cut at an age of 90 to 100 years ordinarily. Beech may be cut for charcoal at 25 to 50 years of age, while chestnut is maintained largely for the nut crop. . . . The archives show, . . . that such excellent care and attention have been given the forest for the past several centuries that the area of mature and productive forest is larger today than ever before, the inferior species having been discouraged and 'weeded out,' while vacant spaces have been planted and brought under intensive cultivation. Many of the largest silver fir trees being cut for the army at the front had been planted over a century ago by the monks. . . . During the past several centuries, the forests of Italy have been neglected as much as those of almost any other country, and such forests as those of Camaldoli show practical and scientific examples of what can be done under a systematic and continuous forest practice. Only about 17 per cent of the total area of Italy is now under forest cover. The professors at the Royal Forestry College at Florence estimate that at least 30 to 35 per cent of the total area of the country should be covered with forests. Italy is an exceedingly mountainous country and land unsuited for agriculture or for vineyards, or olive trees should be turned into timber growth to supply the increasing demands of Italy. . . . After many years of experimentation and trials with various kinds of timber trees, the Italian foresters have

adopted the silver fir as the most promising species to cultivate in future forests. Many forests cut to maintain their vast army of 5,000,000 men at the front during the war have been replanted with the silver fir. Austrian prisoners were used for this work in war time."—N. C. Brown, *Ancient forest of Camaldoli in Italy* (*American Forestry*, v. 27, no. 334, Oct., 1921, pp. 624, 625, 628).

JAPAN

Ancient irrigation and forestry.—"In the days when people depended for their food mainly, if not entirely, upon the rice crop raised in wet fields, it is no wonder that irrigation was thought much of, and that any act affecting its proper working, as, for example, drawing off the water kept in a reservoir, or filling up a ditch for conducting water to a rice field, was regarded as penal. To excavate ponds and ditches for irrigation, indeed, formed a most important Government business in the agricultural districts of the country. Among others the Emperor Nintoku [4th or 5th century] succeeded in greatly improving the system of rice-field irrigation throughout the provinces of Kawachi and Settsu, as well as in constructing an excellent harbour at Naniwa in the latter province; and the populousness of the provinces adjoining Kyoto, the ancient capital, is to be attributed . . . to this great improvement, which made the soil exceedingly fertile. . . . The earliest historical record of forestry in the Empire of Japan is that relating to Susano-o-no-Mikoto, who, in mythical days had Japan cedars, *hinoki* (*Chamaecyparis obtusa*), and camphor trees planted with a view to building palaces and ships in after years from the timber they would furnish. Even in the days of such remoteness arboriculture seems to have been made much of, and the luxuriant and beautiful growth of trees in forests now met with almost everywhere throughout the country is undoubtedly the result of the scrupulous care with which they have been protected from ancient times. For forest trees have never been allowed to be recklessly cut down: to fell timber in mountains and forests there were three classes of woodmen under the control of the *Imibé* (a government office), who alone could engage in the work. To protect the forests, laws were established . . . to the effect that no trees should be cut down without special permission. . . . In the reign of the Emperor Ojin, superintendents of forests were appointed by Imperial order in various provinces, and placed under the general control of an Imperial prince."—S. Okuma, *Fifty years of New Japan*, v. 1, pp. 583, 585.

1867-1917.—Modern forestry.—"In the beginning of the era of Méiji [1867] the forest laws, which had been in force until then, became inoperative, and many a forest was left in consequence to be devastated and despoiled. But . . . both the Government and the people promptly turned their attention to preventing it. This was effected, first, by the classification of forests into those owned by the Government and those in private possession; then the Bureau of Forestry was reorganized, and under its jurisdiction all forests were divided into a certain number of districts; and lastly, officers for examining forest trees, schools where the science of forestry was taught, and exhibitions for mutual improvement in forestry were established throughout the country. These were followed by the publication of regulations, such as those relating to the public sale of Government forests and their products; those concerning precautions to be taken against

fires in forests and on moors; those as to the disposal, in special cases, of forests and moors owned by the Government, and their products, . . . In 1897 a law was enacted and published concerning forestry which contained full provisions for the superintendence, preservation, and police supervision of forests both in public and private possession and it embodied penalties for offences against the regulations. In 1899 another law was passed dealing with the management of the forests and fields owned by the Government and the disposal of their products. This law has codified and made clear all the rights and obligations. A further Forestry Law was promulgated in 1907. The work of forestry has quickly responded to these laws, and is rapidly contributing to the wealth of the nation, as well as preserving the land against natural calamities."—*Ibid.*, v. 1, pp. 565, 583, 585, 586.

JUGO-SLAVIA

1800-1921.—Forests in Serbia.—Forest academy in Sarajevo.—"At the beginning of the nineteenth century, Serbia was practically an immense old forest, consisting principally of oak and beech, while the mountains of Ujitsa district were covered by pine trees. The political emancipation of the country led to the devastation of a considerable portion of the . . . forests, as they were considered the common property of the peasants."—C. Mijatovich, *Servia and the Servians*, p. 234.—"All the forest administration in Serbia belongs to the forest section in the Ministry of Agriculture, Commerce and Industry. . . . The forests . . . are not the subject of extensive work, owing to the insufficiency of foresters." [In 1908 these forests covered 3,600,000 acres of which less than half belong to the state.]—M. Radovanovich, *Principal industries, in Servia by the Servians* (A. Stead, ed.), p. 258.

NEW ZEALAND

1885-1906.—Forest destruction.—State reserves.—"The splendid forests of New Zealand had for years been subject to a rapid process of destruction by forest fires and vandalism. It became evident that the supply of timber would not last many decades if something were not done to check the wastes and losses, moreover, the rainfall and river sources of wide districts were being seriously affected; and in many places . . . the removal of the trees . . . [left thin soil in the mountain slopes to be washed away by storms, leaving the rocks bare]. To stop these evils a Forest Act was passed in 1885 to provide for the reservation of State forests and the control and management of them by the government. . . . The law authorized the commissioner of State Forests to establish schools of forestry . . . grant licenses to cut timber and take measures to preserve and improve the forests. . . . In the financial statement presented to Parliament in 1902, the acting Premier said: 'Special attention is being given to the reservation of all forests upon the mountains and higher table lands to ensure the maintenance of rivers and streams, the gradual distribution of rainfall, the protection of the surface of the country from degradation, and the prevention of the destruction of lands in the valleys or their deterioration by the deposit of detritus.'"—F. Parsons, *Story of New Zealand*, pp. 143, 144.—"Forty years later than it should have been done, a Forest Department was created and several timber reserves placed under its control . . . by 1906, 2,300,000 acres were so protected. The Forestry Department, in addition to protecting the reserves placed

under its care, has also numerous tree nurseries in different parts of the Dominion . . . and forms plantations where they are known to be most wanted."—A. P. Douglas, *Dominion of New Zealand*, pp. 329, 330.

NORWAY

1857-1921.—Control of forests.—Forestry in the schools.—"It was only in 1857 that an effective control of the public forests was established in Norway, the attempts which had been made about the middle of the 18th century to introduce a regular forest administration having soon been discontinued. The forestry administration is now a part of the agricultural department, having a forestry director as its chief, and four forestry inspectors, 25 forestry managers, 2 forestry assistants, 10 forest planters, and 358 overseers and rangers as the working staff. . . . Commercial nurseries have been established in several places, as well as establishments for the collecting and sale of forest-tree seeds, the largest two being at Hamar and at Voss. Elementary instruction in the treatment and cultivation of forests is given at three forestry schools, and advanced instruction at the Agricultural College. In the course of the last 30 or 40 years, planting and scientific cultivation of forests have been undertaken both by the state—for instance in the treeless districts of Jæderen, near Stavanger . . . and by private persons with the assistance of the state. During the two or three years [prior to 1900] the interest in private forest-planting . . . [grew] rapidly, and . . . led to the establishment, in 1808, of a forestry society, embracing the whole country, and of which a forestry engineer, paid by the state, has the professional management. Forest-planting is gradually being introduced as a subject in the primary schools. . . . Since the year 1860 it has been the rule to appropriate money for the purpose of purchasing forests for the state, especially in districts nearly destitute of forests, and for the purpose of acquiring forests for the protection of other forests. This appropriation has of late years amounted to kr. 64,000 per annum, besides extraordinary grants for larger purchases. The greater part of the forest area purchased has not yet been restored to a good condition after previous ill-treatment. According as the condition of the public forests improves, the better will their financial status be, in comparison with what it has been up to the present time, although the numerous and troublesome privileges will always require relatively large expenses of administration."—K. A. Fauchald, *Forestry*, in *Norway* (S. Konow and K. Fischer, ed.), pp. 347-348.—"Incorporated companies are . . . debarred by law from increasing their holdings. . . . The private owners of today, however, need no restrictive laws to compel their lesson. The forest lands owned by the incorporated companies in Norway are the best kept of any as well as the most prolific in their annual yield."—E. Beck, *A Canadian observer in Norway* (*Canadian Forestry Magazine*, Sept., 1921, p. 411).

RUMANIA

1881-1920.—The forest service.—"Roumania, since 1881, has not only a forest administration for its 2,500,000 acres of state lands, but has also a very efficient and strictly enforced forest protection law, under which 84 per cent of all the forest lands, the total forest area being 6,800,000 acres, are declared protection forests, and their plans of management must be sanctioned by the state authorities. Since 1892, there is also estab-

lished a forest melioration fund, to which the state contributes 2 per cent of the gross revenue from its forest property, for the purpose of encouraging reforestation."—B. E. Fernow, *Economics of forestry*, p. 294.

RUSSIA

1862-1921.—Protection of forests.—Neglect of forest laws.—Loss by fire consequent on the chaos of the revolution.—"Russia's chief source of wealth is her magnificent forests. Excluding Siberia, she possesses 498,000,000 acres of wood . . . of which 206,400,000 are in private hands. At the era of liberation [1862] this vast territory was left under the control of landowners, whose impetuosity suggested the fatal expedient of selling timber which could not be reproduced in a century. Thus many of the southern provinces were denuded of trees; and the climatic conditions sensibly deteriorated. In April, 1888, a statute was passed for the protection of the remaining forest, which has been gradually extended to all parts of European Russia except the north, where the supply of timber is practically inexhaustible. This far-seeing measure regulates the conditions under which private persons may fell their trees, with a strict regard for the water supply. In return, landowners are given advice as to utilising their forests, and may obtain seeds and saplings from governmental nurseries. A special Board was created in every province to deal with forestry; and institutes were founded at St. Petersburg and Lublin in Poland for training young men in this recondite science. The area under timber in the private domains was placed under stricter control, and Russia is now on a level with her Western neighbours in all that relates to the management of forests."—F. H. Skrine, *Expansion of Russia*, 1815-1900, pp. 280-281.—"Upon Russia, as upon all young countries, the conservation problem has stolen like a thief in the night. Formerly the owner of a forest was not allowed to cut more than thirty per cent of it in a year, . . . but of late this law has become a dead letter, . . . [and as a consequence of the] loss of the cover, erosion has created veritable canons in some parts of the 'black soil' region. . . . The Volga is . . . [becoming] so clogged that dredges have to work constantly on the bars, in order to keep the channel free for navigation. The Dnyper too has become a problem [at Kiev]—since the extensive tree-felling in the Minsk swamps which feed it. . . . In late summer it sometimes has too little water for navigation."—E. A. Ross, *Russia in upheaval*, pp. 46, 47.—Forest fires swept the great timber belts in Central Russia in 1921 with such frequency that a catastrophe to the forest area is threatened. The Moscow 'Isvetia' places the responsibility upon the drouth, the carelessness of the peasants and the disorganization of the forest service. In 24 provinces 11,364 fires were reported, destroying or damaging 5,400,000 acres of timber. In 22 of these provinces the 'Isvetia' stated 20 per cent of the fully grown trees, 40 per cent of the middle growth, and 41 per cent of the young growth had been damaged.

ALSO IN: *Canadian Forestry Journal*, Aug., 1921, p. 364.

SPAIN

1915.—Irrigation, and the need for irrigation.—"Ever since the expulsion of the Moors from Castile and Estremadura, the land has been allowed gradually to go almost out of cultivation for want of water, the wholesale devastation of forests, in combination with the lapse of all irriga-

tion, acting as a constantly accelerating cause for the arid and unproductive condition of the once genial soil. Irrigation has been the crying want of Spain for generations past; but even now the Government scarcely seems to have awakened to its necessity. . . . If the money no longer being expended in railways and docks were now devoted to irrigation wherever it is needed, a rapid change would become apparent over the whole face of the country. . . . Irrigation works have been more than once undertaken by the aid of foreign money, and under the charge of foreign engineers; but the people themselves—the landowners and peasant proprietors—were not ripe for it, and, . . . some of the canals which would have turned whole valleys into gardens have been allowed to go to ruin, or to become actually obliterated, while the scanty crops are raised once in two or three years from the same soil, which . . . would yield three crops in one year by the help of water. Difficulties arose about the sale of the water—a prolific cause of dispute even in the old irrigated districts. . . . As an example of what irrigation means in the sunlit fields of Spain, an acre of irrigable land in Valencia or Murcia sells for prices varying from £150 to £400, according to its quality or its situation, while land not irrigable only fetches sums varying from £7 to £20.”—L. Higgin, *Spanish life in town and country*, pp. 170-172.

ALSO IN: J. C. Stevens, *Irrigation in Spain* (*Proceedings International Engineering Congress*, 1915, v. 11, p. 634).

SWEDEN

1828-1921.—Conservation of forests.—Forest regulations.—Origin of force in venery service.—“A very considerable section of the forests of North Sweden has been subjected to regulations ensuring system in the lumbering there. The immense importance of this will be seen more clearly, when it is remembered that the situation of these forests in the immediate neighborhood of the Scandinavian Alps renders their preservation invaluable, as a protection against over-severity of climate. . . . The Royal Ordinance of September 10, 1860, respecting the measures to be taken for preventing the destruction of the woods on the island of Götland; . . . was replaced by an enactment dated June 13, 1908, concerning the care of private woods in the island mentioned. This law, which in 1913 was also extended to the island of Öland, differs from the general forest law by the presence of a paragraph making it necessary to have the permission of the Forest Conservation Board before timber can be cut for any other purpose than to supply household needs, or in order to convert timbered land into gardens, arable land or pastures, or into building sites. . . . A law respecting ‘protective forests’ was issued on July 24, 1903, for the permanent retention of forests, the existence of which is requisite as a protection against drifting sand, or against the lowering of the tree-limit. After proper investigations, such forests have been set apart in the Läns of Jämtland, Västernorrland, and Kopparberg. The law enjoins that timber-felling for other than domestic requirements may take place only after a survey, which is made by the Forest Service, at the cost of the State, when the owner of the forest is entitled to have such a number of trees marked at once as is conformable with the regrowth of the forest, and its permanent survival. Should it be necessary to make great restrictions in the right of the owner to make use of the forest, special regulations in the matter must be made; if the

owner would rather sell the forest than submit to such restrictions, the State can expropriate the land. . . . The other private forests in Sweden are subject to the regulations of the law dated July 24, 1903, respecting the care of private forests. According to this law, in forests belonging to private persons, lumbering must not be carried on in such a way, nor, subsequent to lumbering-operations, may the ground be so treated, as to clearly endanger the re-growth of the timber. If there has been such mismanagement of the forest, the guilty person is obliged to take the steps necessary to secure re-growth. If the lumbering rights have been made over by the owner of the forest to another person, and the latter has been guilty of the above-mentioned mismanagement, the owner is responsible for the necessary restorative measures being taken. The burden of seeing that the law in question is properly carried out rests on the Forest Conservation Board, which must exist in every county council district where the law is in force, and on the officials and inspectors of the said Forest Conservation Board, as well as on the Forest Conservation Committee appointed by communes affected. . . . Besides being entrusted with the task of seeing that the laws dealing with the public forests are carried out, the said Boards have also to promote the proper economy of the private forests by spreading a knowledge of forestry, by making grants in aid of, and carrying out, the work of forest-culture, by supplying seed and plants, and by taking other measures calculated to promote improved forest economy. . . . The Swedish Forest Service dates its origin from a Venery Service established as early as the 16th century. The ‘deer and bird huntsmen’ and the ‘rangers and keepers’ mentioned at a still earlier date did not form a regular corps. The principal work, too, of the Venery Service, until the beginning of the 19th century, was connected with hunting, although in the middle of the 17th century, some attention seems to have been paid to forest economy. On behalf of forestry, however, the Venery Service did not do very much, until, after the founding of the Institute of Forestry in 1828, the officials were given an opportunity of gathering special information respecting the science. After the institution of the Board of Forestry in 1859, the head of the new department became the head of the Forest and Venery Services as well. . . . There are [also] 3 State Forest-Engineers employed in the Forest Service, . . . [who] are entrusted with the execution of forestry matters for private owners in those parts of the country where there are no Forest Conservation Boards. The forest-engineers are paid by the State, but they also receive fees from the private forest owners who have called for their assistance. . . . [Their] work . . . consists of forest-cultivation, draining of boggy woodland, the arrangement of thinning operations, and other forestry work, the giving of instruction in forest economy at agricultural schools, etc. . . . Until quite lately, the State establishments for giving instruction in forestry have consisted of the Institute of Forestry, . . . [for the] training [of] administrative officials, foresters—and the Schools of Forestry, two of which were intended to train pupils for entrance to the Institute, while the others were for the training of rangers. The Riksdag of 1912, however, decided that the Institute of Forestry should be transformed into a High School of Forestry, at which a higher course of instruction in the science could be given, corresponding to that imparted at the universities and other High Schools.”—J. Guinchard, ed., *Sweden*,

pp. 181-187.—“In 1918 it was found necessary to pass a stringent general law forbidding the cutting of young growing forests unless and until it was shown that such cutting was essential to their improvement.”—E. Beck, *Forestry in Sweden (Canadian Forestry Journal, Aug., 1921)*.

SWITZERLAND

1304-1922.—Forests and forest laws.—Protection against avalanches.—“Forest area in Bern dates from 1304. But the first working plan seems to have been made for the city forest of Zürich, . . . in 1680-1697, and to this day this corporation property, with its intensive and most profitable management, is the pride of all Switzerland. The Bernese cantonal forests were first surveyed and placed under management from 1725 to 1739 and fully regulated by 1765. An excellent forest code for Bâle was drawn up in 1755 by Bishop Joseph William; and in 1760 through the propaganda of the two scientific societies of Zurich and Bern, the teaching of forestry was begun, and forest organization in the two cantons secured in 1773 and 1786. The canton of Soleure (Solothurn) was the first to start a regular system of instruction, two citizens from each woodland district being given the opportunity to qualify themselves as foresters. . . . The example of Zurich and Bern in organizing the management of their forest areas was followed more or less by other cantons, but a really serious movement is not discernible until the beginning of the 18th century when with the impetus of modern life and trade the value of forest property increased, and most cantons issued regulative forest laws. . . . When a severe flood in 1830 had accentuated the protective value of forest cover . . . a general movement for better management began. . . . In 1874 it was determined to create a central bureau of forest inspection for the whole Bund in the Department of the Interior, and a law was passed in 1876 declaring the superior right of oversight by the Federation over the water and forest police in the high Alps, proposing to aid in the engineering and reboisement work necessary to correct the torrents, and to take measures for the preservation of these works and forests. . . . Finally by 1902 a revised law was passed establishing fully the present Federal forest policy. This law places the surveillance of all forest police in all forests of Switzerland in the Bund, the private forests as well as the public, i.e., State and communal or corporation forests.”—B. E. Fernow, *Brief history of forestry*, pp. 174-177.—This law is still in force.—“The inhabitants [of Switzerland] protect themselves from the risk [of damage by avalanches] as much as they can by building great walls and redoubts on the exposed sides of their villages and houses. These are usually constructed with an angle towards the mountains, much like the upstream buttresses of bridges, with the object of breaking the fall of the snow and turning it aside. . . . Everywhere, and in the most unexpected places, one meets with erections almost cyclopean, built not for defence against human foes, but to protect life and property from the more relentless force of nature, as well as to overcome its obstructions. To the same end is care devoted to the preservation, and even the restoration, of the Alpine forests. There was a time, and that not a century ago, when little thought was given to such matters. Forests were allowed to be used, cut down for firing, or for any other purpose, and no one ever gave a thought to planting young trees in their place. But gradually it came to be

perceived that this was inviting disaster, not only from avalanches, but from other causes, and the Confederation was empowered to take this matter of the forests under its own special supervision. Now, not only is the greatest care taken of all woodlands, but there is a regular system of re-forestation, with a school of forestry, supported by the Federal Government, equal probably to any in Europe. It is the duty of the cantonal governments to keep each its own forests in good condition, the Confederation reimbursing them for outlay up to from fifty to seventy-five per cent. of the total expense incurred.”—A. T. Story, *Swiss life in town and country*, pp. 18-19.

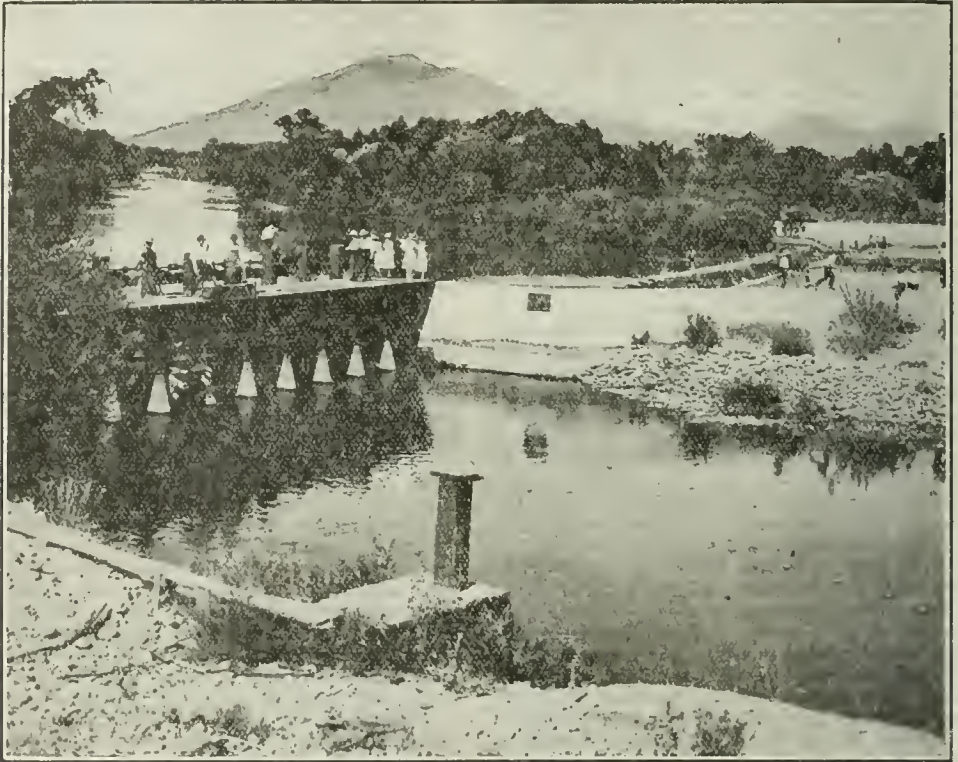
UNITED STATES

Early irrigation before the 19th century.—“Within the territory now comprising the arid region of the United States, irrigation has been practiced to a limited extent from prehistoric times. When the Spanish explorers entered the territory now forming the states of New Mexico and Arizona, they found the remains of ancient aqueducts and found the natives watering their crops. The Spaniards who remained in this territory continued and extended this practice, as the country was uninhabitable without it. In extent the practice was very limited, however, being confined principally to the Pueblos of the Indians and the missions of the Catholic fathers. This condition prevailed until about the middle of the nineteenth century, when American settlers began to come into the West from the East and North.”—R. P. Teele, *Irrigation in the United States*, p. 9.—“The growth of . . . [the] Nation by leaps and bounds makes one of the most striking and important chapters in the history of the world. Its growth has been due to the rapid development, and alas! that it should be said, to the rapid destruction of our natural resources. Nature has supplied to us in the United States, and still supplies to us, more kinds of resources in a more lavish degree than has ever been the case at any other time or with any other people. Our position in the world has been attained by the extent and thoroughness of the control we have achieved over nature; but we are more, and not less, dependent upon what she furnishes than at any previous time of history since the days of primitive man.”—T. Cleveland, Jr., *Primer of conservation (U. S. Department of Agriculture, Forest Service, Circular 157, Oct. 17, 1908, pp. 5-6)*.

1847-1901.—Beginnings of irrigation by Mormons.—First Federal legislation (1866).—Desert Land Act (1877).—Later amendments.—Carey Act (1894).—Amendments.—“The Federal Constitution makes no direct reference to irrigation or to the diversion of water from streams. Article IV, Section 3, providing that ‘Congress shall have the power to dispose of, and make all needful rules and regulations respecting the territory or other property belonging to the United States,’ has a bearing on irrigation for the reason that most of the land in the arid region was at one time the property of the United States. Amendment V, providing that ‘No person shall be deprived of life, liberty or property without due process of law; nor shall private property be taken for public use without just compensation,’ also has a bearing on irrigation, as the laws of most of the arid states provide that the use of water for irrigation is a public use, permitting of the condemning of private property for rights of way. The beginning of irrigation in the United States by Americans is usually attributed to

Brigham Young and the Mormon pioneers who settled in the Salt Lake Valley in 1847. . . . The fact is that in many parts of the West permanent habitation without irrigation was impossible, and wherever permanent settlements were made, either in the Southwest, in Southern California, or in Utah, the settlers soon began applying water to the soil for the production of crops. The Mormon settlement in Utah and the discovery of gold in California occurred at about the same time, and both the Mormon farmers and the California miners were compelled to irrigate to live. During his life Brigham Young insisted that the Mormon people should make agriculture their chief industry, but outside of Utah irrigation remained for some years an incident to mining or stock raising,

tected in the same, and the right of way for the construction of ditches and canals for the purpose herein specified is acknowledged and confirmed; whenever any person, in the construction of any ditch or canal, injures or damages the possession of any settler on the public domain, the party committing such injuries or damage shall be liable to the party injured for such injury or damage.' The amendment of July 8, 1870, is as follows: 'All patents granted, or preemption or homesteads allowed, shall be subject to any vested and accrued water rights, or rights to ditches and reservoirs used in connection with such water rights, as may have been acquired under or recognized by the preceding section.' It will be noted that under these laws the development of irrigation is

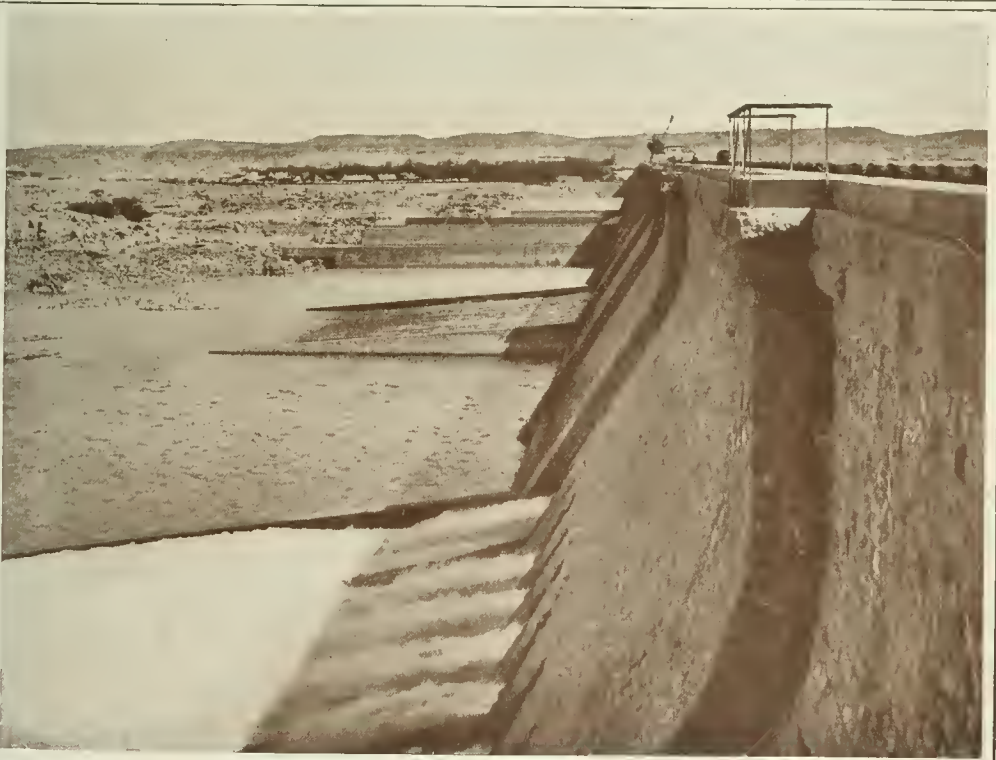


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IRRIGATING IN KINGS RIVER VALLEY, FRESNO COUNTY, CALIFORNIA

although it was practised in this way throughout the West. From these small beginnings irrigation gradually spread, until 1870, when the first considerable colony depending on irrigated agriculture was founded at Greeley, Colorado, under the patronage of Horace Greeley. The first Federal legislation relating directly to irrigation was the Act of July 26, 1866. It is quoted in full below because it has been held that by this Act, and an amendment approved July 9, 1870, the Federal Government surrendered any control it might have had over the non-navigable streams of the arid region by reason of being the owner of the lands of that section: 'Whenever, by priority of possession, rights to the use of water for mining, agricultural, manufacturing or other purposes, have vested and accrued, and the same are recognized and acknowledged by local customs, laws and the decisions of courts, the possessors and owners of such vested rights shall be maintained and pro-

left to 'local customs, laws, and the decisions of courts,' and in that sense all irrigation is done under state laws. The Desert Land Act, approved March 3, 1877, provided for the procuring of title to 640 acres of arid land by conducting water upon and reclaiming the same within three years from the filing of a declaratory statement, and the payment of \$1.25 per acre. Patent is not granted until proof is made that the applicant has expended at least \$3 per acre in improvements, and that at least one-eighth of the land has been actually reclaimed. This Act applied originally to the states of California, Oregon, and Nevada, and to Washington, Idaho, Montana, Utah, Wyoming, Arizona, New Mexico, and Dakota, which were then territories. In 1891 its provisions were extended to Colorado. Desert lands are defined in the Act as 'lands exclusive of timber lands which will not, without irrigation, produce some agricultural crop,' and the determination of what may

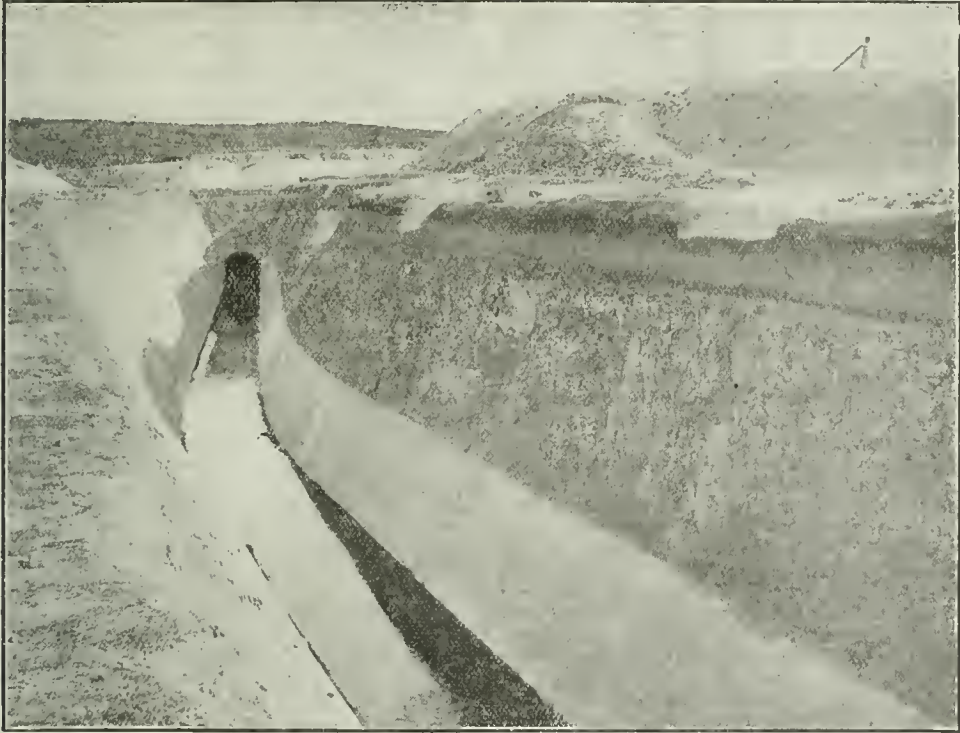


ROOSEVELT DAM ACROSS SALT RIVER, ARIZONA
ASSUAN DAM, ON THE NILE RIVER, EGYPT

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be considered desert land is left to the Commissioner of the General Land Office. Under the Act of August 30, 1890, the acreage which may be taken under this Act by one person was limited to 320 acres. An Act approved October 2, 1888, provided for the investigation of the extent to which the arid region of the United States could be redeemed by irrigation, and the segregation of the irrigable lands in that region, and for the selection of sites for reservoirs and other hydraulic works necessary for the storage and utilization of water for irrigation. It provided also that: 'All the lands which may be hereafter designated or selected by such United States surveys for sites of reservoirs, ditches, or canals for irrigation purposes and all of the lands made sus-

be reserved. By the Act of February 26, 1897, the reservoir sites segregated under the former law were made subject to applications under the Right of Way Act of March 3, 1891, referred to hereafter, and the states and territories in which the sites were located were authorized to improve and occupy them under the same conditions as individuals or private corporation. This Act provided also that the charges for water coming from such reservoir sites should be subject to the control of the states or territories in which they were located. Several reservoir sites were segregated under these laws, but in general they resulted in the reclamation of little if any land. The Act of March 3, 1891, amending the Desert Land Act, provided also for the acquisition of rights of way



KLAMATH MAIN CANAL, OREGON-CALIFORNIA

Showing concrete lined canal and tunnel portal

ceptible of irrigation by such reservoirs, ditches, or canals, are from this time henceforth hereby reserved from sale as the property of the United States and shall not be subject after the passage of this Act to entry, settlement, or occupation until further provided by law; provided, that the President may at any time in his discretion by proclamation open any portion or all of the lands reserved by the provision of this act to settlement under the homestead laws.' Extensive surveys were made under this law and there was a general withdrawal from entry of all the public lands in the arid region. This withdrawal was very unpopular, and an Act of August 30, 1890, repealed the part of the law providing for the withdrawal of public lands from entry, except that reservoir sites already segregated were to continue to be reserved from entry until otherwise provided by law, and reservoir sites thereafter located were to

over public lands or reservations for canals and ditches by canal or ditch companies prior to actual construction. Various acts relating to rights of way for irrigation were passed up to February 15, 1901, when a general act superseding the others was passed. On August 18, 1894, Congress passed what is commonly called the Carey Act, the purpose of which, as expressed in the law, was 'to aid the public-land states in the reclamation of the desert lands therein.' This Act provided for granting to each of the states containing desert land, within the meaning of the Desert Land Act referred to above, such land, not exceeding 1,000,000 acres in each state, 'as the state may cause to be irrigated, reclaimed, occupied, and not less than twenty acres of each one hundred and sixty acre tract cultivated by actual settlers, within ten years next after the passage of this Act, as thoroughly as is required of citizens who

may enter under the said Desert Land Law.' The states are required to file maps showing the mode of contemplated irrigation, and to show also the source of the water to be used, and on the approval of the maps and plans the lands applied for are segregated and reserved from entry. The states are authorized to enter into all contracts necessary for the reclamation of the segregated lands, but are prohibited from leasing any of the lands, from disposing of them in any way whatever except to secure their reclamation, cultivation, and settlement, and from disposing of more than 160 acres to any one person. [See also U. S. A.: 1804: Legislation to promote reclamation.] This law was amended by the Act of June 11, 1896, authorizing the states to create liens against the lands segregated for the purpose of reclamation, but providing that under no circumstances shall the United States be in any manner liable for any such lien. The law was further amended on March 3, 1901, by extending the time for reclaiming segregated land to ten years from the date of segregation."—R. P. Teele, *Irrigation in the United States*, pp. 54-61.

1890-1921.—Enumeration of irrigated lands.—**Drainage of swamp lands.**—"The first enumeration of irrigated lands in the United States was made in connection with the census of 1890, and showed a total acreage irrigated in 1889, of 3,631,381 acres. The census of 1900 showed that in 1890 the acreage irrigated had increased to 7,527,600 acres, or had a little more than doubled in ten years. In 1909 the acreage had increased to 13,738,485 acres, not quite double the acreage irrigated in 1890. From these figures it appears that during the sixty-two years from 1847, when modern irrigation began, to 1909, the acreage irrigated increased at the rate of about 222,000 acres per year; during the period from 1889 to 1899 it increased at the rate of about 390,000 acres per year; and during the last decade at the rate of about 621,000 acres per year. . . . Since that time irrigation development was rapid for a year or two, and later has been almost at a standstill. It is probable that the acreage irrigated in 1914 was about 15,000,000 acres."—R. P. Teele, *Irrigation in the United States*, pp. 11-13.—"The Roosevelt Dam, in Arizona, the most important masonry structure yet undertaken by the Reclamation Service, was formally dedicated on the afternoon of March 18, [1911] by former President Theodore Roosevelt in the presence of Territorial officers, the Government engineers, and citizens from all parts of the Southwest."—C. J. Blanchard, *Roosevelt dam (Review of Reviews, Apr., 1911, p. 460)*.—See also ARIZONA: 1911.—"Though pumping was attempted as early as 1890 along the Illinois River, it was not until five years later that any considerable areas were mapped as projects. . . . By 1910 two separate plants were in operation aggregating 85,000 acres. . . . Along the Mississippi between Muscatine, Iowa, and Hannibal, Mo., over 150,000 acres of rich corn-belt land have been reclaimed by pumps, and the work is still in its infancy."—F. I. Anderson, *Farmer of tomorrow*, p. 88.—One of the most interesting and important of the drainage projects in the United States is the work of draining the swamplands around Lake Okeechobee in the Florida Everglades. "The completion of this drainage work will make available about 3,372,000 acres of muck land. . . . One acre of this muck land in the sections already drained and farmed will pasture from three to five head of cattle to the acre the year round. . . . Two staple crops a year can be grown on these muck lands and on small farms; it is

not unusual for three crops a year to be grown. . . . The engineer of this project, has brought the Everglades from a morass to a point where the dream of its enthusiasts is soon to be realized. . . . More than 15,000 acres of land are in cultivation or going into cultivation this coming year along the south, east and west shores of Lake Okeechobee, 'the liquid heart of Florida'. . . . Here on the southern shore of this great lake, the second largest in the United States, is a town of 1500 people, with paved streets, a municipal electric and water system, with a back country well developed, and . . . all of this has sprung out of the raw jungles in five years. It is difficult to write of the progress of this development. . . . It is hard to realize that rock roads are building across these 'Glades, where a few years ago unscrupulous land men boated their prospects to the land they were selling. It was this scandal, connected with the early days of the drainage work, which has been the chief factor in keeping the project from the recognition it deserves. It was this scandal also which has been responsible for the great project attaining its present state of development without much publicity. Quietly, and with even Floridians ignorant of the progress being made, the drainage work has crept up the hill, reached the summit, and from now on can coast downhill to a successful conclusion. All Florida is now awake to the great work, and the rest of the nation is beginning to stare into the 'Glades of South Florida.'"—J. J. O'Brien, *Wonders of the everglades drainage work of Florida (Manufacturers' Record, v. 70, Feb. 24, 1921, p. 101)*.—See also WYOMING: 1900-1905; WASHINGTON: 1890-1817.

1901-1906.—Conservation policy of Roosevelt administration.—**Reclamation Act (1902).**—**Forest Service in Department of Agriculture (1905).**—**Survey of Appalachians (1906).**—The keynote of a new determination in governmental policy in forest conservation was sounded by the president in his first message to Congress, on December 3, 1901, when he opened the subject largely and earnestly, saying, among other things, this:

"The preservation of our forests is an imperative business necessity. We have come to see clearly that whatever destroys the forests, except to make way for agriculture, threatens our well-being. At present the protection of the forest reserves rests with the General Land Office, the mapping and description of their timber with the United States Geological Survey, and the preparation of plans for their conservative use with the Bureau of Forestry, which is also charged with the general advancement of practical forestry in the United States. These various functions should be united in the Bureau of Forestry, to which they properly belong. The present diffusion of responsibility is bad from every standpoint. It prevents that effective coöperation between the Government and the men who utilize the resources of the reserves, without which the interests of both must suffer. . . . The President should have by law the power of transferring lands for use as forest reserves to the Department of Agriculture. He already has such power in the case of lands needed by the Departments of War and the Navy. . . .

"The wise administration of the forest reserves will be not less helpful to the interests which depend on water than to those which depend on wood and grass. The water supply itself depends upon the forest. In the arid region it is water, not land, which measures production. . . . The

forest and water problems are perhaps the most vital internal questions of the United States. . . . The reclamation of the unsettled arid public lands presents a different problem. Here it is not enough to regulate the flow of streams. The object of the Government is to dispose of the land to settlers who will build homes upon it. To accomplish this object water must be brought within their reach. . . . Whatever the Nation does for the extension of irrigation should harmonize with, and tend to improve, the condition of those now living on irrigated land. We are not at the starting-point of this development. Over two hundred millions of private capital have already been expended in the construction of irrigation works, and many million acres of arid land reclaimed. A high degree of enterprise and ability has been shown in the work itself; but as much cannot be said in reference to the laws relating thereto."—*President's message to Congress, Dec. 3, 1901.*

The highest quality of statesmanship is represented by such recommendations as these. So far as they concerned the proposed nationalization of irrigation works they bore fruit within a year, in the passage by Congress of the Reclamation Act of June 17, 1902. This Act "set aside the proceeds of the disposal of public lands for the purpose of reclaiming the waste areas of the arid West by irrigating lands otherwise worthless, and thus creating new homes upon the land. The money so appropriated was to be repaid to the Government by the settlers, and to be used again as a revolving fund continuously available for the work. The impatience of the Western people to see immediate results from the Reclamation Act was so great that red tape was disregarded, and the work was pushed forward at a rate previously unknown in Government affairs."

—T. Roosevelt, *Autobiography*, p. 431.—Less promptitude of action followed the president's urging of measures for forest preservation, and his warnings to Congress and the country, against the consequences of this inaction, were repeated from year to year. His message of December, 1904, carried an urgent plea for legislation to unify the national forest work. "I have repeatedly," he said, "called attention to the confusion which exists in Government forest matters because the work is scattered among three independent organizations. The United States is the only one of the great nations in which the forest work of the Government is not concentrated under one department. . . . The present arrangement is bad from every point of view. Merely to mention it is to prove that it should be terminated at once. All the forest work of the Government should be concentrated in the Department of Agriculture, where the larger part of that work is already done, where practically all of the trained foresters of the Government are employed, where chiefly in Washington there is comprehensive first-hand knowledge of the problems of the reserves acquired on the ground, where all problems relating to growth from the soil are already gathered, and where all the sciences auxiliary to forestry are at hand for prompt and effective cooperation." During its following session Congress took the desired action, and the whole forest service was transferred to the Department of Agriculture in February, 1905.

Early in June of that year the efforts of the president to waken attention to the seriousness of the forest destruction in the country were greatly helped by a notable convention at Washington of about twelve hundred men, having both inter-

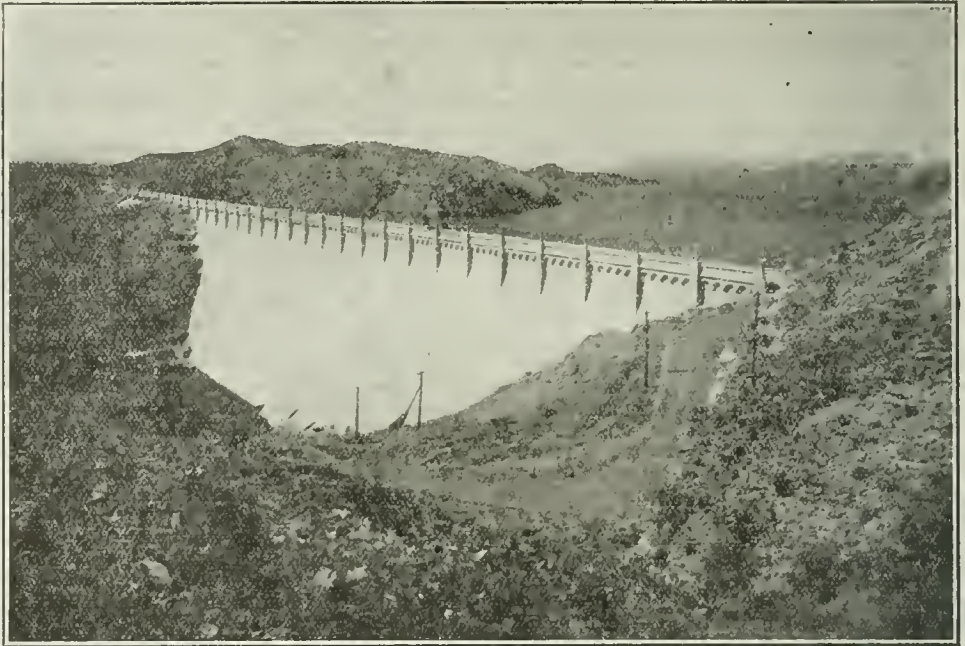
est and knowledge in the matter, who came together to discuss the problems involved. They were mostly practical foresters, intelligent lumbermen, railway men, ranch-owners, engineers and miners, and their urgency of a systematic conservative treatment of the surviving forest wealth of the country carried great weight. In his message of 1906 the president submitted to Congress, a recommendation saying that the forests of the White mountains and the southern Appalachian regions need to be preserved, and "cannot be unless the people of the States in which they lie, through their representatives in the Congress, secure vigorous action by the National Government." This proposal encountered strong opposition and Congress was prevailed upon with difficulty to authorize a survey of the forests of the White mountains and the southern Appalachians, which resulted in a recommendation by the secretary of agriculture that 600,000 acres in the former region and 5,000,000 in the latter be purchased for a national reserve. A bill responsive to this recommendation was passed by the Senate, but rejected by the House, which appointed a commission to make further investigations in the matter. (See below: 1910-1912.)

On the eve of the adjournment of Congress in March, 1907, the president issued a proclamation adding some seventeen millions of acres of forest lands to the national forest reserves already established. This was just before he signed an act of Congress which abridged his authority to create reserves in Colorado, Wyoming, Montana, Idaho, Oregon, and Washington. It was a characteristic proceeding, for which the president had ample power under a statute of 1891, and it simply held the forests designated in safety from destruction until the question of their treatment was more carefully considered. Meantime they were sheltered from the axeman, while undergoing study. As a matter of fact, Roosevelt's successor, President Taft, did conclude that some of the lands reserved should be released for sale, and so ordered soon after he entered the executive office.

1902-1919.—**Working of the Reclamation Act.**—The Reclamation Act of 1902 "provided that the water users were to pay back the cost of the works to the Government in ten annual instalments. This was later (1913) extended to twenty annual payments. . . . When the . . . [Act] was passed, it was believed that with the financial backing of the Government, reservoirs of large size capable of supplying water to extensive areas at moderate cost could be constructed; thus, in 1902, began the great undertakings of the U. S. Reclamation Service. . . . The United States paid France only \$15,000,000 for the vast territory west of the Mississippi known as Louisiana. . . . It has already expended nearly this amount on one single irrigation project, the Salt River project in Arizona. . . . Thirty projects . . . are scattered over an area nearly as large as Europe outside of Russia. Many of them are among mountains where there were few people, where labour was exceedingly hard to secure and to retain; where all provisions, construction materials, machinery, and general supplies had to be transported long distances—in some cases over mountain roads 20 to 50 miles in length. . . . The great variety of engineering problems and the methods employed in their solution may be illustrated from a few of the projects. In North Dakota, in the Williston unit the engineers found it impossible to secure water from the Missouri River by gravity methods, but lignite beds existed on Government land a few miles away. Here they installed a modern

electric generating plant, using the lignite for fuel, and sent the current to a pumping plant installed on a barge anchored in the river, whence the water is pumped into a reservoir and is distributed by gravity to the land. . . . This project has not, however, proved very successful. . . . In Western Colorado is the Uncompahgre Valley, with a broad alluvial plain traversed by a small stream. Some miles away in a parallel valley is the larger Gunnison River flowing in a canyon. One valley had land without water and the other water without land. The engineers drove a tunnel 6 miles long through a mountain range and brought the water of the Gunnison to the valley of the Uncompahgre and it is irrigating 140,000 acres. In the Yuma project in California-Arizona, the main canal has to be on the California side of the river, where there is less land to irrigate than on the

railroad to this site a road had to be constructed, miles of it cut into the precipitous face of the mountains. This road alone cost a half-million dollars. The expense of getting timber and cement to this remote region, involving a waggon haul of 40 miles, would have been prohibitive. The engineers decided to develop hydro-electric power at the dam site, and they built a power canal 15 miles long costing a million and a half dollars, installed a power plant, and produced their power on the spot. . . . Power, cement, timber, labour, and food were wrung from the mountains and the desert, and the great [Roosevelt] dam was finished. It stores enough water to irrigate the dependent lands (200,000 acres) for two years, even if no rain fell in its catchment basin in that time. This project has 800 miles of canals; it cost over \$12,000,000 to construct; the power plant now



RIO GRANDE PROJECT, NEW MEXICO, SHOWING ELEPHANT BUTTE DAM

Arizona side. An enormous inverted siphon passing under the river has been constructed, and the surplus water is carried to the east side, where it is distributed. . . . The Arrowrock dam in Idaho is 349 feet high, and the Sun River dam in Montana is 320 feet high; the Elephant Butte dam, in New Mexico, 318 feet; and the Shoshone dam in Wyoming, 328 feet. Other dams have been built in broad, open valleys where great length and thickness but small height were requisite. The Hondo dam in New Mexico is only 25 feet high, but has a crest length of over 3 miles. The Nelson Reservoir dam in Montana is 30 feet high and 4 miles long. No two undertakings were alike. The ingenuity and resourcefulness of the engineers were tested anew with every project. No case illustrates this better than the Salt River project in Arizona. The topography of the region led to the adoption of a dam site 60-70 miles from the land which was to be irrigated. The nearest town of any size was 70 miles away, and the nearest railway 40 miles. The site selected for the dam was in almost inaccessible mountains. From the

sells electric power to the value of a half-million dollars a year, and a large part of the cost of the project may be paid for from this income. . . . In 1900 about one-tenth of the irrigated land was supplied with water by commercial companies. Four other methods of conducting irrigation enterprises have been devised, only one of which—the U. S. Reclamation projects—has had any considerable development. The other three are: (1) U. S. Indian Service enterprises; authorized by Congress, providing for the construction of irrigation works on Indian reservations by the U. S. Indian Service. (2) Carey Act enterprises; authorized by Congress, granting to each of the states in the arid region 1,000,000 acres of Government land on the condition that the State provide for its irrigation. (3) Irrigation districts; controlled by the water users, and organized under State laws. These three methods combined had not resulted in the irrigation of a million acres of land by 1900. . . . If the question is asked, Has Irrigation in the United States been a success? The answer is neither Yes nor No. It has been an

unquestionable success in many of the 55,000 separate enterprises. It has been a reasonable success in a still larger number, and it has also been a financial failure in many. No reliable figures are available, for no record has been made of the cases of failure. The boom given to irrigation in general by the passing of the U. S. Reclamation Act of 1902, and an enormous amount of advertising, led to the undertaking of many large corporate enterprises whose stocks and bonds were widely sold between 1902 and 1912. Many of these enterprises failed, and of those that are still operating 'few if any are paying any return on the capital invested.'—R. H. Whitbeck, *Irrigation in the United States* (*Geographical Journal*, Oct., 1919, pp. 223-224, 226-228, 230).

1907-1910.—Inland Waterways Commission (1907).—Conference of governors (1908).—Conservation Commission.—Second conference of governors.—Report of Conservation Commission (1908).—"A realization that natural resources were being needlessly wasted was first brought home to us by a threat of wood shortage. The forest problem opened the eyes of the people to the condition of our natural resources as a whole. It was seen that our national progress, even our national existence, depends upon reform in our methods of using the natural riches of the land; that it was time to set our national house in order, to take stock of our resources, and to lay plans for their wiser use in the future. The Inland Waterways Commission was appointed by the President [Roosevelt] in March, 1907. It reported to the President February 3, 1908, and on February 26 the President sent to Congress a message, transmitting the report, approving its findings, and urging that its recommendations be enacted into law. The work of the Commission had developed the wide-reaching importance of the waterways problem, and had taken up the relation of the waterways and the water supplies of the country to all of the natural resources affected. It brought into prominence the great need of conserving, not one or a few, but all of the natural resources of the country. At the suggestion of the Inland Waterways Commission, in order more fully to consider the far-reaching problems of conservation, the President, early last winter [1907], invited the governors of the States and Territories to a conference in Washington to consider the whole question. Men of national prominence, familiar from experience in business life with the four great classes of resources—the forests, waters, mines, and the soil—were also invited to the conference. The conferees met in the White House May 13-15, 1908."—T. Cleveland, Jr., *Primer of conservation* (*U. S. Department of Agriculture, Forest Service, Circular 157, Oct. 17, 1908, pp. 13-14*).—In all his endeavors to establish a national policy directed, systematically and scientifically, to the arresting of waste in the use and treatment of the natural resources of the country, President Roosevelt was assisted very greatly by the knowledge and the energetic public spirit of the chief of the national forest service, Gifford Pinchot. It is understood to have been on the initiative of Pinchot that the crowning expedient for stirring and determining public feeling on the subject was planned, early in the winter of 1908, when the president invited the governors of all the states and territories to a conference in Washington, for considering the whole question of an economic conservation of natural resources and concerting measures to that end. It was said, indeed, by the president, in addressing the meeting of governors, that if it had not been

for Pinchot "this convention neither would nor could have been called." The invitation went to others than governors,—to men of national prominence in public life, in scientific pursuits, in business experience, and to heads of great associations. The resulting assembly at the White House, on the 13th, 14th, and 15th of May, 1908, marked an epoch in American history. There were governors from forty of the forty-six States of the union, with the president and members of his cabinet, the justices of the Supreme Court, many Senators and Representatives from the Congress, and a distinguished gathering of such citizens as William Jennings Bryan, Seth Low, James J. Hill, Andrew Carnegie, John Mitchell and Samuel Gompers. All sides of the national thriftlessness that needed correction were discussed by men who could best describe the evils produced and best indicate the methods of remedy. Before adjourning their meeting the governors present adopted with unanimity a declaration in which they say:

"We agree that our country's future is involved in this: that the great natural resources supply the material basis upon which our civilization must continue to depend, and upon which the perpetuity of the nation itself rests. We agree, in the light of the facts brought to our knowledge and from the information received from sources which we cannot doubt, that this material basis is threatened with exhaustion. . . .

"We declare our firm conviction that this conservation of our natural resources is a subject of transcendent importance which should engage unremittingly the attention of the nation, the States, and the people in earnest coöperation. These natural resources include the land on which we live and which yields our food; the living waters which fertilize the soil, supply power, and form great avenues of commerce; the forests which yield the materials for our homes, prevent erosion of the soil, and conserve the navigation and other uses of the streams; and the minerals which form the basis of our industrial life, and supply us with heat, light, and power. . . .

"We commend the wise forethought of the President in sounding the note of warning as to the waste and exhaustion of the natural resources of the country, and signify our high appreciation of his action in calling this Conference to consider the same and to seek remedies therefor through coöperation of the nation and the States. . . .

"We agree in the wisdom of future conferences between the President, Members of Congress, and the governors of States on the conservation of our natural resources with a view of continued coöperation and action on the lines suggested; and to this end we advise that from time to time, as in his judgment may seem wise, the President call the governors of States and Members of Congress and others into conference.

"We agree that further action is advisable to ascertain the present condition of our natural resources and to promote the conservation of the same; and to that end we recommend the appointment by each State of a commission on the conservation of natural resources, to coöperate with each other and with any similar commission of the Federal Government."—The joint committee which the chairman of the second conference of governors was instructed to appoint, for the preparation of "a plan for united action by all organizations concerned with the conservation of natural resources," met at Washington on the 5th of March, 1909, for its first consultation. The Committee, of eleven members, consists of six chairmen

of State Conservation Commissions, and five who are members of the National Conservation Commission.

Action for the preservation and increase of forests has been stimulated in many if not all of the states of the union by the national agitation of the subject in these late years. Nowhere has the influence been more effective than in New York, which has not only greatly enlarged its control and improved its care and treatment of the extensive forest tracts in the Adirondack region, but has done even more important reforestation work in other parts of its territory. "James S. Whipple, forest, fish and game commissioner, has not only planted more trees in this State than have been planted in any other State, or even by the national government, but this year he has made another great advance in the reforestation movement. The

Washington, and was opened on December 8 under the chairmanship of William H. Taft.

In subsequently communicating to Congress on the 22d of January, 1909, the report of the National Conservation Commission, the President said: "With the statements and conclusions of this report I heartily concur, and I commend it to the thoughtful consideration both of the Congress and of our people generally. It is one of the most fundamentally important documents ever laid before the American people. It contains the first inventory of its natural resources ever made by any nation."

From the report itself it is only possible to glean a few of its most impressive and significant disclosures of fact. For example:

"The yearly growth of wood in our forests does not average more than 12 cubic feet per acre.



BIGHORN NATIONAL FOREST

Photo U. S. Forest Service

Showing thinning out and brush piling as done by experienced foresters

commission has sold to private land owners at cost 1,034,050 pine and spruce trees for reforestation land within the State."—*New York Evening Post*, Apr. 24, 1909.—These trees went to every county of the state, in numbers ranging from 50 to 200,000.—See also PENNSYLVANIA: 1910.

ALSO IN: Sixtieth Congress, 2d Session, *House Documents*, no. 1425.—C. R. Van Hise, *Conservation of natural resources in the United States*, pp. 381-389.—Conference of Governors, *Proceedings*, 1908.

State action on lines commended by the conference of governors had already been instituted in a number of states, and in many others it was promptly set on foot; so that the desired coöperative organization of effort was soon well under way. In 1908 a second conference of state governors, jointly with the state and national commissions, was found desirable, for consideration of the mass of facts collected as a basis for definite plans. The second conference was also held in

This gives a total yearly growth of less than 7,000,000,000 cubic feet.

"We have 200,000,000 acres of mature forests, in which yearly growth is balanced by decay; 250,000,000 acres partly cut over or burned over, but restocking naturally with enough young growth to produce a merchantable crop, and 100,000,000 acres cut over and burned over, upon which young growth is lacking or too scanty to make merchantable timber.

"We take from our forests yearly, including waste in logging and in manufacture, 23,000,000,000 cubic feet of wood. We use each year 100,000,000 cords of firewood; 40,000,000,000 feet of lumber; more than 1,000,000,000 posts, poles, and fence rails; 1118,000,000 hewn ties; 1,500,000,000 staves; over 133,000,000 sets of heading; nearly 500,000,000 barrel hoops; 3,000,000 cords of native pulp wood; 165,000,000 cubic feet of round mine timbers, and 1,250,000 cords of wood for distillation.

"Since 1870 forest fires have destroyed a yearly average of 50 lives and \$50,000,000 worth of timber. Not less than 50,000,000 acres of forest is burned over yearly. The young growth destroyed by fire is worth far more than the merchantable timber burned.

"One-fourth of the standing timber is lost in logging. The boxing of long-leaf pine for turpentine has destroyed one-fifth of the forests worked. The loss in the mill is from one-third to two-thirds of the timber sawed. The loss of mill product in seasoning and fitting for use is from one-seventh to one-fourth. Of each 1000 feet, which stood in the forest, an average of only 320 feet of lumber is used.

"We take from our forests each year, not counting the loss by fire, three and a half times their yearly growth. We take 40 cubic feet per acre for each 12 cubic feet grown; we take 260 cubic feet per capita, while Germany uses 37 and France 25 cubic feet. . . .

"Great damage is done to standing timber by injurious forest insects. Much of this damage can be prevented at small expense.

"To protect our farms from wind and to reforest land best suited for forest growth will require tree planting on an area larger than Pennsylvania, Ohio, and West Virginia combined. Lands so far successfully planted make a total area smaller than Rhode Island; and year by year, through careless cutting and fires, we lower the capacity of existing forests to produce their like again, or else totally destroy them. . . .

"By reasonable thrift we can produce a constant timber supply beyond our present need, and with it conserve the usefulness of our streams for irrigation, water supply, navigation and power. Under right management, our forests will yield over four times as much as now. We can reduce waste in the woods and in the mill at least one third, with present as well as future profit. . . . We can practically stop forest fires at a cost yearly of one-fifth of the value of the merchantable timber burned.

"We shall suffer for timber to meet our needs until our forests have had time to grow again. But if we act vigorously and at once, we shall escape permanent timber scarcity. [This report, it must be remembered, was dated 1908. Up to 1922 comparatively little has been done to reduce the rate of destruction or to repair the damage done.]

"Except in some cases through forestry, few catchment areas are controlled, and few reservoirs are large enough to hold the storm waters. The waste in the public and private projects exceeds 60 per cent. while no more than 25 per cent. of the water actually available for irrigation of the arid lands is restrained and diverted. There are in continental United States 282 streams navigated for an aggregate of 26,115 miles, and as much more navigable if improved. There are 45 canals, aggregating 2,189 miles, besides numerous abandoned canals. Except through forestry in recent years, together with a few reservoirs and canal locks, and movable dams, there has been little effort to control headwaters or catchment areas in the interests of navigation, and none of our rivers are navigated to more than a small fraction even of their effective low-water capacity.

1910.—Removal from office of Chief Forester Pinchot.—Investigation of charges against Secretary Ballinger. See U. S. A.: 1910-1913.

1910-1912.—Administration of President Taft.—Continuation of conservation policy.—Withdrawal of coal lands.—Earnestly upholding the

conservation policy instituted by his predecessor, President Taft, in a special message to Congress, January 14, 1910, recommended several measures of legislation, for which suggested bills had been drafted by the secretary of the interior. The withdrawal from private entry of coal lands was "increased during President Taft's administration, while R. A. Ballinger was Secretary of the Interior, so that the total area withdrawn to November 1, 1909, was 79,650,002 acres. In February, 1910, the Secretary of the Interior, in addition to the above, withdrew 588,000 acres of coal land in Wyoming. The total coal land withdrawal the first year of the Taft-Ballinger administration, *i.e.*, to March 4, 1910, amounted to 7,675,000 acres; and the form of withdrawal of 9,000,000 acres more was changed to cover all kinds of entry instead of coal alone."

—C. R. Van Hise, *Conservation of natural resources*, p. 37.—"The most notable single triumph of the conservation movement during the Taft administration was the Appalachian Forest Reserve Act, approved March 1, 1911. It set apart two million dollars a year, until June 30, 1915, for the upkeep of these lands as national forests."—F. A. Ogg, *National progress*, pp. 105-106.

1911.—Act of March authorizing surveys of headwaters, and establishment of national forests.—"On March 1, 1911, an . . . epochal step in forest policy was taken by the United States. This consisted in an act of that date (36 Stat. L., 961), that authorized the expenditure during the succeeding five years of eleven millions of dollars in the examination, survey, and acquisition of lands located at the headwaters of navigable streams, or of streams that were being developed for navigable purposes. Although the terms of the act were general, the purpose of advocates of the measure was to provide means for the establishment of national forests in the eastern states and particularly in the White Mountain and Appalachian regions. . . . [See above: 1901-1906.] The act of March 1, 1911, embraced another important provision authorizing co-operation between the federal government and the separate states or groups of states in forest fire protective measures on condition that any state receiving federal aid must have a law providing for forest fire protection and must spend at least as much as the federal government in such protective work. This act has received several amendments, but its main features remain unchanged. The utilization of minerals within the lands acquired was authorized by act of Aug. 11, 1916. . . . An Act of August 25, 1916 (39 Stat. L., 535), creating a National Park Service in the Department of the Interior, for the administration of all parks and reservations under the jurisdiction of the Department declared that the Secretary of the Interior 'may also upon terms and conditions to be fixed by him, sell or dispose of timber in those cases where in his judgment the cutting of such timber is required in order to control the attacks of insects or diseases or otherwise conserve the scenery or the natural historic objects of any such park, monument or reservation.'"—J. P. Kinney, *Development of forest law in America*, pp. 249, 250, 254.

—"During the crop season of 1914 the [Reclamation] service was prepared to furnish water to 1,240,875 acres. Of this area, 761,271 acres were actually irrigated, and 703,424 acres were cropped. To June 30, 1915, the total net expenditure of the Service was \$94,613,554; and the outlay approved by Congress for the fiscal year ending June 30, 1916, was \$13,530,000. Another important type of reclamation was the drainage of swamp lands. . . . In 1914, and again in 1915, Congress

appropriated sums to be used by the Department of Agriculture in carrying on an investigation of the wet-lands problem."—F. A. Ogg, *National progress*, pp. 112-113.

1914-1918.—Aerial forest patrol. See AVIATION: Development of airplanes and air service: 1918-1921: Air service after World War.

1914-1919.—Effects of the World War.—Revival of interest.—Special need for conservation.—"No small part of the interest aroused by this movement had been lost previous to the opening of the World War in 1914. We continued to use extravagantly and to look upon waste in a more or less complacent fashion. We occasionally reminded ourselves that we led the world in the production of wheat, corn, oats, meats, dairy products, cotton, coal, petroleum, iron, copper, and other important commodities. We not only had sufficient of these things to meet all of our home demands, but we exported large amounts as well. Such was the situation on August 1st, 1914, when Germany declared war against Russia. It very soon became evident that we should be called upon to furnish our allies with unprecedented quantities of the raw materials of commerce. The seriousness of the situation constantly increased. With millions of men serving in the armies and navies of our allies, and other millions taken from the productive occupations and devoting their entire time to the manufacture of war materials, our domestic problems multiplied. Throughout the war there was a tremendous increase in our exportation of wheat, barley, rye, oats, meats, iron, steel and copper. More and more the truth has been forced upon us that the most imperative need is for food. Guns, ships, shells, armies there must be, but forces without food avail nothing. And now in times of peace it is this country that must furnish not only the bulk of the food, but tremendous quantities of other raw materials as well. Careful investigation as to available and potential supplies in this and in other food-exporting countries showed that we could not possibly supply the materials which our allies needed if the war were to be successfully prosecuted, unless nationwide attention were given to conservation. Thus necessity and governmental control forced upon us the conservation movement."—A. H. and J. F. Chamberlain, *Thrift and conservation*, pp. 77-79.

Also in: *Bulletin of geological survey*, no. 537 (1913), *Classification of the public lands*.—National conservation commission, *Report III*, pp. 361-374.—Secretary of the Interior, *Annual report*, 1909, I, pp. 5-14.

1915-1921.—Burned forests.—More vigorous efforts towards reforestation.—Snell bill.—"From 1915 to 1918 [in the United States] an average of 9,400,000 acres of forest land were burned over each year, and in 1910 and 1910 the area was considerably larger. . . . Then the black-pine beetle is destroying timber by the billions of feet in the Pacific Northwest. Stated in another way timber is being cut at the rate of 26,000,000,000 cubic feet a year, or more than five times as fast as new timber is growing; while that of saw timber size is being cut and destroyed by fire, disease and insects at the rate of 56,000,000,000 board feet a year, or more than five and a half times the growth of such material. . . . Data from the U. S. Forest Survey show that a total of 17,000 acres have been planted by the Service up to the end of June 1920; 85,000 acres additional by the State Forestry Departments, and 350,800 acres by private individuals and corporations in 19 states. Adding the estimated planting in Nebraska, Kansas, Illinois, the Dakotas, Missouri and Oklahoma would swell

the private planting to a total of 750,000 acres, or a little more than a million acres planted by all the agencies . . . operating in this field in the United States, from the time when planting was first undertaken . . . [in the last quarter of last century]. The Snell bill [introduced into Congress in 1921] appropriates \$1,000,000 yearly for reforesting denuded lands in the National Forests. . . . This would provide for the reforestation of 100,000 acres a year, . . . although an ideal programme would be 1,000,000 acres a year carried on uninterruptedly for 81 years. To reforest the 81,000,000 acres of hopelessly denuded land which should be growing timber both because it is needed and also because this land is fit for nothing else would require at the rate provided for in the Snell Bill 810 years, and an original outlay of \$810,000,000. [Also 30 to 40 years are required to grow pulp wood, and 130 years to produce good saw timber. However] a forester never plants trees if he can get Nature to do it for him. Furthermore Nature, if given half a chance, will usually do it. . . . [But] the 81,000,000 utterly denuded acres is but a fraction of . . . [the forest area which requires attention] and something more must be done if the country is to have a timber supply at all commensurate with its needs a few years hence. That something is fire protection . . . which, [according to Col. W. B. Greely, Chief Forester of the U. S. Forest Service,] lies at the bottom of any National Policy of reforestation. . . . [Once the vast area of 325,000,000 of forest land timbered and cut over] is really protected from forest fires, three-fourths of our timber supply problem will be solved. . . . [But] only about 25 per cent of the necessary task of protecting forest lands is being done. . . . The Snell Bill appropriates \$1,000,000 a year for fire protection in cooperation with States and through them with private agencies. In the Pacific Northwest there are some thirty organizations of timber owners cooperating with each other and with the State and Federal Governments in fire protection. . . . The Snell Bill also appropriates \$10,000,000 a year for five years for acquiring National forests which . . . [in] 1920 aggregated 156,032,053 acres and which are intended to be conservation areas as well as a protection for waterheads. . . . Among the States, New York leads in reforestation. . . . From 1908 to 1920 [inclusive the state planted 68,000,000, while in 1920 private owners planted 3,000,000 trees on cut over land, or an approximate total of 71,000 acres]. . . . Massachusetts . . . [has] acquired 100,000 acres to be restocked. . . . [In Louisiana a] lumber . . . company has planted 3,000,000 trees. . . . Michigan planted 4,000,000 trees on State lands in 1920. [Thus it will be seen that the States as well as the Federal Government are waking up to the situation; but as yet attempts at reforestation have not been made on a scale large enough to be really effective.] . . . Kansas and Nebraska have done considerable planting to check drifting sands in the West and the work has been notably successful."—C. F. Carter, *Our reforestation activities* (*Scientific American*, Dec. 21, 1921, pp. 106, 107).

1917.—Ransdell-Humphreys Bill for control of Mississippi river. See MISSISSIPPI RIVER: 1917.

1918.—Government irrigation projects constructed or in process of construction.—"It is often difficult for eastern people to realize that nearly one half of the United States is dependent upon irrigation to mature crops. . . . The present [1918] proposed and completed projects of the Reclamation Service aggregate 3,117,862 acres or nearly 5,000 square miles. It is the policy of the

Reclamation Service to develop those projects which private capital cannot undertake and over thirty such projects are . . . in various stages of construction. One of the most unique projects of the Service is located in Western North Dakota, in the Valley of the Missouri River, and in the vicinity of the town of Williston . . . [where because of constant change in the river channel permanent structures were found to be impracticable. Therefore, at the suggestion of the engineers, coal is mined from beds of lignite found on public lands in the vicinity. A large power house was built and electrical pumps were placed on barges]. The water is delivered through pipes with flexible joints into reservoirs, and from these basins is led into canals which cover about 30,000 acres. . . . In the Lower Yellowstone Valley and embracing about 66,000 acres of land in Montana and North Dakota is the Lower Yellowstone project. . . . Up the Yellowstone about 200 miles is the Huntley project, which was completed in 1907. . . . [This project embraces 30,000 acres in Montana, having a general elevation of 3,000 feet above sea level. The first unit of the Sun River project was opened in 1908 near Great Falls, Montana, with the object of finally irrigating 174,000 acres. The Shoshone dam with its diversion dam, twelve miles below, provides water for 100,000 acres of choice land. The Pathfinder dam, below the confluence of the Sweetwater and the North Platte, waters many miles of country in Wyoming and Nebraska. The Belle Fourchette River has been dammed and turned into an inlet canal which carries the water to a natural depression between two hills.] This depression is blocked by one of the largest earthen embankments in the world, a structure more than a mile in length and 115 feet in maximum height and faced with concrete blocks. The reservoir formed has a storage capacity of 203,770 acre feet, and forms the largest lake in South Dakota. . . . In southern Colorado the most spectacular project of the government is nearly completed [1918]. In this region two streams, the Uncompahgre and the Gunnison, flow in nearly parallel courses about ten miles apart and separated by a mountain range 2,000 feet high. The Uncompahgre flows through a broad valley containing several hundred thousand acres of fertile land, but its volume is sufficient for the irrigation of only a small part of the irrigable area. On the other hand, the Gunnison River, a stream of much larger discharge, flows in a profound canyon, and in its valley there is no considerable area of land to be watered. To augment the insufficient flow of the first stream a tunnel six miles long has been constructed from the Gunnison River. . . . The history of this project is replete with danger, daring and heroism. . . . In 1904 an army of men blocked the Snake River in Southern Illinois with a huge dam; then they led the impounded waters into 130 miles of great canals and 100 miles of ditches and spread it over 120,000 acres of land. . . . The Minidoka project furnished indisputable evidence that a better investment was never made by a government since the world began than national irrigation. . . . Another important project in Idaho is located in Boise Valley, and includes about 255,000 acres of the richest land in the state. . . . The water supply [for the Umatilla project in northeastern Oregon] is the flood flow of the Umatilla River, which is carried in a large canal to a reservoir having a capacity of 50,000 acres, a foot deep. This reservoir was created by a dam 115 feet high. . . . On the eastern side of the Cascades, in Washington, are a succession of valleys in the drainage of the Yakima River. Comprehensive plans have been

worked out by the Reclamation Service, and construction is well under way for the reclamation of the largest project yet undertaken. The irrigable area is nearly a half million acres, and the cost will probably exceed \$25,000,000. The work is being taken up in divisions, each involving the irrigation of specified areas. . . . This system now [1918] supplies about 100,000 acres and the crops yield amounts to \$70 per acre. . . . On the western border of the Great interior Basin in the bed of ancient Lake Lahoton, in Nevada, an important work is now completed to irrigate 100,000 acres of land. This is the driest part of the United States except Death Valley, and was called "Forty Mile Desert" by the gold hunters. . . . The irrigation works in this valley in a way have changed the physical geography. The Truckee River is turned from its bed by a dam thirty feet high which diverts the water into a broad and deep canal thirty-one miles long and lined with cement. Truckee River is now flowing into Carson River. Another dam in Carson River directs the combined flow of both streams upon the desert. . . . The world is familiar with the catastrophe which threatened for a time to destroy a very large area in the lower valley [of the Colorado River] but few people appreciate the almost super-human engineering feat by which this powerful stream was forced back into its channel. . . . Since the river was controlled the government work at Yuma and above has progressed rapidly. The great weir at Laguna closes the river. Its length is 4,780 feet. The Suzana dam is interesting as it is the first structure of its kind to be erected in the United States. It is similar to several weirs built by the English engineers in Egypt and India. The project contemplates the reclamation of about 100,000 acres in Arizona and California. . . . In Southern New Mexico one of the largest reservoirs in the world has been created by the . . . construction of the Elephant-Butte dam. This dam stores the waters of the Rio Grande in a reservoir with a capacity exceeding 2,500,000 acre-feet."—*Universal Engineer*, Aug., 1918.

ALSO IN: *Bulletin of the National Research Council*, August, 1920

1920.—Conservation of fisheries.—Treaty with Canada. See U. S. A.: 1920 (July).

1921.—Caribou (California) power plant and irrigation canal. See ELECTRICAL DISCOVERY: Electric power: 1921.

1921.—State Forestry Services.—"The Forest Service, United States Department of Agriculture, reports that no less than thirty-three states have now provided for some sort of forestry activities and twenty-five of these share in the federal co-operative forest protection fund, allotted to states maintaining an effective fire detection and suppression system. Two others have applied recently for such assistance. Public backing of the movement to preserve the remaining forests from destruction by fire, and to put idle forest lands to work growing trees, is becoming widespread, and the effects of the popular demand for action is shown clearly in the state laws passed this year [1921]. Pennsylvania . . . leads all states in forest activities. The biennial appropriation passed by the legislature and approved by the governor carried \$1,870,000, an increase of \$863,000 over the appropriation of 1919; \$1,000,000 of the total . . . for fire protection. The legislature also passed an act empowering the federal government to acquire lands on the watersheds of navigable streams within the state, by purchase or condemnation, and to control and regulate such reserves. . . . [In Minnesota] a total of \$275,500 for general forestry

work was appropriated for . . . [1922, 1923] of which \$125,000 a year is for fire protection. The last named sum was augmented by an additional allotment of \$44,000 from the state board of relief. For the equipment of a flying field \$45,000 was voted. This provision was to meet the offer of the federal government to furnish the service of twelve planes if the necessary hangars and flying fields were provided. While the primary purpose of this agreement is to supply aerial mail communication, the planes will be able also to render effective service in discovering forest fires. In California . . . the legislature voted a substantial increase in appropriation for the state board of forestry, for the biennial period beginning July 1. For the prevention and suppression of fire \$75,000 was appropriated; for general administration, \$27,000 was appropriated; for a study of watershed areas, \$10,000, and to establish and maintain state forest nurseries, \$35,000. The legislature also voted \$300,000 for the purchase of redwood timber land for park purposes along the state highway in Mendocino and Humboldt counties, the area to be administered by the state board of forestry. . . . A new forest experiment station, the first in eastern states, has been established at Asheville, N. C., by the forest service of the United States Department of Agriculture. Steady depletion of the southern Appalachian timber supply has been responsible for the location of this station in the east; and the object of the work to be conducted will be to secure the information needed by foresters to determine the best methods of handling forest lands in the southern mountains."—*Science*, Sept. 2, 1921, pp. 188, 191.

See also CANALS; ELECTRICAL DISCOVERY: Electric power: 1896-1921; RIPARIAN RIGHTS: Modern water title problems; and under names of various states and countries.

CONSERVATIVE PARTY, Canada.—1840.—Origin. See CANADA: 1840.

Lines of division between parties. See CANADA: 1843-1849.

1896.—Defeat by Liberals. See CANADA: 1896 (June-July).

1900.—Election. See CANADA: 1900 (November).

1910.—Election.—Conservative victory.—Formation of Borden's government. See CANADA: 1910-1911.

1917.—World War.—Coalition government. See CANADA: 1917: Coalition government formed under Sir Robert Borden; 1917: Policy of the union government.

1918.—Union victory in election. See CANADA: 1918: General election.

1920.—Retirement of Borden.—New government under Arthur Meighen. See CANADA: 1920 (July).

CONSERVATIVE PARTY, England.—The name "Conservative," to replace that of Tory (see ENGLAND: 1680) as a party designation, was first introduced in 1831, by Mr. John Wilson Croker, in an article in the *Quarterly Review*. "It crept slowly into general favour, although some few there were who always held out against it, encouraged by the example of the late leader of the party, Lord Beaconsfield, who was not at all likely to extend a welcome to anything which came with Mr. Croker's mark upon it."—L. J. Jennings, *Croker papers*, v. 2, p. 198.—In the general election held August 19, 1837, "the Ministerialists fought the campaign on the strength of their record as reformers . . . the tories insisted on the danger to social order and the constitution from the subversive projects of the radical

wing of the whig party. Some of the opposition leaders described their own attitude as conservative, a word which was rapidly becoming current in political controversy. It had been used by Canning, at a city dinner, as far back as 1824, and was not, as is often said, first applied to the tories by Croker in the *Quarterly Review* in January, 1830. Macaulay in July, 1832, in his review of Dumont's *Mirabeau*, referred to it as a new cant word. Peel employed it in his address to the electors of Tamworth, and Russell in an election dinner at Stroud, described it as 'a mere change of name, a mere alias to persons who do not like to be known under their former designation'. The appellation, however, established itself, and largely, though never entirely, superseded that of tory while the whigs completely abandoned their old party name for that of liberals."—S. Low and L. C. Sanders, *Political history of England, 1837-1901*, pp. 5-6.

13th-18th centuries.—Origin and background.—**Conservatism in English political thought.—**Rise of the Tory party.—"It cannot, perhaps, be said that at any precise point in English History conservatism begins. . . . The claim of the barons against King John was that it was he that was the innovator who attacked the rights of his subjects, while Magna Charta merely formulated and affirmed the ancient laws and customs of the realm. [See ENGLAND: 1215.] This practice of representing constitutional change as though it were the reservation or restoration of some older and purer tradition has persisted right through our history and is to be observed in the controversies of the present time. . . . But if this sentiment is strong even now, it was overwhelming in mediæval times. Before the Reformation, therefore, it is impossible to distinguish conservatism in politics, not because there was none but because there was nothing else. . . . We begin to see conservatism as a distinct force when we approach the Reformation. As soon as the minds of men began to be affected by the movement they fell into categories which are familiar. . . . Puritanism overthrew both Church and Throne. But its success destroyed it; and Church and Throne came back together more closely united than ever, and supported by a well-marked body of opinion, which had grown up during the long contest in opposition to the reforming Puritans. This was the Church and King party or the 'Tories,' as twenty years after the Restoration they came to be called. Henceforth Toryism was one of the political forces at work, one of the streams of influence that are now joined in Conservatism. . . . Those influences, which in the more strict sense must be called conservative, meantime had played a different part in the struggles of the Reformation and the Rebellion. Conservatism was diffused rather than organised into any separate party during the sixteenth and seventeenth centuries. But Elizabeth herself, though her policy led to the development of Toryism, was rather a conservative than a Tory. [See ENGLAND: 1558-1588; 1559.] She had a dislike for innovation rather than a desire to exalt the Church. James I and Charles I on the other hand were Tories. They stood for the ascendancy of Church and King. [See ENGLAND: 1603; 1625; 1625-1628; 1628: Petition of Right; 1629-1640.] . . . The Restoration in 1660 was a triumph of conservatism. It was not more a restoration of the Monarchy than a general rejection of Puritanism and military tyranny, and all novelties in Church and State, in favour of the familiar forms of the ancient Constitution. [See ENGLAND: 1658-1660; 1661.] And it is not too much to say that from that time onwards until the French Revolution

introduced a new scene, conservatism was absolutely dominant in England."—H. Cecil, *Conservatism*, pp. 24-25, 29, 31-32.—See also ENGLAND: 1680; 1701; 1700; 1710-1712; 1714-1721.—"Parties had come to be divided more precisely, and more in accordance with their subsequent grouping, than had previously been the case. The original 'country party' had consisted of discontented cavaliers, alienated from the crown partly by personal dissatisfaction but mainly by distrust of Charles' ecclesiastical policy. But the union of the court with the advocates of religious toleration had been terminated by the dissolution of the Cabal, and Danby had succeeded in renewing the alliance between Crown and Church. The supporters of the non-resistance test were in the main the later Tories, its opponents were a few years later to develop into whigs."—R. Lodge, *History of England*, 1660-1702, p. 135.—"Both Tories and Whigs were . . . [at their lowest ebb, though in different senses and from different causes,] at the accession of George III. [See ENGLAND: 1760-1763.] George III has, perhaps, received too hard measure at the hands of historians. . . . If we are to do him justice we must compare him, not with William III nor with Queen Victoria, but with Sir Robert Peel or Lord Beaconsfield. He was a party leader, and like all party leaders by no means always successful. But if his whole career be viewed together it must be admitted to rank high in the annals of party leadership. He revived the Tory Party on what was essentially its old basis of defence of Church and King, although the emphasis was now rather on the King than on the Church. [See ENGLAND: 1762-1764; 1768-1774; U. S. A.: 1760-1775.] With a patience and dexterity which neither Peel nor Beaconsfield have surpassed, he raised the party to power, nominally under Lord North but really under himself. The disastrous failure in the American War overthrew him for the moment, but the coalition between Fox and North gave him a second opportunity, and by uniting himself with Pitt, whom we may call a dissentient Whig, he achieved a second and more lasting success. Only in this second period of power he was not the chief leader of the party. He submitted to the leadership of Pitt, although retaining a position of great influence and authority in the party councils."—H. Cecil, *Conservatism*, pp. 34-35.

1790-1900.—Imperialism.—Influence of the French Revolution.—Pitt and Burke.—Development of the new party.—"Apart from pure conservatism, and apart from Toryism, there is now a third influence in the Conservative Party which lacks a satisfactory name, but the power of which is matter of common remark. It is sometimes called Imperialism and sometimes Jingoism, or it is described by a periphrasis as 'support of a vigorous foreign policy' or as 'a strong interest in imperial affairs.' . . . Probably it is due to the rivalry of Pitt and Fox that imperialism has become part of the creed of the modern Conservative Party. . . . But what brought Conservatism into existence was the French Revolution. Natural conservatism, Toryism, imperialism, influenced particular statesmen or were diffused throughout the mind of the community, but until 1790 there was not a definite Conservative Party nor even anything resembling a consciously held body of Conservative doctrine. The name itself was not indeed invented till forty years later; but from 1790 the whole of English politics was cut in two by the influence of the French Revolution and its principles; and those who stood emphatically against the revolutionary movement made the

party in politics which we now call Conservative. Two men had a conspicuous influence in creating and leading the Conservative movement: one was Pitt and the other was Burke. Pitt was the practical leader who beaded the opposition to the French Revolution and behind whom the Toryism of George III, the natural conservatism of Burke, the zeal for the imperial greatness of the country, of which he himself was the best exponent, coalesced together and found their sphere of activity in resisting revolutionary France as the enemy of Church and King, the destroyer of all that was ordered and settled, the formidable enemy of the greatness and even the safety of England. And in Burke Conservatism found its first and perhaps its greatest teacher, who poured forth with extraordinary rhetorical power the language of an anti-revolutionary faith, and gave to the Conservative movement the dignity of a philosophical creed and the fervour of a religious crusade. . . . It would be possible to go further and say that Burke expressed the whole faith of modern Conservatism, if it were not that the imperialist side of Conservative policy finds no place in his writings. As already observed, Burke was always a conservative and became a Tory, but was not an imperialist. . . . But Pitt, becoming the Tory leader under the stress of the revolutionary struggle, carried his new party with him and made it, not for the time only but for the century that was to follow, an imperialist party. There was indeed a short period during which the Whigs took the lead in imperial policy under the leadership of Lord Palmerston. But the Conservative Party did not abandon its imperialist position under the stress of partisan sentiment. On the contrary, Palmerston drew a large measure of parliamentary support for his foreign policy from the Conservative side. And in the subsequent struggle between Disraeli and Gladstone, imperialism became almost wholly Conservative. . . . But after 1815, it was not till the last quarter of the nineteenth century that the imperialist controversy played much part in English politics."—*Ibid.*, pp. 36, 39-40, 61-63.—See also ENGLAND: 1782-1783; 1783-1787; 1793-1796; 1801-1806.

1815-1903.—Party conflicts.—Accomplishments.—"The early part of the century was occupied with conflicts in which conservative and Tory feeling were the dominant forces in Conservatism. It is most easy to review the party struggles of the last hundred years by noting that they hinge on six great events, five of them disastrous to the Conservative, and one to the Liberal Party. . . . [These included] the long controversy about Roman Catholic emancipation which ended in 1829; the passing of the Reform Bill in 1831-1832; the repeal of the Corn Laws in 1846 and the enacting of Household Suffrage in 1867. . . . The two last fall too near our own day to make it convenient to discuss them:—these are the Home Rule conflict of 1886-1895, the only great disaster to Liberalism, and the Fiscal controversy which began in 1903. . . . It is matter for regret that Pitt did not succeed in inspiring the Conservative Party (for so I will call it, though the name was not adopted till 1835), of which he was the first leader, not only with his imperialist but also with his reforming opinions. . . . Unfortunately the Conservative leaders who followed Pitt, with the exception of Canning [see ENGLAND: 1820-1827] were insensible to the necessity of 'changing order to preserve.'"—H. Cecil, *Conservatism*, pp. 63-64.—See also BIRMINGHAM, ENGLAND: 1832; BRISTOL: 1831; BRITISH EMPIRE: Colonial and imperial conferences: 1902, 1907; ENGLAND: 1558-1603; 1778-

1780; 1801-1806; 1806-1812; 1817-1848; 1830: Parliamentary representation before reform; 1830-1832; 1846: Vengeance of the Tory Protectionists; 1865-1868; 1872-1878; 1884-1885; 1885-1886: Gladstone's return to power; 1892-1893; 1894-1895 (March-September); 1903 (April-December); IRELAND: 1811-1820; 1885-1801; 1886; 1873-1879; 1895; LIBERAL PARTY: 1886-1905; SUFFRAGE, MANHOOD: British empire: 1295-1832; 1832-1885; TARIFF: 1836-1841; 1842; 1845-1846; ULSTER: 1892.—"In the history of political parties the period which followed the reform bill was one of a loosening of party ties and of unusual disorganization. A radical wing of the whig party had already formed and grew in strength. Sir Robert Peel's repeal of the corn laws split the tory party also, as the majority refused to follow him and the smaller body who did, known as Peelites, acted for some years by themselves. The disintegration of the older parties is shown also by the gradual disuse in this period of the names of whig and tory and the substitution for them of the new names liberal and conservative, with a restricted and special meaning attached to the still occasionally used terms of whig and tory."—G. B. Adams, *Constitutional history of England*, p. 458.

1900.—Victory of Conservatives and Liberal Unionists. See ENGLAND: 1900 (September-October); 1900 (November-December).

1901.—Boer War a party issue.—Opposed by Liberals. See ENGLAND: 1901 (February).

1905-1906.—Liberals in power. See ENGLAND: 1905-1906.

1909-1910.—Contest over Lloyd George's Budget Bill.—Opposition by Conservatives. See ENGLAND: 1909 (April-December); 1910.

1915.—Coalition government. See ENGLAND: 1915: Novel legislative and administrative measures.

1916.—Change of government. See ENGLAND: 1916 (December).

1918.—Triumph of Coalitionists. See ENGLAND: 1918 (December).

CONSERVATIVE PARTY, Germany. See GERMANY: 1887-1893.

CONSERVATIVE PARTY, Netherlands. See NETHERLANDS: 1853-1867.

CONSERVATIVE PARTY, Spain. See SPAIN: 1900-1909; 1910-1920.

CONSERVATIVE PARTY, United States.—The name "Conservative" was applied from 1837 to 1840 to those Democrats who joined the Whigs in opposing the sub-treasury bill. In other matters the Conservatives as a rule followed their respective parties. "The most remarkable and exciting campaign our countrymen had yet witnessed was by this time drawing to a close [autumn of 1840]. The difficulty which troubled the Whigs at the outset was that of uniting the many factions, old and new, which divided their ranks and those of the Democrats. There were anti-renters, anti-slaverymen, and abolitionists; there were friends of Harrison, the friends of Webster, the friends of Clay; there were the Conservatives in New York bitterly opposed to Van Buren."—J. B. McMaster, *History of the people of the United States*, v. 6, p. 550.

CONSILIO DI CREDENZA, a secret council in Italy appointed to assist the government during the war of investitures. See ITALY: 1056-1152.

CONSISTORY, Papal, advisory council. See CURIA, PAPAL; also VATICAN: Present-day papal administration.

CONSISTORY COURTS OF THE BISHOPS.—"The duties of the officials of these courts resembled in theory the duties of the cen-

sors under the Roman Republic. In the middle ages, a lofty effort had been made to overpass the common limitations of government, to introduce punishment for sins as well as crimes, and to visit with temporal penalties the breach of the moral law. . . . The administration of such a discipline fell as a matter of course, to the clergy. . . . Thus arose throughout Europe a system of spiritual surveillance over the habits and conduct of every man, extending from the cottage to the castle, taking note of all wrong dealing, of all oppression of man by man, of all licentiousness and profligacy, and representing upon earth, in the principles by which it was guided, the laws of the great tribunal of Almighty God. Such was the origin of the church courts, perhaps the greatest institutions yet devised by man. But to aim at these high ideals is as perilous as it is noble; and weapons which may be safely trusted in the hands of saints become fatal implements of mischief when saints have ceased to wield them. . . . The Consistory Courts had continued into the sixteenth century with unrestricted jurisdiction, although they had been for generations merely perennially flowing fountains, feeding the ecclesiastical exchequer. The moral conduct of every English man and woman remained subject to them. . . . But . . . the censures were no longer spiritual. They were commuted in various gradations for pecuniary fines, and each offence against morality was rated at its specific money value in the Episcopal tables. . . . The misdemeanours of which the courts took cognizance were 'offences against chastity,' 'heresy,' or 'matter sounding thereunto,' 'witchcraft,' 'drunkenness,' 'scandal,' 'defamation,' 'impatient words,' 'broken promises,' 'untruth,' 'absence from church,' 'speaking evil of saints,' 'non-payment of offerings,' and other delinquencies incapable of legal definition."—J. A. Froude, *History of England*, ch. 3.

CONSOLATO DEL MARE, maritime code compiled in the 14th century. See ADMIRALTY LAW: 1708; FREEDOM OF THE SEAS: 1650-1815.

CONSOLIDATED SCHOOLS, Canada and the United States. See EDUCATION: Modern developments: 20th century; General education: Canada; United States: Consolidated rural schools.

CONSOLS.—In 1754, a variety of British government securities were consolidated in one form of bond called "consolidated annuities." By abbreviation they got the name of "consols," which has clung to all similar securities since.—See also DEBTS, PUBLIC: Great Britain.

CONSORTIUM: In China. See CHINA: 1919: Consortium agreement; JAPAN: 1918-1921: As one of the great world powers; RAILROADS: 1905-1921; U. S. A.: 1907-1917.

CONSPIRACIES.—The following are some of the most notable plots in history:

Amboise (1560). See FRANCE: 1559-1561.

Babington (1586). See ENGLAND: 1585-1587.

Bedmar (1618), plot of Bedmar, the Spanish ambassador to Venice to bring the city under Spanish power.

Bermond't (1919). See BALTIC STATES: Estonia: 1919-1920.

Black Eagle (1829). See CUBA: 1763-1851.

Burr (1806). See U. S. A.: 1806-1807.

Catiline (63 B. C.) See ROME: Republic: B. C. 63.

Cato Street Conspiracy. See ENGLAND: 1820-1827.

Cellamare (1718). See FRANCE: 1717-1719.

Cinq-Mars (1641-1642). See FRANCE: 1641-1642.

Conway Cabal. See U. S. A.: 1777-1778.

Deroulède (1899). See FRANCE: 1899 (February-June).

Fieschi (1835). See FRANCE: 1830-1840.

Gowrie (1600). See SCOTLAND: 1600.

Gunpowder plot (1605). See ENGLAND: 1605.

Napoleon III, attempt to assassinate him. See ENGLAND: 1858-1859.

Orsini (1858). See ENGLAND: 1858-1859.

Pausanias (470 B. C.) See GREECE: B. C. 478-477.

Pazzi (1478). See FLORENCE: 1469-1492.

Pichegru (1803). See FRANCE: 1804-1805.

Piffi (1918). See AUSTRIA: 1918-1919.

Pontiac (1763). See PONTIAC'S WAR.

Popish plot (1678). See ENGLAND: 1678-1679.

Ridolfi (1571), a plot of Ridolfi, an Italian banker in London, for a foreign invasion of England in order to enthrone Mary, Queen of Scots in the place of Elizabeth.

Rye House (1683). See ENGLAND: 1681-1683.

See also ASSASSINATIONS.

CONSPIRACY AND PROTECTION OF PROPERTY ACT. See LABOR ORGANIZATION: 1800-1875.

CONSPIRACY BILL. See ENGLAND: 1858-1859.

CONSTABLE, John (1776-1837), English landscape painter. Became a student at the Royal Academy, 1799, and was elected a member in 1819; considered to be the originator of modern landscape painting; his most characteristic work was done between 1816 and 1826.—See also PAINTING: Europe (19th century).

CONSTABLE.—"The name is derived from the 'comes stabuli' of the Byzantine court, and appears in the west as early as the days of Gregory of Tours. The duties of the constables of France . . . and those of the constables of Naples . . . are not exactly parallel with [those of] the constables of England. In Naples the constable kept the king's sword, commanded the army, appointed the quarters, disciplined the troops and distributed the sentinels; the marshals and all other officers being his subordinates. The French office was nearly the same. In England, however, the marshal was not subordinate to the constable. Probably the English marshals fulfilled the duties which had been in Normandy discharged by the constables. The marshal is more distinctly an officer of the court, the constable one of the castle or army. . . . The constable . . . exercised the office of quartermaster-general of the court and army and succeeded to the duties of the Anglo-Saxon staller."—W. Stubbs, *Constitutional history of England*, ch. 11, sect. 122, and note.

CONSTABLE OF FRANCE.—"No other dignity in the world has been held by such a succession of great soldiers as the office of Constable of France. The Constable was originally a mere officer of the stables, but his power had increased by the suppression of the office of Grand Senechal, and by the time of Philip Augustus he exercised control over all the military forces of the crown. He was the general in chief of the army and the highest military authority in the kingdom. The constables had for four centuries been leaders in the wars of France, and they had experienced strange and varied fortunes. The office had been bestowed on the son of Simon de Montfort, and he for this honor had granted to the king of France his rights over those vast domains which had been given his father for his pious conquests. [See ALBIGENSES: 1217-1229.] It had been bestowed on Raoul de Nesle, who fell at Courtrai, where the French nobility suffered its first defeat from Flemish boors; on Bertrand de

Guesclin, the last of the great warriors, whose deeds were sung with those of the paladins of Charlemagne; on Clisson, the victor of Roosebeck [or Rosebecque]; on Armagnac, whose name has a bloody preeminence among the leaders of the fierce soldiery who ravaged France during the English wars; on Buchan, whose Scotch valor and fidelity gained him this great trust among a foreign people; on Richemont, the companion of Joan Darc; on Saint Pol, the ally of Charles the Bold, the betrayer and the victim of Louis XI.; on the Duke of Bourbon, who won the battle of Pavia against his sovereign, and led his soldiers to that sack of Rome which made the ravages of Genseric and Alaric seem mild; on Anne of Montmorenci, a prominent actor in every great event in France from the battle of Pavia against Charles V. to that of St. Denis, against Coligni; on his son, the companion of Henry IV. in his youth, and his trusted adviser in his age. . . . The sword borne by such men had been bestowed [1621] on Luines, the hero of an assassination, who could not drill a company of infantry; it was now [1622] given to the hero of many battles [the Duke of Lesdeguières], and the great office was to expire in the hands of a great soldier."—J. B. Perkins, *France under Mazarin*, v. 1, p. 94.—See also FRANCE: 1226-1270.

CONSTANCE, Council of (1414). See PACIFY: 1414-1418.

CONSTANCE, Peace of (1183). See ITALY: 1174-1183.

CONSTANS (c. 320-350), Roman emperor, son of Constantine I. See ROME: Empire: 323.

CONSTANT DE REBEQUE, Henri Benjamin (1767-1830), French writer, politician, and moderate revolutionist. Member of the tribunate, 1799-1802; banished by Napoleon; councilor of state during the Hundred Days; banished by Louis XVIII; member of Chamber of Deputies, 1819, until his death.

CONSTANTINA, or Constantine, a city of Algeria, on the site of the ancient Numidian city of Cirta. The ancient city was ruined in the war of Maxentius against Alexander, restored by Constantine in A. D. 313. It fell to the French in 1837. See BARBARY STATES: 1830-1846.

CONSTANTINE I, the Great (c. 288-337), Roman emperor, 306-337. He reunited the Roman empire, which had been divided for administrative purposes by Diocletian, overcame his rivals and became sole emperor. In his reign Christianity was made the state religion, and defined by the Nicene creed.—See also BRITAIN: 323-337; CHRISTIANITY: 312-337; CONSTANTINOPLE: 330; FRANKS: 306; PRETORIAN GUARDS: 312; ROME: Empire: 305-323; 313; 323.

Constantine II (317-340), Roman emperor, 337-340. See ROME: Empire: 323.

Constantine III (d. 641), Roman emperor, 641.

Constantine IV, Pogonatus, Roman emperor, 668-685.

Constantine V, Copronymus, Roman emperor, 740-775.

Constantine VI, Roman emperor, 780-797.

Constantine VII, Porphyrogenitus (905-959), Roman emperor, 945-959.

Constantine VIII, Roman emperor, 1025-1028.

Constantine IX, Monomachus, Roman emperor, 1042-1054.

Constantine X, Ducas, Roman emperor, 1059-1067. See BYZANTINE EMPIRE: 1057-1081.

Constantine XI, Palæologus (1304-1453), last emperor of Constantinople, 1394-1453, who was slain when the city fell to the Turks.

CONSTANTINE, king of Bulgaria, 1258-1277. See BULGARIA: 1258-1872.

CONSTANTINE I (†1868-), king of the Hellenes, 1913-1917. Married Sophie, sister of William II of Germany; was compelled to abdicate on June 12, 1917, when the Allies brought pressure to bear upon him because of his supposed interest in the German cause; withdrew to Switzerland, from which country after the death of his son and successor, Alexander, Oct. 20, 1920, the people of Greece recalled him to the throne by a plebiscite; entered Athens in triumph, Dec. 19, 1920. Abdicated in September, 1922, in favor of his son, the crown prince George.—See also BALKAN STATES: 1914; GREECE: 1913: Assassination of King George; 1914; 1915 (February-June); 1915 (June-November); 1916: Independent cabinet of Venizelos; 1920-1921; WORLD WAR: 1914: III. Balkans: b; 1915: V. Balkans: c, 1; 1916: V. Balkan theater: d, 1; 1917: V. Balkan theater: a, 1, 2, 4.

CONSTANTINE, the African (d. 1087), medical teacher of Salerno. See MEDICAL SCIENCE: Medieval: 10th-12th centuries.

CONSTANTINE, or Flavius Claudius Constantinus, usurper in Britain, 407-410. See BRITAIN: 407.

CONSTANTINE NICOLAIVICH (1827-1892), grand duke of Russia, appointed governor of Poland. See POLAND: 1863-1869.

CONSTANTINE PAVLOVICH (1779-1831), grand duke of Russia and ruler of Poland. See POLAND: 1830-1832.

CONSTANTINOPLE, capital of the Turkish empire. It is situated on seven hills at the southern extremity of the Bosphorus. It is famous as the capital of the Roman empire of the East from 330 to 1453, since which later date it has been the metropolis of Turkey. The church of St. Sophia, built by Justinian (532-538), is renowned for its beauty and its many historic associations. The city, formerly known as Byzantium, was the great center of Byzantine art and architecture. In modern times, the whole Eastern question, which has constantly agitated the diplomats of Europe, has centered largely in the problem of the disposition of this city, after the expected ultimate break-up of European Turkey. The modern city, called by the Turks Stamboul (from *eis tēn pōlin* "in the city") has an estimated population of about a million.—See also BOSPORUS: Ancient and medieval periods; BYZANTINE EMPIRE; BYZANTIUM; EASTERN QUESTION; EUROPE: Ancient Roman civilization: Fall of Rome.

330.—Transformation of Byzantium.—"Constantine had for some time contemplated the erection of a new capital. The experience of nearly half a century had confirmed the sagacity of Diocletian's selection of a site on the confines of Europe and Asia [Nicomedia] as the whereabouts in which the political centre of gravity of the Empire rested. At one time Constantine thought of adopting the site of ancient Troy, and is said to have actually commenced building a new city there. . . . More prosaic reasons ultimately prevailed. The practical genius of Constantine recognized in the town of Byzantium, on the European side of the border line between the two continents, the site best adapted for his new capital. All subsequent ages have applauded his discernment, for experience has endorsed the wisdom of the choice. By land, with its Asian suburb of Chrysopolis [modern Scutari], it practically spanned the narrow strait and joined Europe and Asia: by sea, it was open on one side to Spain, Italy, Greece, Africa, Egypt, Syria; on the other to the Euxine, and so by the Danube it had easy access to the whole of that important

frontier between the Empire and the barbarians; and round all the northern coasts of the sea it took the barbarians in flank. . . . The city was solemnly dedicated with religious ceremonies on the 11th of May, 330, and the occasion was celebrated, after the Roman fashion, by a great festival, largesses and games in the hippodrome, which lasted forty days. The Emperor gave to the city institutions modelled after those of the ancient Rome."—E. L. Cutts, *Constantine the Great*, ch. 29.—"The new walls of Constantine stretched from the port to the Propontis . . . at the distance of fifteen stadia from the ancient fortification, and, with the city of Byzantium, they enclosed five of the seven hills which, to the eyes of those who approach Constantinople, appear to rise above each other in beautiful order. About a century after the death of the founder, the new buildings . . . already covered the narrow ridge of the sixth and the broad summit of the seventh hill. . . . The buildings of the new city were executed by such artificers as the reign of Constantine could afford; but they were decorated by the hands of the most celebrated masters of the age of Pericles and Alexander. . . . By his commands the cities of Greece and Asia were despoiled of their most valuable ornaments."—E. Gibbon, *History of decline and fall of the Roman empire*, ch. 17.—"The new city was an exact copy of old Rome. . . . It was inhabited by senators from Rome. Wealthy individuals from the provinces were likewise compelled to keep up houses at Constantinople, pensions were conferred upon them, and a right to a certain amount of provisions from the public stores was annexed to these dwellings. Eighty thousand loaves of bread were distributed daily to the inhabitants of Constantinople. . . . The tribute of grain from Egypt was appropriated to supply Constantinople, and that of Africa was left for the consumption of Rome."—G. Finlay, *Greece under the Romans*, ch. 2.—See also LIBRARIES: Ancient: Constantinople.

ALSO IN: J. B. Bury, *History of the later Roman empire*, v. 1, bk. 1, ch. 5.

363-518.—Eastern court from Valens to Anastasius.—Tumults at the capital. See ROME: Empire: 400-518.

378.—Threatened by the Goths. See GOTHs: 379-382.

400.—Popular rising against the Gothic soldiery.—Their expulsion from the city. See ROME: Empire: 400-518.

511-512.—Tumults concerning the Trisagion.—During the reign of Anastasius, at Constantinople, the fierce controversy which had raged for many years throughout the empire, between the Monophysites (who maintained that the divine and the human natures in Christ were one), and the adherents of the Council of Chalcedon (which declared that Christ possessed two natures in one person), was embittered at the imperial capital by the hostility between the emperor, who favored the Monophysites, and the patriarch who was strict in Chalcedonian orthodoxy. In 511, and again in 512, it gave rise to two alarming riots at Constantinople. On the first occasion, a Monophysite or Eutychian party "burst into the Chapel of the Archangel in the Imperial Palace and dared to chant the Te Deum with the addition of the forbidden words, the war-cry of many an Eutychian mob, 'Who wast crucified for us.' The Trisagion, as it was called, the thrice-repeated cry to the Holy One, which Isaiah in his vision heard uttered by the seraphim, became, by the addition of these words, as emphatic a statement as the Monophysite party could desire of their

favourite tenet that God, not man, breathed out his soul unto death outside the gates of Jerusalem. . . . On the next Sunday the Monophysites sang the verse which was their war-cry in the great Basilica itself." The riot which ensued was quieted with difficulty by the patriarch, to whom the emperor humbled himself. But in the next year, on a fast-day (Nov. 6) the Monophysites gave a similar challenge, singing the Trisagion with the prohibited words added, and "again psalmody gave place to blows; men wounded and dying lay upon the floor of the church. . . . The orthodox mob streamed from all parts into the great forum. There they swarmed and swayed to and fro all that day and all that night, shouting forth, not the greatness of the Ephesian Diana, but 'Holy, Holy, Holy,' without the words 'Who wast crucified.' They hewed down the monks,—a minority of their class,—who were on the side of the imperial creed, and burned their monasteries with fire." After two days of riot, the aged emperor humbled himself to the mob, in the great Circus, offered to abdicate the throne and made peace by promises to respect the decrees of Chalcedon.—T. Hodgkin, *Italy and her invaders*, bk. 4, ch. 10.—See also NESTORIAN AND MONOPHYSITE CONTROVERSY.

532.—Sedition of Nika. See CIRCUS, FACTIONS OF THE ROMAN.

542-543.—Plague. See PLAGUE: 542-504.

553.—General council. See THREE CHAPTERS, DISPUTE OF THE.

7th-13th centuries.—Power in Europe. See BYZANTINE EMPIRE: Part in history.

626.—Attacked by the Avars and Persians. See ROME: Medieval city: 565-628.

668-675.—First siege by the Saracens.—"Forty-six years after the flight of Mahomet from Mecca his disciples appeared in arms under the walls of Constantinople. They were animated by a genuine or fictitious saying of the prophet, that, to the first army which besieged the city of the Cæsars, their sins were forgiven. . . . No sooner had the Caliph Moawiyah [the first of the Omniade caliphs, seated at Damascus] suppressed his rivals and established his throne, than he aspired to expiate the guilt of civil blood by the success of this holy expedition; his preparations by sea and land were adequate to the importance of the object; his standard was entrusted to Sophian, a veteran warrior. . . . The Greeks had little to hope, nor had their enemies any reasons of fear, from the courage and vigilance of the reigning Emperor, who disgraced the name of Constantine, and imitated only the inglorious years of his grandfather Heraclius. Without delay or opposition, the naval forces of the Saracens passed through the unguarded channel of the Hellespont, which even now, under the feeble and disorderly government of the Turks, is maintained as the natural bulwark of the capital. The Arabian fleet cast anchor and the troops were disembarked near the palace of Hebdomon, seven miles from the city. During many days, from the dawn of light to the evening, the line of assault was extended from the golden gate to the Eastern promontory. . . . But the besiegers had formed an insufficient estimate of the strength and resources of Constantinople. The solid and lofty walls were guarded by numbers and discipline; the spirit of the Romans were rekindled by the last danger of their religion and empire; the fugitives from the conquered provinces more successfully renewed the defence of Damascus and Alexandria; and the Saracens were dismayed by the strange and prodigious effects of artificial fire. This firm and

effectual resistance diverted their arms to the more easy attempts of plundering the European and Asiatic coasts of the Propontis; and, after keeping the sea from the month of April to that of September, on the approach of winter they retreated four score miles from the capital, to the isle of Cyzicus, in which they had established their magazine of spoil and provisions. So patient was their perseverance, or so languid were their operations, that they repeated in the six following summers the same attack and retreat, with a gradual abatement of hope and vigour, till the mischances of shipwreck and disease, of the sword and of fire, compelled them to relinquish the fruitless enterprise. They might bewail the loss, or commemorate the martyrdom, of 30,000 Moslems who fell in the siege of Constantinople. . . . The event of the siege revived, both in the East and West, the reputation of the Roman arms, and cast a momentary shade over the glories of the Saracens. . . . A peace, or truce of thirty years was ratified between the two Empires; and the stipulation of an annual tribute, fifty horses of a noble breed, fifty slaves, and 3,000 pieces of gold, degraded the majesty of the commander of the faithful."—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 52.

680.—General council. See MONOTHELITE CONTROVERSY.

8th-10th centuries.—Commercial leadership. See BYZANTINE EMPIRE: 717; BYZANTIUM; COMMERCE: Medieval: 8th-10th centuries.

717-718.—Second siege by the Saracens.—"When Leo [the Isaurian] was raised to the [Byzantine] throne [717], the empire was threatened with immediate ruin. Six emperors had been dethroned within the space of twenty-one years. . . . The Bulgarians and Slavonians wasted Europe up to the walls of Constantinople; the Saracens ravaged the whole of Asia Minor to the shores of the Bosphorus. . . . The Caliph Suleiman, who had seen one private adventurer succeed the other in quick succession on the imperial throne, deemed the moment favourable for the final conquest of the Christians; and, reinforcing his brother's army [in Asia Minor], he ordered him to lay siege to Constantinople. The Saracen empire had now reached its greatest extent. From the banks of the Sihun and the Indus to the shores of the Atlantic in Mauretania and Spain, the order of Suleiman was implicitly obeyed. . . . The army Moslemah led against Constantinople was the best-appointed that had ever attacked the Christians: it consisted of 80,000 warriors. The Caliph announced his intention of taking the field in person with additional forces, should the capital of the Christians offer a protracted resistance to the arms of Islam. The whole expedition is said to have employed 180,000 men. . . . Moslemah, after capturing Pergamus, marched to Abydos, where he was joined by the Saracen fleet. He then transported his army across the Hellespont, and marching along the shore of the Propontis, invested Leo in his capital both by land and sea. The strong walls of Constantinople, the engines of defence with which Roman and Greek art had covered the ramparts, and the skill of the Byzantine engineers, rendered every attempt to carry the place by assault hopeless, so that the Saracens were compelled to trust to the effect of a strict blockade for gaining possession of the city. . . . The besiegers encamped before Constantinople on the 15th August 717. The Caliph Suleiman died before he was able to send any reinforcements to his brother. The winter proved unusually severe." Great numbers of the warriors from the south were destroyed

by the inclemency of a climate to which they had not become inured; many more died of famine in the Moslem camp, while the besieged city was plentifully supplied. The whole undertaking was disastrous from its beginning to its close, and, exactly one year from the pitching of his camp under the Byzantine walls, "on the 15th of August 718, Moslemah raised the siege, after ruining one of the finest armies the Saracens ever assembled. . . . Few military details concerning Leo's defence of Constantinople have been preserved, but there can be no doubt that it was one of the most brilliant exploits of a warlike age. . . . The vanity of Gallic writers has magnified the success of Charles Martel over a plundering expedition of the Spanish Arabs into a marvellous victory, and attributed the deliverance of Europe from the Saracen yoke to the valour of the Franks. A veil has been thrown over the talents and courage of Leo, a soldier of fortune, just seated on the imperial throne, who defeated the long-planned schemes of conquest of the Caliphs Welid and Suleiman. . . . The Saracens were gradually expelled from most of their conquests beyond Mount Taurus."—G. Finlay, *History of the Byzantine empire, from 716 to 1057, ch. 1.*

747.—Great plague. See PLAGUE: 744-748.

754.—Iconoclastic council. See ICONOCLASTIC CONTROVERSY.

842.—Synod. See IDOLATRY AND IMAGE WORSHIP: 8th-9th centuries.

865.—First attack by the Russians.—"In the year 865, a nation hitherto unknown made its first appearance in the history of the world, where it was destined to act no unimportant part. Its entrance into the political system of the European nations was marked by an attempt to take Constantinople, a project which it has often revived. . . . In the year 862, Rurik, a Scandinavian or Varangian chief, arrived at Novgorod, and laid the first foundation of the state which has grown into the Russian empire. The Russian people, under Varangian domination, rapidly increased in power, and reduced many of their neighbours to submission. . . . From what particular circumstance the Russians were led to make their daring attack on Constantinople is not known. The Emperor Michael [III] had taken the command of an army to act against the Saracens, and Oryphas, admiral of the fleet, acted as governor of the capital during his absence. Before the Emperor had commenced his military operations, a fleet of 200 Russian vessels of small size, taking advantage of a favourable wind, suddenly passed through the Bosphorus, and anchored at the mouth of the Black River in the Propontis, about 18 miles from Constantinople. This Russian expedition had already plundered the shores of the Black Sea, and from its station within the Bosphorus it ravaged the country about Constantinople, and plundered the Prince's Islands, pillaging the monasteries and slaying the monks as well as the other inhabitants. The Emperor, informed by Oryphas of the attack on his capital, hastened to its defence. . . . It required no great exertions on the part of the imperial officers to equip a force sufficient to attack and put to flight these invaders; but the horrid cruelty of the barbarians, and the wild daring of their Varangian leaders, made a profound impression on the people of Constantinople."—G. Finlay, *History of the Byzantine empire, from 716 to 1057, bk. 1, ch. 3, sect. 3.*—See also RUSSIA: 865-941.

907-1043.—Repeated attacks by the Russians.—Notwithstanding an active and increasing commercial intercourse between the Greeks and the Russians, Constantinople was exposed, during the

tenth century and part of the eleventh, to repeated attacks from the masterful Varangians and their subjects. In the year 907, a fleet of 2,000 Russian vessels or boats swarmed into the Bosphorus, and laid waste the shores in the neighborhood of Constantinople. "It is not improbable that the expedition was undertaken to obtain indemnity for some commercial losses sustained by imperial negligence, monopoly or oppression. The subjects of the emperor were murdered, and the Russians amused themselves with torturing their captives in the most barbarous manner. At length Leo [VI] purchased their retreat by the payment of a large sum of money. . . . These hostilities were terminated by a commercial treaty in 912." There was peace under this treaty until 941, when a third attack on Constantinople was led by Igor, the son of Rurik. But it ended most disastrously for the Russians and Igor escaped with only a few boats. The result was another important treaty, negotiated in 945. In 970 the Byzantine empire was more seriously threatened by an attempt on the part of the Russians to subdue the kingdom of Bulgaria; which would have brought them into the same dangerous neighborhood to Constantinople that the Russia of our own day has labored so hard to reach. But the able soldier John Tzimisce happened to occupy the Byzantine throne; the Russian invasion of Bulgaria was repelled and Bulgaria, itself, was reannexed to the empire, which pushed its boundaries to the Danube, once more. For more than half a century, Constantinople was undisturbed by the covetous ambition of her Russian fellow Christians. Then they invaded the Bosphorus again with a formidable armament; but the expedition was wholly disastrous and they retreated with a loss of 15,000 men. "Three years elapsed before peace was re-established; but a treaty was then concluded and the trade at Constantinople placed on the old footing. From this period the alliance of the Russians with the Byzantine Empire was long uninterrupted; and as the Greeks became more deeply imbued with ecclesiastical prejudices, and more hostile to the Latin nations, the Eastern Church became, in their eyes, the symbol of their nationality, and the bigoted attachment of the Russians to the same religious formalities obtained for them from the Byzantine Greeks the appellation of the most Christian nation."—G. Finlay, *History of the Byzantine empire, from 716 to 1057, bk. 2, ch. 3, sect. 2.*—See also ACHRIDA, KINGDOM OF.

1081.—Sacked by the rebel army of Alexius Comnenus.—Alexius Comnenus, the emperor who occupied the Byzantine throne at the time of the first Crusade, and who became historically prominent in that connection, acquired his crown by a successful rebellion. He was collaterally of the family of Isaac Comnenus (Isaac I) who had reigned briefly in 1057-1059,—he, too, having been, in his imperial office, the product of a revolution. But the interval of twenty-two years had seen four emperors come and go—two to the grave and two into monastic seclusion. It was the last of these—Nicephorus III (Botaneites) that Alexius displaced, with the support of an army which he had previously commanded. One of the gates of the capital was betrayed to him by a German mercenary, and he gained the city almost without a blow. "The old Emperor consented to resign his crown and retire into a monastery. Alexius entered the imperial palace, and the rebel army commenced plundering every quarter of the city. Natives and mercenaries vied with one another in license and rapine. No class of society was sacred from their lust and avarice, and the inmates of



CONSTANTINOPLE ABOUT 1520

(From the original plan in the German National Museum at Nürnberg)

monasteries, churches, and palaces were alike plundered and insulted. This sack of Constantinople by the Sclavonians, Bulgarians, and Greeks in the service of the families of Comnenus, Ducas, and Paleologos, who crept treacherously into the city, was a fit prologue to its sufferings when it was stormed by the Crusaders in 1204. From this disgraceful conquest of Constantinople by Alexius Comnenus, we must date the decay of its wealth and civic supremacy, both as a capital and a commercial city. . . . The power which was thus established in rapine terminated about a century later in a bloody vengeance inflicted by an infuriated populace on the last Emperor of the Comnenian family, Andronicus I. Constantinople was taken on the 1st of April, 1081, and Alexius was crowned in St. Sophia's next day."—G. Finlay, *History of the Byzantine and Greek empires, from 716 to 1453, bk. 3, ch. 1.*

1191.—Temporary control of Cyprus. See CYPRUS: 1191.

1201.—Venetian hostility. See VENICE: 1201.

1204.—Conquest and brutal sack by Crusaders and Venetians. See CRUSADES: 1201-1203; and BYZANTINE EMPIRE: 1203-1204.

1204-1261.—Latin empire and its fall.—Recovery by the Greeks. See ROMANIA, EMPIRE OF; BYZANTINE EMPIRE: 1204-1205.

1260.—Acquired by Empire of Nicæa. See NICÆA: 1204-1261.

1261.—Great privileges conceded to Genoese.—Pera and its citadel Galata surrendered to them. See GENOA: 1261-1299.

1261-1453.—Restored Greek empire.—On July 25, 1261, Constantinople was surprised and the last Latin emperor expelled by the fortunate arms of Michael Palæologus, the Greek usurper at Nicæa. (See NICÆA: 1204-1261.) Twenty days later Michael made his triumphal entry into the ancient capital. "But after the first transport of devotion and pride, he sighed at the dreary prospect of solitude and ruin. The palace was defiled with smoke and dirt and the gross intemperance of the Franks; whole streets had been consumed by fire, or were decayed by the injuries of time; the sacred and profane edifices were stripped of their ornaments; and, as if they were conscious of their approaching exile, the industry of the Latins had been confined to the work of pillage and destruction. Trade had expired under the pressure of anarchy and distress, and the numbers of inhabitants had decreased with the opulence of the city. It was the first care of the Greek monarch to reinstate the nobles in the palaces of their fathers. . . . He re-peopled Constantinople by a liberal invitation to the provinces, and the brave 'volunteers' were seated in the capital which had been recovered by their arms. Instead of banishing the factories of the Pisans, Venetians, and Genoese, the prudent conqueror accepted their oaths of allegiance, encouraged their industry, confirmed their privileges and allowed them to live under the jurisdiction of their proper magistrates. Of these nations the Pisans and Venetians preserved their respective quarters in the city; but the services and power of the Genoese [who had assisted in the reconquest of Constantinople] deserved at the same time the gratitude and the jealousy of the Greeks. Their independent colony was first planted at the seaport town of Heraclea in Thrace. They were speedily recalled, and settled in the exclusive possession of the suburb of Galata, an advantageous post, in which they revived the commerce and insulted the majesty of the Byzantine Empire. The recovery of Constantinople was celebrated as the era of a new

Empire." The new empire thus established in the ancient Roman capital of the East made some show of vigor at first. Michael Palæologus "wrested from the Franks several of the noblest islands of the Archipelago—Lesbos, Chios, and Rhodes. His brother Constantine was sent to command in Malvasia and Sparta; and the Eastern side of the Morea, from Argos and Napoli to Cape Tænarus, was repossessed by the Greeks. . . . But in the prosecution of these Western conquests the countries beyond the Hellespont were left naked to the Turks; and their depredations verified the prophecy of a dying senator, that the recovery of Constantinople would be the ruin of Asia." Not only was Asia Minor abandoned to the new race of Turkish conquerors—the Ottomans—but those most aggressive of the proselytes of Islam were invited in the next generation to cross the Bosphorus, and to enter Thrace as partisans in a Greek civil war. Their footing in Europe once gained, they devoured the distracted and feeble empire piece by piece, until little remained of it beyond the capital itself. Long before the latter fell, the empire was a shadow and a name. In the very suburbs of Constantinople, the Genoese podesta, at Pera or Galata, had more power than the Greek emperor; and the rival Italian traders, of Genoa, Venice and Pisa, fought their battles under the eyes of the Byzantines with indifference, almost, to the will or wishes, the opposition or the help of the latter. "The weight of the Roman Empire was scarcely felt in the balance of these opulent and powerful republics. . . . The Roman Empire (I smile in transcribing the name) might soon have sunk into a province of Genoa, if the ambition of the republic had not been checked by the ruin of her freedom and naval power. A long contest of 130 years was determined by the triumph of Venice. . . . Yet the spirit of commerce survived that of conquest; and the colony of Pera still awed the capital and navigated the Euxine, till it was involved by the Turks in the final servitude of Constantinople itself."—E. Gibbon, *History of the decline and fall of the Roman empire, ch. 62-63.*—See also TURKEY: 1240-1326; 1326-1359; 1360-1389; 1389-1403.

ALSO IN: G. Finlay, *History of the Byzantine and Greek empires, from 716 to 1453, bk. 4, ch. 2.*

1348-1355.—War with the Genoese.—Alliance with Venice and Aragon.—John Cantacuzenos, who usurped the throne in 1347, "had not reigned a year before he was involved in hostilities with the Genoese colony of Galata, which had always contained many warm partisans of the house of Paleologos [displaced by Cantacuzenos]. This factory had grown into a flourishing town, and commanded a large portion of the Golden Horn. During the civil war, the Genoese capitalists had supplied the regency with money, and they now formed almost every branch of the revenue which the imperial government derived from the port. . . . The financial measures of the new emperor reduced their profits. . . . The increased industry of the Greeks, and the jealousy of the Genoese, led to open hostilities. The colonists of Galata commenced the war in a treacherous manner, without any authority from the republic of Genoa (1348). With a fleet of only eight large and some small galleys they attacked Constantinople while Cantacuzenos was absent from the capital, and burned several buildings and the greater part of the fleet he was then constructing. The Empress Irene, who administered the government in the absence of her husband, behaved with great prudence and courage and repulsed a bold attack of the Genoese. Cantacuzenos hastened to the capi-

tal. where he spent the winter in repairing the loss his fleet had sustained. As soon as it was ready for action, he engaged the Genoese in the port, where he hoped that their naval skill would be of no avail, and where the numerical superiority of his ships would insure him a victory. He expected, moreover, to gain possession of Galata itself by an attack on the land side while the Genoese were occupied at sea. The cowardly conduct of the Greeks, both by sea and land, rendered his plans abortive. The greater part of his ships were taken, and his army retreated without making a serious attack. Fortunately for Cantacuzenos, the colonists of Galata received an order from the Senate of Genoa to conclude peace. . . . Their victory enabled them to obtain favourable terms, and to keep possession of some land they had seized, and on which they soon completed the construction of a new citadel. The friendly disposition manifested by the government of Genoa induced Cantacuzenos to send ambassadors to the Senate to demand the restoration of the island of Chios, which had been conquered by a band of Genoese exiles in 1346. A treaty was concluded, by which the Genoese were to restore the island to the Emperor of Constantinople in ten years. . . . But this treaty was never carried into execution, for the exiles at Chios set both the republic of Genoa and the Greek Empire at defiance, and retained their conquest." The peace with Genoa was of short duration. Cantacuzenos was bent upon expelling the Genoese from Galata, and as they were now involved in the war with the Venetians which is known as the war of Caffa he hoped to accomplish his purpose by joining the latter. "The Genoese had drawn into their hands the greater part of the commerce of the Black Sea. The town of Tana or Azof was then a place of great commercial importance, as many of the productions of India and China found their way to western Europe from its warehouses. The Genoese, in consequence of a quarrel with the Tartars, had been compelled to suspend their intercourse with Tana, and the Venetians, availing themselves of the opportunity, had extended their trade and increased their profits. The envy of the Genoese led them to obstruct the Venetian trade and capture Venetian ships, until at length the disputes of the two republics broke out in open war in 1348. In the year 1351, Cantacuzenos entered into an alliance with Venice, and joined his forces to those of the Venetians, who had also concluded an alliance with Peter the Ceremonious, king of Aragon. Nicholas Pisani, one of the ablest admirals of the age, appeared before Constantinople with the Venetian fleet; but his ships had suffered severely from a storm, and his principal object was attained when he had convoyed the merchantmen of Venice safely into the Black Sea. Cantacuzenos, however, had no object but to take Galata; and, expecting to receive important aid from Pisani, he attacked the Genoese colony by sea and land. His assault was defeated in consequence of the weakness of the Greeks and the lukewarmness of the Venetians. Pisani retired to Negropont, to effect a junction with the Catalan fleet; and Pagano Doria, who had pursued him with a superior force, in returning to Galata to pass the winter, stormed the town of Heracleia on the Sea of Marmora, where Cantacuzenos had collected large magazines of provisions, and carried off a rich booty, with many wealthy Greeks, who were compelled to ransom themselves by paying large sums to these captors. Cantacuzenos was now besieged in Constantinople. . . . The Genoese, unable to make any impression on the city, indem-

nified themselves by ravaging the Greek territory on the Black Sea. . . . Early in the year 1352, Pisano returned to Constantinople with the Catalan fleet, under Ponzio da Santapace, and a great battle was fought between the allies and the Genoese, in full view of Constantinople and Galata. The scene of the combat was off the island of Prote, and it received the name of Vrachophagos from some sunken rocks, of which the Genoese availed themselves in their manœuvres. The honour of a doubtful and bloody day rested with the Genoese. . . . Pisani soon quitted the neighbourhood of Constantinople, and Cantacuzenos, having nothing more to hope from the Venetian alliance . . . concluded a peace with the republic of Genoa. In this war he had exposed the weakness of the Greek empire, and the decline of the maritime force of Greece, to all the states of Europe. The treaty confirmed all the previous privileges and encroachments of the colony of Galata and other Genoese establishments of the Empire."—C. Finlay, *History of the Byzantine and Greek empires*, 716-1453, bk. 4, ch. 2, sect. 4.—The retirement of the Greeks from the contest did not check the war between Genoa and Venice and the other allies of the latter, which was continued until 1355. The Genoese were defeated August 29, 1353, by the Venetians and Catalans, in a great battle fought near Lojera, on the northern coast of Sardinia, losing forty-one galleys and 4,500 or 5,000 men. They obtained their revenge the next year, on November 4, when Paganino Doria surprised the Venetian admiral, Pisani, at Portolongo, opposite the island of Sapienza, as he was preparing to go into winter-quarters. "The Venetians sustained not so much a defeat as a total discomfiture; 450 were killed; an enormous number of prisoners, loosely calculated at 6,000, and a highly valuable booty in prizes and stores, were taken." In June, 1355, the war was ended by a treaty which excluded Venice from all Black sea ports except Caffa.—W. C. Hazlitt, *History of the Venetian republic*, v. 3, ch. 18-19.

ALSO IN: F. A. Parker, *Fleets of the world*, pp. 88-94.

1453.—Conquest by the Turks.—Mohammed II, son of Amurath II, came to the Ottoman throne, at the age of twenty-one, in 1451. "The conquest of Constantinople was the first object on which his thoughts were fixed at the opening of his reign. The resolution with which he had formed this purpose expressed itself in his stern reply to the ambassadors of the Emperor, offering him tribute if he would renounce the project of building a fort on the European shore of the Bosphorus, which, at the distance of only five miles from the capital, would give him the command of the Black Sea. He ordered the envoys to retire, and threatened to flay alive any who should dare to bring him a similar message again. The fort was finished in three months and garrisoned with 400 janizaries; a tribute was exacted of all vessels that passed, and war was formally declared by the Sultan. Constantine [Constantine Palæologus, the last Greek emperor] made the best preparations in his power for defence; but he could muster only 600 Greek soldiers." In order to secure aid from the pope and the Italians, Constantine united himself with the Roman church. A few hundred troops were then sent to his assistance; but, at the most, he had only succeeded in manning the many miles of the city wall with 9,000 men, when, in April, 1453, the Sultan invested it. The Turkish army was said to number 250,000 men, and 420 vessels were counted in the accompanying fleet. A summons to surrender was answered with indignant

refusal by Constantine, "who had calmly resolved not to survive the fall of the city," and the final assault of the furious Turks was made on May 29, 1453. The heroic emperor was slain among the last defenders of the gate of St. Romanos, and the janizaries rode over his dead body as they charged into the streets of the fallen capital. "The despairing people—senators, priests, monks, nuns, husbands, wives and children—sought safety in the church of St. Sophia. A prophecy had been circulated that here the Turks would be arrested by an angel from heaven, with a drawn sword; and hither the miserable multitude crowded, in the expectation of supernatural help. The conquerors followed, sword in hand, slaughtering those whom they encountered in the street. They broke down the doors of the church with axes, and, rushing in, committed every act of atrocity that a frantic thirst for blood and the inflamed passions of demons could suggest. All the unhappy victims were divided as slaves among the soldiers, without regard to blood or rank, and hurried off to the camp; and the mighty cathedral, so long the glory of the Christian world, soon presented only traces of the orgies of hell. The other quarters of the city were plundered by other divisions of the army. . . . About noon the Sultan made his triumphal entry by the gate of St. Romanos, passing by the body of the Emperor, which lay concealed among the slain. Entering the church, he ordered a moolah to ascend the bema and announce to the Mussulmans that St. Sophia was now a mosque, consecrated to the prayers of the true believers. He ordered the body of the Emperor to be sought, his head to be exposed to the people, and afterwards to be sent as a trophy, to be seen by the Greeks, in the principal cities of the Ottoman Empire. For three days the city was given up to the indescribable horrors of pillage and the license of the Mussulman soldiery. Forty thousand perished during the sack of the city and fifty thousand were reduced to slavery."—C. C. Felton, *Greece, ancient and modern: Fourth course, lecture 6*.—See also CHRISTIANITY: 1453.

ALSO IN: G. Finlay, *History of the Byzantine and Greek empires, from 716 to 1453, bk. 4, ch. 2*.—E. Gibbon, *History of the decline and fall of the Roman empire, ch. 68*.

1453-1481.—City repopulated and rebuilt.—Creation of the Turkish Stamboul.—"It was necessary for Mohammed II to repopulate Constantinople, in order to render it the capital of the Ottoman Empire. The installation of an orthodox Patriarch calmed the minds of the Greeks, and many who had emigrated before the siege gradually returned, and were allowed to claim a portion of their property. But the slow increase of population, caused by a sense of security and the hope of gain, did not satisfy the Sultan, who was determined to see his capital one of the greatest cities of the East, and who knew that it had formerly exceeded Damascus, Bagdad and Cairo, in wealth, extent and population. From most of his subsequent conquests Mohammed compelled the wealthiest of the inhabitants to emigrate to Constantinople, where he granted them plots of land to build their houses. . . . Turks, Greeks, Servians, Bulgarians, Albanians, and Lazes, followed one another in quick succession, and long before the end of his reign Constantinople was crowded by a numerous and active population, and presented a more flourishing aspect than it had done during the preceding century. The embellishment of his capital was also the object of the Sultan's attention. . . . Mosques, minarets, fountains and tombs, the great objects of architectural magnificence

among the Mussulmans, were constructed in every quarter of the city. . . . The picturesque beauty of the Stamboul of the present day owes most of its artificial features to the Othoman conquest, and wears a Turkish aspect. The Constantinople of the Byzantine Empire disappeared with the last relics of the Greek Empire. The traveller who now desires to view the vestiges of a Byzantine capital, and examine the last relics of Byzantine architecture, must continue his travels eastward to Trebizond."—G. Finlay, *History of the Byzantine and Greek empires, from 716 to 1453, bk. 4, ch. 2, sect. 7*.

1807.—Threatened by a British fleet. See TURKEY: 1806-1807.

1877.—Conference of Great Powers to provide for better government of Turkey. See TURKEY: 1861-1877.

1896.—Attack of Armenian revolutionists on Ottoman bank, and subsequent Turkish massacre of Armenians. See TURKEY: 1896 (August).

1897.—Treaty ending war with Greece. See TURKEY: 1897.

1906.—American envoy raised to ambassadorial rank. See TURKEY: 1906.

1908-1909.—Revolution of Young Turk party. See TURKEY: 1908; 1909.

1913.—Turko-Bulgarian treaty. See BALKAN STATES: 1913; BULGARIA: 1913; Second Balkan War.

1916.—Effects of the World War.—Center for refugees. See WORLD WAR: 1916; VI. Turkish theater: d, 6.

1919.—Loss of rights as Holy City. See CALIPHATE: 1919-1920.

1920.—Age-long struggle for Constantinople.—Claims of the different nations and their diplomatic and military efforts to win the coveted prize.—Status by the Treaty of Sèvres.—"The continual loss of territory by Turkey has for years led to the discussion of the partition of the Empire. In this discussion the most important consideration has been the assignment of Constantinople. The heirs for this most valuable possession of the Sick Man of Europe have been many and their claims have been varied. 'The Sick Man is dying, what shall be done with his heritage?' was the absorbing question in every European chancellery. This question comes now acutely to the front demanding as one of the results of the war [World War] its settlement in a way that will secure Constantinople's future and remove it from the field of international disputes and aggression."—L. A. Springer, *Coveted city of Constantinople (Asia, Oct., 1917, p. 508)*.—"The scheme for the partition of the Turkish empire in Europe, which was sketched out by Napoleon in his interview with the Tsar Alexander I at Tilsit, was not more practical than such plans have been in later days. But, rough as it was, it still contained one or two pregnant suggestions, which even now are not without value in the discussion of the eastern question. Napoleon was willing to cede Bessarabia, Moldavia, Wallachia, and North Bulgaria to Russia, taking as his own share Albania, Thessaly as far as the gulf of Salonika, the Morea and Crete, while Austria was to be appeased with a part of Bosnia and Servia. The heir of Peter the Great and Catherine II was not, however, content with his portion of the spoils. He was willing to allow Napoleon to take, in addition to the already large French claims, the islands of the Archipelago, Syria, and Egypt, if Russia could have Roumelia and Constantinople. We have it on the authority of an eye-witness, the French Emperor's private secretary, that Napoleon replied by indignantly placing his finger on the spot on the map, which repre-

sented the Turkish capital, and exclaiming: 'Constantinople! Constantinople! never! for it is the empire of the world.' Subsequent events have perhaps diminished the strategic value of that marvellous site; but few will deny that it is still the goal of Russian ambition, though of all the Turkish provinces assigned to Russia at Tilsit, Bessarabia is the only one that she has definitely incorporated in her empire."—W. Miller, *Ottoman empire 1801-1913*, pp. 38-39.—See also BOSPORUS: Thracian Bosphorus.—"In the conflict of interests and the urgency of claimants the Greeks put forward the strongest case based upon purely historical rights. Constantinople, or rather ancient Byzantium, was a Greek settlement. For eleven hundred years after it was founded it was a Greek city and while under Turkish rule the largest element in its considerable Christian population has been Greek. The Greek war for independence was not merely an effort to free ancient classic Greece from the Turkish yoke but had for its broader purpose the revival of the Byzantine Empire. The Greeks . . . dreamt of a new Byzantium which would include their present kingdom and a strip of Turkey from the Adriatic to the Black Sea with a Greek Constantinople as their capital city. . . . Two Balkan nations have appeared as claimants for Constantinople, Serbia and Bulgaria. The Serbs have never reached the city as conquerors. Their great king Stefan Dushan in the height of his glory planned its conquest and collected a formidable force for that purpose. But his death occurred before he could carry out his designs. The Serbs as well as many western historians have held that had Dushan lived he would have driven the Turks from Europe. As it was the Serbs were defeated in the great battle of Kossovo, and completely subjugated. But with the revival of their nationality they have aspired to a South Slav state that would extend to the Bosphorus. In the Bulgars the Greeks meet their strongest rival claimant in southeastern Europe. Unlike the Greeks, the Bulgars have no historic claim to the coveted city. They have, however, always desired to possess it. They besieged it at the time of their first appearance in the Balkan peninsula and again in the eleventh century when at the height of their power. In the Balkan War of 1912 they advanced as far as Tchataldja, the outer defenses of Constantinople. . . . The basis of Bulgaria's claim seems really to be geographical. She already has an opening on the Black and Aegean seas and the European coast line seems a cut off from the Bulgarian line that breaks its continuity. . . . Russia's claims upon Constantinople are both practical and sentimental. They are based upon geographical, political and economic reasons, on the aspirations of her people and on historical traditions. The great traffic bearing rivers of southern Russia all flow into the Black Sea with the exception of the Volga which, however, is soon to be connected with it by a canal. The trade of this region, the oils and other products of the Caucasus, the immense export wheat of the Black Earth section, all must pass through the Bosphorus and Dardanelles, controlled by Turkey and guarded by Turkish guns before it can reach foreign markets. . . . The sentimental reasons are as appealing to the Russian people as are the economic. Their introduction to civilization and culture came from Constantinople as did also their religion and for years many of their clergy. When the Byzantine Empire fell into the Moslem power the Russians remained the only independent people of the Orthodox church. They came to look upon Mos-

cow as the third great religious capital of the world, the legitimate successor of Constantinople as Constantinople had been the successor of Rome. Ivan the Great married the Greek princess Sophia Paleologue, niece of the last Byzantine emperor, and gave the Byzantine double headed eagle the place that it has ever since occupied on the Russian standard. The Russians set themselves up as the protectors of Christian races under Ottoman rule. A Russian war against Turkey has been a religious crusade, the goal of which has always been to place the cross again on St. Sophia. Early in their history the Russians looked toward the south as the path to their destiny. Their warriors descended their rivers and fought the Greeks. One of their rulers established himself in the Balkans and was with difficulty dislodged by the Byzantine emperor who did not wish him as a neighbor. Peter the Great tried to gain access to the Black Sea by capturing Azof. He lost this stronghold to the Turks however and it was not until the reign of Catherine the Second that the Russians really found themselves established on this coast. In 1827 a Russian land force seriously threatened Constantinople, but it was not until 1878 that Russia actually approached the goal of her ambitions. Not until her soldiers were actually in sight of Constantinople did the Sultan accept the Czar's proffered terms of peace. A treaty was signed at San Stefano, but this proved so favorable to Russia that Lord Beaconsfield interfered, thereby committing England to a policy in which she so long persisted. It was this treaty which paved the way for the more famous treaty of Berlin signed in 1879, a treaty always regarded as a remarkable diplomatic document but one in which scarcely a single one of its well balanced provisions was effectually enforced. . . . The interest of Germany in Constantinople has developed in the last thirty years. Even at the time of the signing of the Berlin treaty Bismarck refused to take the Balkan situation as a matter of serious concern to Germany. "Not worth the blood of a single Pomeranian grenadier" was his comment. But Emperor William entirely changed this policy. For a quarter of a century he has planned the commercial penetration of Turkey and his schemes have been ably carried out by the astute von Bieberstein and his successors at Constantinople. The Emperor's visit to Constantinople and his theatrical entry into Jerusalem in 1868 were evidences of his determination to play a dominant part in the Near East situation. . . . Since then Germany has been making every effort to strengthen her hold commercially as well as politically upon the Ottoman Empire. Her most picturesque project was the Bagdad railway which was to start at the Bosphorus and extend eastward across Asia Minor and through the Mesopotamia Valley and which was to form a most important link in a Pan-Germanic union stretching from the North Sea to the Persian Gulf. It is very evident that Constantinople must play an important part in the realization of this dream. Should Russia gain the city and the Straits the great project would be shattered even if it had not already been doomed by the British capture of Bagdad. Should Germany occupy it or through a mastery of Turkey gain control of the coveted city and Straits, then Russia's situation would be the same as in the past except that Germany instead of Turkey would be the keeper to open or close the gates to her south bound commerce. . . . The plan of international control of Constantinople and the territory adjacent to the Straits has always appealed to students as the most attractive solution of the



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problem. The objections, however, have been many. It has been believed that the actual execution of such a scheme of control would be a difficult and delicate matter, that while it might be easily carried on in time of peace, it would present almost insurmountable difficulties in times of war and would result in making Constantinople a scene of widespread corruption and a hot-bed of intrigue between representatives of rival great powers, rival nationalities and rival financial interests. . . .

"A new and vivid interest in this question for Americans comes from the suggestion by Arnold Toynbee in his book *Nationality and War* of the administration of the Straits by the United States and of the support of this plan by Noel Buxton, M. P., one of the foremost students of the question. Mr. Buxton says that in all respects the United States is well fitted for the task, that she is one of the strongest powers in the world, and that while she has no private interests in the Straits she has links of friendship with the peoples in the territory through immigration to the United States, and through her educational missions represented by the two American institutions, Robert College and the American College for women. . . . But in the meantime Constantinople remains in the power of the Turks. They base their right of possession upon conquest and upon the fact that they have held it for 464 years. Often in that time has their hold upon it been imperiled. Frequently has diplomacy stepped in to save it to them. In the Crimean War when Russia menaced it and again when Turkish barbarities and atrocities shocked the civilized world, Great Britain, looking to the safety of her own interests, stood between the Turk and the rest of the world. In 1912 the Balkan allies after a series of amazing and dramatic victories swept over the plains of Thrace and attacked practically the last defense of the city. What the disorganized Turkish army would have done alone cannot be guessed, but they had their old ally, diplomacy, on their side as well as the dread cholera which attacked Bulgar and Turk alike. For days the people of Constantinople listened unperturbed to the roar of distant guns. The Grace of Allah prevailed. The enemy withdrew and the city was saved. The powerful defenses erected by political exigencies were swept away the day that Turkey entered the present war [World War] as an ally of the Central Powers. The balance of power that had always saved Constantinople no longer existed."—L. A. Springer, *Coveted city of Constantinople* (*Asia*, Oct., 1917, pp. 598-604).—The conclusion of peace with the Ottoman empire was a slow process. Diplomats were at odds to know what to do with the city. By the treaty of Sèvres between the Allies and Turkey, finally signed Aug. 10, 1920, Turkish rights and titles over Constantinople were to remain technically unaffected. In reality the allied powers maintained considerable control over Constantinople and the straits. (See SÈVRES, TREATY OF: 1920: Part III: Political clauses: Constantinople; Part XI: Ports, waterways, railways.)

1921.—Near East Conference. See TURKEY: 1921 (March-April): Secret treaties.

1922.—Nationalists take possession of government.—In November, Rafet Pasha, Nationalist representative in Constantinople, took possession of the government and deposed the sultan. Mohammed VI fled to Malta, and three days later Abdul Medjid Effendi was elected Caliph of the Moslems by the Grand Assembly at Angora, a ruler without temporal power, which was to remain vested in the Assembly.

ALSO IN: H. A. Gibbons, *Struggle for Constantinople*.

CONSTANTIUS I, Flavius Valerius, surnamed Chlorus (c. 250-306), emperor of Rome, 305-306, father of Constantine the Great. See ROME: Empire: 284-305.

Constantius II, Flavius Julius (317-361), Roman emperor, 337-361, third son of Constantine the Great. See ROME: Empire: 323; 337-361.

CONSTANZA, or Kustendji, Rumania's principal Black Sea port, in the Dobrudja. In 1916 was occupied by the forces of the Central Powers. See WORLD WAR: 1916: V. Balkan theater: c, 5; c, 6, ii.

CONSTITUTION, Battles of the frigate. See U. S. A.: 1812-1813; 1814.

CONSTITUTION, Civil, of clergy in France. See CIVIL CONSTITUTION OF THE CLERGY IN FRANCE.

CONSTITUTION ISLAND.—In the Hudson River opposite West Point lies Constitution Island. It is a wood-covered tract of nearly three hundred acres, and for many years it had been coveted by the authorities of the Military Academy and the War Department. Its owner, Miss Anna Bartlett Warner, was always willing to sell to the Government, but Congress could never be induced to make the necessary appropriation for its purchase. In 1908 Mrs. Russell Sage joined with Miss Warner in making a gift of the island to the Nation, to be used as a part of the military reservation at West Point.

CONSTITUTIONAL AMENDMENTS. See AMENDMENTS TO CONSTITUTIONS: United States.

CONSTITUTIONAL CONVENTION, United States: Original Annapolis convention of 1786. See ANNAPOLIS CONVENTION.

1787.—Philadelphia. See U. S. A.: 1787; PRESIDENT: United States of America.

CONSTITUTIONAL - DEMOCRATIC PARTY, Russia. See RUSSIA: 1905-1906.

CONSTITUTIONAL MOVEMENT, Ireland. See IRELAND: 1917.

CONSTITUTIONAL UNION PARTY, United States. See U. S. A.: 1860 (April-November).

CONSTITUTIONALISTS, China. See CHINA: 1920 (December).

CONSTITUTIONALISTS, Mexico. See MEXICO: 1914-1915.

CONSTITUTIONS.—The most interesting and important constitutions of the countries and states may be found in full after the historical article on the country. For example the constitutions of Argentina, Australia, Belgium, Brazil, Canada, Central America, Chile, China, Colombia, Czechoslovakia, Finland, France, Germany, Ireland, Italy, Japan, Korea, League of Nations, Norway, Panama, Persia, Poland, Prussia, Russia, South Africa, Sweden, Switzerland, United States, may thus be found after Argentina, Australia, etc. The principal provisions of the constitutions of other countries may be found after their respective articles. Owing to the peculiar construction of the English constitution, there is no large article on the subject, but there are, in addition to the descriptive material to be found after the article on England, various headings under which more detailed information will be obtained as, for instance, Parliament, Cabinet, Magna Carta, Crown, Imperial Federation, Privy Council, Bill of Rights, etc. No attempt has been made to print the text of the constitutions of the separate states of the United States, but some material on the history and contents of these documents may be found in the historical article on those states.—See also AMENDMENTS; DUE PROCESS OF LAW; LAW COURTS.

Definition and classification.—"A Constitution is the fundamental law according to which the government of a state is organized and the relations of individuals with society as a whole are regulated. It may be either a code, a well-defined text, or a collection of such texts promulgated at a certain time by a sovereign authority, or it may be the result, more or less definite, of a series of legislative acts, ordinances, judicial decisions, precedents, and traditions of dissimilar origin and unequal value. To the first class belong most of the constitutions of to-day. To the second belongs the oldest of them all, the one from which all the others are in a certain sense descended; namely, the English constitution. As the private law of the United Kingdom is uncodified, so also is her fundamental law unwritten. The vote of a parliamentary majority, the decision of a supreme court, may serve to expand or to contract it, and it is constantly in process of formation; it is a barrier, yielding indeed to the pressure of circumstances, when this pressure attains a certain degree of intensity, but never breaking; it is stable in spite of, or rather because of, its flexibility. We can study the growth of the English constitution, but we cannot properly speak of its adoption nor of its revision. The decrees of Parliament, that complex power wielded conjointly by the King, the Lords, and Commons, are sovereign, but Parliament does not create the constitution. It may enact statutes which became a part of the fundamental law, but does not itself either establish or systematically revise the constitution. This régime, the result of the political evolution of a feudal monarchy, the continuity of whose public law has never been permanently interrupted, commands admirers among liberals as well as among conservatives. Both—and the conservatives perhaps first,—will recognize its dangers, the further England advances in the direction of democracy. An unwritten constitution does not, as a whole, furnish innovators a definite, concrete point of attack. But, as it lies within the ordinary competence of Parliament to increase or diminish it by mere statutes, indirect blows may be dealt it, all the more dangerous because their aim is not immediately and generally apparent."—C. Borgeaud, *Adoption and amendment of constitutions in Europe and America*, pp. 15-16.—"The old-fashioned classification of Constitutions which has come down to our own times is based on the distinction of Written and Unwritten Law, itself an ill-expressed and rather confusing distinction, because *ius non scriptum* is intended to denote customs; and when customs have been recorded in writing, they can hardly continue to be called unwritten. This classification places in the category of Written Constitutions those which are expressly set forth in a specially important document or documents, and in the category of Unwritten those which began, not in formal agreements, but in usage, a usage which lives in men's collections, and which, even when it has been to a large extent defined, and secured against error, by being committed to writing, is recorded as embodying that which men have observed, and are deemed likely to continue to observe, not as that to which they have bound themselves formally by a law. These terms are, however, not happy terms, although the distinction they aim at expressing is a real distinction. . . . Unwritten Constitutions, though they began in custom, always include some statutes. Moreover, these names, while they dwell on a superficial distinction, ignore a more essential one to be presently mentioned. Let us therefore try to find a better classification. If we survey Constitutions generally,

in the past as well as in the present, we find them conforming to one or other of two leading types. Some are natural growths, unsymmetrical both in their form and in their contents. They consist of a variety of specific enactments or agreements of different dates; possibly proceeding from different sources, intermixed with customary rules which rest only on tradition or precedent, but are deemed of practically equal authority. Other Constitutions are works of conscious art, that is to say, they are the result of a deliberate effort on the part of the State to lay down once for all a body of coherent provisions under which its government shall be established and conducted. Such Constitutions are usually comprised in one instrument—possibly, however, in more than one—an instrument solemnly enacted whose form and title distinguish it from ordinary laws. We may provisionally call these two types the Old and the New, because all ancient and mediæval as well as some few recent Constitutions are of the former kind, while most modern ones belong to the latter. The distinction corresponds roughly to that drawn, in England and America, between common law and statute law, or to the Roman distinction between *ius* and *lex*, so that we might describe the types as Common Law Constitutions and Statutory Constitutions respectively. Yet the line of demarcation is not always a plain one. In countries with constitutions of the Common Law type, statutes are frequently passed, declaring or modifying or abolishing antecedent usage, which supersede and replace parts, possibly large parts, of the common law maxims, so that at last most of the leading rules can be found in a few great statutes. On the other hand, the Statutory Constitutions become developed by interpretation and fringed with decisions and enlarged or warped by custom, so that after a time the letter of their text no longer conveys their full effect. It is, therefore, desirable to have some more definite and characteristic test or criterion whereby to mark off the two types which have been just described in general terms. Such a criterion may be found in the relation which each Constitution bears to the ordinary laws of the State, and to the ordinary authority which enacts those laws. Some constitutions, including all that belong to the older or Common Law type, are on the level of the other laws of the country, whether those laws exist in the forms of statutes only, or also in the form of recorded decisions defining and confirming a custom. Such constitutions proceed from the same authorities which make the ordinary laws; and they are promulgated or repealed in the same way as ordinary laws. In such cases the term 'Constitution' denotes nothing more than such and so many of the statutes and customs of the country as determine the form and arrangements of its political system. And (as will presently appear) it is often difficult to say of any particular law whether it is or is not a part of the political Constitution. Other constitutions, most of them belonging to the newer or Statutory class, stand above the other laws of the country which they regulate. The instrument (or instruments) in which such a constitution is embodied proceeds from a source different from that whence spring the other laws, is repealable in a different way, exerts a superior force. It is enacted, not by the ordinary legislative authority, but by some higher or specially empowered person or body. If it is susceptible of change, it can be changed only by that authority or by that special person or body. When any of its provisions conflict with a provision of the ordinary law, it prevails, and the ordinary law must

give way. These are features, partly political, partly legal, which mark off the two types of Constitution from one another; and although it will appear that in some few cases the question to which type the Constitution of a particular State belongs may be a nice one, still the general legal criteria to be applied are clear and definite. In a State possessing a constitution of the former—the older—type, all laws (excluding of course by-laws, municipal regulations, and so forth) are of the same rank and exert the same force. There is, moreover, only one legislative authority competent to pass laws in all cases and for all purposes. But in a State whose Constitution belongs to the latter—the newer—type, there are two kinds of laws, one kind higher than the other, and more universally potent; and there are likewise two legislative authorities, one superior and capable of legislating for all purposes whatsoever, the other inferior and capable of legislating only so far as the superior authority has given it the right and function to do so.”—J. B. Bryce, *Constitutions*, pp. 5-9.

Function and purpose of a written constitution.—“The theory of democracy assumes that the multitude are both competent and interested; competent to understand the structure of their government and their own functions and duties as ultimately sovereign in it, interested as valuing those functions, and alive to the responsibility of those duties. A Constitution set out in black and white, contained in a concise document which can be expounded and remembered more easily than a Constitution growing out of a long series of controversies and compromises, seems specially fitted for a country where the multitude is called to rule. Only memory and common sense are needed to master it. It can lay down general principles in a series of broad, plain, authoritative propositions, while in the case of the ‘historical Constitution’ they have to be gathered from various sources, and expressed, if they are to be expressed correctly, in a guarded and qualified form. Now the average man, if intelligent enough to comprehend politics at all, likes general principles. Even if, as some think, he overvalues them, yet his capacity for absorbing them gives him a sort of comprehension of his government and attachment to it which are solid advantages in a large democracy. Constitutions of this type have usually arisen when the mass of the people were anxious to secure their rights against the invasions of power, and to construct a frame of government in which their voices should be sure to prevail. They furnish a valuable protection for minorities which, if not liable to be overborne by the tyranny of the mass, are at any rate liable to be disheartened into silence by superior numbers, and so need all the protection which legal safeguards can give them. Thus they have generally been accounted as institutions characteristic of democracy, though the cases of Germany and Japan show that this is not necessarily true. A change of view has, however, become noticeable within the last few years. In the new democracies of the United States and the British self-governing Colonies—and the same thing is true of popularly governed countries in Europe—the multitude no longer fears abuses of power by its rulers. It is itself the ruler, accustomed to be coaxed and flattered. It feels no need for the protection which Rigid Constitutions give. And in the United States it chafes under those restrictions on legislative power, embodied in the Federal Constitution or State Constitution (as the case may be), which have surrounded the rights of property and the obligation of sub-

sisting contracts with safeguards obnoxious, not only to the party called Socialist, but to reformers of other types. As these safeguards are sometimes thought to prevent the application of needed remedies and to secure impunity for abuses which have become entrenched behind them, the aforesaid constitutional provisions have incurred criticism and censure from various sections, and many attempts have been made by State legislatures, acting at the bidding of those who profess to control the votes of working men, to disregard or evade the restrictions. These attempts are usually defeated by the action of the Courts, whence it happens that both the Federal Constitution and the functions of the Judiciary are often attacked in the country which was so extravagantly proud of both institutions half a century ago. This strife between the Bench as the defender of old-fashioned doctrines (embodied in the provisions of a Rigid Constitution, Federal or State) and a State Legislature acting at the bidding of a large section of the voters is a remarkable feature of contemporary America.”—*Ibid.*, pp. 80-82.

Essentials of a written constitution.—Form and content.—Methods of expansion and revision.—“In its structure and content a written constitution differs in important particulars from a statute. It expresses the highest will of the sovereign and is or should be made up of very general prescriptions dealing with such matters as the structural organization of the government, the distribution of its powers among different organs, the mode and principles of its operation, the limitations upon its authority, the apparatus of checks and balances and the process by which the constitution itself may be altered. It is sometimes called the fundamental or organic law because it deals, or is supposed to deal, only with matters of a permanent and general character. [See also EMINENT DOMAIN: Definition.] It is also frequently spoken of as the supreme or paramount law because it usually, though not always, possesses a higher legal authority and overrides all conflicting provisions of statute law. Statutory law is of secondary rather than of primary importance and deals with matters which have more of a temporary than a permanent character. A typical written constitution contains three sets of provisions: first, a series of prescriptions setting forth the fundamental, civil, and political rights of the citizens, and imposing certain limitations on the power of the government as a means of securing the enjoyment of those rights; second, a series of provisions outlining the organization of the government, enumerating its powers, laying down certain rules relative to its administration and defining the electorate; and, third, a provision or provisions pointing out the mode of procedure in accordance with which formal changes in the fundamental law may be brought about. The first group of provisions collectively have been called by one writer the constitution of *liberty*; the second, the constitution of *government*; and the third, the constitution of *sovereignty*. The first group is commonly styled in republican states a ‘bill of rights’ or ‘declaration of rights.’ The people of the United States have always attached great importance to these declarations and have considered them a necessary part of their constitutions. Since 1780 every constitution adopted in the United States, with four exceptions, has given a prominent place to such declarations. In France, likewise, for a time after the Revolution, declarations of principles were considered a most essential part of their instruments of government. . . . The second group of provisions, as has been said, related to the

organization of the government in its widest sense, including the distribution of powers among the several departments, the organization of the particular agencies through which the state manifests itself, the extent and duration of their authority, the modes of appointment or election of public functionaries, and the constitution of the electorate. In some constitutions the provisions of this character are few in number and very general in character. The 'constitutional' laws of France, for example, contain no provisions governing the composition, mode of election, tenure, organization, or powers of the Chamber of Deputies, except the solitary provision that the Chamber shall be chosen by an electorate constituted on the basis of universal suffrage. [See also DEMOCRACY.] The constitution of the United States is in respect to its content and scope the model of written constitutions. Its provisions in regard to the frame of government are general in character, yet sufficiently detailed to embrace those matters which may be considered as essential and fundamental. . . . It is the constitutions of the individual states of the American federal union that violate most the canons laid down above in regard to the proper conception of the content and scope of the fundamental law. The first of these instruments of government, notably those adopted before the close of the eighteenth century, were remarkably brief and general in character. But those of each generation have grown in volume until some of those more recently adopted contain not only the fundamental public law, but a great deal that is not fundamental as well as a considerable amount of parliamentary law and ordinary private law. . . . The result of all this has been to change fundamentally the character of the American state constitutions. From instruments of fundamental public law they have become largely codes of ordinary statute law. . . . The development of a written constitution by judicial interpretation necessarily results from the ambiguities of language and the deficiencies of expression which abound in the most carefully framed instrument, from the appearance of new circumstances and conditions, and finally from the inevitable difference of opinion which arises concerning the meaning of its provisions. Under such circumstances nothing is more natural than for the judiciary to assume the responsibility of ascertaining not only the true meaning of that which is expressed in the constitution but also that which the framers intended to express; and to draw conclusions respecting its applicability to subjects which lie beyond the direct expressions of the text and which the framers would have dealt with had they been gifted with the power of foresight. Expansion by interpretation is especially potent in countries like the United States, where the judiciary plays an exceptionally important role, possessing as it does not only the power to interpret the meaning of the provisions of the constitution, but also to declare statutes which are in conflict with the supreme law to be of no force and effect. [See STATE GOVERNMENT: 1776-1800.] The most prolific source of constitutional expansion, particularly in republican states, is, of course, formal amendment of the written instrument in accordance with the method of procedure set forth in the fundamental law itself for making changes in its provisions. As has been said, provision for its own alteration has come to be regarded as an essential part of every written constitution. Some of the early American state constitutions (eight of them altogether and all belonging to the eighteenth century) contained no such provisions. Whether this

omission was due to oversight, or failure to appreciate the obvious advantages of expressly pointing out in the constitution itself the mode of procedure to be observed in altering its provisions; or whether it was due to the prevailing opinion, repeatedly asserted in their bills of rights, that the people have an inalienable right at all times to amend their constitutions and hence no necessity exists for limiting their right by self-imposed restrictions.—there is a difference of opinion. Whatever may have been the reason, the desirability, not to say necessity, of pointing out in the constitution a method of legal and orderly procedure for making alterations soon came to be appreciated; and all the American state constitutions framed since the beginning of the nineteenth century, with three exceptions, have contained amending provisions. No written constitution is complete without such a provision."—J. W. Garner, *Introduction to political science*, pp. 397-405.

Origin of the idea of written constitution.—Influence of the French Revolution.—"Lex regia" of medieval Roman emperors.—American colonial constitutions.—"The conception, which may properly be called French, of a codified public law, sharply differentiated from ordinary legislation, stands to-day at the base of the modern state; the exceptions of Great Britain and Hungary not invalidating the general rule. This conception was spread abroad throughout Europe by the French Revolution. It must not, however, be forgotten that the idea of a written constitution was entertained much earlier than 1789, and that it did not originate in France. In certain respects the idea may be traced back to the Middle Ages, and even to ancient law, to the famous *lex regia*, the source of the unlimited power of the Roman emperors. But this was only a formula expressing an unconditional delegation of sovereignty, a sort of general transfer of power, by which the prince was invested with the *imperium* and the *potestas*, without restrictions or limitations. The states of the Middle Ages were, indeed, familiar with charters by which liberties were confirmed, franchises granted, or privileges bestowed upon individuals, corporations, important vassals, orders, cities, communes, religious associations, mercantile companies, and industrial organizations, but they were not acquainted with constitutions of the type with which we are familiar, by which the rights of the individual are defined and the governing power is limited. The constitutions adopted by the American colonies after their emancipation from the English rule are the first which the history of modern public law records. Imitating them, the French National Assembly codified its decrees, and imposed them in this unified form upon the king, in the name of the sovereign nation."—C. Borgeaud, *Adoption and amendment of constitutions in Europe and America*, pp. 3-4.

1783-1848.—Influence of American constitutions in France.—European revolutions.—"In 1783, Franklin, at that time living in Passy, caused all the constitutions of America to be translated and published. This collection at once became famous. Everywhere the constitutions were warmly discussed,—in the salons, at the clubs, at court, in the city, in the country. Those who argued against them, in favour of the English form of liberty, a liberty obtained by the gradual evolution of customary law, met with some success among the privileged orders. Yet the nobility was itself divided for the younger nobles rallied gladly around Lafayette, Noailles, Lameth, and their colleagues in the War of Independence, popularly called 'the Americans.' Public opinion condemned England.

In 1787 the new Federal Constitution reached Paris, giving a new impetus to the dissertations of the philosophers, new life to the universal discussions. The French were already more jealous of popular liberties than was the Philadelphia Convention. They were troubled at not finding in the federal document drawn up by that body, a Declaration of the Rights of Man. [See also DEMOCRACY: Progress during 17th and 18th centuries.] In view of these facts, it would have been astonishing if these American ideas had not played a rôle, and an important one, in the cahiers of 1780. Those of the nobility and clergy admit, in general, that France already possesses a constitution, based upon the hereditary monarchy and the three orders. But those of the Third Estate, which 'is as yet *nothing* and is shortly to become *everything*,' demand almost unanimously that the coming Assembly, in which they wish to have the orders unite, shall adopt a declaration of rights and determine the basis of a written constitution, before granting any tax or enacting any legislation. . . . A fundamental law, made by the nation itself and intended to protect the State against the abuses of authority, this is indeed the definition of the modern democratic constitution. Sieyès thought himself the inventor of it. Lafayette protested, in favour of America, against a pretension historically so unwarranted. This idea, which the people's representatives swore in the Tennis Court they would realize, has remained, despite dictatorships, one of the dominant ideas of the French Revolution. The form of the government has experienced the most rapid and extraordinary changes, the conception of the rights of individuals has become alternately larger and smaller, but the principle of a fundamental written act, the formal expression of the national will, has remained the legal basis of all the régimes which have issued from 1789. [For the text of the French Declaration of the Rights of Man, see FRANCE: 1789 (August): Constitution-making and the rights of man.] When the Revolution spread throughout Europe, this idea sprang up everywhere in the wake of her victorious armies. In Holland, in Italy, in Switzerland, there arose upon the ruins of the ancient established orders constitutions similar to the one submitted by the Convention to the primary assemblies of the Year III."—*Ibid.*, pp. 21-23.—"While Great Britain worked out in comparative calm the adaptation of her political system to the needs of the nineteenth century, progress in the same direction in the rest of Europe was attended with a long series of convulsions. From the fall of Napoleon's empire for full two-thirds of a century agitation was continuous and wars were not infrequent for the realization on the continent of political ideas that had been made prominent by the French Revolution. Until the middle of the century the history of the period is punctuated with insurrections; after 1850, the type of disturbance changes to international war."—W. A. Dunning, *European theories of constitutional government after the Congress of Vienna* (*Political Science Quarterly*, Mar., 1919, p. 1).

1850-1880.—Demands for constitutions.—Rise of new forms and theories.—Adoption of written constitutions in European states.—"Despite the strong reactionary and obscurantist influence manifested in the Holy Alliance, the governments actually organized in the states whose monarchs were restored by the Congress of Vienna furnished abundant evidence that the ideas of the revolution had not lost all their force. Especially conspicuous was the idea that some kind of constitution—of fundamental law, written or unwritten—was of

the essence of a rational and workable system. Various practical conditions confirmed the old tendency to regard only a formal written document as a constitution in the full and precise sense. Hence the demand for some such well-defined legal basis for the government, whether monarchic, aristocratic or democratic, became the central feature in the program of the liberal party in every state. Concession to this demand went steadily on among the princes of the continent, strongly resisted only by Austria, Russia and Prussia. After the crises of 1848 the Hohenzollern and later the Hapsburger gave way, and by 1880 practically every Christian state of the continent save Russia was governed under a written constitution. During the agitations and conflicts that attended the progress to this end, theoretical debate developed new and striking doctrines only as to the content, not as to the desirability, of the written code. There was the greatest diversity among the actual constitutions in the organization and action of the governments. In every state there was continuous strife between parties demanding the application of liberal and conservative interpretations respectively to the fundamental law, or the expansion of that law in the sense of their particular interests. As to the essential requirements of constitutional government, theory was practically unanimous in holding that there must be, first, some guarantee of rights to the individual, and second, a separation of legislative, executive and judicial powers. It was further held by all but the ultra-conservatives that rational government required the participation of some form of deliberative assembly representing in some way the body of the population. All these requirements had been understood and met in France in 1789 and the following years, but the swift progress of those years into anarchy remained a potent warning to the liberals of the next generation and interposed a barrier for decades against every suggestion of republicanism. Hence the chief problem of those who speculated on the theory of constitutional government was to find a safe and useful niche in the system for the monarch. Thus until after 1848 the theories of the constitutional state, *Rechtsstaat*, as the Germans called it, were largely concerned with the effort to reconcile the functions of a representative assembly with those of a hereditary monarch, to insure the liberty of the subject individual against the historical and traditional omnipotence of the reigning individual, and to partition sovereignty neatly between the prince and the people or banish the troublesome concept from the ken of philosophy."—*Ibid.*, pp. 3-4.—See also DEMOCRACY: Progress following industrial revolution.

ALSO IN: J. W. Burgess, *Political science and comparative constitutional law*, v. 1, pp. 98-108, 137, ff.—*Present problems of constitutional law* (*Political Science Quarterly*, Dec., 1904, pp. 545-578).—J. Bryce, *American commonwealth*, v. 1.—N. Case, *European constitutional history*.—T. M. Cooley, *Constitutional limitations*, ch. 1, 4.—E. S. Corwin, *John Marshall and the constitution*, pp. 122, ff.—W. F. Dodd, *Modern constitutions*.—G. P. Fisher, *Jefferson and the social compact theory* (*American Historical Association's Annual Report for 1893*, pp. 165-177).—T. Hobbes, *Leviathan*.—J. A. Jameson, *Constitutional conventions*, ch. 2.—A. L. Lowell, *Essays on government*, pp. 136-188.—A. C. McLaughlin, *Social compact and constitutional construction* (*American Historical Review*, Apr., 1900, pp. 467-490).—T. Paine, *First principles of government*.—T. Paine, *Rights of man*.—G. Sutherland, *Constitutional power and world*

affairs.—T. D. Woolsey, *Political science*, v. I, sect. 176.—H. L. McBain and L. Rogers, *New constitutions of Europe*.

CONSTITUTIONS, Roman imperial. See **CORPUS JURIS CIVILIS**.

CONSTITUTIONS OF CLARENDON.—The "Constitutions of Clarendon" were a series of declarations drawn up by a council which King Henry II of England convened at Clarendon, near Winchester, in 1164, and which were intended to determine the law on various points in dispute between the crown and the laity, on one side, and the church on the other. The issues in question were those which brought Henry into collision with Thomas Becket, archbishop of Canterbury. The general provisions embodied in the Constitutions of Clarendon "would now be scarcely challenged in the most Catholic country in the world. 1. During the vacancy of any archbishopric, bishopric, abbey, or priory of royal foundation, the estates were to be in the custody of the Crown. Elections to these preferments were to be held in the royal chapel, with the assent of the king and council. 2. In every suit to which a clerk was a party, proceedings were to commence before the king's justices, and these justices were to decide whether the case was to be tried before a spiritual or a civil court. If it was referred to a spiritual court, a civil officer was to attend to watch the trial, and if a clerk was found guilty of felony the Church was to cease to protect him. 3. No tenant-in-chief of the king, or officer of his household, was to be excommunicated, or his lands laid under an interdict, until application had been first made to the king, or, in his absence, to the chief justice. 4. Laymen were not to be indicted in a bishop's court, either for perjury or other similar offence, except in the bishop's presence by a lawful prosecutor and with lawful witnesses. If the accused was of so high rank that no prosecutor would appear, the bishop might require the sheriff to call a jury to inquire into the case. 5. Archbishops, bishops, and other great persons were forbidden to leave the realm without the king's permission. 6. Appeals were to be from the archdeacon to the bishop, from the bishop to the archbishop, from the archbishop to the king, and no further; that, by the king's mandate, the case might be ended in the archbishop's court. The last article the king afterwards explained away. It was one of the most essential, but he was unable to maintain it; and he was rash, or he was ill-advised, in raising a second question, on which the pope would naturally be sensitive, before he had disposed of the first."—J. A. Froude, *Life and times of Becket*, pp. 31-32.—See also **CHURCH OF ENGLAND**: 1066-1534; **ENGLAND**: 1162-1170.

CONSUETUDO. See **CIVIL LAW**: B. C. 450-100.

CONSUL, First French. See **FRANCE**: 1799 (November-December).

CONSUL, Roman.—When the Romans had rid themselves of their kings and established a republic, or, rather, an aristocratic government, "the civil duties of the king were given to two magistrates, chosen for a year, who were at first called 'prætores' or generals, 'judices' or judges, or consules (cf. con 'together' and salio 'to leap') or 'colleagues.' In the matter of their power, no violent departure was made from the imperium of the king. The greatest limitation on the consuls was the short period for which they were at the head of the state; but even here they were thought of, by a fiction, as voluntarily abdicating at the expiration of their term, and as nominating their successors, although they were required to nomi-

nate the men who had already been selected in the 'comitia centuriata.' Another limitation was the result of the dual character of the magistracy. The imperium was not divided between the consuls, but each possessed it in full, as the king had before. When, therefore, they did not agree, the veto of the one prevailed over the proposal of the other, and there was no action."—A. Tighe, *Development of the Roman constitution*, ch. 4.—"As judges, the consuls occupied altogether the place of the kings. They decided the legal disputes of the citizens either personally or by deputy. Their criminal jurisdiction was probably limited to the most important cases. . . . In the warlike state of the Romans the military character of the consuls was no doubt most prominent and most important. When the consul led the army into the field he possessed the unlimited military power of the kings (the imperium). He was entrusted with the direction of the war, the distribution of the booty, and the first disposal of the conquered land. . . . The oldest designation for the consuls, therefore, was derived from their military quality, for they were called prætors, that is, commanders. It was, however, precisely in war that the division of power among two colleagues must often have proved prejudicial . . . and the necessity of unity in the direction of affairs was felt to be indispensable. The dictatorship served this purpose. By decree of the senate one of the consuls could be charged with naming a dictator for six months, and in this officer the full power of the king was revived for a limited period. The dictatorship was a formal suspension of the constitution of the republic. . . . Military was substituted for common law, and Rome, during the time of the dictatorship, was in a state of siege."—W. Ihne, *History of Rome*, bk. 2, ch. 1, and bk. 6, ch. 3-5.—In the later years of the Roman empire, "two consuls were created by the sovereigns of Rome and Constantinople for the sole purpose of giving a date to the year and a festival to the people. But the expenses of this festival, in which the wealthy and the vain aspired to surpass their predecessors, insensibly arose to the enormous sum of four score thousand pounds; the wisest senators declined a useless honour which involved the certain ruin of their families, and to this reluctance I should impute the frequent chasms in the last age of the consular Fasti. . . . The succession of consuls finally ceased in the thirteenth year of Justinian [541] whose despotic temper might be gratified by the final extinction of a title which admonished the Romans of their ancient freedom. Yet the annual consulship still lived in the minds of the people; they fondly expected its speedy restoration . . . and three centuries elapsed after the death of Justinian before that obsolete dignity, which had been suppressed by custom, could be abolished by law. The imperfect mode of distinguishing each year by the name of a magistrate was usefully supplied by the date of a permanent era."—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 40.—"There were no consuls in 531 and 532. The Emperor held the office alone in 533, and with a colleague in 534. Belisarius was sole consul in 535. The two following years, having no consuls of their own, were styled the First and Second after the Consulship of Belisarius. John of Cappadocia gave his name to the year 538, and the years 539 and 540 had again consuls, though one only for each year. In 541 Albinus Basilus sat in the curule chair, and he was practically the last of the long list of warriors, orators, demagogues, courtiers, which began (in the year 509 B.C.) with the names of

Lucius Junius Brutus and Lucius Tarquinius Collatinus. All the rest of the years of Justinian, twenty-four in number, were reckoned as Post Consulatum Basilii.—T. Hodgkin, *Italy and her invaders*, bk. 5, ch. 14.—See also **ROME**: Republic: B. C. 133.

CONSULAR SERVICE. See **DIPLOMATIC AND CONSULAR SERVICE.**

CONSULAR TRIBUNES, Roman.—The plebeians of Rome having demanded admission for their order to the consulship, a compromise was arranged, B. C. 444, which settled that, thereafter, "the people should be free to elect either consuls—that is, patricians according to the old law—or in their place other officers under the title of 'military tribunes with consular power,' consisting of patricians and plebeians. . . . It is not reported in what respect the official competency of the consular tribunes was to differ from that of the consuls. Still, so much is plain, that the difference consisted not alone in name. The number of the consular tribunes was in the beginning fixed at three."—W. Ihne, *History of Rome*, bk. 2, ch. 11.—See also **ROME**: Republic: B. C. 445-400.

CONSULTA, Papal, state council composed of laymen from the provinces of the papal territory. It was instituted by Pius IX in 1847 to allay the agitation for constitutional government.

CONSULTA, Senatus.—"A proposition sanctioned by a majority of the Senate, and not vetoed by one of the Tribunes of the Plebs, who might interrupt the proceedings at any stage, was called *Senatus-Consultum* or *Senatus-Decretum*, the only distinction between the terms being that the former was the more comprehensive, since a *Senatus-Consultum* might include several orders or *Decreta*. But if a Tribune of the Plebs put his veto on a proposition which a majority of the Senate had sanctioned, then the resolution of the Senate was called *Senatus Auctoritas*, and became a mere formal expression of opinion without legal efficacy. When a *Senatus-Consultum* had been passed, it was reduced to writing (*perscriptum est*). Those who had taken the greatest interest in the measure superintended this process (*scribendo adfuerunt*), and their names, styled *auctoritates perscriptae*, were included in the body of the document. In like manner a *Senatus Auctoritas* was frequently written out, serving as a sort of protest, and recording the names of those who had supported the motion as well as of the Tribune or Tribunes who had interceded. When one or more Tribunes had put their veto upon a measure approved of by a large majority, the Consuls were sometimes requested to remonstrate with the Tribunes (*agere cum Tribunis*), and to endeavour to induce them to withdraw their opposition. Sometimes, under similar circumstances, the Consuls proceeded immediately to consult the Senate upon the propriety of having recourse to strong measures, whether, for example, it might not be expedient to make an appeal to the people or to arm the Consuls with Dictatorial power. Not only a Tribune but one of the Consuls might interfere to prevent the passing of a *Senatus-Consultum*, such interference being termed *intercessio collegae*, or, generally, any magistrate possessed of authority equal to or greater than that of the magistrate who brought forward the proposition. Ordinary Senators, although they could not positively forbid the passing of a resolution, might in various ways impede, delay, and thus eventually frustrate it,—(1) By speaking against time.—(2) By demanding that each individual Senator should be called upon to speak (*ut singuli consulantur*).—(3) By requiring that each clause should be discussed separately

(*ut sententiae dividerentur*).—(4) By calling upon the president, again and again, to count the house (*Numerare Senatum*), in order to ascertain that there was a proper number present."—W. Ramsay, *Manual of Roman antiquities*, pp. 261-262.

CONTALMAISON, village in northeastern France, five miles northeast of Albert. On July 14, 1916, the British advanced from here in the second stage of the Battle of the Somme. See **WORLD WAR**: 1916: II. Western front: d, 6.

"**CONTEMPTIBLE LITTLE ARMY**," phrase said to have been used by the German emperor early in the World War in reference to the British regular army.

CONTI, François Louis de Bourbon, Prince de (1664-1709), French candidate for kingship of Poland, 1697. See **POLAND**: 1696-1698.

CONTINENTAL ARMY: "The Continentals" of the American Revolution. See **U. S. A.**: 1775 (May-August).

1783.—Dissolution. See **U. S. A.**: 1783 (November-December).

CONTINENTAL CONGRESS: Call for. See **U. S. A.**: 1774 (May-June).

First. See **U. S. A.**: 1774 (September); **STATE DEPARTMENT OF THE UNITED STATES**: 1774-1789.

Second. See **U. S. A.**: 1775 (May-August).

CONTINENTAL CURRENCY. See **U. S. A.**: 1780 (January-April).

CONTINENTAL PARTY, United States. See **U. S. A.**: 1904 (May-November).

CONTINENTAL SYSTEM, a plan by which Napoleon hoped to undermine the strength of England by the destruction of her commerce through the organization, 1806-1814, of a blockade among the European nations. "It was at this juncture, as a direct result of his failure at Trafalgar and his great victories at Austerlitz and Jena, that Napoleon introduced the 'Continental System' by which he hoped to break the spirit of the British nation and place such a yoke upon the necks of the Continental powers as to keep them his humble and submissive servants. To accomplish this he issued the 'Berlin Decrees' in November, 1806. By these important enactments he declared the British Isles to be in a state of blockade. He gave to his subjects and those who were beneath his iron heel the right to confiscate all British merchandise, and threatened with displeasure all who traded with her. These decrees resulted in a counterblast from Great Britain in the 'Orders in Council' issued in the following year forbidding all trade between England and France or any ports dependent upon Napoleon, declaring the sale of ships by a belligerent to a neutral power void, and asserting the continuance of the right of search. Great Britain had no other alternative than this, but it was extremely unfortunate, as in 1812 it led to the war with the United States of America. . . . The Continental System, by which Napoleon attempted to execute his design, failed. By the Orders in Council the English government retaliated, and the mercantile marine of Europe was destroyed. The raw materials from the colonies beyond the seas reached England alone, and, at a time when the great mechanical inventions of the 18th century enabled her to take advantage of them, gave her manufactures a commanding superiority. Northern Europe suffered heavily by the loss of imported foodstuffs, and the Continental System helped to exasperate the population against Napoleon."—R. W. Jeffrey, *New Europe*, pp. 98-99, 84.—"His brother Louis having shown a reluctance to adhere to that system in Holland, where he was King, Napoleon had not only deposed him in July, 1810, but had

incorporated all the countries bordering on the North Sea as far as Elbe with his Empire. This Grand Empire was simply a coalition against England, but the foundations of that Empire were unsound. On December 31, 1810, Alexander [I., of Russia], irritated at Napoleon's seizure of Oldenburg, held by a Russian prince, declared that he had resolved to modify the strictness of the continental system. 'That,' said Napoleon, 'is the leak that is sinking the ship.' War with Russia was then determined upon. . . . Everything therefore hung upon the success of the Russian campaign."—A. Hassall, *France, medieval and modern*, p. 237.—See also FRANCE: 1801-1802; 1805 (March-December); 1806-1810; 1807-1808 (August-November).

CONTINUATION SCHOOLS. See EDUCATION: Modern developments: 20th century: Vocational education; Evening schools; EDUCATION, AGRICULTURAL.

CONTINUOUS VOYAGE: Definition.—Origin and application of doctrine.—Continuous voyage is a term applied to a principle of international maritime law. Sir William Scott, later Lord Stowell, formulated it in the course of the British prize court proceedings in the famous case of the *Maria* in the following words: "It is an inherent and settled principle in cases in which the same question can have come under discussion, that the mere touching at any port without importing the cargo into the common stock of the country, will not alter the nature of the voyage, which continues the same in all respects, and must be considered as a voyage to the country to which the vessel is actually going for the purpose of delivering the cargo at the ultimate port." The doctrine of continuous voyages was developed by the English courts to defeat the devices by which American merchantmen endeavored to avoid the rule denying neutrals in time of war the right to engage in a commerce from which they were excluded in time of peace. . . . In the closing years of the eighteenth century the British prize courts announced the general rule that a trade not open to neutrals in time of peace cannot be pursued by them in time of war, and asserted that the principle had been applied as the basis for the condemnation of the Dutch ships during the war of 1756. . . . [England] conceded to the neutral the right to import the products of the enemy's colonies into a neutral country and to export the goods of a neutral country other than contraband, to any port of the enemy which was not blockaded. The inevitable result of this condition was the importation of colonial goods into the country and their carriage from there to the belligerent. The law, according to the British view, contemplated two distinct voyages and the efforts of the American traders to engage in the forbidden commerce by means of alleged colorable importations into American ports was met by the assertion that where the importation into the neutral country was not in good faith the voyage from the colonial port to the belligerent was in law but one voyage and the ship was therefore subject to capture at any time after its departure from the neutral port. The voyage from the neutral port was not a new and distinct voyage but a continuation of the original voyage by which the goods had been imported and the entire voyage, although circuitous, was as illegal as if the neutral port had been entirely omitted. . . . The theory of continuous voyages was applied by Sir William Scott as early as the year 1800. It is interesting to note that it was first applied in favor of a neutral for the protection of a cargo which had gone from the neutral

port of Hamburg to the belligerent port of Bordeaux and from there to the French port of San Domingo. . . . The doctrine of continuous voyages was also recognized by the Supreme Court of the United States in a case which arose during the war between the United States and Mexico. . . . During the Crimean War, France applied the doctrine of continuous voyages to the carriage of contraband goods. . . . In considering the Civil War cases it must be remembered that the entire coast of the Confederacy was blockaded, and that both blockade running and the carriage of contraband goods was involved in every attempt to carry goods of a contraband nature to that coast. In order to restrict the danger area, ships engaged in the forbidden trade adopted the plan of clearing for neutral ports conveniently near the southern coast and there transshipping the goods to neutral vessels, especially adapted for the hazardous work of entering a Confederate port. . . . The *Dolphin* was the first of a series of cases in which the doctrine of continuous voyages was applied. She was a steamer of apparent British ownership which was captured near Porto Rico, while ostensibly on a voyage from Liverpool to Nassau with a cargo composed in part of goods contraband if destined for a belligerent country. Both ship and cargo were condemned by the district court. . . . 'The cutting up of the voyage into several parts,' said Judge Marvin, 'by the intervention or proposed intervention of several intermediate ports, may render it more difficult for cruisers or prize courts to determine where the ultimate terminus is intended to be, but it cannot make a voyage which in its nature is one, to become two or more voyages, nor make any of the parts of one entire voyage to become legal which would be illegal if not so divided.' . . . As was to be anticipated the decided weight of continental opinion as expressed by writers on international law was against the soundness and policy of the American decisions. . . . The reasonableness of the doctrine of continuous voyages as applied to modern conditions has [however] led to its general acceptance by maritime states and by writers of high authority, such as Bluntschli, Gessner, Kleen, Fiore, Calvo, Bonfils, Westlake, Oppenheim, and others. In its present form . . . [it] is applied to the continuous transportation of contraband goods over a previously determined route as well as to the continuous voyage of a ship. It seems to have been developed naturally and logically by the application of well settled rules of law to meet the difficulties arising out of new conditions."—C. B. Elliott, *Doctrine of continuous voyage (American Journal of International Law, Jan., 1907, pp. 61-104)*.—On the outbreak of the World War, the attempt on the part of the Allies to shut off Germany and Austria-Hungary from supplies coming from the neutral states led to diplomatic controversies with the United States of America. During the years 1915-1916, the doctrine of the continuous voyage was often invoked by Great Britain in order to justify her interference with American trade with Germany by way of the Netherlands and Scandinavia. In his reply to the American protest of April 2, 1915, Sir Edward Grey sets forth his defense of the Allied blockade methods as follows: "It may be noted in this connexion that at the time of the Civil War the United States found themselves under the necessity of declaring a blockade of some 3,000 miles of coastline, a military operation for which the number of vessels available was at first very small. It was vital to the cause of the United States in that great struggle that they should be able to

cut off the trade of the southern States. The Confederate armies were dependent on supplies from over-seas, and those supplies could not be obtained without exporting the cotton wherewith to pay for them; to cut off this trade the United States could only rely upon a blockade. The difficulties confronting the Federal Government were in part due to the fact that neighbouring neutral territory afforded convenient centres from which contraband could be introduced into the territory of their enemies and from which blockade running could be facilitated. Your Excellency will no doubt remember how, in order to meet this new difficulty, the old principles relating to contraband and blockade were developed and the doctrine of continuous voyage was applied and enforced, under which goods destined for the enemy territory were intercepted before they reached the neutral ports from which they were to be re-exported. The difficulties which imposed upon the United States the necessity of reshaping some of the old rules are somewhat akin to those with which the Allies are now faced in dealing with the trade of their enemy. Adjacent to Germany are various neutral countries which afford her convenient opportunities for carrying on her trade with foreign countries. Her own territories are covered by a network of railways and waterways, which enable her commerce to pass as conveniently through ports in such neutral countries as through her own. A blockade limited to enemy ports would leave open routes by which every kind of German commerce could pass almost as easily as through the ports in her own territory. Rotterdam is indeed the nearest outlet for some of the industrial districts of Germany. As a counterpoise to the freedom with which one belligerent may send his commerce across a neutral country without compromising its neutrality, the other belligerent may fairly claim to intercept such commerce before it has reached, or after it has left, the neutral State, provided, of course, that he can establish that the commerce with which he interferes is the commerce of his enemy and not commerce which is *bona fide* destined for, or proceeding from, the neutral State. It seems accordingly that, if it be recognized that a blockade is in certain cases the appropriate method of intercepting the trade of an enemy country, and if the blockade can only become effective by extending it to enemy commerce passing through neutral ports, such an extension is defensible and in accordance with principles which have met with general acceptance. To the contention that such action is not directly supported by written authority it may be replied that it is the business of writers on international law to formulate existing rules rather than to offer suggestions for their adaptation to altered circumstances, and your Excellency will remember the unmeasured terms in which a group of prominent international lawyers of all nations condemned the doctrine which had been laid down by the Supreme Court of the United States in the case of the *Springbok*—a doctrine upheld by the Claims Commission at Washington in 1873. But the United States and the British Government took a broader view, and looked below the surface at the underlying principles; and the Government of this country, whose nationals were the sufferers by the extension and development of the old methods of blockade made by the United States during the Civil War, abstained from all protest against the decisions by which the ships and their cargoes were condemned. What is really important in the general interest is that adaptations of the old rules should not be made unless

they are consistent with the general principles upon which an admitted belligerent right is based. It is also essential that all unnecessary injury to neutrals should be avoided. With these conditions it may be safely affirmed that the steps we are taking to intercept commodities on their way to and from Germany fully comply. We are interfering with no goods with which we should not be entitled to interfere by blockade if the geographical position and the conditions of Germany at present were such that her commerce passed through her own ports. We are taking the utmost possible care not to interfere with commerce genuinely destined for or proceeding from neutral countries. Furthermore, we have tempered the severity with which our measures might press upon neutrals by not applying the rule which was invariable in the old form of blockade, that ships and goods on their way to or from the blockaded area are liable to condemnation."—Sir Edward Grey, *Letter to Ambassador Page*, in J. Buchan, *Nelson's history of the war*, v. 8, pp. 197-199.—See also BLOCKADE: Meaning; CONTRABAND: Origin and meaning of; FREEDOM OF THE SEAS; LONDON, DECLARATION OF.

CONTIONES, or CONCIONES.—The contiones, or conciones, at Rome, were assemblies of the people, "less formal than the comitia," held for the mere purpose of discussing public questions, and incapable of passing any binding resolution. "They could not be called together by anybody except the magistrates, neither had every man the liberty of speaking in them, of making proposals or of declaring his opinion; . . . but even in this limited manner public questions could be discussed and the people could be enlightened. . . . The custom of discussing public questions in the contiones became general after the comitia of the tribes had obtained full legislative competency."—W. Ihne, *History of Rome*, bk. 6, ch. 1.—See also COMITIA CURIATA.

CONTRABAND: Origin and meaning of term.—"The term contraband derives from the Italian 'contrabbando,' which, itself deriving from the Latin 'contra' and 'bannum' or 'bandum,' means 'in defiance of an injunction.' Contraband of war is the designation of such goods as are interdicted by either belligerent to be carried to the enemy on the ground that they enable the latter to carry on the war with greater vigour. But this definition is only a formal one, as it does not say what kinds of goods belong to the class of contraband. This point is indeed, and always was, much controverted. The matter still stands as Grotius explained it. Although he does not employ the term contraband, he treats of the matter. He distinguishes three different kinds of articles. Firstly, those which, as arms for instance, can only be made use of in war, and which are, therefore, always contraband. Secondly, those, as articles of luxury, which can never be made use of in war and which, therefore, are never contraband. Thirdly, those which, as money, provisions, ships, and articles of naval equipment, may be made use of in war as well as in peace, and which are on account of their ancipitous use contraband or not according to the circumstances of the case. In spite of Bynkershoek's decided opposition to this distinction of Grotius, the practice of most belligerents has down to the present day been in conformity with it. A great many treaties have from the beginning of the sixteenth century been concluded between different States for the purpose of fixing what articles belonging to the class of ancipitous use should and what should not be regarded as contraband between the parties,

but all these treaties disagree with one another. And, as far as they are not bound by a treaty, belligerents always have exercised, and still exercise, their discretion in every war according to the special circumstances and articles of ancipitous use as contraband. The endeavour of the First and the Second Armed Neutrality of 1780 and 1800 to restrict once for all the number and kinds of articles that could be regarded as contraband failed, and the Declaration of Paris of 1856 uses the term contraband without any attempt to define it. . . . Articles which by their very character are primarily and ordinarily destined to be made use of in war are termed absolute contraband. . . . In this class are to be reckoned not only arms and ammunition, but also such articles of ancipitous use as military stores, naval stores, and the like. There are many articles which are not by their character destined to be made use of in war, but are nevertheless of great value to belligerents for the continuance of the war. Such articles are conditionally contraband, which means that they are contraband when it is clearly apparent that they are intended to be made use of for military or naval purposes. This intention becomes apparent on considering either the destination of the vessel carrying the articles concerned, or the consignee of the articles. If such destination is an enemy fleet, or an enemy port exclusively or mainly used for military or naval equipment, or if the consignee is a contractor for the enemy army and navy, it may justly be presumed that the goods are intended to be made use of for military or naval purposes. What articles belong to this class cannot be decisively laid down. Neither the practice of States nor the opinion of writers agrees upon the matter, and it is in especial controversy whether or not foodstuffs, horses and other beasts of burden, coal and other fuel, money and the like, and cotton can conditionally be declared contraband."—L. Oppenheim, *International law*, pp. 421-426.

In the World War.—The British orders in council of 1914 and 1915 dealing with this question, extended the lists of contraband, both absolute and conditional, applied the doctrine of continuous transport to conditional contraband as well as absolute, and took the unprecedented step (partly by way of reprisal) of declaring foodstuffs absolute contraband. Both the United States and Germany protested, but with little effect. Thus the laws of contraband, despite their long history, remain subject to the convenience or interest of belligerent nations.—See also ARMED NEUTRALITY; BLOCKADE; CONTINUOUS VOYAGE; ORIGIN; FREEDOM OF THE SEAS; U. S. A.: 1915 (February): Contraband of war; WORLD WAR: 1914: XII. Neutral nations: b.

ALSO IN: W. A. Egerton, *Contraband of war*.—J. S. Ewart, *Kingdom papers*, no. 20.—A. M. Low, *Blockade and contraband*.—J. B. Moore, *Contraband of war*.—E. B. Poulton, *Science and the great war*.—H. R. Pyke, *Law of contraband of war*.—H. R. Pyke, *Contraband and the war*.

CONTRABANDS.—In the early part of the American civil war of 1861-1865, escaped slaves were called contrabands, General Butler having declared them to be "contraband of war." See U. S. A.: 1861 (May).

CONTRACT-LABOR LAW, United States (1885). See IMMIGRATION AND EMIGRATION: United States: 1835-1915.

CONTRACTING POWERS. See HAGUE CONFERENCE: 1890: Convention with respect to the laws and customs of war on land.

CONTRACTS, Laws of. See COMMON LAW: 1504-1542.

CONTRATACIÓN, Casa de. See CASA DE CONTRATACIÓN.

CONTRERAS, Battle of. See MEXICO: 1847 (March-September).

CONTROL OF PRICES. See PRICE CONTROL.

CONVENT. See MONASTERY; MONASTICISM: Women and monasticism.

CONVENTICLE ACT, act preventing holding of private religious meetings in opposition to Church of England, passed by House of Commons, 1662. See ENGLAND: 1662-1665.

CONVENTION, French National, of the Revolution. See FRANCE: 1792 (August); 1792 (September-November), to 1795 (October-December).

CONVENTIONALISTS, Mexican political faction. See MEXICO: 1914-1915.

CONVENTIONS. See TREATIES, MAKING AND TERMINATION OF; TREATIES OF PEACE.

CONVICIT COLONIES. See AUSTRALIA: 1787-1840; 1821-1845.

CONVOCAATION.—The assemblies of the clergy in the two ecclesiastical provinces of England are called the Convocation of Canterbury and the Convocation of York. The former, which is the superior body, frequently receives the name of Convocation, simply. It is constituted upon the model of Parliament, and is, in fact, the parliament of the Church of England. It has two houses: the upper one consisting of the archbishop and his bishops; the lower one composed of deans, archdeacons and proctors, representing the inferior clergy. The Convocation of York has but one house. Since 1716 Convocation has possessed slight powers.

CONVOY SYSTEM, transportation of United States troops across the Atlantic ocean during World War. See WORLD WAR: 1918: IX. Naval operations: c: 1.

CONVULSIONISTS, sect of fanatics who appeared in France in the eighteenth century after the famous papal bull "Unigenitus," condemning one hundred and one propositions of Quesnel, had been issued as a result of the conflict between the Jesuits and the Jansenists. [See PORT ROYAL AND THE JANSENISTS: 1702-1715.] Those of the clergy who accepted the bull were called Acceptants and those who appealed to a general council against the pope were termed Appellants. "A young Jansenist clergyman, François de Pâris, had died in 1727 as a result of his ascetic practices, with his 'appeal' in his hand, and some miraculous cures performed at his grave were looked upon as a divine confirmation of the cause of the Appellants; even children fell into convulsions and trances on his grave, prophesying and testifying against the bull. Infidels were carried away by the fanaticism of the thousands who knelt at the grave of Pâris in the churchyard of St. Médard. In 1732 the king ordered the graveyard to be closed; but portions of earth which had been taken from the grave were equally efficacious, and the number of convulsionary prophets of coming ruin to Church and State continued to increase until the movement ended in strife, and sometimes in moral disorder, after giving occasion to the skeptics to draw conclusions unfavorable to the miracles of Christianity."—P. Tschackert, in *New Schaff-Herzog religious encyclopedia*, p. 98.

ALSO IN: *Cambridge modern history*, v. 5, p. 82 ff.—J. F. C. Hecker, *Dancing mania of the Middle Ages*, ch. 4.

CONWAY, Thomas (1733-c. 1800), Irish soldier, general in American service in Revolutionary War, conspirator in Conway cabal. See U. S. A.: 1777-1778.

CONWAY CABAL, intrigue for supersedure of George Washington as commander-in-chief of American army. See U. S. A.: 1777-1778: Conway Cabal.

COOK, Frederick Albert (1865-), American surgeon and explorer. See ARCTIC EXPLORATION: 1886-1909; Chronological summary: 1779.

COOK, James (1728-1779), English navigator. In 1768, appointed lieutenant and placed in command of ship carrying scientists to Tahiti to observe the transit of Venus; explored New Zealand and the east coast of Australia, 1768-1771; in 1771, as commander, started with two ships to explore Pacific and discovered New Caledonia; in 1776, as captain of the *Resolution*, attempted to find a passage from the Pacific around the north of America; rediscovered the Sandwich Islands, 1778; was murdered there in 1779. See ANTARCTIC EXPLORATION: 1519-1819; Map of Antarctic regions; AUSTRALIA: 1601-1800; HAWAIIAN ISLANDS: Discovery and early history; NEW GUINEA AND PAPUA; NEW ZEALAND: 1642-1814; PACIFIC OCEAN: 1764-1850.

COOK, Sir Joseph (1860-), Australian statesman, prime minister of Australia, 1913-1914; Australian representative at Peace Conference at Paris in 1919. See VERSAILLES, TREATY OF: Conditions of peace.

COOK ISLANDS, or Hervey Islands, archipelago in the Pacific ocean; dependency of New Zealand. The islands were discovered by Captain Cook in 1777, and annexed to New Zealand in 1901. See NEW ZEALAND: 1900 (October); RARATONGA.

COOKE, Jay (1821-1905), American financier, who aided Federal government during Civil War; competitor of Drexel-Morgan interests in securing contracts for government financing. See CAPITALISM: 19th century: United States.

COOKE, Sir William Fothergill (1806-1879), English electrical engineer. See ELECTRICAL DISCOVERY: Telegraphy and telephony: Telegraph: 1753-1874.

COOLEY, Harris R., American sociologist, one time director of Charities, Cleveland, Ohio. See PRISON REFORM: Correctional institutions.

COOLEY, Thomas McIntyre (1824-1898), American jurist and writer on international law.

Definition of due process of law. See DUE PROCESS OF LAW: Judicial decisions.

COOLIDGE, Calvin (1872-), governor of Massachusetts, 1919-1920; elected vice-president of the United States, 1920. See U. S. A.: 1920 (May-November); LIQUOR PROBLEM: United States: 1919-1920.

COOLIES: Importation of Chinese coolies into South Africa. See SOUTH AFRICA, UNION OF: 1903-1904.

Importation of Hindu coolies into Guiana. See GUIANA: 1834-1900.

Use of coolies in the World War. See WORLD WAR: Miscellaneous and auxiliary services: VI. Military and naval equipment: d, 9.

COOPER, James Fenimore (1789-1851), American prose writer. See AMERICAN LITERATURE: 1790-1860.

COOPER, Peter (1791-1883), American inventor, manufacturer and philanthropist; the founder of Cooper Union. See EDUCATION, ART: Modern: United States.

1876.—Greenback nominee for president. See U. S. A.: 1876-1877.

1830.—Demonstration of Cooper engine. See RAILROADS: 1826-1850.

COÖPERATION: Early history.—"An interesting phase of labor enterprise within the past three-quarters of a century has been the growth

of the coöperative movement. Impelled by the waste of competition, the profits derived by middlemen, and the excessive cost of commodities, working-people in a number of countries have been influenced in recent generations to enter into combination for the purchase or the manufacture of products for their own use and to be sold to them directly."—F. A. Ogg, *Social progress in contemporary Europe*, p. 305.—"The co-operative idea as applied to industry existed in the latter part of the last [18th] century. Ambelakia was almost a co-operative town, as may be read in David Urquhart's 'Turkey and its Resources.' So vast a municipal partnership of industry has never existed since. The fishers on the Cornish coast carried out co-operation on the sea, and the miners of Cumberland dug ore on the principle of sharing the profits. The plan has been productive of contentment and advantage. Gruyère is a co-operative cheese, being formerly made in the Jura mountains, where the profits were equitably divided among the makers. In 1777, as Dr. Langford relates in his 'Century of Birmingham Life,' the tailors of that enterprising town set up a co-operative workshop, which is the earliest in English record. In France an attempt was made by Babœuf in 1796, to establish a despotism of justice and equality by violence, after the manner of Richelieu, whose policy taught the French revolutionists that force might be a remedy. . . . Contemporaneous with the French revolutionists we had Shute Barrington, Bishop of Durham, who surpassed all other bishops in human sympathy and social sagacity. He established at Mongewell, in Oxfordshire, the first known co-operative store; and he, Count Rumford, and Sir Thomas Bernard published in 1795, and for many years after, plans of co-operative and social life."—G. J. Holyoake, *Growth of co-operation in England* (*Fortnightly Review*, Aug., 1887).

Origin of modern coöperative movement.—Rochdale society in England.—Organizations on the Continent.—"The coöperative principle was first carried into successful execution in Great Britain, and to this day that country leads all others in the magnitude of its coöperative organizations. The parent coöperative enterprise in Great Britain was that undertaken in 1844 by the Rochdale Equitable Pioneers' Society. [See below: England.] . . . The success of coöperation in Great Britain has prompted numerous coöperative experiments on the continent, and some of these have achieved noteworthy results, although, on the whole, the working-people of continental countries have exhibited less capacity for peaceful, non-political organization than have their British contemporaries."—F. A. Ogg, *Social progress in contemporary Europe*, p. 305.

World movement.—"Every national coöperative movement acknowledges its indebtedness to the Rochdale Society. Its simple system seemed adapted to all those many environments. . . . Nearly all the European countries seem to have witnessed attempted organizations of consumers during the fifties, following the social unrest created by the revolutionary disturbances of 1848, a fact which may deserve special notice at this time, when the atmosphere is charged with labor unrest and Bolshevism. Naturally, there are no detailed records. . . . The first widespread knowledge of Rochdale seems to have been acquired in Europe during the early sixties. During that decade the system was adopted in practically all countries. By that time the by-laws of the Rochdale Society could be found in translation in all the languages of the Continent, and in some it was being spread broad-

cast to awaken a social consciousness among the people. The twenty-eight weavers, at least, had been fully conscious of a great ultimate aim, for in those by-laws there are suggestions of a wonderfully reconstructed society, as in 'that as soon as possible this society shall proceed to arrange the powers of production, distribution, education, and government, etc.' Everywhere this spirit was accepted with the method. Not even now has the name of Karl Marx acquired such universal significance among the masses of all lands as did the name of this grimy, English manufacturing town, the Mecca of coöperation, as a Belgian pilgrim termed it, on a visit to the famous store."

A. Sonnichsen, *Consumers' coöperation*, pp. 55-57.—"Coöperation in Germany dates from the middle of the nineteenth century. The earlier societies, organized for the purchase of raw materials of manufacture, were but indifferently successful, but the later distributive and agricultural associations flourished beyond expectation. . . . Coöperative distributive societies of the British type were developed in Switzerland at an earlier date than in any other continental country. . . . In Belgium, Holland, Denmark, Norway, and Sweden coöperation is widely practised. In Italy, Austria-Hungary, Spain, and even Russia, it is firmly entrenched. There is, indeed, no country of Europe in which the coöperative movement has not attained considerable proportions. The results are by no means confined to the lessening of expenditures, the increase of savings, and the amelioration of conditions of livelihood. The sense of social solidarity is perceptibly strengthened, and labor is brought to a realization of the highly important fact that the promotion of its essential interests may be attained by pacific and scientific means no less than by aggression and combat."—F. A. Ogg, *Social progress in contemporary Europe*, p. 307.—See also AGRICULTURE, INTERNATIONAL INSTITUTE OF.

Argentina: Coöperation in grain region.—Credit.—"The first steps towards co-operative organization were especially taken in what is called the grain region, which includes the richest and most fertile provinces of the Republic, Buenos-Aires, Cordoba, Santa Fé, etc. Here the population is densest, the settlements most numerous, communications most frequent, social relations easier. The first co-operative experiments for mixed objects (purchase and sale of food stuffs, agricultural implements, etc., credit, etc.), sometimes had serious difficulties to face in the implacable opposition of the middlemen and dealers, who saw in these advance posts of co-operation a menace to their interests, the want of experienced management, of firmness and constancy on the part of the organizers, and the want of preparation on the part of the members. 'The conditions under which Argentine agriculture is developing,' declares Lahitte, . . . of the Rural Economy Office, 'are almost all, whether economic or moral, opposed to the success of co-operative societies.' . . . The existing societies, for the most part, have been founded within the last two years [written 1913]. Generally, they have adopted the form of limited liability societies. The classic co-operative form of unlimited liability could not find a propitious soil in the agricultural conditions of Argentina. . . . As regards their objects, some are founded for many purposes: distribution, purchase of agricultural machinery and farm requisites and of land, sale of produce, credit, etc. In fact, they endeavour to provide for all the requirements of the farmer, to satisfy which he must generally submit to the usurious demands of the local *almacenero*."—*Argentina, Monthly bulletin of economic and social in-*

telligence (International Institute of Agriculture, Dec., 1913, pp. 19, 21).

Belgium: Catholic and Socialistic control.—Agricultural and industrial organizations.—"Belgium has an interesting and unique development. The first experiment there with Rochdale co-operation failed. Later Edouarde Anseele, the son of a poor shoemaker, started a modified form under which the dividends were not returned but used to form a fund for social activities for the members. The co-operative bakery he started in the early eighties in Ghent has grown into a mighty institution which includes three bakeries with an output of 110,000 loaves a week, a large department store, 21 groceries, 5 clothing and 6 shoe stores, a large brewery, one of the largest printing establishments in Belgium, a coal depot and a chain of drug stores. . . . Brussels has a like society equally large. The Catholic Church opposed the movement because of its socialistic affiliations and began organizing other co-operative societies and as a result co-operation in Belgium is mainly Catholic in the country and socialist in the towns. B. Seebohm Rowntree published the results of four years' studies of this remarkable co-operative development in agriculture and industry in his *Land and Labour*. He enumerates among others in 1910, 382 co-operative societies for improving the breed of cattle, 344 for that of goats, 24 for that of rabbits, 9 for that of pigs; he found 252 societies of beekeepers, 184 of horticulturists, 85 of poultry-keepers, 39 of hop-growers, 77 of beetroot cultivators; 497 co-operative dairies with 52,380 members and owning a fifth of all the cows in the kingdom, and in 1907 1,600 societies for the insurance of live stock, and all this in a population of less than a million agriculturalists. There is hardly a Belgian village without its co-operative society and hardly a society that does not contain a majority of the men eligible for membership and these societies are federated provincially and nationally. The largest of these provincial federations had a few years ago a membership of 40,000 and in one year bought for its members \$1,600,000 of manures, 100 tons of seeds, \$25,000 worth of machinery, managed 70 co-operative dairies, a number of flour mills and did banking through 300 credit associations of the Raiffeisen type. The best of recent figures shows 205 distributive societies in 1914 with 170,000 members. The war . . . [did not obliterate] co-operation even in the invaded land. The great 'Voorhuit' in Ghent gained 1,400 members in the first year of the war and opened its 26th branch store and had an turnover of 5,688,000 francs. The Belgian refugees started in one of the detention camps in Holland a co-operative society and in Brussels a great 'Co-operative Store for the Inhabitants of Brussels and District' [was] established for the duration of the war with a capital of four million francs to supply the populace with necessities."—E. P. Harris, *Co-operation, the hope of the consumer*, pp. 239-240.—See also WORLD WAR: Miscellaneous auxiliary services: XII. Reconstruction: b, 4.—"From Belgium comes news of the establishment of a flotilla of coöperative trawlers. 'The coöperative flotilla,' writes Victor Serwy, a prominent Belgian coöperative official, 'numbers today two units. It can, however, be asserted without fear that the flotilla will become a fleet, in view of the vast coöperative movement which is extending to all nations, which knows no frontiers, and which comprises more than 25,000,000 consumers in western Europe.' Sales of the Belgian Coöperative Society for the first six months of the past year [1921] are reported as

26,455,890 francs."—*Christian Science Monitor*, Feb. 16, 1922.

Canada: Genesis of coöperation in the West.—Influence.—Canadian Council of Agriculture.—Eastern coöperation.—Women's associations.—In Canada "It was the West which first grasped the essence of successful agricultural organization—co-operation for the advancement of the individual welfare of the farmer, [and it is in the farming communities, in the field of agricultural organizations that the success of coöperation in Canada is still found]. W. R. Motherwell, a pioneer who first conceived the idea of co-operative elevators in Canada, was instrumental in organizing, at Indian Head in Saskatchewan, a provisional committee for an association to be named the Territorial Grain Growers' Association. The meeting, which was held on December 18, 1902, was attended by seven farmers in addition to Motherwell, by Senator W. D. Perley and by the deputy commissioner of agriculture for the Territories both of whom addressed the meeting. From this small beginning in the early days of the present century large results have been attained. On February 1, 1903, within six weeks of the first meeting thirty-eight locals met in convention at Indian Head to perfect the organization of the new association. In 1905 it became the Saskatchewan Grain Growers' Association, and in 1910 had a membership of 33,445. The work of the Association in these years was remarkable and out of its activities . . . grew the Manitoba and Alberta bodies; in agricultural trading organizations it was largely responsible for the Grain Growers' Grain Co., the Saskatchewan Co-operative Elevator Co., the Municipal Hail Insurance Association, Regina, and, . . . the Co-operative Wholesale Department of its own Association; . . . it had grown from the original 38 . . . [branches] to over 1,500; the Society and its associated organizations taught Western farmers to realize that they could be . . . [an important] factor . . . in the affairs of the nation and helped them to . . . trust each other, and to act in common. . . . Farmers were made to believe that co-operation was the surest road to individual as well as collective success and that legislation was best secured by and through organization. . . . [In 1903 the first Manitoba association was formed at Virden, and the following March a convention of twenty-six locals, was held. The members of this association numbered 12,000 in 1910. The example of Saskatchewan and Manitoba was followed in 1906 by Alberta, where the Canadian Society of Equity was already in existence. The two associations united in 1908 to form the United Farmers of Alberta, a strong association which in 1918 had a membership of 17,000.] In 1908 the 'Grain Growers' Guide' was started as a monthly publication 'to aid in the discussion of economic and social problems,' and in a word to draw the farmers of the West into a strong unified political body, and to direct the opinions of that body when formed. This periodical 'exercised a strong influence in the succeeding discussions, and organization of the political movement.' Meantime the idea of a co-operative society had been broached, and after much missionary work had been done by the editor of the 'Guide,' the Grain Growers' Grain Co. was formed at Winnipeg in July, 1906. A seat on the Winnipeg Grain Exchange was bought, and before the close of the year 2,340,000 bushels of grain had been handled at a substantial profit for the association. The Manitoba organization achieved one of the first practical successes of the movement when, in 1910, it compelled the Manitoba Government, in re-

sponse to a persistent demand and agitation, to accept a policy of Government-owned interior elevators, and an Elevator Commission was appointed by the Government [to manage them]. . . . Afterwards, however, the Government took the control of affairs out of the hands of the Commission and purchased a large number of elevators, . . . (176 in number) [which were operated] for two years at a loss and then leased . . . (1912) to the Grain Growers' Grain Co. . . . Then came a period of struggle with the [Winnipeg] Grain Exchange, suspension . . . and enforced re-instatement by Government action; a period, also, in which the Directors had to give the Bank their own personal security for advances, [but, in spite of these adverse circumstances, it continued to prosper]. . . . Following its assumption of control over Manitoba elevators . . . [The Grain Growers' Grain Co.] branched out into Saskatchewan and, . . . in 1918, [had] a total of 199 under operation [in that Province]. In 1912, . . . in order to meet changing conditions in the grain trade, the Company [had] leased a 2,500,000-bushel terminal elevator at Fort William and operated it with yearly growing success. . . . In the same year it secured a 300,000,000 feet timber limit in Northern British Columbia . . . and, in 1917, commenced erection of a \$250,000 mill and plant at Hutton, B.C., . . . which came into operation in 1918. In 1912, also, the Company had opened a co-operative supply department which by 1917 had a turnover of \$3,000,000 yearly in farm . . . [supplies from machinery to flour]. . . . Export business was taken up in 1913 and, after some heavy losses incurred in learning a complicated system of operation, the Grain Growers' Export Co., Ltd., was established. . . . In 1913 the Company had also arranged for the carrying on of business as flour, feed and grain merchants at New Westminster and other Pacific Coast points. By 1917 . . . 'The Company had built up an enormous business and performed a very wide service to the grain growers of the prairies and had over 20,000 shareholders. The Company faced active competition of the keenest kind in every branch of this work. It charged competitive prices for all services rendered and made nearly \$2,000,000 in profits in 12 years. These profits were distributed in 10 per cent. dividends to the shareholders each year and also in very generous grants to the Provincial Associations in Manitoba, Saskatchewan and Alberta, and for educational work generally.' . . . [The Saskatchewan Coöperative Elevator Co. was formed in 1911, and by 1917 had 300 elevators in operation. The local association began to buy car lots of farm necessities, and household supplies, and in 1914 a Central Wholesale was organized by the provincial association. Alberta followed in 1913 with the Alberta Farmers' Coöperative Elevator Company].

"The mode of operation [in Alberta] was much the same as in Saskatchewan. . . . Under the Local Act the Provincial Government made a cash advance of 85 per cent. of the cost of each elevator built, or bought, by the Company but had no control over location, purchase, price, equipment or capacity. As security the Government took a first mortgage on the Elevator and other property of the Company at a given point, with loans repayable in 20 equal yearly installments. The Act called for 20 Locals to begin with and the Company started operations with 46 and the prompt construction of 42 elevators and purchase of 10 others. . . . [In 1915 this company put through its elevators a huge crop of over four and a quarter million bushels. It soon added trading

in live stock and also coöperative supply to its activities. In 1917, however, [the] association united (under act of Parliament) with the Manitoba association—the Grain Growers' Grain Co.—to form the United Grain Growers, Limited, with an authorized capital of \$5,000,000. After the amalgamation the united concern [The United Grain Growers, Ltd.] owned 206 elevators in the three Provinces and leased 137 in Manitoba; owned 223 flour warehouses in the three Provinces and leased 8 and owned, similarly, 181 coal sheds. It had branches of the Live-stock Department in Winnipeg, Calgary and Edmonton with seats upon the Stock Exchanges of Winnipeg, Calgary, Vancouver and Fort William. . . . The Company by this time controlled 6 subsidiary concerns—the Grain Growers' Export Co., Inc., New York; the Grain Growers' Export Company, Ltd., Winnipeg; Public Press, Limited; United Grain Growers (B. C.), Ltd.; U. G. G. Sawmills, Ltd.; United Grain Growers' Securities Co, Ltd.—and owned a number of shares in the Home Bank of Canada. . . . U. G. G. Securities, Ltd., was organized in 1917 for the sale of farm lands on commission and . . . about the same time the business of Hail Insurance, through general agencies, was added to the other interests of the Company.

"In 1909 the Canadian Council of Agriculture was formed to coördinate the work of the Grain Growers' Association, and promote organization in the East, where associations which were at least partly coöperative had already been formed. The United Farmers of Ontario had organized in February, 1914, the United Farmers of New Brunswick in May, 1918. In New Brunswick the United Farmers' Cooperative Co., Ltd., in 1919 had eight branch stores, a live-stock department and a commission department.

"All these societies have not only an economic, but also a political and a social aspect. The latter is perhaps more particularly stressed by the women's farm organizations which have risen out of the provincial coöperative association and hold annual conventions. A quotation from the constitution of the Women's Section of the Grain Growers' association gives some idea of the ideals of these associations of women. [The constitution gives as the chief aims of its existence]: 'Assisting the Association in providing training for leadership for the young people of the rural communities. Enrichment of rural life, socially and intellectually by study, discussion, social intercourse, and wholesome, well-balanced recreation. Education of women and girls for the responsibilities of community life and of democratic citizenship generally. Making more adequate the educational facilities of the rural boys and girls, and the securing of more intimate relationship between the school and the other units which make up the community. The safeguarding of the fundamental rights of women and children by more adequate and just legislation, both Dominion and Provincial. Better provision for the safeguarding of public health, especially of children, and the securing of more adequate medical and hospital facilities for rural districts. The maintenance and defence of the home as an institution. Coöperation, where possible, with all organized forces, spiritual or material, which are working for the greatest good of the country and its people. Larger emphasis upon the finer things of life—"the things that are more excellent."'—J. C. Hopkins, *The Canadian Review of Public Affairs*, 1919, pp. 354, 355, 357, 359, 360, 361, 362, 363, 371.—"The Coöperative Union now has in affiliation with it the United Grain Growers (Ltd.) a farmers'

organization engaged primarily in marketing grain and cattle, whose membership numbers 34,503. This organization does not operate on the patronage-dividend basis. The reason for this is not lack of knowledge or desire for a coöperative basis of operation on the part of members, but that in order to retain its seat on the Winnipeg Grain Exchange it was obliged to give up this feature to which it had originally adhered. . . . [In 1919 there were] between 300 and 400 coöperative shipping organizations [in Ontario]. Their central organization owns a seat on the Toronto Live Stock Exchange and during its first year of business shipped \$10,000,000 worth of stock. The wool growers of the Province also combined, and it is reported that 31 per cent. of all the wool clipped in Ontario . . . [in 1919] was sold through coöperative associations. Eggs and apples are other lines in which coöperative marketing has been successfully carried on. A large proportion of the agricultural coöperative work is carried on by unincorporated farmers' clubs, of which there are estimated to be between 1,200 and 1,300 in Ontario. The majority of these are affiliated with the United Farmers' Cooperative Co., which acts as their wholesale society and does an annual business of \$8,500,000. At the end of 1918 there were 271 agricultural societies registered in Quebec. Of the 112 societies which furnished reports 18 were engaged in the manufacture of butter and cheese, 2 in raising sheep, 2 in operating clover hullers, and 90 in purchase and sale of agricultural supplies and products. These 112 societies had a membership of 16,370, a trade of \$6,064,915, and a net surplus of \$75,593. The growth of the credit union in Canada is attributed largely to the work of Mr. Alphonse Desjardins, who was the founder of the original Canadian coöperative bank at Levis. It is reported that the province of Quebec . . . [in 1920 had] 167 local coöperative banks, whose membership . . . [exceeded] 60,000. . . . [with assets amounting] to \$10,000,000 and whose yearly business is over \$30,000,000. The average number of loans granted yearly by these banks is said to be 18,000."—*Monthly Labor Review*, Nov., 1920, pp. 122-123.

Czecho-Slovakia: Early societies.—Under the new republic.—**Types of organization.**—"The coöperative movement in Czecho-Slovakia dates back to about 1860, when a joint producers' and consumer's society was founded at Prague. This society had immediate success, which lasted for several years, during which time nearly 500 other coöperative societies were established throughout the country. Unfortunately, though the movement was thoroughly imbued with coöperative ideals, it was not very practical, and this, combined with unfavorable laws and the opposition of private dealers, caused its failure. From that time until 1905 little was attempted. In that year, however, a big society was organized at Prague, founded on strictly Rochdale principles, and thereafter many societies were formed. In 1908, 86 Czech societies withdrew from the Central Union of Austrian Distributive Societies and formed their own federation, called the Central Union of Czech Distributive, Productive, and Provident Societies, as well as their own wholesale society, at Prague. The federation has been very successful. With the establishment of the Czecho-Slovak Republic, a large number of societies which had remained in membership with the Central Union of Austrian Distributive Societies transferred their membership to the Czech Union."—*Ibid.*, pp. 123-124.—"The Tzecho-Slovak Republic . . . is successfully developing, both politically and economically, and

all the labor organizations, especially the Workmen's Coöperative Union, are consequently improving in strength. During the year 1920 it made very considerable progress, as its recently issued report shows. The membership of the Central Coöperative Union at Prague, in which are united all workmen's coöperative societies, was increased last year by many newly founded organizations. While the development in 1919 was greater than during the previous ten years, the progress in 1920 exceeded that of 1919. The membership of the Central Union increased by 419 societies and reached a total of 1117. In 1920 the Consumers Agricultural and Building Society recorded the largest increase, its total membership being 135,110, with 104 newly formed societies. The increase of the societies was accompanied by a corresponding improvement in their financial position. The great growth of share capital, for instance, from 13,915,656 crowns to 35,216,228 crowns in 1920, is due, not only to the foundation of new societies, but also to an energetic propaganda for the increase of share capital. The amount of trade transacted in 1920 amounted to 984,570,995 crowns, as compared with 307,397,747 crowns in 1919. The net profit rose from 5,340,316 crowns in 1919 to 13,510,581 crowns in 1920."—*Christian Science Monitor*, Feb. 16, 1922.—"Membership in the Czech Union is not confined to consumers' societies, but includes also a number of productive societies. . . . There are said to be about 500 other consumers' societies in Czecho-Slovakia not affiliated with the Coöperative Union, having 250,000 members and annual sales amounting to 100,000,000 crowns (\$20,300,000 par). Though the consumers' societies are the most numerous, there are other types of societies, such as workers', housing, credit, and agricultural societies. The workers' societies own a number of large establishments, such as bakeries, butcher shops, printing and book-binding establishments, tailor shops, shoe shops, etc. The members of these societies work in the shops and receive the savings. The housing societies undertake the construction both of tenements and small family dwellings, in which work they receive Government assistance in the form of a direct subsidy and a guaranty of up to 90 per cent. of the mortgage indebtedness. The farmers have about 3,000 credit societies organized on the Raiffeisen plan, having about 500,000 members. There are also about 1,000 Schulze-Delitzsch banks organized by business men. The farmers also organize for purposes of buying raw materials and of marketing their produce. It is estimated that nearly one-third of the total population of the country is interested in the coöperative movement."—*Monthly Labor Review*, Nov., 1920, pp. 124-125.

ALSO IN: *Coöperative Movement in Czecho-Slovakia* (*International Labor Review*, Oct. 21, p. 145).

Denmark: Development of organizations.—"In Denmark co-operation has been developed mainly in connection with the agricultural industry. . . . The first effort was the co-operative store. This store was founded by a Lutheran minister, who was inspired by the example of the Rochdale Pioneers, whose methods he adopted. A few years later the first attempts were made to organize the dairying industry on a co-operative basis and during the past forty years the co-operative movement has spread until the whole country is now covered by a network of co-operative societies of various types. After the first co-operative creameries had been established, Danish co-operators made it their business to organize the pig-

breeding and bacon-curing industries. Later they proceeded to organize the co-operative marketing and exporting of butter and other agricultural products, to form poultry-raising and egg-collecting societies, and to establish credit societies, electricity-supply societies, and other societies for co-operative production, distribution, and consumption."—*Co-operative Educator*, Apr., 1920.—"The first co-operative dairy was opened in Jutland in 1882, to be followed in but a few years by hundreds of others. To-day [written in 1915] there are 1,200 co-operative dairies, owning more than 1,000,000 cows, or 81 per cent. of the cows in Denmark. . . . To guard against the misuse of the co-operative system, and to avoid the grosser follies of ignorance, Scientific Control Associations have been formed, which send inspectors round the farms to inquire into their management. . . . The co-operative system has also been adopted in the meat trade. . . . The first co-operative slaughterhouse was opened in 1887, seven others followed in 1888, and now there are thirty-six of these institutions. The members are compelled to sell their meat there, even if they could obtain better prices elsewhere. . . . The great industry in eggs is also managed now on a basis of co-operation, although it was the last of the staple industries of Denmark to come under this beneficial influence. . . . Any account of the co-operative undertakings of the Danish farmers must include the General Supply Associations. . . . They have been founded by the farmers themselves [and] exist mostly in the country districts away from the large towns. . . . The prices charged are generally the same as those of the private tradesman but at the end of every year the surplus is divided in cash among the members of the association. . . . A few years ago the farmers formed associations for buying feeding-stuffs."—W. J. Harvey and C. Reppien, *Denmark and the Danes*, pp. 145, 146, 147, 150, 151, 152.—See also HOUSING: Denmark.—"The official censuses show that in . . . 1919 there was 1,690 . . . societies with a total membership of 317,000 and a turnover of \$41,666,665. . . . The Danish Wholesale Society, whose affiliated societies comprise seven-tenths of the distributive co-operation in Denmark, had in . . . 1919 . . . 1,604 affiliated societies, a collective membership of 250,224, and total sales of \$36,424,135. Productive enterprises operated by the Wholesale include hosiery, ready-made clothing, bicycles, soap, rope, margarine, mustard, chocolate and sweetmeat manufactures. The society also owns seed-testing and seed-growing grounds. The value of commodities from these productive operations in 1914 was \$4,905,945, while in 1919 it was \$7,672,070. The Danish Co-operative Bank operates as a central organisation for co-operative savings and loan banks in Denmark, of which there are about 70 with limited liability. The Bank has over 100 branches, and its total business increased from \$256,945,000 in 1915 to \$2,222,000,000 in 1919."—G. S. Watkins, *Coöperation* (*University of Illinois Bulletin*, v. 18, no. 28, Mar. 14, 1921, p. 68).

England: Robert Owen and the New Lanark mills.—Rochdale plan.—British Coöperative Union.—Increase in membership to 1921.—"The only apostle of the social state in England at the beginning of this [19th] century,' Harriet Martineau testifies, 'was Robert Owen,' and to him we owe the co-operation of to-day. With him it took the shape of a despotism of philanthropy. . . . The amazing arrangements Mr. Owen made at his New Lanark Mills for educating his workpeople, and the large amount of profit which he expended upon their personal comforts, have had

no imitators except Godin of Guise, whose palaces of industry are to-day the wonder of all visitors. Owen, like Godin, knew how to make manufacturing generosity pay. . . . It was here that Mr. Owen set up a co-operative store on the primitive plan of buying goods and provisions wholesale and selling them to the workmen's families at cost price, he giving storerooms and paying for the management, to the greater advantage of the industrial purchasers. The benefit which the Lanark weavers enjoyed in being able to buy retail at wholesale prices was soon noised abroad, and clever workmen elsewhere began to form stores to supply their families in the same way. The earliest instance of this is the Economical Society of Sheerness, commenced in 1816, and which is still doing business in the same premises and also in adjacent ones lately erected. . . . These practical co-operative societies with economical objects gradually extended themselves over the land, Mr. Owen with splendid generosity, giving costly publicity to his successes, that others might profit likewise according to their means. His remarkable manufacturing gains set workmen thinking that they might do something in the same way. . . . The co-operative stores now changed their plan. They sold retail at shop charges, and saved the difference between retail and cost price as a fund with which to commence co-operative workshops. In 1830 from 300 to 400 co-operative stores had been set up in England. There are records of 250 existing, cited in the 'History of Co-operation in England.'—G. J. Holyoake, *Growth of coöperation in England* (*Fortnightly Review*, Aug. 1, 1887).—The "Christian Socialism," which arose in England about 1850, under the influence of Frederick D. Maurice, Charles Kingsley, Thomas Hughes, identified itself practically with the coöperative movement.—R. T. Ely, *French and German socialism*, pp. 240-251.

"When, in 1844, twenty-eight old weavers in Rochdale, England, decided to join forces and start a store, they had very definite ends in view. About their first step was to study out a form of organization which would enable them to work together and attain those ends. By becoming their own merchants they sought to get only honest goods and to save for themselves such portion of the merchants' profits as was not necessary to pay out in actual expenses of handling the goods. They desired that each man should have and retain an equal voice in the control of the business even though some might contribute more capital than others. They did not wish to earn profits but to enable each to get his goods at the wholesale cost with nothing added except the necessary expense of handling them. At that time, however, there was no form of organization devised which would enable them to do these things, much less a law under which to incorporate. The following plan was worked out, and it has proved to be one of the most valuable social instruments ever invented. First, capital with which to do business was subscribed by consumer members, each taking one or more shares of stock as is the case with an ordinary joint-stock company. Second, in the control of the business of the company each stockholder of the society had but one vote for directors, etc., even though he might own more than one share of stock. Voting had to be in person, not by proxy. Third, the earnings of capital were limited to a rate equal to the prevailing rate of interest on money. Fourth, the selling prices of goods to individual members were made substantially equal to those prevailing in the community where the store was located. Fifth, the surplus above the cost of doing business was

used: first, to form suitable reserves; second, to pay dividends or interest on stock holdings; and, third, the balance was returned to members in proportion to their purchases. Sixth, cash sales only were permitted. Capital was recognized as a necessary servant, employed and paid wages, as such, but not treated as a master controlling the business by its vote and appropriating the profits. In fact, the use of Capital was treated as an expense except that as an expense it was discriminated against by not being allowed any interest if the returns from the business in any year were not sufficient to pay the interest—that is, the other expenses were met first. . . . Voting, the Rochdale pioneers thought, should be done by men and women, not by money as in the ordinary capitalist company. Moreover, the member must show his interest in the matter voted upon by coming to the meeting; this led to the rule of no proxy voting. To this was added the 'one man, one vote' rule which made it impossible for control of a society to become concentrated in few hands. . . . Goods were sold only for cash. We can imagine that the old mill hands must have had strong reasons for this rule for they themselves were doubtless sorely tempted. Their little capital of \$144 was scraped together a few pennies a week while some of them doubtless knew what unsatisfied hunger meant. But they had in mind both the good of the member and the success of the store. Among the worst evils of the time was buying on credit. It was bad for the consumer and bad for any store which did not heavily tax the consumer to make losses good. It did not treat members alike. It required extra expense to manage and keep accounts. . . . It is advantageous to obtain supplies for the stores in the largest possible quantities. For this reason the various local store societies unite to form wholesale societies to deal with original producers and production. The Co-operative Wholesale Society of Manchester, England [1863], and the Scotch Co-operative Wholesale Society of Glasgow [1868] were formed and are owned by the local stores. They are managed democratically as are the local societies. The local societies send delegates to meetings which elect directors to supervise these great institutions. The wholesale societies which do an enormous business in furnishing goods to local stores have depots for purchasing in various parts of the world. They also manufacture numerous lines of products. By reason of the completeness of its operation Lord Rosebery was moved to refer to the co-operative movement as 'a state within a state,' and the great Gladstone said, 'There has not been a better thing done in this country, in my opinion, than the establishment of co-operation.' Thus, the possibility and practicability of replacing the profit maker control of distribution by the consumer control has been demonstrated beyond the shadow of a doubt, and England's leading economist, Prof. Marshall, says that he regards co-operation as 'unique among all the achievements that have been wrought in the history of the world.'—E. P. Harris, *Coöperation, the hope of the consumer*, pp. 88-93.

"In 1851 there was a general convention of the Yorkshire and Lancastershire societies, held in Manchester, at which a committee was elected to prepare model rules for new coöperative societies. Nine years later these same societies organized a permanent Conference Association. Finally, in 1868, a national conference was held in London, to which all the societies in Great Britain were invited to send delegates. At this national convention a committee was elected, which made arrange-

ments for the first national coöperative congress, which was, accordingly, held next year, 1869. Since then the general British movement has held regular yearly congresses, each in a different locality. From the first congress sprang an 'executive board,' to carry out the orders of the congress during the year, being just what its name indicated. Within a short time this was expanded to a permanent Central Coöperative Board, in which the movement was represented in five sections, or districts. The organization later developed into the present British Coöperative Union. The Coöperative Union is, first of all, the educational body of the British Coöperative Movement. Each yearly congress decides what character this education, or propoganda, shall assume; what constitutes true coöperative principle and method. . . . Aside from carrying on a country-wide propoganda through lectures, pamphlets, books, and other publications, the Union acts as an advisory body to new societies, for whom it issues model rules, systems of bookkeeping, and other such practical literature. Sometimes it sends agitators into unorganized communities to encourage the formation of new societies, but this policy is no longer carried out as much as formerly, Great Britain being now practically covered from end to end by coöperative organization. The Union also maintains a parliamentary committee to guard its interests in Parliament; to see that the private traders do not succeed in passing adverse legislation against the movement, etc. That it accomplishes a great service for the local societies is obvious from the fact that practically all the British societies have joined the Union, the census figures of the government being very little larger than those reported by the Union at the yearly congress."—A. Sonnichsen, *Consumers' coöperation*, pp. 37-38.—See also LABOR ORGANIZATION: 1919: British labor movement.

"The British co-operative superstructure erected on the Rochdale foundation has now [1913] developed into what former British Premier Earl Rosebery once rather aptly described as 'a state within a state.' . . . Members are usually heads of families, and, if we take an average of four to each household, the co-operative population of Britain may . . . be said to be about . . . one-fourth of the inhabitants of the United Kingdom, and that the most industrious, intelligent and self-respecting of the working and lower middle class population. . . . Britain co-operators have used fifty million dollars of their funds to build houses for members, and in assisting members to build for themselves. This, of course, takes no account of the thousands of co-operators who have, from the financial resources, probably a much greater amount provided for them by the co-operative movement, but without borrowing from it, built their own homes. Many people have literally eaten and clothed themselves and their families into homes, that is to say, by allowing their purchase dividends to remain on deposit to be compounded at 5%, or thereabouts, and hypothecating what would otherwise be paid in rent to interest on mortgages, they have become possessed of homes without contributing one cent to the principal."—G. Keen, *Co-operative movement (Proceedings Minnesota Academy of Social Sciences, v. 7, no. 7, 1913, pp. 121, 122, 123)*.—"As the venture succeeded its scope was broadened. Members gain admission by the payment of a nominal fee, and the association has become in effect a vast company which owns buildings and grounds, employs buyers and clerks, and conducts a general mercantile business, the profits being distributed from

time to time among the members in accordance with the amount of monthly purchases made by each."—F. A. Ogg, *Social progress in contemporary Europe*, p. 307.

"There is something very impressive in the yearly totals of co-operative membership, which has for the past sixty years hardly ever failed to increase substantially year by year. The hundred thousand of 1863 became a million by 1891, two millions by 1904, three millions by 1914, and four millions by 1919. The number of separate societies in active existence rose slowly to its maximum in 1903, when there seem to have been as many as 1481 effectively in being; but by that time the aggregate membership had grown to nearly two millions. Since that date, whilst the aggregate membership has more than doubled, the number of separate societies has slowly but steadily fallen, until, in 1919, those known to be actively in existence were reckoned at no more than 1357. . . . The great majority of the societies of small membership are in villages or minor urban centres, where they often enrol as members a high percentage of all the families within their area, carry on the greater part of the retail trade, and engage in a considerable variety of enterprises for their members' convenience. . . . In contrast with the small society, usually working in a local centre of restricted and not rapidly increasing population, stand those societies of tens of thousands of members in densely populated cities, where the membership and trade have grown, mainly by a process of individual accretion, to such an extent as to constitute a powerful Co-operative organisation. The society may be one of old standing, like that of Leeds (established in 1847), in 1919 having 81,175 members, with a trade of £3,749,288; or . . . the Northern Society at Aberdeen, with 32,883 members and a trade of £1,554,348. Or the development may be of more recent date, as in the Birmingham Industrial Co-operative Society (established in 1881), which had, in 1919, 47,868 members and a trade of £1,621,113; or that of Liverpool, established in 1886, with 53,953 members and a trade of £1,682,525. . . .

"The most important . . . federal bodies in the Co-operative Movement on its manufacturing, distributive, and financial sides are . . . the English and Scottish Co-operative Wholesale Societies, in which are united all but a tiny fraction of the thirteen hundred local consumers' societies, together with a hundred other Co-operative organisations. . . . These great business federations are based, like the individual stores, on government by and in the interests of the consumer; they are practically open only to Co-operative societies, which take shares in proportion to their membership, and share the 'profits' in proportion to their purchases. The two 'Wholesale' societies not only obtain for the stores, on the lowest possible terms, practically every article in which they deal direct from the English or foreign manufacturer or grower, but they have also . . . set themselves to manufacture, in their own productive departments, every commodity demanded by the stores which they can possibly produce to advantage. The English society sells annually, to its membership of twelve hundred societies, over a hundred and five millions' sterling worth of goods. . . . The two Wholesale societies employ over 36,000 operatives in what are classed as processes of production. Taking together the stores and the Wholesales, with the corn-milling and baking societies, the associations of consumers employ, in manufacturing processes of one sort or another, just upon 47,000 operatives. . . . One of the most important

developments of British Co-operation is the banking system that it has organised for itself. It is an incidental result of the device of 'dividend on purchases,' which those unfamiliar with the movement find it difficult to credit, that the Co-operative societies . . . have frequently had at their disposal more capital than they knew what to do with. They make it a rule to pay cash; and, vast as is their business, their bills are unknown in Lombard Street. In 1872 the C. W. S. started a 'Deposit and Loan Department' for the convenience of its constituent societies, and this, from 1876, has been termed the Banking Department. It now keeps the current accounts of over a thousand Co-operative societies; more than five thousand Trade Unions, Trade Union branches, and Friendly Societies, and over two thousand Working Men's Clubs and other mutual organizations (these latter, which have deposits of some four millions, began to be admitted as non-members from 1887), its total deposits and withdrawals now exceeding six hundred and forty-five million pounds a year. . . . Co-operative Insurance began in 1867, when the Co-operative Insurance Society was established to undertake the fire insurance of the different societies. Gradually all the other branches of insurance were added, including the life insurance of individual Co-operators; and in 1913 the whole concern was taken over jointly by the English and Scottish Wholesale Societies, and is now run—retaining its own name—by a joint committee. . . . The business is now increasing by leaps and bounds, the industrial premium income being, at the end of 1920, about £3000 per week. . . . On the establishment of the National Health Insurance scheme in 1912, the Co-operative Insurance Society started its Health Insurance Section, as an Approved Society under the Act, for the purpose of enabling Co-operators to insure in their own society. . . . An important step was taken in 1877 by the opening of a New York depot, to be followed by others at Rouen, Copenhagen, Aarhus, Odense, Denia, Esbjerg, Herning, and Montreal. . . . The acquisition of a tallow factory at Sydney (1901) was followed in 1902 by the purchase (jointly with the Scottish Society) of the first of a number of tea estates in Ceylon, later extended to Southern India; in 1917-1920, by the acquisition, similarly on joint account, of oil-yielding properties in West Africa. The Scottish C. W. S. had meanwhile been acquiring, on its own account, besides creameries and piggeries, in Ireland, a depot at Winnipeg (1906), various wheat elevators in Canada (from 1908), cocoa-yielding properties in West Africa (from 1914), and wheat farms in Canada (1916). . . . From 1904 onwards, but particularly since 1912, the English C. W. S. has been buying agricultural estates in England for the production of fruit for its jam factories, milk for its dairies and distributing depots, and wheat for its mills and bakeries, until it has come to own and administer no less than 33,232 acres. In 1917, notwithstanding a financially disastrous experience with a coal-mine in 1877-82, the Shilbottle Colliery was purchased; and this is now being worked to supply a small proportion of the very extensive business in coal."—S. and B. Webb, *The consumers' co-operative movement*, pp. 16, 19, 20, 95, 96, 98, 103, 105, 107, 108.

Also in: G. J. Holyoake, *History of co-operation in England*.—*Idem*, *History of the Rochdale Pioneers*.—B. Jones, *Co-operative production*.

Finland: Peasants' societies.—Syndicates.—Types of coöperative organizations.—"While

there was no co-operative law under which to form co-operative societies, co-operative effort took the shape mainly of the formation of peasants' societies resembling the French agricultural syndicates. Their object was quite as much to champion agricultural class interests as to organise common purchase. These societies as a rule confine their operations to their own particular parish, and the aim of their promoters was and still remains to have one in each parish. The following figures will show that we are getting nearer the realisation of that ideal. In 1899 there were only 60 such societies in the country. By 1901 their number had risen to 277, with 14,336 members among them, by 1902 to 347, with 20,200 members, and by 1903 to 362, with 22,000 members. The total number of our parishes is 474. The syndicates' trade has advanced in the same way. Their total sales in 1899 amounted to 128,000 frs., by 1901 the figure had grown to 880,000 frs., by 1902 to 1,468,000 frs., and by 1903 to 2,134,000 frs. Next in order to the syndicates follow the genuinely co-operative societies of various descriptions formed under the co-operative law of 1901. . . . The total number of members is not positively known, but is estimated at something like 26,000. The credit societies are all of them based upon unlimited liability. . . . Of the other societies, about half have limited personal liability, and the balance no liability at all. Our law permits these three kinds of organization. However, we are endeavouring to convert the societies without liability as much as possible into limited liability societies, and it looks as if we were to succeed. Among these various kinds of societies co-operative dairies appear to merit singling out for special comment. We have now 110 dairies, which are for the most part managed, as they have been formed, by peasants. Such an advance within two years is under our peculiar circumstances something to be thankful for. For our sparse population, scattered over a wide area, with immense forests separating village from village, as if they formed worlds apart, does not readily lend itself to united action. In addition, nine months of our year are winter. Nevertheless the movement has thriven. We have dairy societies with as many as 4,000 cows, but stretching out over an expanse the radius of which measures about six miles. Thanks to the grants in aid, repayable by easy instalments, given by the State for purposes of first installation, many of these societies are in an admirable condition. There are some in which large proprietors having 100 cows each stand shoulder to shoulder with small peasants having only three. . . . Our credit societies are all of the Raiffeisen type. Two among these are artisans' societies, the rest agricultural. The figures now available are only for six months, and therefore afford no test. Among societies of other kinds we have a great variety, such as for the common employment of agricultural machinery, for the cutting of peat for the use of members, building associations, working men's productive societies formed by tailors, stone cutters, tobacco workers, etc. Two particular varieties seem to deserve mention for their peculiarity. One is a students' co-operative temperance restaurant, the other an electrical supply society. The restaurant has about 200 student members. The manageress is a student herself, and at our last co-operative congress provided the banquet on behalf of her society. The electrical supply society has its home in a remote secluded village in the forest, employing a rapid in the river as motive force, and supplying both light and power. . . . The main central agency for

the purchase of agricultural requisites is the Commercial Information Department of the Society 'Pellervo.' Its business amounted in 1901-2 to £19,720, and in 1903 to £37,160. We hope to make this department our great central supply society of the future. The department just spoken of has served as model to two similar information departments recently formed in the province. Our distributive societies have this year [1904] taken steps towards forming a union of their own, which is to serve at once as an advisory body and as a wholesale society. A central committee has already been formed, and a permanent secretary, an instructor, and other officers have been appointed. Part of the expenses incurred are defrayed by the 'Pellervo.' In the last place, the co-operative dairies are preparing to combine to a great union, which is to manage their export trade. As a first step a local union has been formed."—H. Debbard, *Address before Sixth International Co-operative Congress, Sept., 5-8, 1904, pp. 538-542.*—"The General Cooperative Union of Finland had in 1919 567 societies with an aggregate membership of 201,307 and a total turnover of \$123,154,145. . . . [Between 1914 and 1919 the] Wholesale Society made remarkable progress despite the difficulties incident to civil war. The Wholesale in 1914 had 244 societies and a turnover of \$4,857,200, and in 1919 a total of 503 societies with a collective turnover of \$40,997,180. Besides several agricultural estates, the wholesale owns a match factory, a saw mill, a brick works, a tar distillery, a cooage, a coffee roasting establishment, and a fruit packing enterprise. The value of the total output of these productive works increased from \$135,545 in 1915, to \$1,037,395 in 1919. The Socialist Societies have seceded from the Central Cooperative Union (the neutral union) and have formed the Central Union of Consumers' Cooperative Societies, which embraces the minority of distributive societies in Finland. In 1919 the Central Union had 103 affiliated societies with a collective membership of 123,817, and total sales of about \$54,613,060. The Wholesale had 91 affiliated societies with a total membership of 119,615 and total sales of \$10,829,720."—G. S. Watkins, *Coöperation (University of Illinois Bulletin, v. 18, no. 28, Mar. 14, 1921, pp. 73, 74).*

ALSO IN: H. Gebhard, *Coöperation in Finland.*

France: Agricultural societies.—Consumers' societies.—"In general it may be said that agricultural co-operation has been further developed in France than in any European countries except Belgium, Denmark, and portions of Germany. Of co-operation in cultivation there is now very little, although prior to the Revolution such cultivation was practised by a large number of *sociétés taisebles*, organised by peasant communities. The sense of personal proprietorship is too strong to-day to permit any considerable extension of communistic methods of tillage. The co-operative societies, none the less, frequently make provision for the use in common of agricultural implements, and some exist solely for the purchase and collective utilisation of steam ploughs, of threshing machines, or of machinery in general. But it is the sale and the conversion, or manufacture, of agricultural products, rather than production, that most of the societies take as their province. . . . The number of societies existing for the sole purpose of co-operative sale and conversion of agricultural products is about 2,400; and in recent years there has been an attempt, as yet only moderately successful, to organise them in a *Fédération Nationale des Sociétés Co-opératives Agricoles*."—F. A. Ogg, *Economic development of modern Europe, pp. 198-199.*

—"In France the first consumers' societies of which

there are any record appeared in 1866. But in spite of an early start, progress here was slow. Until quite recently it remained one of the backward countries; for France was the original home of the self-governing workshop. Some hundreds of them were organized in Paris and its vicinity immediately after the revolution of 1848 and subsidized by the government with capital and work, or custom. Here, as in England, the upper classes became keenly interested in solving the troubles of the working people for them, and wherever that was the case natural evolution had a struggle with man-made theories and was often checked by them temporarily."—A. Sonnichsen, *Consumers' co-operation, pp. 57-58.*—"According to the 1920 Year-book of the French National Federation of Consumers' Cooperative Societies, there were in France on July 1, 1919, 3,724 cooperative societies. Of these, 2,352 reported a combined membership of 1,313,997; and 2,331 annual sales during 1918 of 636,399,319 francs (\$122,882,969, par). The French consumers' cooperative movement has a national federation formed by the amalgamation in 1912 of the Exchange of French Socialist Cooperative Societies and the Union of French Consumers' Cooperative Societies. This federation now has in membership nearly 2,000 societies, representing more than a million families. Delegates from the federated societies meet in annual congress, at which a central council of 18 members is elected to carry on the work of the federation. Besides a permanent secretariat and federal committees there are general offices of scientific research, investigation, and statistics. Since 1914 determined efforts have been made to modernize the shops, to stop the leaks, to establish proper systems of accounts, and to obtain greater patronage of the stores. Much has been done also in the amalgamation of small societies to form big ones. The Cooperative Union of Paris thus formed had at the beginning of 1920, 220 branches, 37,000 members, and an annual business of 37,000,000 francs (\$7,141,000, par)."—*Monthly Labor Review, Nov., 1920, p. 126.*

ALSO IN: C. Gide, *Les sociétés co-opérative de consommation.*

Germany: Schulze-Delitzsch founder of movement in Germany.—Loan and credit associations.—Lassalle.—Opposition and readjustment.—German wholesale.—"Hermann Schulze was born at Delitzsch, in Prussian Saxony, August 29th, 1808. He studied jurisprudence at Leipzig and Halle, and afterwards occupied judicial posts under the Government, becoming District Judge at Delitzsch in 1841, a position which he held until 1850. In 1848, he was elected to the Prussian National Assembly, and the following year he became a member of the Second Chamber, in which he sat as Schulze-Delitzsch, a name which has since adhered to him. Being a member of the Progressist party, he proved a thorn in the Government's flesh, and he was made District Judge at Wreschen, but he returned later to the Prussian Diet, and became also a member of the North German and German Reichstags. For more than thirty years Schulze headed the co-operative movement in Germany, but his self-sacrifice impoverished him, and although his motto as a social reformer had always been 'Self-help,' as opposed to Lassalle's 'State-help,' he was compelled in his declining years to accept a gift of £7,000 from his friends. Schulze died honoured if not famous on April 29th, 1883. Schulze-Delitzsch is the father of the co-operative movement in Germany. He had watched the development of this movement in England, and as early as 1848 he had lifted up his voice in espousal

of co-operative principles in his own country. Though a Radical, Schulze was no Socialist, and he believed co-operation to be a powerful weapon wherewith to withstand the steady advance of Socialistic doctrine in Germany. Besides carrying on agitation by means of platform-speaking, he published various works on the subject, the chief of which are: 'Die arbeitenden Klassen und das Associationswesen in Deutschland, als Programm zu einem deutschen Congress,' (Leipzig, 1858); 'Kapitel zu einem deutschen Arbeitercatechismus,' (Leipzig, 1863); 'Die Abschaffung des geschäftlichen Risiko durch Herrn Lassalle,' (Berlin, 1865); 'Die Entwicklung des Genossenschaften in einzelnen Gewerbszweigen,' (Leipzig, 1873). Schulze advocated the application of the co-operative principle to other organisations than the English stores, and especially to loan, raw material, and industrial associations. He made a practical beginning at his own home and the adjacent town of Eilenburg, where in 1849, he established two co-operative associations of shoemakers and joiners, the object of which was the purchase and supply to members of raw material at cost price. . . . For a long time Schulze had the field of agitation to himself, and the consequence was that the more intelligent sections of the working classes took to his proposals readily. Another reason for his success, however, was the fact that the movement was practical and entirely unpolitical. It was a movement from which the Socialistic element was absent, and one in which, therefore, the moneyed classes could safely co-operate. Schulze, in fact, sought to introduce reforms social rather than Socialistic. The fault of his scheme as a regenerative agency was that it did not affect the masses of the people, and thus the roots of the social question were not touched. Schulze could only look for any considerable support to small tradesmen and artisans, to those who were really able to help themselves if shown the way. But his motto of 'Self-help' was an unmeaning gospel to the vast class of people who were not in this happy position. . . . The movement neared a turning point in 1858. In that year Schulze identified himself with the capitalist party at a Congress of German economists, held at Gotha, and he soon began to lose favour with the popular classes. The high-water mark was reached in 1860, at which time the co-operative associations had a membership of 200,000, and the business done amounted to 40,000,000 thalers or about £6,000,000; the capital raised by contribution or loan approaching a third of this sum. In the year 1864 no fewer than 800 Loan and Credit Associations had been established, while in 1861 the number of Raw Material and Productive Associations was 172, and that of Co-operative Stores 66. Possibly the movement might have continued to prosper, even though Schulze was suspected of sympathy with the capitalists, had no rival appeared on the scene. But a rival did appear, and he was none other than Lassalle."—W. H. Dawson, *German socialism and Ferdinand Lassalle*, ch. 7.—"In 1850 Schulze-Delitzsch laid the foundation-stone of German co-operation by the establishment of the first credit bank [Vorschlussverein]. Co-operative credit came first because in 1850 Germany was still a 'Klein Industrie Staat' (Small Industry State) and the ranks of small independent producers cried for protection against Jews and usury. However, the revolutionary disturbances of 1848 frightened the Government and the wealthy class into the patronage of peaceful measures for the alleviation of social distress. The cheap supply of the necessaries of life was an obvious measure of peace; hence during 1850-70, the first store

period, they were semi-patronal institutions under the wing of the higher bourgeoisie. Neither Schulze-Delitzsch nor Lassalle, the two pioneers of industrial co-operation, appreciated the significance of the store. Lassalle, under the influence of the iron law of wages, repudiated the idea of organising poor consumers, on the ground that it contributed indirectly to the profit of the capitalists, and demanded State-organised associations in control of the instruments of production. Schulze-Delitzsch was firm to self-help, and supported the stores as one form of it. But he regarded them always as junior members of the co-operative family, and he never acknowledged any antagonism between the interests of the store and those of the shopkeepers and artisans who were members of his credit banks. The war of 1870, with its indemnity heritage of the 'Milliard-Segen,' launched Germany on her industrial revolution. The ablest of the bourgeoisie rose to be industrial leaders; but many of the small-scale producers either sank into the wage-earning classes or swelled the ranks of middlemen. Many, however, held their own with the help of the co-operative credit bank. The bourgeoisie, being themselves generally distressed, dropped their patronage of the stores. Hence the second period, 1870-89, was one of stagnation, in which many of the old stores disappeared, while the emerging working class, suspecting the store as a subterfuge of capitalist exploitation, had neither the confidence nor the strength to take up the flag. The law of 1878 against associations robbed the working classes of everything save their right to vote, but, like all persecution, it brought the oppressed to a consciousness of their powers. In opposition to the doctrine of Schulze-Delitzsch, the Co-operative Law of 1889 permitted limited liability. Thereupon the stores, their Magna Charta won, entered upon the third period of their history, a period of rapid growth. The working classes were now enthusiastic for the co-operative store. Between 1890 and 1902 the quarrel in the co-operative family came to a head. Within the Allgemeiner-Verband were two hostile forces: on the one side the banks controlling a number of the older-fashioned stores, on the other the working class stores, headed by the 'Vorwärts-Verband' of industrial Saxony. In 1898 the leaders of the Hamburg Wholesale, the recent creation of the working class stores, visited the co-operative establishments of Great Britain and carried back to Germany the reports of the wonders of Rochdale and Manchester. . . . In 1894 was established the . . . German Wholesale, the 'Grosseinkaufs Gesellschaft Deutscher Konsumvereine', with its seat at Hamburg. . . . In 1906 the position of the German Wholesale *itself* was as follows:—membership, 448 societies; trade, 46 million marks."—C. R. Fay, *Coöperation of home and abroad*, pp. 286-288.—"Unlike France, where many cooperative establishments were destroyed in the devastated areas of war, Germany suffered practically no setback in the cooperative movement except the loss of societies through the recent political readjustment of frontiers. The Central Union of German Distributive Societies (Zentralverbund deutscher Konsumvereine) is much stronger today than at any other time in its career, and is by far the most powerful organization among consumers' movements west of Russia. In 1914 the Union had 1,100 societies, of which 1,094 reported a total membership of 1,717,519 and collective sales of \$123,245,130. The data for 1918 show 1,090 societies, of which 1,078 reported a collective membership of 2,231,917, and total sales of \$167,688,285, while in 1919, 1,132 societies had a total

membership of 2,308,407 and a collective turnover of \$268,895,315. The German Cooperative Wholesale (*Grosssein kaufsgesellschaft deutscher Konsumvereine*) is a prosperous institution both in its distributive and productive departments. Its productive establishments now comprise three cigar factories, a tobacco factory, a match works, two soap works, a weaving shed, a clothing factory, a box factory, a sweetmeat and chocolate establishment, a mustard works, a spice mill, a brush works, a wood works, etc."—G. Watkins, *Coöperation* (*University of Illinois Bulletin*, Mar. 14, 1921, pp. 72-73).—See also GERMANY: 1919-1920: Question of socialization; RURAL CREDIT.

India: Rapid spread of coöperative societies.—"No phenomenon in the economic life of Modern India is more striking than the rapid growth of the co-operative movement. Introduced only eleven years ago [1905], it has spread and progressed until [in 1916 it] comprised 15,000 societies, with 744,000 members, and a total working capital of about £5,144,000. These are amazing figures to have rewarded so few years' work among a population to whom the ideas implied in the co-operative system were at first quite foreign. . . . The new societies have weathered local famines in Gujerat, the Deccan, and the United Provinces, and have passed almost unscathed through the financial crisis which brought down so many joint-stock banks in Bombay and the Punjab during 1913 and 1914. . . . The causes which led Government to introduce the movement into India deserve a brief notice. The past fifty years have witnessed a remarkable growth in the commerce and total wealth of India. In this general prosperity the peasant class has had little part. Far from decreasing, the burden of their indebtedness has probably increased. . . . The great mass of them still turn to the village money-lender for the capital necessary for carrying on their industry; and in a transaction in which their needs and ignorance are pitted against the greed and shrewdness of a hereditary class of financiers, they are usually overreached and have to pay far higher rates of interest than the security which they have to offer justifies. Agriculture can never be a lucrative occupation so long as the capital with which it is carried on is considered cheaply obtained at 20 or 30 per cent. This persistent indebtedness and stagnation amongst vast masses of the agricultural population is, perhaps, the greatest barrier in the way of progress that the Indian Government has to encounter. From time to time various remedies have been tried. . . . But no mere legislative fiat can control the working of economic law. The weaker class has continued to go to the wall, and their general condition to stagnate. . . .

"The idea of using co-operation as a means of combating the Indian rural problem was first conceived by the Government of Madras, which sent Sir Frederick Nicholson to Europe to study the theory and practice of agricultural banking and to suggest means by which a similar movement might be started in their Presidency. Between 1895 and 1897 he issued an exhaustive report, . . . and . . . summarised his conclusions in the words 'Find Raiffeisen.' By this he meant not only that the system of rural credit societies first invented by Raiffeisen should be given a trial, but that genuine enthusiasts were needed to launch the movement. To the honour of the Civil Service, such men were speedily forthcoming. . . . Lord Curzon, the Viceroy [1899-1905] was quick to realise that no great results could be expected from uncoordinated individual effort, and accordingly appointed a

Committee under Sir Edward Law. . . . The result of its enquiry was the Co-operative Credit Societies Act, which was passed into law in 1904. Societies were classified as rural and urban; and, while the latter were left a free choice, the former were bound to accept unlimited liability. Their area was closely restricted. Loans might be made only to members and on personal or real, but not ordinarily on chattel, security. An annual official audit was made compulsory. . . . The movement so far outran the dreams of its authors and ramified in so many new directions that in 1912 it became necessary to undertake fresh legislation. The new Act swept away the old distinction between rural and urban societies, and substituted a more scientific distinction based on the character of the members' liability. . . . Co-operative organisations with other objects besides that of furnishing credit were allowed. The exact form which these should take was not definitely laid down; and, pending fuller experience, Registrars were left a wide discretion. . . . In 1914 a Committee . . . was appointed to review the whole position and to advise the Government of India more particularly on the higher organisation of the co-operative movement and the financial connexion of the various parts of the system. Their report . . . is the first critical survey of the whole field of Indian co-operation by men of administrative experience in the East, and abounds in practical suggestions and cautions, which cannot fail to have a profound influence on future policy. . . .

"Owing to the special nature of the business done by co-operative credit societies, the extent to which they rely on personal credit, and the difficulty of keeping them under observation, Joint Stock Banks are reluctant to deal with them direct. It has therefore been found necessary to start special institutions, known as Central Banks, to supply them with funds. Of these there are 189 in British India, controlling a working capital of about £1,300,000, and using it almost exclusively in loans to societies. . . . The co-operative organisation of credit in India . . . follows in its main lines European precedents. But there are certain local conditions which, as time passes, are likely to distinguish it more and more widely from its model. The first is the wide margin of interest on which Indian societies are able to work. The current rate of interest charged on loans in the bazar is so high that societies are not only able without complaint to advance loans at rates well in excess of the rates which are payable on deposits, but are actually bound to do so in order that over-facile credit may not encourage reckless borrowing. As a result, societies can earn substantial profits and build up an owned capital in the form of reserve fund infinitely faster than in Europe, where the margin between the lending and the borrowing rate rarely exceeds 1 per cent. They are also in a better position to subscribe to shares in Central Banks and so secure control of them, and to contribute to the expenses of their own audit and supervision. . . .

"The ultimate goal to which co-operation is tending in India cannot yet be foreseen. Its first aim is to free the rural and industrial classes from the state of economic serfdom under which they now labour. There is every reason to suppose that in time it will accomplish this. With a peasantry emancipated from debt, many avenues of rural regeneration are opened up. Cheaper and more plentiful capital within easy reach will give the ryots a chance of improving their time-honoured methods of agriculture with an assurance that they will enjoy the fruits of their own enterprise. The

purchase of tools, manure, and so forth, and the disposal of produce, can be arranged in a more business-like way. A better use may be made of irrigation. Stock-breeding, dairy-farming, and scientific fodder storage will become feasible. Above all no result of co-operation is more certain and more dynamic than the impetus which it gives to education."—R. B. Ewbank, *Co-operative movement in India* (*Quarterly Review*, v. 225, no. 447, Apr., 1916, pp. 368-371, 376, 379, 380, 382).—"By midsummer 1920, which is the latest date for which we have figures, the new cause had enlisted over 1,500,000 active adherents, members of societies, distributed among nearly 39,000 societies, working with a collective capital of twelve and a half lakhs of rupees, say about £90,000, and doing an immense amount of good both economically and educationally, in a variety of ways—helping poor people, to all appearance hopelessly sunk in debt and misery, back into freedom, stimulating and improving alike agriculture, the great stand-by of the nation, and industry; and arousing a keen desire for education; . . . providing employment; imparting a notable impulse to thrift; cheapening money; tempting to some extent already the hidden treasures of earlier saving, unfruitfully buried in the ground, into productive employment, and opening to the enormous, feckless, and sullenly despondent population, because hopelessly indebted, a brighter prospect of a more satisfactory existence. . . . We have it from the lips of leading, responsible administrators, like Lord Meston and Sir Edward Maclagan, that the beneficent work done by co-operative societies, even in respect of credit only, has been found to extend far beyond the narrow limit of actual membership. . . . For the hire of money has been greatly lowered, and to some extent, at any rate, the iron rule of the thus far monopolising, despotic, usurious and bloodsucking moneylender has been broken. . . . That in itself, surely is a great boon gained for India."—*Co-operative movement and labour in India* (*International Labour Review*, v. 5, no. 2, Feb., 1922, pp. 229-230, 231).

ALSO IN: *Report of the Committee on Co-operation in India, 1915*.—*Co-operation in India*, Resolution by the government of India, 1914.—*Proceedings of the Conference of Registrars of Co-operative Societies in India, 1906, 1907, 1908, 1909, 1911, 1912, 1913*.—*Annual Reports on the working of the co-operative Societies in the Presidencies of Bombay, Madras and Bengal, the Provinces of the Punjab, Burma, United Provinces, Central Provinces, Bihar and Orissa, Assam, Coorg, Ajmer, and the Native States of Mysore and Baroda*.—*Statements showing Progress of the Co-operative Movement in India, annually, 1910-11 to 1913-14*.—G. F. Keatinge, *Rural economy in the Bombay Deccan*.—A. E. English, *Handbook of co-operation for Burma*.

Ireland: Agricultural coöperative movement.—**Irish Agricultural Organization Society.**—"In the year 1889 the pioneers of the agricultural co-operative movement [in Ireland] could be counted on the fingers of one hand. . . . The farms of Ireland being . . . [for the most part] small, intensive cultivation was indicated. But the economic trend was all in the direction of large-scale production and distribution. This is the paradox in its practical expression. Obviously, a very perfect organization of the small producers would be required in order to give the small man the advantage of the large-scale business. [To a few, the sole hope for the country lay in coöperation.] . . . The small group of Irishmen who took up the task of agricultural reform in Ireland were nearly

all students of cooperation in its technical sense. . . . They knew that it had not touched agriculture but they believed that its principles and methods could be applied to Irish agriculture, [and that it was] . . . only a question of pegging away to win out. . . .

"It was decided to restrict the new movement to the rural community and to concentrate upon the basic industry of agriculture. . . . The Irish movement was bitterly opposed by the country traders, who saw that joint purchase of agricultural requirements and joint sale of agricultural produce not only would deprive them of a considerable portion of their business but would throw light upon the quality of all articles of common consumption and the prices charged for them, and they had even more political influence in Ireland than their brethren possessed in England. . . . The new movement was cooperation and nothing else . . . but it was not long before the attack upon the divine right of middle profits was scented. The control of the political machine in advanced industrial communities by combines and trusts was never comparable to the influence upon Irish politics of the village traders. It is generally known how 'big business' has aroused the ire of progressive leaders in American politics, but the way in which little business retarded rural progress in Ireland for a quarter of a century has escaped notice. . . .

"Dairying was on the eve of its industrial revolution. It had always been a home industry, chiefly conducted by the women folk. Now new machinery had been invented chiefly in Scandinavia—which made factory production far more profitable than home production. The modern market was increasingly demanding that articles of common consumption should be consigned to it in bulk of uniform quality. . . . The Danes and the Swedes, who had adopted mass production, were already competing successfully with Irish butter in the British and even in the Irish market. . . . Before we took the field with our cooperative campaign, the substitution of the modern factory method for the immemorial domestic method of butter-making was well under way. Looking from the Rock of Casbel over the central plain of Ireland the white walls of new creameries could be seen breaking the monotony of green pastures in the rich dairying districts of Tipperary, Limerick and Cork. . . . The manufacturers of the new dairying machinery were willing to supply it to bodies of farmers upon credit. Of course the purchasers had to be incorporated in order to make their joint credit negotiable. We, too, wanted to get them incorporated in business associations. But the manufacturers had no patience with the theorists who were insisting upon the cooperative plan, then wholly unknown to our farmers. . . . Yet we had to insist upon the cooperative principle as being absolutely essential to success and . . . the conflict between the two methods of organizing farmers for factory dairying proved once for all to the quick intelligence of the Irish farmer that only by means of cooperation could he work out his economic salvation. . . .

"In the cooperative creameries the principle of one-man-one-vote prevails and all are equal upon questions of policy and management. Furthermore, the profit on shares is limited to a fixed rate of interest. . . . Any further net profit made is divided, not among the shareholders in proportion to their shares, but among the suppliers of milk in proportion to the quality and quantity of the milk supplied. In some creameries this net profit is also shared by the workers in the institution.

... Our first dairying society was started in the spring of 1891. . . . By the year 1899, however, we had 152 of these societies working, with a trade turnover of about \$2,500,000 worth of butter. Ten years later the number of dairying societies had risen to 380 with a membership of 44,213 and a turnover of some \$9,000,000. In 1910, after another decade of strenuous propaganda, the number of these societies was 439, the membership 53,240, and the turnover \$35,000,000. . . . A sufficient indication of the growth of the movement as a whole will be found in the following simple figures: In 1890 there were 424 societies of all kinds with a membership of 39,852 and a trade turnover of \$45,000,000. In the year 1910 societies numbered 1,028, members 135,369, and the trade turnover was \$55,000,000. The total trade turnover from the commencement of the movement down to the end of the year 1910 was \$350,000,000. . . . There is an immense amount of cooperation which does not admit of statistical display, such as the joint ownership of costly agricultural machinery and breeding stock. In Wexford a large meat-packing undertaking has been in existence for many years. . . .

"In the spring of 1894 a . . . meeting was held in Dublin to receive a report of the movement's achievement up to date and to consider the best means for its continuance and development. At this meeting was founded the Irish Agricultural Organization Society, . . . Ireland thus contributing to the agricultural economy of the English-speaking countries a new agency of social service. A few years later an English and a Scottish agricultural organization society were founded on the Irish model. The I. A. O. S. is governed by a committee, the majority of whom are representatives of the societies affiliated with the central body. Representation is also given to individual subscribers. The committee is presided over by a president and vice-president. . . . The staff . . . consists of five senior organizers, who cover all Ireland between them, holding meetings . . . preparatory to the formation of societies, see that the conditions pointing toward a successful society exist in the district and that all the necessary formalities are complied with. They are assisted by a staff of some half dozen men, chosen for their expert qualifications in dairying, the treatment of flax and general business. . . . An expert auditing staff gives accountancy inspection and advice. A bacteriological laboratory under a distinguished scientist supplies to dairying societies technical advice of too direct a commercial bearing for governmental concern. The secretariat and office staff complete the human equipment."—H. Plunkett, *Message of the farmers of Ireland* (*Survey Graphic*), Nov. 26, 1921, pp. 318-323.)

Italy: Consumers' coöperative societies.—After-war developments.—National Coöperative Credit Institute.—"In Italy consumers' societies were founded even before national unity had been attained, notably up in the northern provinces. By 1886 there were enough of them, based on the 'sistema de Rochdale,' to form a national union comprising 68 societies. By 1890 this number had dwindled to 24, but in 1893 there were 50; then, each year successively, the membership of this federation increased to 103, 131, 279, 398, until 1898, when they numbered 480. In that year there was a revolutionary disturbance in Milan, the center of the League, and many persons were arrested and imprisoned, among them the secretary of the League and many other coöperative leaders. All popular societies with a radical tendency were suppressed, among them many of the

coöperative societies, so that in 1899 there were only 300 members in the League. By 1901 the number was greater than ever; 586, and ever since there has been a continuous increase, the number being 1,933 in 1910. During this period these societies had held no less than nineteen national conventions, or congresses. Incidentally, it may be mentioned that one of the most energetic figures in promoting coöperation in Italy has been that prominent statesman, one time Prime Minister of Italy, Luigi Luzzatti."—A. Sonnichsen, *Consumers' coöperation*, p. 60.—"The co-operative movement in Italy underwent, in consequence of the war and of the events immediately following in it, a remarkable extension and development. In 1915 there were, it is estimated, 7,420 co-operative societies in Italy; there are now [1921], according to more recent data collected by the Ministry of Labour at my request, 15,510 such societies, and, as certain kinds of credit and agricultural co-operative societies are not included in this figure, the real total must, I think, be as high as 20,000. The number of societies has therefore almost trebled since the outbreak of the war, while membership, which is now estimated at almost three millions, has doubled. The share capital and the reserves of the co-operative societies have also increased and now amount to more than six hundred million lire. The National Co-operative societies have also increased. . . . The National Co-operative Credit Institute, which has a capital of two hundred and eighty million lire, and is the strongest co-operative bank in the world, paid out sums in 1920 amounting in all to more than six thousand million lire. . . . In Southern Italy . . . the need for public works is very great, particularly for hydraulic works, such as the construction of dams and irrigation canals. . . . Co-operative societies of all political views have united to form the Co-operative Institute for Public Works in Southern Italy, and this Institute is setting to work with energy. It will be no small triumph for the co-operative movement to demonstrate, here as elsewhere, to what extent it concerns itself with the vital problems on which national prosperity depends. . . . The war resulted in an enormous expansion of consumers' co-operation in Italy. In fact, there are nearly as many consumers' co-operative societies as there are communes, but their distribution is not uniform, and there are often several rival societies in the same district. There are some huge societies which will bear comparison with their prototypes in other countries. There are ten co-operative societies in large centres of population, each of which has sales amounting to more than ten million lire per annum. The foremost of these are the Military Society and the Milan Co-operative Society in each of which annual sales amount to more than one hundred million lire; these societies have a complex organisation of retail shops, factories, and other branches, including savings banks. There is, however, one serious defect in the consumers' co-operative movement in Italy. It has no wholesale society such as those founded in all other European countries on the model of the English wholesale societies. . . . This defect will have to be overcome; it illustrates the drawbacks of minute subdivision and specialisation already shown to be characteristic of the Italian co-operative movement."—M. Ruini, *Italian co-operative movement* (*International Labour Review*, v. 5, no. 1, Jan., 1922, pp. 13, 16, 24, 30, 31).

Jugo-Slavia: Coöperative society successor to the Zadruga.—Rochdale societies.—Between 1870 and 1890 attempts were made to establish co-

operation in Serbia, but without success. About 1905, however, "a co-operative society of supply was founded in Belgrade on the principle of Rochdale, and . . . [by 1908 possessed] two shops and [had met] with fair success. . . . The failure of co-operation in the towns makes all remarkable the success in the country districts. . . . The Zad-ruga [patriarchal communities] becomes more and more indefinite, but the Servian peasants have found in the co-operative idea a worthy successor. . . . The first agricultural co-operative society in Servia was founded in 1894. . . . Five years later . . . there already existed 100 such associations, and . . . a law was made to settle the basis upon which these societies were allowed to be formed and developed. . . . Co-operative societies for supply have existed . . . [since 1905] in the vil-lages. . . . These societies are constructed on the principles of Rochdale. . . . The prices are the same as on the market, only at the end of the year the profits realized are distributed amongst the members in proportion to their purchases. . . . [In addition there is the old time associative system called the 'Moba' by which the neighbors of an agriculturist came to his assistance. In 1909] about thirty of these co-operative societies [owned] co-operative granaries. The object is to come to the assistance of agriculturists who have been deprived by a bad year of means of livelihood, or means of sowing."—M. Avramovitch, *Rural co-operation, in Servia by the Servians* (A. Stead, ed.), pp. 268, 269, 272, 273.—See also RURAL CREDIT: Serbia.

Lithuania: Consumers' and producers' societies.—Jewish coöperative societies.—Jewish popular banks.—Coöperative societies have a strong influence on Lithuanian economic life.—"Before the war there were about 300 coöperative societies in Lithuania, all of which were suspended owing to the war. During their occupation the Germans established similar societies, but these institutions failed to win popular confidence. . . . With the establishment of the Lithuanian Government coöperative societies began to be organized again. . . . There are now throughout Lithuania some 400 coöperative societies. . . . The total membership . . . is about 120,000 Lithuanian citizens. . . . Coöperative societies are of two kinds—consumers' and producers' societies. The former have a very wide range of activity. Besides furnishing their members with articles of prime necessity, they also have the right to buy up products manufactured by their members. The consumers' societies serve chiefly the rural population. . . . The coöperative societies furnish the people with all indispensable articles, including agricultural implements for the rural population. They also engage in the sale of agricultural products. During March a congress of representatives from all the Lithuanian coöperative societies was held in Kovno. A resolution was adopted in favor of the union of all Lithuanian coöperative societies into a single league. It was also proposed to open a coöperative bank. . . . The Jewish coöperative movement, which up to 1914 had developed successfully, was almost wholly suspended through the war. Owing to the economic conditions under which the Lithuanian Jews live, credit coöperation has become most widely distributed and has assumed the specific form of the so-called Jewish popular banks. . . . Sixty-five newly created Jewish popular banks were registered in the Department of Commerce and Industry during six months. According to information in possession of the economic section of the Jewish National Council, 47 of these banks were recently operating with a capital of 1,731,160 marks. . . . The membership of these banks exceeds

3,700. . . . To finance all these Jewish banks and to regulate the monetary transactions of Lithuanian Jews abroad, a central bank has been established, called the Central Bank for the Support and Development of Jewish Coöperation in Lithuania."—U. S. Bureau of Foreign and Domestic Commerce, *Coöperative societies in Lithuania* (*Commerce Reports*, no. 244, Oct. 16, 1920, pp. 242, 243-244).

New Zealand: Farmers' commercial coöperation.—Farmers' Union Trading Co.—"The farmers of New Zealand began to organize for commercial purposes about 30 years ago [written in 1920], and have grown until to-day they are important factors in the commercial as well as in the agricultural life of the country. There are two exceptionally strong associations or companies, one at Christchurch in the South Island, and the other at Auckland in the North Island, as well as several smaller companies and associations throughout the dominion. The growth of these farmers' trading organizations has been very marked during the last few years, and especially is this true of the company at Auckland. The New Zealand Farmers' Coöperative Association of Canterbury (Ltd.) was organized in 1882 with a capital of £250,000 (\$1,216,625 at normal exchange). It now has a capital of £1,500,000 (\$7,299,750), did a business last year amounting to £5,501,325 (\$26,772,198), and has a membership of 9,818. The Farmers' Union Trading Co. at Auckland is only a few years old, but now has a capital of £1,000,000 (\$4,866,500), and is doing a monthly business of about \$600,000. Its membership is 11,800. These associations handle practically everything that farmers need from tractors, motor trucks, agricultural machinery, down to a paper of needles, as well as financing the farmers and handling their products to a large extent. They are heavy importers, importing a large portion of the goods handled. The Farmers' Union Trading Co. at Auckland is just opening an office in New York to look after their interests. They have sent out a practical man who has had extensive training in the business here."—A. A. Winslow, *Growth of farmers' trading companies in New Zealand* (U. S. Bureau of Foreign and Domestic Commerce, *Commerce Reports*, no. 305, Dec. 29, 1920, p. 1339).

Norway: Coöperative Union.—Wholesale societies.—Agricultural societies.—"The statistics of the Coöperative Union of Norway show that in 1914 there were 149 societies, a total membership of 31,000, and total sales of \$2,783,220, while in 1919 there were 204 societies, a total membership of 80,000, and a turnover of \$19,782,000. This indicates an increase of 97 per cent in the number of affiliated societies, and 158 per cent in the collective membership. Wholesale distributive operations increased from \$860,275 in 1914 to \$3,350,930 in 1919. The productive operations of the Wholesale comprise the manufacture of margarine and tobacco, and coffee roasting. The output of the tobacco factory in 1919 amounted to \$300,000, as compared with \$92,625 in 1918, while the production of the margarine factory increased 50 per cent in 1919."—G. S. Watkins, *Coöperation* (*University of Illinois Bulletin*, Mar., 14, 1921, p. 69).

"The Norwegian Union of Agricultural Societies has just celebrated its twenty-fifth anniversary. Today there are 1000 purchase societies, with a membership of 40,000, in this union, the turnover of which has increased from 243,610 crowns in 1897 to 36,451,662 crowns in 1920. The total turnover for the 25 years is 234,000,000 crowns, of which about 3,000,000 have been returned as dividend. The capital amounts to 2,000,000 crowns, and the transfers to 1,000,000. The union owns warehouses

in Christiania, which have direct access to the harbor and railway; it has a warehouse at Tonsberg, a steamer, a large mill and silos at Kambo. It has purchased productive works for the manufacture of agricultural machinery at Gjovik and Brumanddal, and on a plot acquired at Gworad a corn and seed separator is to be erected. In addition to all this it has its own banking establishment, known as the 'Bundeners Bank.'—*Christian Science Monitor*, Feb. 22, 1922.

Rumania: Coöperative societies.—In the old kingdom of Rumania, coöperative societies of all sorts have made an advance as in other countries. Sprung into existence in 1900, coöperative societies today may be found almost in every village of the kingdom. There are "credit coöperative societies" (or village banks) which rapidly supply those in need of money, without recourse to cities; "consumers' organizations" that have opened up stores with various merchandise for the people; "renting or leasing coöperative societies" that lease large farms to be worked for common profit; and "societies for cultivation" that exploit forests and work other enterprises. "The number of consumers' cooperative societies in Rumania on Dec. 31, 1920, was 383. Of these, 311 had submitted a report of their work for the year, as compared with 160 during the year 1919. The membership of the societies rose from 33,470 in 1919 to 96,515 in 1920. The value of the paid-up shares rose during the same period from 3,493,517 lei to 14,273,429 lei. The total turnover amounted to 111,481,565 lei in 1919."—*Christian Science Monitor*, Feb. 16, 1922.

Russia: Rapid spread of coöperation.—**Moscow Narodny Bank.**—Absorption of coöperative system into soviet organization.—There were in Russia, in 1919, "three general types of coöperative associations, namely, consumers' societies, producers' societies, and credit societies, each with a varied history of alternative encouragement and obstruction first under the czarist regime and later under the proletarian dictatorship of the Bolsheviki. These societies have surmounted all barriers of this kind and have developed from modest buying and selling groups until at present 'they extend into almost every phase of Russian rural life, which is 87 per cent of the whole, and include in their scope production, transportation, distribution, banking and credit, and foreign trade.' The origin of Russian coöperation dates back to 1865, when the Government approved the first consumers' society. Credit associations formed a union in 1901, were encouraged by legislation in 1905 which gave the Zemstvos power to open such institutions on their own authority, and by a new statute in 1911 which gave them banking privileges. The Moscow Narodny (People's) Bank, founded in 1912, is the great financial institution of the coöperatives. Between 1900 and 1905 agricultural coöperative associations commenced and have assumed an important position in Russian life. [See also RUSSIA: 1909-1914.] In 1918 the Russian coöperative unions had 20,000,000 individual members (heads of families) and comprised 80,000 local societies and 500 local unions. On the basis of five to a family this means that coöperative organizations represented 100,000,000 of the Russian population. The capital was 230,000,000 rubles, or \$117,300,000, if reckoned at par, the number of industrial plants owned by the unions numbered 5,000, and the number of employees 50,000. Of 80,000 societies on January 1, 1919, 26,500 were credit and loan savings associations; 40,000 were consumers' societies; 8,500 were agricultural societies; while 5,000 were peasant groups

or artels for making butter, etc. Much promise for Russian coöperation is found in the growth of regional unions of societies and the affiliation of these with the All-Russian Central Union of Consumers' Societies, the 'Centrosoyus,' whose total turnover at the end of 1918 was approximately \$500,000,000, and the value of whose productive output was about \$75,000,000. The incorporation of the coöperative system into the Soviet State organization is a step which has been bitterly opposed by coöperators. Whatever else one might say in eulogy of the Russian coöperative movement, it is unquestionably the brightest ray of hope in Russia's economic and political disruption."—G. S. Watkins, *Coöperation (University of Illinois, Bulletin, v. 18, no. 28, Mar. 14, 1921, pp. 75, 76)*.—In the middle of 1919 Russia contained approximately 25,000 distributive coöperative societies with a collective membership of nearly 12,000,000. "The main lines of the Decree of March 20th [ordering the absorption of the coöperative societies into the Soviet organization] can be summed up as follows:—In all towns and villages consumers' societies are to amalgamate to form a single organization of distribution—"the Consumers' Commune." The bases of the Commune are—in the towns and industrial centres, the workers' Co-operatives or, failing those, the general citizens' co-operative societies; in the villages, the rural distributive stores. The Consumers' Communes are to include the whole population of the locality, the duty of every citizen being to become a member of the Commune and to inscribe himself at one of the distributing centres. The affairs of the Commune are managed by a Board and a Controlling Council. The right to elect and be elected a member of all the administrative and controlling bodies of the Commune is based on the suffrage governing the election to the political institutions of Soviet Russia—that is to say, by a vote of all citizens who have attained eighteen years of age and support themselves by their labour. The task of distributing produce and articles of prime necessity passes to the Communes thus organised, which take over all existing co-operative stores of the Soviets, all depots and distributing centres and all productive enterprises belonging to the co-operative with all their assets and capital. The late members of the consumers' societies are paid back the value of their shares in strict conformity with the statutes of the respective societies."—*The Consumers' Commune (People's Year Book, 1921, p. 219)*.

Spain: Catalonia the seat of the coöperative movement.—Gains subsequent to World War.—"Co-operation in Spain—that is, mainly in Catalonia and the Balearic Isles—has made some progress. In 1900, when we held our first Congress, our Union consisted of only 44 societies. We then constituted our 'Regional Chamber of Co-operative Societies,' the organisation of which I explained in my last report. . . . To-day we have a round 100 societies, half of which, that is 50, have their seat in Barcelona itself. . . . Catalonia, which is really a country by itself, distinct in many things from the rest of Spain, is the most industrial part of the kingdom. . . . It comprises about the fifteenth part of Spanish territory, but the tenth part of Spanish population. Within it there are, apart from our 100, another 40 co-operative societies which have not yet joined our Union. Unfortunately the membership in our societies is generally speaking small. The 140 among them number only about 8,000 members, which gives an average of 57 to the society. There are some tolerably big societies, of course, several with 150

members a piece, and one, the *Protectora Civil* of Zarrasa, with 500. Accordingly, in many other societies the membership must be exceedingly small. The entire annual trade of the 140 societies figures at about 10,000,000 pesetas, that is about £400,000. Most of these societies are of the distributive form. Nevertheless we have some good productive societies. Thus, in Barcelona the brickmakers of the *Redentora*, . . . the upholsterers of *La Tapicería Artística*, the printers of *Las Artes Graficas*, and the shoemakers of *La Activa*, and in Roda the cotton spinners of *La Primera del Ter*."—J. S. Anton, *Address at sixth Congress of the International Coöperative alliance, Budapest, 1904*, pp. 549-550.—"Spain, which has hitherto been regarded in the international cooperative movement as one of the backward countries, has during and since the war shown signs of greater promise. Formerly, the distributive movement was confined to the industrial center of the country in the Province of Catalonia, but latterly the movement seems to have gained ground in other localities, and to such an extent that steps have been taken for the establishment of a national union. A particularly active group of young distributive societies have arisen in the north of the country, and a union of cooperative societies in the north of Spain (Union de Cooperatives del Norte de España) with headquarters at Bilbao, has been formed. The union has already undertaken wholesale purchase, and in this connection it did a trade of 5,089,460 pesetas in 1920, an increase on the turnover of 1919 by 2,034,251 pesetas. At the end of 1920 the number of affiliated societies was 35 with a total membership of 14,253, doing a trade of 16,042,265 pesetas. The union is aided financially by the leading banks in the Province. Its development, and that of the affiliated societies in northern Spain can therefore be looked forward to with confidence."—*Christian Science Monitor*, Feb. 16, 1922.

Sweden: Organization and growth of cooperative societies.—**Swedish Coöperative Union.**—**Wholesale society.**—The first attempts to establish cooperative societies in Sweden were made in 1860-1880, but failed, mainly because the promoters of the movement neglected to adopt the "Rochdale principles". . . In fact, it was not until the beginning of the twentieth century that a firm foundation for the cooperative movement was laid . . . by the adoption of the . . . Rochdale system. The Swedish Coöperative Union was founded in 1899, by thirty societies. These societies had but a very small membership. In the beginning the union was concerned only with questions relating to propoganda and organization, but in 1904 opened a wholesale trading department. "In 1913 the Swedish Coöperative Union, which is an association of four-fifths of the distributive cooperative societies in Sweden, had 560 affiliated societies, with a collective membership of 103,369 for 409 of these societies giving returns, and a total sales of \$9,086,340. In 1916 there were 785 affiliated societies, of which 737 reported a collective membership of 169,063 and a total turnover of \$22,683,835. The statistics for 1919 show 016 societies, of which 879 reported an aggregate membership of 225,423 and sales amounting to \$60,032,775. In addition to these distributive societies the Union comprises four insurance companies. Similar success has been achieved by the Union's Wholesale, which, in 1913, the end of the first decade of its existence, had total sales of \$2,117,030. In 1916 the total volume of sales was \$6,114,785, while in 1919 the total was \$19,208,230. The increase in the turnover for 1919 was 147 per cent over 1918. In addition

the society has established a margarine factory at Norrköping, at a cost of \$850,000, with a productive capacity of 140,000 to 160,000 pounds per day."—G. S. Watkins, *Coöperation (University of Illinois Bulletin, v. 18, no. 28, Mar. 14, 1921, p. 69)*.

Switzerland: General union of cooperative stores.—"In Switzerland the cooperative movement has been developed, unaided, by the people themselves. The greatest number of societies are agricultural societies, but very little published information is available concerning them. . . . The consumers' cooperative store movement in Switzerland dates from 1847 and has been successful from the first. In 1890 the General Union of Swiss Coöperative Stores (*Verband schweizerische Konsumentenvereine*) was founded. Up to 1902 the farmers' consumers' cooperative societies were affiliated with the general union through their Union of East Swiss Agricultural Coöperative Societies. In that year the country societies withdrew from the general union because of a difference in views. The union pursued a policy of favoring free trade, while the farmers' societies were protectionists. Though the union has had a definite economic policy, it has maintained an attitude of strict neutrality with regard to politics. The union carries on a wholesale business, the savings of which are used to create reserves and establish new business enterprises. Large sums are spent yearly for education and propoganda. The union, or the V. S. K., as it is called, now owns and operates a boot and shoe factory, two flour mills (one in German and one in French Switzerland), a printing establishment, an architect's office, a laboratory, a coffee-roasting department, and a dairy. It also owns about 900 acres of land. Since 1917 it has also issued life insurance through a special company organized for the purpose."—*Monthly Labor Review, Nov., 1920*.—It also includes a cooperative garden village for the housing of cooperative union employees.

United States: Consumers' societies.—**Manufacturing and agricultural organizations.**—"So far back as 1868, in Minneapolis, four journeymen coopers had formed a cooperative society, steadily enlarged as the milling interests increased. [See also MORMONISM: Cooperative polity since 1847; MINNESOTA: 1868.] In 1874, when the flour output was about 500,000 barrels a year, so many coopers had come to town that the Coöperative Barrel Manufacturing Company was formed and twelve years afterwards two-thirds of all barrels made in Minneapolis were made in cooperative shops. And then somehow the things began to decline. Of seven great cooperative shops existing in 1886 only three survive [in 1908]. . . . In other lines of productive effort Coöperation has often achieved notable success. The cooperative creamery, for instance, has been a boon to millions of farmers. . . . The idea is steadily gaining; it is very strong in all the Western States. . . . In the operation of these societies there has been almost uniform success. The farmers indeed have done far more than the workingmen to show the benefits of union. . . . Fruit growers' associations have been formed in nine states. . . . The Southern California Fruit Exchange, organized in 1891, handles more than half the orange business in California. . . . One third of all the fruit grown in California is now handled cooperatively. There are also cooperative bee keepers, cooperative sheep herders, cooperative poultry raisers, cattle breeders, wool growers, cotton growers and milk-dealers, and in six states are flourishing cooperative grain elevators. . . . Of cooperative

insurance companies we have mutual life, fire, hail and live-stock insurance. In Michigan, Iowa, Indiana, Kansas, Nebraska, Minnesota, Wisconsin, and the Dakotas farmers' coöperative telephone companies have had a phenomenal growth and have effected in some degree a transformation of rural life. . . . Coöperative distribution . . . has been revived in America through the well-considered efforts of the Coöperative Association of America, and the Golden Rule Fraternity. The Coöperative Association began in Lewiston, Me., in 1900, as 'A Trust for the People.' It has utilized the ordinary trust machinery towards communal good instead of personal profit. There is a holding company called the 'Co-Workers' Fraternity' and this [in 1906] owns a controlling interest in stock of the Coöperative Association of America, in the National Production Company of New Jersey, in the Massachusetts Coöperative Society. . . . The revived prospects of Coöperation in America are due chiefly to the altruistic efforts of a certain band of thoughtful men and women that believe this to be the first step towards a cure of the national evils."—C. E. Russell, *Uprising of the many*, pp. 30-37.

"I spent nearly four weeks, from March 3 to March 27, [1908] visiting a chain of co-operative stores, fifty-five in number, in the vicinity of Minneapolis, Minnesota. These stores are organized on the famous Rochdale plan, for the benefit of the consumer instead of the capitalist. The profits are divided in proportion to purchases, except that the general public who have not yet chosen to become members or shareholders receive only half-dividend or benefit. Goods are not sold cheaper; it is aimed to create capital by earning good profits. An accounting is had and the profits ascertained once in three or six or twelve months. These profits are then distributed between a surplus fund, an educational or propaganda fund, and dividend on purchases, which is paid in cash if the shareholder has paid in full, or credited on his share if only part paid. This is the nub of the Rochdale System, departures from which have been the cause of a long and almost unbroken line of failure in American attempts in co-operative stores. These Minnesota and Wisconsin stores have all been organized on a nearly uniform plan by a propaganda organization known as the Right Relationship League, consisting of three active officers, two additional directors, eight field organizers, and an associate membership of all the store shareholders who pay a fee of one dollar. The stores are incorporated by counties; when there are several stores in one county, they are 'departments' or branches. For example, the Polk County (Wisconsin) company has ten stores, the Pepin County company nine stores, and each has a general manager and a joint warehouse. Instead of starting a new store with a new manager and no established trade, the newly organized co-operative company buys out the best or next best general store in the town and continues the former owner as manager."—N. O. Nelson, *Co-operative movement in the United States* (*Outlook*, July 4, 1908).—In "Labor Problems," by T. S. Adams and Helen L. Sumner, a considerable number of successful undertakings in producers' coöperation in the United States are enumerated, including establishments operated by labor unions in the iron, glass, garment and cigar-making, box-workers, wood-workers, building trades, etc., east and west; besides coöperative laundries and restaurants. The most interesting of these organizations appears to be that of the Workers' Coöperative Association of Boston, formed in 1900 by members of the building trades.

"The history of Co-operation in the United States is a story of idealism, blasted by failures. . . . The spirit of individualism, the newness of the country, the mixture of races and nationalities, the presence of frontiers into which a fluid population could be kept moving, and the not hopeless possibilities of escape from poverty, all contributed to inhibit the growth of co-operation in the United States. . . . The new life came with aggregations of immigrant people from countries which had well established co-operative societies. The farmers of the western and northern states and the foreign industrial workers in all parts of the country during the past decade have been making more successful experiments in organization than had ever before been attained. But it has been especially since the year 1916 that the greatest impetus to the movement has been seen. . . . [The development of the movement] has been sporadic. . . . The agricultural people of the northern states have been among the first in this new era. The Co-operative League of America has knowledge of over 2,000 true consumers' co-operative societies conducting stores. In some locations the purchasing power of groups of societies has become so great that they have federated and organized wholesale societies. The Tri-state Co-operative Society is a federation of about 70 societies, mostly in Western Pennsylvania. These societies are constituted of many nationalities: Poles, Slovaks, Lithuanians, Ukrainians, Italians, and Bohemians. One of the typical successful organizations is that of Bentleyville, Penn. Here in a little mining town, it has crowded out private business, and handles groceries, meats, dry-goods, shoes, feed and automobile supplies to the amount of \$200,000 a year. The Tri-state Co-operative Society maintains a wholesale with a warehouse at Monessen, Pa., . . . [and] another warehouse at Pittsburgh. The Central States Co-operative Society is a federation of about 65 distributive societies. Its headquarters are in Springfield, Ill. It maintains a wholesale with a warehouse at East St. Louis. These societies are largely built up among the union locals of the United Mine Workers in Illinois. This is a group of about 80 of these societies. Their financial success enables many of them to return to their members a savings-return of from 6 to 12 per cent. quarterly on the cost of their purchases. The society at Witt, Illinois, may be taken as a typical example of this group. It has over 300 members. Its last quarterly report shows that for the three months they paid a cash savings-return to their members of 8 per cent. This society, like that at Danville, has an energetic committee on education and social features, and brings together the men, women, and children in its educational and recreational activities. The Staunton, Illinois, Society has nearly 400 members, declares a ten per cent. savings-return, does a quarterly business of \$36,376, and has resources amounting to \$35,000. Many of these societies own their own buildings. They sell groceries, meat, hardware, dry goods, and clothing. Some conduct their own coal yard. The Roseland, Illinois, society has 400 members, and is doing a business of \$130,000 a year. Here is a society with a large element of Scottish co-operators who learned co-operation in the old country. Their festivals and picnics, with their band of kilted musicians is a glory of the movement. . . . Strong groups of societies exist in Indiana, Ohio and Iowa. The Palatine Co-operative Society of Chicago, with 1,200 members, conducts a school with 400 Polish students. This society has a capital of \$500,000. The societies in the northern states are growing

up in the farmers' organisations. Their wealth, numbers, and the size of their membership is greater than in any other section of the country. These societies are largely connected with co-operative producers' organisations. Hundreds of them not only conduct stores where groceries, clothing, dry goods, and hardware are sold, but they do an enormous business in supplying seeds, fertilisers, and harvesting machinery to their members. These same organisations buy the farmers' products and dispose of them on a co-operative basis. Some of them own grain elevators, others are organized to sell live stock, and not a few conduct a meat-packing business. It is among these societies that the Co-operative Wholesale Society of America, the American Rochdale Union, the American Co-operative Association, the American Rochdale League, the American Co-operative Organisation Bureau, and a large number of organisation societies operate. . . . Wisconsin, Minnesota, the Dakotas, and Montana are, perhaps, more thoroughly permeated with the spirit of co-operation than any other section of the country. . . . The Non-Partisan League has given special attention to co-operative organisations and is promoting the movement, organising not only societies to run stores, but banks and community centres. The North-West has a vigorous movement around Puget Sound. The powerful organisations of Seattle have become interested in co-operation. Among the Seattle co-operatives are found a laundry, printing plant, milk condensary, several shingle mills, fish cannery, and recreation houses. Behind them is the support of the labor unions. The Puget Sound Co-operative Wholesale, a federation of the societies about Seattle was organised in 1918. In the winter of 1919, it fed the families of the striking shipyard workers. . . . An older co-operative movement is found in California. The Rochdale movement started there in 1000. It experienced many vicissitudes. A Wholesale was organised but it failed to give substantial help. Then the Pacific Co-operative League was incorporated in 1913 as a propaganda and sustaining organisation. This has given decided strength to the movement. In 1918, the California Union of Producers and Consumers was created. The three organisations which enter into its composition are the Farmers' Educational and Co-operative Union, the Pacific Co-operative League, and the California State Federation of Labor. . . . A group of people who have done more than any other nationality to promote co-operation in the United States are the Finns. . . . At Superior, Wis., they have a wholesale in the midst of a group of about fifty splendid societies. . . . In Western Massachusetts is another group of Finns. . . . In New York city they have co-operative apartment houses, restaurants, and club houses. Their central bank in Fitchburg, Mass., has a branch in New York. . . . From the Northern states to New England are chains of these Finnish societies. Their club houses, theatres, and amusement parks represent the best America has in these expressions of co-operation. Other national and racial groups which have made notable progress are the Russians, Italians, Germans, Poles, Slovaks, and Franco-Belgians. One of the most successful forms of consumers' co-operation in the United States is seen in Farmers' fire insurance. There are about 2,000 of these mutual fire insurance companies. They carry insurance exceeding \$5,250,000,000 on property valued at nearly 7 billion dollars. This insurance is carried on one-half the rate charged by the commercial companies. The insurance is cheaper because the expenses are less, and the moral hazard is largely

removed. The National Co-operative Convention at Springfield, Illinois, in 1918, under the auspices of the Co-operative League of America, was a significant event in the development of the American movement. . . . During the first six months after this event the League added the names of over 1,000 societies to its list. The co-operative movement in America has undergone a striking revival during the past few years. In 1916, the American Federation of Labor passed strong resolutions endorsing consumers' co-operation and provided for the promotion of true Rochdale methods.

"Fundamental Principles of the Co-operative Consumers' Movement.—(1) One vote only for each member. (2) Capital to receive interest at not more than the legal or minimum current rate. (3) Surplus savings (or 'profit') to be returned as savings-returns in proportion to the patronage of each individual, or to be employed for the general social good of the society. (4) Business to be done for cash or its equivalent. (5) Goods to be sold at current market price—not at cost. (6) Education in the principles and aims of co-operation, with the view of expansion into the larger fields, always to be carried on in connection with the enjoyment of the immediate economic advantages. (7) Federation as soon as possible with the nearest co-operative societies, with the ultimate purpose of national and world co-operation."—J. P. Warbasse, President, Co-operative League of America, Pamphlet.

ALSO IN: C. W. Perky, *Co-operation in the United States*.—Current files of the *Co-operator*.

"The Coöperative League of America has estimated that in 1920 there were about 3,000 consumers' societies in the United States, with a total membership of over 500,000, representing with their families 2,000,000 persons, and a combined purchasing power of \$200,000,000 annually. The total capital of these societies is estimated to be \$15,000,000. Adequate statistical data concerning the movement in America are not available, but there is every reason to believe that these estimates are approximately correct."—G. S. Watkins, *Coöperation* (*University of Illinois Bulletin*, v. 18, no. 28, Mar. 14, 1921, p. 50).—"Co-operative associations in New York City, exclusive of housing co-operatives, transacted more than \$1,600,000 worth of business during 1921, according to Louis Blachly, Director of the Co-operative Division of the State Department of Farms and Markets. Substantial progress was made during the year in co-operative work. . . . The failures, for the most part, were due, . . . either to poor business management and a lack of adequate survey in advance or to keen competition of the chain stores, this being especially true of the co-operative grocery stores. . . . The stronger associations grew stronger last year, while the weaker ones either became weaker or disappeared altogether. At least two of the larger co-operatives which paid no dividends in 1920 were able to make 6 per cent. returns to the stockholders last year. In the large associations, both the amount of business and membership increased. . . . The five principal co-operative associations in this city, . . . transacted a total business of \$1,079,000 last year. The largest organization is the Finnish Co-operative Trading Association, Inc."—*New York Times*, Mar. 5, 1922.

ALSO IN: D. Bloomfield, *Selected articles on modern industrial movements*.—J. Clayton, *Co-operation*.—H. R. Crosthwaite, *Coöperation, Comparative studies*.—H. Hertel, *Coöperation in Danish agriculture*.—F. L. Lee, *Russian coöperative movement*.—C. Mutschler, *Coöperatives on Syndicates*.

—E. A. Pratt, *Agricultural organization*.—Z. Sten-
cel-Lensky, *Coöperation in Soviet Russia*, 1920.—
J. F. Sinclair, *Agricultural coöperation in Denmark*
(*Illinois Department of Agriculture, Circular no.*
250).—L. E. P. Smith-Gordon, *Coöperation in*
Denmark.—D. Rothfeld, *Impressions of coöpera-*
tive movement in France and Italy, 1920.—H. W.
Wolff, *Coöperation in Italy* (*Economic Review*,
v. 12, pp. 1-20).—A. D. Warbasse, *Story of Co-*
operation.

COOTE, Sir Eyre (1726-1783), British soldier
serving in India. See INDIA: 1780-1783.

COOTENAI, American aboriginal tribe. See
KITUNAHAN FAMILY.

COPAIC VALLEY, ancient Greece. See
BEOTIA.

COPEHAN FAMILY, a linguistic stock of
American Indians. "The territory of the Copehan
family is bounded on the north by Mount Shasta
and the territory of the Sastean and Lutuamian
families, on the east by the territory of the Palaiah-
nihan, Yanan, and Punjunan families, and on the
south by the bays of San Pablo and Suisun and
the lower waters of the Sacramento."—J. W.
Powell, *Seventh Annual Report, Bureau of Eth-*
nology, p. 60.

COPENHAGEN (Danish Kjöbenhavn), capital
of Denmark, largest and most important city of the
country, is situated on the islands of Zealand and
Amager. It was only a fishing village until it came
into the possession of Bishop Absalon, who fortified
it, 1167, from which time it has grown steadily
in importance. It is almost entirely a commercial
rather than an industrial city, through which passes
over one-half of the commerce of Denmark. The
1920 census gives it, including the suburbs, a popu-
lation of 630,400.

1254.—First municipal privileges.—The city re-
ceived its first municipal rights from Bishop Er-
landsen.

1362.—Taken and pillaged by the Hanseatic
League. See SCANDINAVIAN STATES: 1018-1397.

1443.—Capital of the kingdom of Denmark.—
King Christopher, the Bavarian, chose it for the
capital of the kingdom.

1658-1659.—Besieged by Charles X, of Sweden.
See SWEDEN: 1644-1697.

1700.—Surrendered to Charles XII. See SWE-
DEN: 1697-1700.

1801.—Bombarded by the fleets of England,
Holland, and Sweden. See FRANCE: 1801-1802.

1910.—Congress on militarism. See INTERNA-
TIONAL: 1910.

1912-1920.—Working people's coöperative
housing association. See HOUSING: Denmark.

Royal library. See LIBRARIES: Modern: Europe.

COPENHAGEN, University of. See UNIVER-
SITIES AND COLLEGES: 1348-1826.

COPERNICUS, Nicolaus (1473-1543), Polish
astronomer, founder of modern system of astron-
omy. See ASTRONOMY: 130-1600; SCIENCE: Middle
Ages and the Renaissance; EUROPE: Modern period:
Revolutionary period.

COPLEY, John Singleton (1737-1815), histori-
cal and portrait painter; born in Boston, he began
his work in portraits there; 1774, went to England,
spent a year in Italy and then returned to Eng-
land, with which country his later work is identi-
fied; 1783, elected to the Royal Academy. See
PAINTING: American.

COPPAGE vs. KANSAS.—The facts of the
Coppage case are briefly as follows: In 1903 a
Kansas statute was passed making it a misde-
meanor for any employer to require a worker to
agree not to join a labor union or remain as a
member of such, as a condition of obtaining or

retaining a position. On July 1, 1911, T. B.
Coppage, superintendent of the St. Louis and
San Francisco Railway Company at Fort Scott,
Kansas, requested A. R. Hedges, a switchman, to
sign an agreement that he would withdraw from
the Switchmen's Union of America and remain out-
side of its ranks so long as he was employed by
the company. Hedges refused to comply and was
discharged. Legal proceedings followed. The case
finally reached the Kansas Supreme Court, where
the constitutionality of the statute was upheld.
On January 25 of this year [1915] the Kansas
judgment was reversed by the United States Su-
preme Court, Justice Pitney rendering the decision.
Justice Holmes dissented on the same grounds as
in the Adair case of 1908, and Justice Day issued
a separate dissenting opinion, concurred in by
Justice Hughes. Justice Pitney contended that the
statute in question constituted an interference with
liberty of contract guaranteed by the Fourteenth
Amendment, and thus must be deemed to be
arbitrary, 'unless it be supportable as a reasonable
exercise of the police power of the State.' A
statute, he declared, may be sustained as a legiti-
mate exercise of this police power if it is passed
to prevent coercion and to promote the public
health, safety, morals or general welfare of the
people. No coercion, however, here appears—the
plaintiff was absolutely free to choose whether he
wished to retain his membership in the trade union
or to keep his job. The act bears no possible rela-
tion to the public welfare, etc., 'beyond the sup-
posed desirability of leveling inequalities of fortune
by depriving one who has property of some part
of what is characterized as his "financial inde-
pendence." An endeavor so to level inequalities
would deny to citizens the right of private property
guaranteed by the Fourteenth Amendment, since
inequality is the inevitable result of a system of
private property. Justice Holmes . . . showed that
the statute, far from interfering with freedom of
contract, might be looked upon as actually pre-
paring the way for such freedom. He declared:
'In present conditions a workman may not un-
naturally believe that only by belonging to a union
can be secure a contract that shall be fair to him.
If that belief, whether right or wrong, may be
held by a reasonable man, it seems to me that it
may be enforced by law in order to establish the
equality of position between the parties in which
liberty of contract begins. Whether in the long
run it is wise for the workmen to enact legisla-
tion of this sort is not my concern, but I am
strongly of the opinion that there is nothing in the
constitution of the United States to prevent it.' . . .

"Justice Day, in opposing the majority view,
declared that the right of contract was not abso-
lute; that those who attack the legislation have
the burden of proving that it conflicts with some
constitutional restraint or that the public wel-
fare is not subserved by the legislation; that
the local legislature is itself a judge of the necessity
of such legislation, and that the legislature's en-
actments might be set aside only if they can be shown
to be arbitrary and capricious. Since this statute
simply protected the legal right of an employe to
join a union, its passage could not be considered
an abuse of legislative power. The Justice also
declared that the court had no right to inquire
into the motives of the legislature and that even
if the object of the statute was that of equalizing
the relative positions of contractual parties, and
of protecting 'those who might otherwise be unable
to protect themselves,' no substantial objection
could be raised. Justice Day scoffed at the asser-
tion that coercion is not present when an employe

forces an employe either to sign an agreement to leave a union or leave his job. 'In view of the relative position of employer and employed,' he declared, 'who is to deny that the stipulation here insisted upon and forbidden by the law is essentially coercive? No forms of words can strip it of its true character.' The Adair case was distinguished from the Kansas case on the ground that in the former, the statute in question prevented the employer from *discharging* a worker on account of his connection with organized labor. The Kansas statute prevented an employer from forcing an agreement that the worker *at no future time during his employment* shall join a union. Although a State might not be able to prevent an employer from discharging a worker because he resorted to the courts for redress, the justice held, it could prevent him from requiring his workers to agree never in the future to bring such an action to court. Justice Day was also of the opinion that the court would have decided otherwise than it did if a similar law had been passed to protect employers in their legal associations. He said: 'An analogous case, viewed from the employer's standpoint, would be: Can the State, in the exercise of its legislative power, reach concerted effort of employes intended to coerce the employer as a condition of hiring labor that he shall engage in writing to give up his privilege of association with other employers in legal organizations, corporate or otherwise, having for their object a united effort to promote by legal means that which employers believe to be for the best interests of their business?'—H. W. Laidler, *Kansas labor statute case and the Supreme Court (International Molders' Journal, May, 1915, pp. 332-333)*.

COPPER MINES, in Michigan. See MICHIGAN: 1842-1900.

COPPERHEADS.—During the American Civil War, the Democratic party in the Northern states "comprised two well-recognized classes: The Anti-War (or Peace) Democrats, commonly called 'Copperheads,' who sympathized with the Rebellion, and opposed the War for the Union; and the War (or Union) Democrats, who favored a vigorous prosecution of the War for the preservation of the Union."—J. A. Logan, *Great conspiracy*, p. 574, *footnote*.—See also CENSORSHIP: United States; U. S. A.: 1863 (May-June).

COPREDDY BRIDGE, Battle of. See ENGLAND: 1644 (January-July).

COPTIC ARCHITECTURE. See ARCHITECTURE: Medieval; Coptic.

COPTIC CHURCH, old national church of Egypt, founded in the first century, called in the fifth century the Jacobite church. Its members held monophysitic doctrines, and were pronounced unorthodox by the Council of Chalcedon in 451. They continued to flourish until conquered by the Arabs. See ABYSSINIAN CHURCH; CHRISTIANITY: 100-300: Church in Alexandria; PAPACY: 1896 (March).

COPTIC LANGUAGE. See EGYPT: Origin of the ancient people; PHILOLOGY: 12.

COPTOS, an ancient town of Egypt, destroyed by Diocletian. See ALEXANDRIA: 206.

COPTS, Christian descendants of the ancient Egyptians. See EGYPT: Origin of the ancient people; 1022 (April-September); HAMITES: Hamitic languages.

COPYRIGHT: Definition.—"Copyright (from the Latin *copia*, plenty) means, in general, the right to copy, to make plenty. In its specific application it means the right to multiply copies of those products of the human brain known as literature

and art. There is another legal sense of the word 'copyright' much emphasized by several English justices. Through the low Latin use of the word *copia*, our word 'copy' has a secondary and reversed meaning, as the pattern to be copied or made plenty, in which sense the schoolboy copies from the 'copy' set in his copy-book, and the modern printer calls for the author's 'copy.' Copyright, accordingly, may also mean the right in copy made (whether the original work or duplication of it), as well as the right to make copies, which by no means goes with the work or any duplicate of it. Blackstone in his Commentaries of 1767, in which the word copyright seems to have been first used, lays down the fundamental principles of copyright as follows: 'When a man, by the exertion of his rational powers, has produced an original work, he seems to have clearly a right to dispose of that identical work as he pleases, and any attempt to vary the disposition he has made of it appears to be an invasion of that right. Now the identity of a literary composition consists entirely in the sentiment and the language; the same conceptions, clothed in the same words, must necessarily be the same composition; and whatever method be taken of exhibiting that composition to the ear or the eye of another, by recital, by writing, or by printing, in any number of copies, or at any period of time, it is always the identical work of the author which so exhibited; and no other man (it hath been thought) can have a right to exhibit it, especially for profit, without the author's consent. This consent may, perhaps, be tacitly given to all mankind, when an author suffers his work to be published by another hand, without any claim or reserve of right, and without stamping on it any marks of ownership; it being then a present to the public, like building a church or bridge, or laying out a new highway."—R. R. Bowker, *Copyright—its history and its law*, pp. 1-3.

Early conceptions of authors' rights.—"Our traditions of the blind Homer, singing his Iliad in the multitudinous places of his protean nativity, do not vouchsafe us any information as to the *status* of authors in his day. There seems indeed to be no indication of author's rights or literary property in Greek or earlier literatures. But there is mention in Roman literature of the sale of playwright by the dramatic authors, as Terence; and Rome had booksellers who sold copies of poems written out by slaves, and who seem to have been protected by some kind of 'courtesy of the trade,' since Martial names certain booksellers who had specific poems of his for sale. . . . The Roman jurist Gaius, probably of the second century, held that where an artist had painted upon a *tabula*, his was the superior right. And this opinion was adopted by Tribonian, chief editor of the code of Justinian, in the sixth century, and was applied in a modern question in respect to John Leech's drawings upon wood. . . . The first record of a copyright case is that of *Finnian v. Columba* in 567, chronicled by Adamnan fifty years later and cited by Montalembert in 'The monks of the West.' St. Columba, in his presaintly days, surreptitiously made a copy of a psalter in possession of his teacher Finnian, and the copy was reclaimed, so the tradition relates, under the decision of King Dermott, in the Halls of Tara: 'To every cow her calf.' The authenticity of the tradition is questioned by other writers, but the phrase gives the pith of the common law doctrine of literary property and indicates that in those early centuries there was a sense of copyright. . . . Finally dif-

ferent texts of the same work were compared to obtain a certain or standard text, and the multiplication of such copies became the basis of a publishing and bookselling trade, in secular as well as sacerdotal hands, the development of which is traced in detail by George Haven Putnam in 'Books and their makers in the Middle Ages.' This development is illustrated in the statutes of 1223 of the University of Paris, providing that the 'booksellers of the University' should produce duplicate copies of the texts authorized for the use of the University, and there is indication that payment was made by the University to scholars for the annotation and proof-reading of such texts."—*Ibid.*, pp. 8-9.

1450-1793.—Invention of printing.—Effect on copying and selling rights.—Official control by church and state.—Grants and privileges.—Changes in author's copyright.—"All early copyright dealt with books. The political and economic results which can be and are worked by the printed word were recognized by governmental and ecclesiastical authority from the very first. It is a great mistake to deem that the multiplication of copies was coeval with the rise of printing. An enormous number of copyists or scribes were a feature not only of Roman but even more especially of late mediæval life. Printing, however, spelled cheapness and the means of communicating to the masses what had been a luxury for the relatively few learned and lettered classes. The spread of the invention of printing, the Reformation and the Renaissance were, more or less, contemporaneous. They found absolutism; both political and mental, universal. Governmental censorship of all printed matter was rigorously enforced. The author under such conditions was a very different creature from his modern successor. As has been wittily said in early days an author usually disappeared immediately after the publication of his work and if he reappeared at all, did so in the stocks or pillory."—A. W. Weil, *American copyright law*, p. 6.—"The invention of printing, prior to 1450, made protection of literary property a question of rapidly increasing importance. The new art raised, of course, many new questions wherever the guardians of the law were set to their chronic task of applying old ideas of right to new conditions. The earliest copyright certificate, if it may be so called, in a printed book was that in the re-issue of the tractate of Peter Nigrus printed in 1475, at Esslingen, in which the Bishop of Ratisbon certified the correctness of the copy and his approval. At first 'privileges' were granted chiefly to printers, for the reproduction of classic or patristic works, but possibly in some cases as the representatives of living writers; and there are early instances of direct grants to authors, the earliest known being in 1486 in Venice to Sabellico. In Germany, the cradle of the art of printing, whence come the earliest *incunabula* or cradle-books, printing privileges were developed some decades later than in Italy. Koberger, the early Nuremberg printer, whose imprint dates back to 1473, relied rather on the 'courtesy of the trade,' and indeed made an agreement in 1495 with Kessler of Basel to respect each other's rights. Yet a suit brought in 1480 by Schöffler, who with Fust had established the first publishing and bookselling business, brought in connection with Fust's heirs against Inkus of Frankfort for the infringement of property rights in certain books, and the issue of a preliminary injunction by a court at Basel, indicated some definite legal status. The first recorded privilege in Germany was issued by the imperial Aulic Council in 1501, to the Rhenish

Celtic Sodalitas for the printing of dramas of the nun-poet, Hroswitha, who had been dead for 600 years, as prepared by Celtes of Nuremberg. . . . Venice, among whose chief glories were to be the master printers Aldus, was the first and foremost of the Italian states to encourage the new art. The first privilege granted by her Senate, in 1469, indeed antedated the first in Germany by thirty-two years, the first in France by thirty-four years, and the first in England by forty-nine years. This was to John of Speyer, a German printer, for a monopoly for printing in Venice for five years, with prohibition of importation of works printed elsewhere, which he did not live to enjoy. The first known author's copyright was granted September 1, 1486, to Antonio Sabellico, historian to the Republic, of the sole right to publish or authorize the publication of his 'Decade of Venetian affairs,' not limited in time, with a penalty of five hundred ducats for infringement. . . . Florence was second only to Venice in the production of books and the protection of authors, and the records of Florentine printing show that in the sixteenth century international privileges were sought and obtained. Thus the printer of a Florentine edition of the Pandects, in 1553, obtained privileges also in Spain, France and the two Sicilies, possibly through a Papal grant. By 1515, under Leo X, patron of art and letters, the Holy See had asserted its jurisdiction over copyrights and privileges, not only in its own territory, but throughout Italy and Germany, and elsewhere, under pain of spiritual punishments. . . . In France, after the invention of printing, the functions of the *libraires jurés*, under the authority given by the King through the University of Paris, naturally came to include books, and this relation was continued until the Revolution of 1789. Copyrights throughout this period seem to have been in perpetuity. . . . Copyrights continued in perpetuity until all royal privileges were abolished in 1789 by the National Assembly, after which in July, 1793, a general copyright law was passed, granting copyright to an author for his life and to his heirs for ten years thereafter."—R. R. Bowker, *Copyright—its history and its law*, pp. 10-11, 13, 17-18.

1500-1710.—Governmental control in England.—Booksellers' monopolies.—Printing privileges.—Early legislation.—Statute of Anne.—"To talk about the natural rights of authors in Tudor or Stuart England, would have been farcical. The early history of copyright had nothing to do with the rights of the author. He was not allowed to publish his work save by governmental license. He had not the financial ability nor the mechanical facilities for printing his works. The urban booksellers constituted guilds, monopolistic survivals of mediævalism. In England, the London Stationers' Company, partly utilized as a regulatory governmental agency, was all powerful in the world of letters, prior to and well into the Eighteenth Century. The claims of its members to copyright rested not in the theory of creation but solely on that of purchase. Their theories were those of mediæval merchants and their conception of the rights of authors was limited to that obtaining in the market place. It was not until relative political liberty, the breaking down of the guild system, the rise of the fashionable author and the great changes of the late Seventeenth Century in England came into being that we find the first beginning of the now accepted modern theories of literary property. These first arose out of the economic struggles of booksellers. The resultant statutes, and the judicial opinions which are their

reflex, have mirrored the changes in scientific, æsthetic and metaphysical thought which have marked the progress of modern civilization and form frequently unrecognizable milestones in political development. Thus it is obvious that the views which now prevail as to the foundation of literary property are a relatively modern development. They date from a great opinion of Lord Mansfield more remarkable for its sense of natural justice and eloquence than logical legal accuracy."—A. W. Weil, *American copyright law*, p. 7.—"In England, a Royal Printer was appointed in 1504, and to his successor, Richard Pynson, in 1518, the first printing 'privilege' was issued, in the form of a prohibition for two years of the printing by any other person of a certain speech to which this first English copyright notice was appended. . . . An early enactment of Richard III, in 1483, had encouraged the circulation of books by exempting from certain restraints on aliens 'any artificer, or merchant stranger, of what nation or country he be, for bringing into this realm, or selling by retail or otherwise, any books written or printed, or for inhabiting within this said realm for the same intent, or any scrivener, alluminor, reader, or printer of such books.' But fifty years later, under Henry VIII, this exemption was repealed by an act, 'for printers and binders of books,' which provided that no person 'resident or inhabitant within this realm shall buy to sell again, any printed books brought from any parts out of the King's obeysance, ready bound in boards, leather, or parchment,' or buy 'of any stranger born out of the King's obedience, other than of denizens, any manner of printed books brought from any parties beyond the sea, except only by engros, and not by retail'—the buyer to be punished by a fine, of which a moiety was to go to the informer. The act also contained provisions to 'reform and redress,' through the Chancery judges with 'twelve honest and discreet persons,' 'too high and unreasonable prices.' [See COMMON LAW: 1499.] . . . Henry VIII granted many printing privileges, and in 1530 the first English copyright to an author was issued to John Palsgrave, who, having prepared a French grammar at his own expense, received a privilege for seven years."—R. R. Bowker, *Copyright—its history and its law*, pp. 0-21.—"Governmental regulation of printed matter, aside from monopolistic patents to the so-called Kings Printers and patents to the University of Cambridge first resided in the Court of Star Chamber. It dealt with unlicensed printers and writers whose works were obnoxious to Church or State in a drastic and summary fashion. No one appears to have been bold enough to assert a claim of common law copyright before it, judging from its reported proceedings. It issued decrees regulating the sale and printing of books from time to time and codified these in 1637 into a decree which formed the basis of the Licencing Act passed by a Parliament of Charles II. It provides,—so far as material,—that no book might be published in England, the exclusive right of printing which belonged to the Stationers' Company, or to any other person, as a result of Letters Patent, Order, entrance in the Register Books of that Company or otherwise. The Licencing Act expired in 1679. . . . After the expiration of the Licencing Acts, the members of the Stationers' Company made repeated applications to Parliament for a new Licencing Act. Their efforts finally, in 1710, resulted in the famous Statute of Anne. . . . The Statute of Anne dealt both with books which had been published and with new books and gave rights, limited in time, in connec-

tion with each."—A. W. Weil, *American copyright law*, pp. 9-10.

1766-1890.—Copyright cases in English law.—Statute of 1842.—Later legislation.—"After the expiration of the term prescribed by the Statute [of Anne], Scotch and country booksellers began to print copies of some of the old works in question. Early encounters in the Court of Chancery resulted in favor of the London booksellers, possibly, as Mr. Birrell suggests, because of the expense of defending actions under the early Chancery practice. . . . In 1766, a second action was brought, at law, *Millar v. Taylor*, involving Thompson's 'The Seasons.' It was argued twice before Lord Mansfield, Willes, Aston and Yates, JJ. The Court, in most elaborate opinions, held that the copyright in a book belonged to an author at common law, was perpetual and not taken away by the Statute of Anne. . . . Thereafter, a contest over the same work precipitated the famous suit of *Donaldson v. Becket*. The lower Court followed *Millar v. Taylor* but, on appeal, the House of Lords reversed the decision, holding that if there had been a perpetual common law copyright in a work after its publication, it was taken away by the Statute of Anne. This decision . . . forever ended perpetual copyright in published works in England. It was followed, and determined the fate of a similar claim, in the United States."—A. W. Weil, *American copyright law*, pp. 10-11.

"In the year 1775 the universities . . . obtained an Act granting them perpetual copyright in books given to them for the advancement of learning and education. In the year 1814 an Act was passed, which extended the periods of monopoly allowed by the Statute of Anne. It enacted, that authors should have the sole liberty of printing and reprinting their works for twenty-eight years to commence from the day of publication; and further, that if the author should be living at the expiration of that period, for the residue of his natural life. The year 1842 saw the Copyright Act passed, upon which the law of literary copyright now depends. For many reasons the time could not have been more propitious for extending the periods of copyright. Many of the members of Parliament were impressed by the petitions they had received. They naturally would think of Scott, who, just at the time when he was about to reap the reward of his early and most successful novels, died, leaving his family in great financial difficulty,—for his copyrights had expired. They would think of Wordsworth, who just at the time when his poems were becoming popular, found that they belonged to everyone, as well as to himself. They would think of Southey, who constantly found himself ill at ease in the presence of his creditors, and whose literary career was known to have been much altered by his pecuniary needs, which arose owing to the shortness of his copyrights. They would also, no doubt, bear in mind the petition of 'Thomas Carlyle, a writer of books,' who set before the House 'that your petitioner has written certain books, being incited thereto by certain innocent and laudable considerations; that his labours have found, hitherto, in money or money's worth, small recompense or none.' The time was ripe for legislative lenience. The Act said that Copyright should exist for 'forty-two years from publication, or until seven years from the death of the author, whichever shall be longest.' The gratitude of all authors is due to Mr. Serjeant Talfourd for his excellent enactment. At a time when it appeared that authors were to approach a little nearer to their just rewards,

when the future was about to become rosy with the hue of success, there sprung from the serried ranks of the opposition, in the debates upon this Bill, the great figure of Macaulay. By his unrelenting opposition to the extension of the period to sixty years' publication, he was eventually successful in moulding it to the shape which it came at last to assume upon the Statute book. It was said at the time that 'Literature's own familiar friend in whom she trusted, and who has eaten of her bread, has lifted up his heel against her.' The influence wielded by Macaulay justifies his biographer in saying that 'Never has any public man, unendowed with the authority of a minister, so easily moulded so important a piece of legislation into a shape, which so accurately accorded with his own views, as did Macaulay the Copyright Act of 1842.'"—W. F. W. Brown, *Origin and growth of copyright* (*Law Magazine and Review*, Nov., 1908, pp. 63-64).—"A . . . digest by Sir James Stephen, appended to the report [of the Royal Copyright Commission, 1878] is presented by the Commission as 'a correct statement of the law as it stands.' This digest is one of the most valuable contributions to the literature of copyright, but the frequency with which such phrases occur as 'it is probable but not certain.' . . . 'it seems' [etc.], . . . shows the state of the law, 'wholly destitute of any sort of arrangement, incomplete, often obscure. . . . This report and digest covered legislation through 1875, inclusive of the Canada act. [See EQUITY LAW: 1875.] They seem also to have regarded, though the act is not specified in the schedule, the consolidated customs act of 1876 (39 & 40 Victoria, c. 36), which incidentally contained the provisions for the prohibition of the importation of copyright books. Despite the recommendations of the Commission and several later endeavors to pass a comprehensive copyright act,—of which the most important was Lord Monkswell's bill introduced into Parliament on behalf of the British Society of Authors, November 16, 1890, and given in full with an analysis by Walter Besant in George Haven Putnam's 'Question of copyright'—later legislation in England has been confined practically to two topics, international copyright and the vexed question of musical compositions."—R. R. Bowker, *Copyright—its history and its law*, pp. 30-31.

1790-1909.—Copyright law in the United States.—"The first Federal Copyright Law was passed in 1790 (Act of May 31st). It was closely modeled upon the English statute. It provided 'for the encouragement of learning' by securing to the authors or proprietors of printed or published maps, charts, and books, if citizens of the United States or resident therein, copyright for the term of fourteen years. The right given was merely the sole right and liberty of printing, reprinting, publishing and vending the same. No performing right or right of translation was conferred. Printing and publishing were apparently used largely as synonyms in it. The Act provided a penalty, half to the author or proprietor of the copyrighted work, half to the United States, as to all copies of the work printed, reprinted, published, imported, sold or exposed for sale, without the prior consent in writing of the author or proprietor signed in the presence of two witnesses. . . . The provisions of this Act have been extended by frequent supplementary Acts passed in 1802, 1831, 1834, 1846, 1856, 1865. A complete revision was made in 1870 and amended three and four years later. From the year 1882 to the passage of the present Act, 1909, five Acts were passed. In fact, even the last Act has been slightly amended in

1912, 1913, 1914."—A. W. Weil, *American copyright law*, pp. 17-18.—"To the general surprise, the new copyright bill slipped through both houses of Congress . . . [March 3, 1909]. It consists of one complete and consistent copyright statute, in sixty-four sections. The term of copyright is lengthened. The bill leaves the present first term of twenty-eight years unchanged, but provides for a renewal term of twenty-eight years instead of fourteen, thus making possible a period of protection of fifty-six years from the publication of the work. The bill also provides for the extension of subsisting copyrights upon the same basis. Copyright may now be secured for all the 'writings' of an author, using the constitutional expression. In enumerating and classifying works protected by copyright, the bill is more explicit than the present statutes, and adds the following new designations: 'Lectures, sermons, and addresses, prepared for oral delivery'; 'dramatico-musical compositions'; 'plastic works of a scientific or technical character'; 'reproductions of a work of art,' and 'prints and pictorial illustrations,' in lieu of 'engravings,' 'cuts,' and 'chromos,' and 'works of art' instead of the . . . specific designations, 'painting,' 'drawings,' 'statue,' and 'statuary.' Express provision is made that compilations, abridgments, adaptations, arrangements, dramatizations, or translations and works republished with new matter shall be considered new works subject to copyright.

"As regards a musical work, the bill provides . . . that the author shall have the sole right to perform the work publicly for profit, but adds the sole right 'to make any arrangement or setting of it or of the melody of it in any system of notation or any form of record from which it may be read or reproduced.' The composer's control of the reproduction of his music by mechanical instruments is qualified as follows: (a) to cover only music published and copyrighted after the act goes into effect; (b) not to include music by a foreign author or composer unless the foreign state or nation of which he is a subject grants to citizens of the United States similar rights; (c) whenever the owner of a musical copyright has used or permitted or acquiesced in the use of his work upon parts of instruments serving to reproduce mechanically the musical work, any other person may make similar use of the work upon the payment of a royalty of two cents on each part manufactured, notice to be filed in the copyright office of such use or license to use by the copyright proprietor.

"American manufacture is required in the case of a book, not only as regards type-setting in the United States, but 'if the text be produced by lithographic or photo-engraving process, then by a process wholly performed within the limits of the United States.' The provision is also extended to illustrations within a book, and to separate lithographs and photo-engravings, 'except where in either case the subjects represented are located in a foreign country.' The printing and binding of the book must also be performed within the United States. Photographs are released from the present requirement that they 'shall be printed from negatives made within the United States or from transfers made therefrom.' The 'original text of a book of foreign origin in a language or languages other than English' is also excepted from the requirements of type-setting in the United States. A new *ad interim* protection is given books printed abroad in the English language. If one complete copy of such book is deposited in the copyright office not later than thirty days after publication abroad, copyright is granted for a

period of thirty days from the date of receipt of the copy. If an authorized edition of the book is produced from type set in the United States during this second thirty days, the full term of copyright is secured.

"The much discussed provisions prohibiting the importation of copyrighted books are considerably modified. The importation of *piratical* copies of any work copyrighted is prohibited, and the importation of any books, 'although authorized by the author or proprietor,' which have not been produced in accordance with the manufacturing provisions, is prohibited. The Act of 1801 permits importation of books in 'the case of persons purchasing for use and not for sale, who import, subject to the duty thereon, not more than two copies of such book at any one time.' The new law permits importation, 'not more than one copy at one time, for individual use, and not for sale,' and adds the proviso that 'such privilege of importation shall not extend to a foreign reprint of a book by an American author copyrighted in the United States.' The Act of 1801 allows importation in good faith for the use of societies incorporated or established for educational, philosophical, literary, or religious purposes, or for the encouragement of the fine arts, or for any college, academy, school, or seminary of learning. The new law confines the privilege to *incorporated* societies or institutions, but adds scientific societies and 'any State, school, college, university, or free public library'; but while the Act of 1801 permits 'two copies in any one invoice' to be so imported, the new law provides for 'not more than one copy of any such book in one invoice' when 'for use and not for sale.' In the case of infringement, an injunction may issue, as now, and damages be recovered as well as all the profits due to the infringement."—*New York Evening Post*, Mar. 4, 1909.

1909-1921.—Legislation in various countries.—National and international laws.—"The American copyright code of 1909, comprehensively replacing all previous laws, a gratifying advance in legislation, . . . places American copyright practice on a new basis. The new British code, brought before Parliament in 1910, and finally adopted in December, 1911, to be effective July 1, 1912, marks a like forward step for the British Empire [see BRITISH EMPIRE: Colonial and imperial conferences: 1910], enabling the mother country and its colonies to participate in the Berlin convention. Among the self-governing Dominions made free to accept the British code or legislate independently, Australia had already adopted in 1905 a complete new code, and Canada is following its example in the measure proposed in 1911. . . . Portugal has already in 1911 joined the family of nations by adherence to the Berlin convention. Russia has shaped . . . domestic legislation to the same end, and even China in 1910 decreed copyright protection throughout its vast empire of ancient and reviving letters. The Berlin convention of 1908 strengthened and broadened the bond of the International Copyright Union [an additional protocol was signed at Berne, March 20, 1914], and the Buenos Aires convention of 1910, which the United States has . . . ratified, made a new basis for copyright protection throughout the Pan-American Union, both freeing authors from formalities beyond those required in the country of origin. Thus the American dream of 1838 of 'a universal republic of letters whose foundation shall be one just law,' is well on the way toward realization."—R. R. Bowker, *Copyright—its history and its law*, p. v. (foreword).—An amendment to the

United States copyright law was approved December 18, 1910, to become effective March 3, 1921. Further amendments were passed in February, April and June of 1921. The present Australian and New Zealand copyright codes date from 1912 and 1913 respectively. Newfoundland and British India put into force the British Copyright Act of 1911 the following year. The German Copyright Acts of 1901 were amended in 1910, and those of France date from the latter year.

COR. See EPIHAI.

CORBETT v. NUTT (1870-1871), United States court decision. See U. S. A.: 1869-1872.

CORCORAN, William Wilson (1798-1888), American financier; made many gifts, endowed Corcoran art gallery. See GIFTS AND BEQUESTS.

CORCYRA.—The Greek island now known as Corfu, separated from the coast of Epirus by a strait only two to seven miles in breadth, bore in ancient times the name of Korkyra, or, rather took that name from its ruling city (see GREECE: Map of ancient Greece). "Korkyra [the city] was founded by the Corinthians, at the same time (we are told) as Syracuse. . . . The island was generally conceived in antiquity as the residence of the Homeric Phæakians, and it is to this fact that Thucydides ascribes in part the eminence of the Korkyræan marine. According to another story, some Eretrians from Eubœa had settled there, and were compelled to retire. A third statement represents the Liburnians as the prior inhabitants,—and this perhaps is the most probable, since the Liburnians were an enterprising, maritime, piratical race, who long continued to occupy the more northerly islands in the Adriatic along the Illyrian and Dalmatian coast. . . . At the time when the Corinthians were about to colonize Sicily, it was natural that they should also wish to plant a settlement at Korkyra, which was a post of great importance for facilitating the voyage from Peloponnesus to Italy, and was further convenient for traffic with Epirus, at that period altogether non-Hellenic. Their choice of a site was fully justified by the prosperity and power of the colony, which, however, though sometimes in combination with the mother-city, was more frequently alienated from her and hostile, and continued so from an early period throughout most part of the three centuries from 700-400 B. C. . . . Notwithstanding the long-continued dissensions between Korkyra and Corinth, it appears that four considerable settlements on this same line of coast were formed by the joint enterprise of both,—Leukas and Anaktorium to the south of the mouth of the Ambrakiot Gulf—and Apollonia and Epidamnus [afterwards called Dyrrhachium], both in the territory of the Illyrians at some distance to the north of the Akrokeraunian promontory [modern Cape Glossa, on the Albanian coast]. . . . Leukas, Anaktorium and Ambrakia are all referred to the agency of Kypselus the Corinthian. . . . The six colonies just named—Korkyra, Ambrakia, Anaktorium, Leukas [near the modern St. Maura], Apollonia, and Epidamnus—form an aggregate lying apart from the rest of the Hellenic name, and connected with each other, though not always maintained in harmony, by analogy of race and position, as well as by their common origin from Corinth."—G. Grote, *History of Greece*, pt. 2, ch. 23.—See also IONIAN ISLANDS.

B. C. 435-432.—Quarrel with Corinth.—Help from Athens.—Events leading to the Peloponnesian War. See GREECE: B. C. 435-432.

B. C. 432.—Great sea-fight with the Corinthians.—Athenian aid. See GREECE: B. C. 432.

Modern history. See IONIAN ISLANDS; CORFU.

CORDAY D'ARMONT, Marie Anne Charlotte ("Charlotte Corday") (1768-1793), the assassin of Marat. See FRANCE: 1793 (July).

CORDELIERS, popular title for the most austere branch of the Franciscan Friars in France; the name was adopted from their girdles of knotted cord. See FRANCISCAN FRIARS.

CORDELIERS, Club of, a political club in France which exercised great influence on the Revolution in Paris. See FRANCE: 1790; 1791 (October).

CORDERO, Luis, president of Ecuador, 1892-1895. See ECUADOR: 1888-1899.

CORDIGNANO, commune in northeastern Italy. See WORLD WAR: 1918: IV. Austro-Italian theater: c, 7.

CORDOVA, Francisco Hernandez de (d. 1517), Spanish soldier and discoverer of Yucatan. See AMERICA: 1517-1518.

CORDOVA, Gonzalo (Gonsalvo) de (1453-1515), Spanish soldier and statesman. Served in the army of Castile at the conquest of Granada, 1491-1492; in Naples, 1495-1498; commander of the army and viceroy in Naples for Ferdinand of Aragon, 1501-1507. See ITALY: 1501-1504.

CORDOVA, or Córdoba, capital of the Spanish province of the same name. In 756, it was made the capital of Moorish Spain; and until the early eleventh century it continued to be one of the chief centers of commerce, learning and culture in the world. After the overthrow of the Moors, it declined in importance. Population in 1921, about 65,000.

711.—Surrender to the Arab Moors. See SPAIN: 711-713.

715-1031.—Seat of the Omayyad Caliphate. See CALIPHATE: 715-750; 756-1031.

1236.—Capture by the king of Castile. See SPAIN: 1212-1238.

15th century.—University established. See EDUCATION: Medieval: 9th-15th centuries: Saracen and Moorish learning.

CORDOVA, Mosque of. See MOSQUE.

CORDOVA, or Córdoba (Mexico), Treaty of (1821). See MEXICO: 1820-1826.

CORDUENE, or Cordyene. See GORDYENE.

COREA. See KOREA.

CORELLI, Arcangelo (1653-1713), Italian violinist and composer, known as the father of modern violin playing. Studied with Bassani and Simonelli; settled in Rome before 1685; originated the form known as *concerto grosso*; laid the foundation for the development of superior violin technique; and started the line of great violinists.

CORFINIUM, a town in ancient Italy, captured by Cæsar. See ROME: Republic: B. C. 50-49.

CORFU, Greek island in the Ionian sea off the coast of Epirus, known in ancient times as Corcyra, or Korkyra.

Ancient. See CORCYRA; IONIAN ISLANDS.

1081.—Taken by Robert Guiscard. See BYZANTINE EMPIRE: 1081-1085.

1146.—Taken by Roger of Sicily. See BYZANTINE EMPIRE: 1146.

1216-1916.—Since the fall of the Greek empire.—Corfu was won by the Venetians in the early years of the Latin conquest of the Greek empire (1216), but was presently lost, to come back again into the possession of the republic 170 years later. "No part of Greece has been so often cut off from the Greek body. Under Pyrrhos and Agathoklès, no less than under Michael Angelos and Roger, it obeyed an Epeirot or Sicilian master. . . . At last, after yet another turn of Sicilian rule, it passed for 400 years [1386-1797] to the great commonwealth [of Venice]. In our own day Corfu was not added to free Greece till long after the de-

liverance of Attica and Peloponnèsos. But, under so many changes of foreign masters, the island has always remained part of Europe and of Christendom. Alone among the Greek lands, Corfu has never passed under barbarian rule. It has seen the Turk only, for one moment, as an invader [see TURKEY: 1714-1718], for another moment as a nominal overlord."—E. A. Freeman, *Historical geography of Europe*, p. 408. See IONIAN ISLANDS: To 1814.—Corfu was ceded to the French by the Treaty of Campo Formio Corfu, 1798, and held by them until expelled by the Russo-Turkish armament, 1799; and again replaced by French administration, 1807. The Treaty of Paris placed the Ionian Islands under the English protectorate in 1815; but in accordance with the wishes of the inhabitants the islands have formed a nomarchy of Greece since 1864. During the World War the remnants of the Serbian army were sent to the island of Corfu and the Serbian parliament assembled there, 1916. See WORLD WAR: 1916: V. Balkan theater: b, 1.

CORFU, Declaration of, the agreement signed, July 20, 1917, by Anton Trumbitch, leader of the southern Slavs of Austria-Hungary, and Nikola Pashitch, premier of Serbia; provided for the union of all the Jugo-Slavs in a single "Kingdom of the Serbs, Croats and Slovenes," with liberal institutions. See ADRIATIC QUESTION; JUGO-SLAVIA: 1868-1917; WORLD WAR: 1917: V. Balkan theater: e.

CORINIUM, Roman city in Britain, on the site of which is the modern city of Cirencester. Some of the richest mosaic pavements found in England have been uncovered there.—T. Wright, *Celt, Roman and Saxon*, ch. 5.

CORINTH.—Corinth, the chief city and state, in ancient times, of the narrow isthmus which connected Peloponnesus with northern Greece, "owed everything to her situation. The double sea by the isthmus, the confluence of the high road of the whole of Hellas, the rocky citadel towering aloft over land and sea, through which rushed—or around which flowed—an abundance of springs; all these formed so extraordinary a commixture of advantages, that, if the intercourse with other countries remained undisturbed, they could not but call forth an important city. As in Argolis, so on the isthmus also, other besides Dorian families had in the days of the migration helped to found the new state. . . . By the side of the Dorian, five non-Dorian tribes existed in Corinth, attesting the multitude and variety of population, which were kept together as one state by the royal power of the Heraclidæ, supported by the armed force of the Dorians. In the ninth century [B. C.] the royal power passed into the hands of a branch of the Heraclidæ deriving its descent from Bacchis [one of the earliest of the kings]; and it was in the extraordinary genius of this royal line that the greatness of the city originated. The Bacchiadæ opened the city to the immigration of the industrious settlers who hoped to make their fortunes more speedily than elsewhere at this meeting point of all Greek highroads of commerce. They cherished and advanced every invention of importance. . . . They took commerce into their own hands, and established the tramway on the isthmus, along which ships were, on rollers, transported from one gulf to the other. . . . They converted the gulf which had hitherto taken its name from Crisa into the Corinthian, and secured its narrow inlet by means of the fortified place of Molycria. . . . They continued their advance along the coast and occupied the most important points on the

Achelous."—E. Curtius, *History of Greece*, bk. 2, ch. 1.—See also COMMERCE: Ancient: B. C. 1000-200; GREECE: Migrations to Asia Minor and islands of the Ægean.

B. C. 745-725.—Constitutional revolution.—End of monarchy.—Prytanes.—Commercial progress.—A violent contention which arose between two branches of the Bacchiadæ "no doubt gave the nobles of Corinth power and opportunity to end the struggle by a change in the constitution, and by the discontinuance of the monarchy; this occurred in the year 745 B. C., after eight generations of kings. . . . Yet the place at the head of the commonwealth was not to be entirely taken away from the ancient royal house. A presiding chief (a prytanis), newly elected each year by the whole nobility from the members of the royal race, was henceforward to conduct the government [see PRYTANIS]. It was a peculiar arrangement which this change introduced into Corinth. We may assume that the sovereignty was transferred to the nobles collectively, or to their representative. This representation seems to have been so regulated that each of the eight tribes sent an equal number of members to the Gerousia, i. e., the council of elders [see GERUSIA]. . . . But the first of these eight tribes, to which belonged the royal family, was privileged. From it was chosen the head of the state, an office for which only a Bacchiad was eligible—that is, only a member of the old royal house, which took the foremost place in the first tribe. This clan of the Bacchiadæ is said to have contained 200 men. 'They were numerous and wealthy,' says Strabo. Accordingly the royal house did not exclusively retain the first rank in the state, but only in conjunction with the families connected with it by kindred and race. . . . The new constitution of Corinth, the government by nobles, under the dynastic presidency of one family, became a type for other cantons. It was a Corinthian of the Bacchiadæ who, twenty or thirty years after the introduction of the prytanes, regulated the oligarchy of the Thebans and gave them laws (about 725 B. C.). . . . The fall of the monarchy in Corinth at first brought with it disastrous consequences for the power and prestige of the commonwealth. The communities of the Megarians—either because the new government made increased demands upon them, or because they considered their allegiance had ceased with the cessation of monarchy, and thought the moment was favourable—deserted Corinth and asserted their freedom. The five communities on the isthmus united together around the territory of Megara, lying in the plain by the Saronic Gulf, where the majority of the Doric tribes had settled; the city of Megara, in the vicinity of two ancient fortresses . . . became the chief centre of the communities, now associated in one commonwealth. . . . The important progress of Corinth under the prytany [see PRYTANES] of the Bacchiadæ was not due to successes upon the mainland, but in another sphere. For navigation and commerce no canton in Hellas was more favourably situated. Lying on the neck of the isthmus, it extended from sea to sea, an advantageous position which had indeed first attracted the Phœnicians thither in ancient times. . . . Corinth, says Thucydides, was always from the first a centre of commerce, and abounded in wealth; for the population within and without the Peloponnesus communicated with each other more in ancient times by land across the isthmus than by sea. But when the Hellenes became more practised in navigation, the Corinthians with their ships put down piracy and established marts on both sides; and through this influx of

riches their city became very powerful."—M. Duncker, *History of Greece*, v. 2, bk. 3, ch. 3.

B. C. 734.—Fouling of Corcyra and Syracuse. See CORCYRA; SYRACUSE: B. C. 734.

B. C. 509-506.—Opposition to the desire of Sparta to restore tyranny at Athens. See ATHENS: B. C. 509-506.

B. C. 481-479.—Congress and organized Hellenic union against Persia. See GREECE: B. C. 481-479.

B. C. 458-456.—Alliance with Ægina in unsuccessful war with Athens and Megara. See ATHENS: B. C. 458; GREECE: B. C. 458-456.

B. C. 435-432.—Quarrel with Corcyra.—Interference of Athens.—Events leading to the Peloponnesian War. See ATHENS: B. C. 431; GREECE: B. C. 435-432.

B. C. 432.—Great sea-fight with the Corcyrians and Athenians. See GREECE: B. C. 432.

B. C. 429-427.—Peloponnesian War: sea-fights and defeats.—Fruitless aid to the Mityleneans. See GREECE: B. C. 429-427.

B. C. 421.—Opposition to the peace of Nicias. See GREECE: B. C. 421-418.

B. C. 415-413.—Help to Syracuse against the Athenians. See SYRACUSE: B. C. 415-413.

B. C. 395-387.—Confederacy against Sparta.—Corinthian War.—Battle on the Nemea.—Peace of Antalcidas. See GREECE: B. C. 399-387.

B. C. 368-365.—Attempt of Epaminondas to surprise the city.—Attempt of the Athenians. See GREECE: B. C. 371-362.

B. C. 337.—Congress of Greek states to acknowledge the hegemony of Philip of Macedonia. See GREECE: B. C. 357-336.

B. C. 244.—Capture by Antigonus Gonatus, king of Macedon. See MACEDONIA: B. C. 277-244.

B. C. 243-146.—In the Achæan League. See GREECE: B. C. 280-146.

B. C. 146.—Sack by the Romans. See ROME: Republic: B. C. 171-167.

B. C. 44.—Restoration by Cæsar.—"In the desolate land of Greece, Cæsar, besides other plans, . . . busied himself above all with the restoration of Corinth. Not only was a considerable burgess-colony conducted thither, but a plan was projected for cutting through the isthmus, so as to avoid the dangerous circumnavigation of the Peloponnesus and to make the whole traffic between Italy and Asia pass through the Corintho-Saronic gulf."—T. Mommsen, *History of Rome*, bk. 5, ch. 11.—"Cæsar sent to Corinth a large number of freedmen, and other settlers were afterwards sent by Augustus; but it is certain that many Greeks came to live in the new Corinth, for it became a Greek town. Corinth was a mass of ruins when the new settlers came, and while they were removing the rubbish, they grubbed up the burial places, where they found a great number of earthen figures and bronze urns, which they sold at a high price and filled Rome with them."—G. Long, *Decline of the Roman republic*, v. 5, ch. 32.—"Corinth rapidly rose under these auspices, became a centre of commerce and art, and took the lead among the cities of European Hellas. Here was established the seat of the Roman government of Achaia, and its population, though the representations we have received of it are extravagant, undoubtedly exceeded that of any Grecian rival."—C. Merivale, *History of the Romans*, ch. 40.

A. D. 395.—Plundered by Goths. See GOTHs: 395.

1146.—Sacked by the Normans of Sicily.—Abduction of silk weavers. See BYZANTINE EMPIRE: 1146.

1445.—**Destruction by Turks.**—The fortifications of the isthmus of Corinth were stormed and the Peloponnesus invaded by Amurath II in 1445. "Corinth itself, a city sanctified by its antiquity, by its gods, by its arts, by the beauty of its women, by its fountains, its cypresses, its very ruins themselves, whence its unrivalled situation had always restored it, fell anew, buried in its flames, by the hands of Tourakhan, that ancient and ambitious vizier of Amurath. Its flames were seen from Athens, from Ægina, from Lepanto, from Cytheron, from Pindus. The inhabitants, as also those of Patras, were led into slavery in Asia, to the number of 60,000."—A. Lamartine, *History of Turkey*, bk. 11, sect. 10.

1463-1464.—**Unsuccessful siege by the Venetians.** See GREECE: 1454-1479.

1687.—**Taken by the Venetians.** See TURKEY: 1684-1696.

1822.—**Revolt, siege and capture by the Turks.** See GREECE: 1821-1829.

CORINTH, town in northeastern Mississippi, scene of siege and battle in Civil War. See U. S. A.: 1862 (April-May: Tennessee-Mississippi); (September-October: Mississippi).

CORINTH, Isthmus of, seized by French in 1917. See WORLD WAR: 1917: V. Balkan theater: a, 1.

CORINTH CANAL. See CANALS: Principal European canals: Greece.

CORINTHIAN COLUMN. See ORDERS OF ARCHITECTURE.

CORINTHIAN TALENT. See TALENT.

CORINTHIAN WAR. See GREECE: B. C. 399-387.

CORIONDI. See IRELAND: Tribes of early Celtic inhabitants.

CORITANI, or Coritavi, a British tribe which occupied the lower valley of the Trent and its vicinity. See BRITAIN: Celtic tribes.

CORK, capital of the county of Cork, Ireland, port, parliamentary borough and seat of an Anglican and Catholic bishop, lies on an island formed by the Lee. It was founded by St. Finn Barr about 600. During the ninth century it was devastated by the Danes, who later, during the early part of the eleventh century, built the city walls and made it a trading station. In 1172 Cork was surrendered to Henry II by the King of Munster, Desmond MacCarthy. On the royalist side during the civil war, it was taken by Cromwell in 1649. Marlborough besieged and took it in 1690. At present it ranks as the third city in Ireland. On Dec. 18, 1920, during the troubles in Ireland, there broke out in the city incendiary fires which destroyed the Carnegie Library, the City Hall, one side of Patrick Street and other sections. In 1922 the entire business district was burned down.

CORK, Cove of. See QUEENSTOWN.

CORLO, in northeastern Italy, region of fighting during World War. See WORLD WAR: 1918: IV. Austro-Italian theater: c, 6.

CORMAC MAC ART, king of Ireland, c. 254-c. 266; had his capital at Tara. See IRELAND: From Tuathal to Cormac.

CORMONS, town formerly in Austria now in northeastern Italy, west of Gorizia, held by Italians, 1918. See WORLD WAR: 1918: IV. Austro-Italian theater: c, 14; d.

CORN LAWS.—Due to fluctuations in the corn market of England, legislation to fix the price of this commodity was early adopted.

1558-1803.—**Elizabethan legislation.** See ENGLAND: 1558-1603.

1815.—**Law enacted by landlords aiming to**

exclude foreign wheat from English ports. See TARIFF: 1815-1828.

1836-1841.—**Agitations of Anti-corn League.** See TARIFF: 1836-1841.

1842.—**Modified by Peel.** See TARIFF: 1842.

1846.—**Repealed.** See TARIFF: 1817-1848.

CORNABII, or Cornavii, an ancient British tribe which dwelt near the mouths of the Dee and the Mersey. See BRITAIN: Celtic tribes.

CORNBURY, Edward Hyde, Lord (1661-1723), English colonial governor of New Jersey and New York, 1702-1708. See NEW YORK CITY: 1701-1764.

CORNEILLE, Pierre (1606-1684), French poet and dramatist. See DRAMA: 1500-1700.

CORNELL, Ezra (1807-1874), American philanthropist, who endowed Cornell University. See GIFTS AND BEQUESTS; UNIVERSITIES AND COLLEGES: 1862-1886.

CORNELL UNIVERSITY, Ithaca, New York, founded 1862. See UNIVERSITIES AND COLLEGES: 1862-1886.

"CORNER," in stock market. See STOCK EXCHANGE: 1909.

CORNOUAILLES, formerly a district of France. See BRITAIN: 818-912.

CORNWALL, Duchy of.—William the Conqueror gave to his brother Robert almost the whole shire of Cornwall, out of which, says Freeman, "arose that great Earldom, and afterwards Duchy, of Cornwall, which was deemed too powerful to be trusted in the hands of any but men closely akin to the royal house, and the remains of which have for ages formed the appanage of the heir-apparent to the Crown."—See also WALES, PRINCE OF.

CORNWALL CANAL, Canada. See CANALS: American: Great Lakes and St. Lawrence system.

CORNWALLIS, Charles Cornwallis, 1st Marquess (1738-1805), British general and statesman, major-general of British forces in American Revolution; governor-general of India, 1786-1793, 1805; Viceroy of Ireland, 1798-1801. See INDIA: 1785-1793; IRELAND: 1799-1800; U. S. A.: 1776 (August); 1776-1777: Washington's retreat through New Jersey; 1777 (January-December); 1778 (June); 1780 (February-August); 1780-1781; 1781 (January-May); 1871 (May-October).

CORNWALLIS, Edward, British colonel, governor of Nova Scotia. See NOVA SCOTIA: 1749-1755.

CORNWALLIS, Sir William (1744-1819), British admiral, commander of English fleet in third coalition against Napoleon. See FRANCE: 1805 (March-December).

CORNYSCHÉ, William (d. 1524), English composer; entrusted by Henry VIII with the duty of devising the pageants for The Field of the Cloth of Gold.

CORON, Battle of (B. C. 281). See MACEDONIA: B. C. 297-280.

CORONADO, Francisco Vasquez (c. 1500-c. 1545), Spanish explorer in North America. See AMERICA: 1540-1541.

CORONADO EXPEDITION, in North America. See AMERICA: Map showing voyages of discovery; 1540-1541; TEXAS: 1528-1684.

CORONATION.—"The royal consecration in its most perfect form included both coronation and unction. The wearing of a crown was a most ancient sign of royalty, into the origin of which it is useless now to inquire; but the solemn rite of crowning was borrowed from the Old Testament by the Byzantine Cæsars; the second Theodosius was the first emperor crowned with religious ceremonies in Christian times. The introduction

of the rite of anointing is less certainly ascertained. It did not always accompany coronation."—W. Stubbs, *Constitutional history of England*, ch. 6, sect. 60

CORONATION STONE. See SCOTLAND: 8th-9th centuries; also LIA FAIL.

CORONEA, Battles of (B. C. 447 and B. C. 394). See ATHENS: B. C. 447; GREECE: B. C. 449-445; and B. C. 399-387.

CORONEL, Battle of (1914), naval engagement off the coast of Chile, November 1, 1914, in which the German squadron under von Spee defeated the British under Cradock. See WORLD WAR: 1914: IX. Naval operations: e.

CORONER. See CRIMINAL LAW: 1215: Coroner's and common law power as to fires.

CORONER'S JURY. See CRIMINAL LAW: 1276.

COROT, Jean-Baptiste Camille (1796-1875), French landscape painter; visited Italy three times, but was largely self-taught; regular contributor to the Salon; member of the Legion of Honor; considered the foremost painter of the Barbizon school. See PAINTING: Europe (19th century).

CORPORATION ACT, passed in England, December, 1661. See ENGLAND: 1662-1665; 1827-1828: Removal of disabilities from the Dissenters.

CORPORATION TAX. See TARIFF: 1910; TAXATION: Local taxation in the United States.

CORPORATIONS: Suppression in France. See CAPITALISM: 18th century: France.

Control of corporations in England. See EQUITY LAW: 1742.

Chartering of business corporations in the United States. See COMMON LAW: 1768.

Forbidden to contribute to political campaigns in the United States. See U. S. A.: 1907 (January).

See also CAPITALISM; CARTELS; CLAYTON ANTI-TRUST ACT; SHERMAN ANTI-TRUST ACT; STOCK EXCHANGE: New York Stock Exchange; TRUSTS.

CORPORATIONS, Bureau of. See U. S. A.: 1903 (February).

CORPORATIONS COMMISSION. See OKLAHOMA: 1907-1916.

CORPS, Army. See ARMY CORPS.

CORPS DE BELGIQUE, secret political association in United States. See U. S. A.: 1864 (October).

CORPUS JURIS CIVILIS.—"The Corpus Juris Civilis represents the Roman law in the form which it assumed at the close of the ancient period (a thousand years after the decemviral legislation of the Twelve Tables), and through which mainly it has acted upon modern times. It was compiled in the Eastern Roman Empire (the Western ceased in 476) under the Emperor Justinian, . . . who reigned 527-565. The plan of the work, as laid out by [his great law-minister] Tribonian, included two principal parts, to be made from the constitutions of the Roman emperors, and from the treatises of the Roman lawyers. The 'constitutions' (law-utterances) of the emperors consisted of—1. 'Orationes,' proposals of law, submitted to and adopted by the Senate; 2. 'Edicta,' laws issued directly by the emperor as head of the state; 3. 'Mandata,' instructions addressed by the emperor to high officers of law and justice; 4. 'Decreta,' decisions given by the emperor in cases brought before him by appeal or otherwise; 5. 'Rescripta,' answers returned by the emperor when consulted on questions of law by parties in a suit or by magistrates. . . . Three or four collections had already been made, in which the most important constitutions were selected from the mass, presented in a condensed form, and arranged according to

their subjects. The last and most elaborate of these collections was the Theodosian Code, compiled about a century before the accession of Justinian; it is still in great part extant. . . . The new Codex Constitutionem, prepared in little more than a year, was published in April, 529. The next work was to digest the treatises of the most eminent law writers. Thirty-nine were selected, nearly all of whom lived between 100 B. C. and 250 A. D. Their books (2,000 in number) were divided among a body of collaborators (sixteen besides Tribonian), each of whom from the books assigned to him extracted what he thought proper . . . and putting the extracts (9,000 in all) under an arranged series of heads. . . . The Digest—or Pandects (all-receiving), as it is also called from the multiplicity of its sources—was issued with authority of law, in December, 533. . . . While the Digest or Pandects forms much the largest fraction of the Corpus Juris, its relative value and importance are far more than proportionate to its extent. The Digest is, in fact, the soul of the Corpus. . . . To bring the Codex Constitutionem into better conformity with the Digest, it was revised in 534 and issued as we now have it in November of that year. . . . The Corpus Juris includes also an elementary text-book, the Institutiones (founded on the 'institutiones' of Gaius, who flourished about 150). . . . The Institutes, Digest and Codex were given, as a complete body of law, to the law-schools at Constantinople, Rome, Berytus, Alexandria, Casarea, to be studied in their five years' curriculum. In the courts it was to supersede all earlier authorities. . . . Later statutes of Justinian, arranged in order of time, form the Novels ('novellae constitutione,' most of them in Greek), the last component of the Corpus Juris."—J. Hadley, *Introduction to Roman law*, lect. 1.—"This gigantic task was of service not alone to the age, but on this well-ordered foundation is based the law of half of modern Europe. For in the earliest dawn of the Renaissance this code, long neglected, was taken up and studied with energy, and helped to transform the . . . nations from feudal to modern conditions. Another instance is thus afforded of the way in which our modern world owes a vast debt to the Roman civilization. . . . In the United States is to be found a survival of this Roman law. For the legal system of the State of Louisiana, French in origin, is based upon the old French law, and that upon the Roman. Elsewhere in the English-speaking world the Roman law has not been so deeply formative, because of the early and entire separation of Britain from the empire."—C. Seignebos, *History of Roman people*, pp. 454, 456.—See also BOLOGNA: 11th century; CIVIL LAW; ECCLESIASTICAL LAW: Definition; ECONOMICS: Roman; EUROPE: Ancient: Roman civilization: Effect of imperial dominion.

Also IN: J. E. Goudsmit, *Pandects*.—W. Smith, *Student's Gibbon*, pp. 349-350.

CORPUS JURIS ROSSIAE, Russian code of law. See CODES: 1825-1833.

CORRECTIONS AND CHARITIES, United States. See CHARITIES: United States: 1874-1902.

CORREGAN, Charles Hunter (1860-), American printer, candidate of Socialist Labor party for governor of New York, 1900; nominated for president of the United States, 1904. See U. S. A.: 1904 (May-November).

CORREGGIO, or Coreggio, Antonio Allegri (1494-1534), Italian painter, head of the school of Parma; first artist to paint a large cupola (one in the Benedictine church, another in the cathedral, in Parma); used very bold foreshortening and

chiaroscuro; best known by the "Holy Night." See PAINTING: Italian; High Renaissance.

CORREGIDOR, Spanish magistrate. See **ALCALDE**.

CORRESPONDENCE, Committees of, Massachusetts. See U. S. A.: 1772-1773.

CORRESPONDENCE, Doctrine of the. See **SWEDENBORG**.

CORRESPONDENCE SCHOOLS. See **EDUCATION**: Modern developments: 20th century: Correspondence schools; General education: Australia; **PRISON REFORM**: United States: Results of prison reform movement.

CORRIDOR, a narrow strip of territory ceded to a country to afford political access to the sea, to a river, or to some other country, without putting too large an alien area under its rule. The Polish "corridor," for example, granted by the Treaty of Versailles, 1919, gives Poland access to the sea, also to the free city of Danzig, without the necessity of putting East Prussia under Polish rule. The "corridor," however, renders East Prussia non-contiguous with the rest of Germany.

CORRUPT AND ILLEGAL PRACTICES AT ELECTIONS: Great Britain.—Election evils before 1832.—Act of 1854.—Before the Reform Act of 1832, corruption was prevalent in Great Britain, but after that event there were additional inducements for the use of money to control elections. The larger electorate meant more votes for the aristocracy to buy if they wished to retain their power. Besides actual cash transactions, there was much indirect bribery through gifts (see **ENGLAND**: 1830: Reform movement). "It was the custom to distribute what was known as 'head-money' or 'basket-money,' which was simply the gift of one or two guineas to each voter by the candidate. As no bargain was made, it hardly came under the category of bribery, but it often proved quite as efficacious. The simplest method of indirect bribery was to hire electors to serve on sinecure committees, where they had no work to do, but would receive high wages. In some boroughs, practically all the voters were on the party committees and received five shillings or more a day, without doing any work. The position of messenger was a desirable one, for it brought in five shillings a day, and notwithstanding its title, did not mean that the bearer must run errands. When Gladstone stood for Newark, in 1832, a band composed of voters played without intermission for extravagant wages. All such methods were simply a cloak for covering up what was practically the purchase of a poor man's vote by the wealthy candidate. Almost invariably they were accompanied and complemented by an inordinate amount of treating to food and drink, the effect of which upon the general morality of the electorate was naturally degrading. In some boroughs, the poorer classes were in a state of intoxication during the entire polling, and the hospitals were filled with voters recovering from the effects of debauchery or drunken fights. . . . Purchase of votes, whether by cash or drink, was supplemented by the exercise of corrupt influence, of the kind which the wealthier classes can always bring to bear. The new voters in the boroughs were largely dependent upon the trade and custom of the upper classes, while the tenants in the counties ran the risk of eviction if they opposed the wishes of their landlords. The vote of the tenant was, in all cases, looked upon as the chattel of the landlord, in which he had the right to deal and of which he might dispose. . . . Many attempts were made by the House of Commons to put a stop to intimidation and corrupt practices

in general, but with slight success. In 1854 an Act was passed which defined bribery and other methods of electoral corruption, laid down stringent penalties, and enacted that all money expended by candidates in their electioneering campaigns should be strictly accounted for. But this legislation, while it may have mitigated some of the worst practices, failed to eliminate corrupt influence at elections. In some boroughs the system of corruption actually became better organized, and the office of election agent, whose business it was to win an election by fair means or foul, developed into a regular profession. Investigations in the sixties and early seventies showed that in certain quarters bribery was as bad as ever. In some boroughs the electoral agent was frankly known as bribe-agent, and gave up most of his time between elections to forming and maintaining a corrupt organization. In such boroughs the campaign began with the canvass, when the sub-agents went around among the voters to ask their political opinions; the electors were apt to demand and receive retaining-fees of a guinea or so to prove the candidate's good will. 'I asked for their votes,' said one canvasser, 'but you might as well ask for their lives, unless you had money to give them.' The popular candidate was the man who promised the largest bribe and was known as 'Mr. Most.' The bribe-agent was cashier and organizer when the election began. He would divide the constituency into districts over each of which he appointed a captain, who in turn appointed his sub-captains, who were to take charge of particular streets or families. There were also the assistants who mingled and drank with the voters. One party once had an official known as 'fuddler,' whose duty it was to keep his pockets filled with small change, to be used in buying drinks for voters whom he might meet on the street. Frequently the bribing was perfectly open, and the agents would go out into the market-place, where the voters were waiting for the highest bidder. Sometimes the agents of the two parties would enter into frank competition for the purchase of votes, and encounters and fisticuffs were by no means rare. In general, some sort of superficial concealment was attempted. A stranger from another constituency would be imported to play the part of what was known as 'the man in the moon,' and distribute the money bribes. The voters might receive their money in a darkened room, or through a broken window. On one occasion the electors, on being invited to breakfast on the morning of polling day, discovered thirty shillings under each coffee cup. Corruption of such a kind would have been impossible had it not been regarded as rather a trivial offense against morality, and it is surprising to see the good-nature with which it was winked at by individuals of all classes. The voters themselves did not, as a rule, consider it degrading to receive a bribe. They looked upon their suffrage as a marketable commodity, for which they were entitled to receive all that it was worth. They regarded it as an unmerited misfortune when there was no contest in an election which would force the candidates to bid against each other for the voters' favor."—C. Seymour and D. P. Frary, *How the world votes*, pp. 123-129.

Great Britain: Act of 1883 to prevent corrupt practices. See **ENGLAND**: 1883; **SUFFRAGE**, **MANHOOD**: British empire: 1832-1885.

Hungary: Corrupt practices at elections. See **HUNGARY**: 1907-1914.

Italy: Corrupt practices at elections. See **CAMORRA**: 1860-1900; **SUFFRAGE**, **MANHOOD**: Italy: 1882-1908.

Russia: Corrupt practices at elections. See SUFFRAGE, MANHOOD: Russia: 1005-1017.

United States: Corrupt ballots.—General tendencies toward eradication.—"Corruption in politics—however flagrant it may have been—has from time to time at least been partly eliminated. We have advanced and progressed. If we had stood still we know we should not have accomplished a tithe of what we have accomplished, and it is doubtful whether as a nation we would have been in existence. All kinds of accusations were made from time to time during the ante-Civil War period, it being often asserted when men were elected to office that ballots had been changed or substituted. However, it cannot be denied that since that period good laws have been passed by the United States and by the several States for the betterment of conditions—social and political—and especially for the better protection of the ballot. . . . Before the Civil War the ballot was corrupt. There were but few barriers against its being corrupt. The politician and seeker of office made his own combinations and in some States printed his own tickets. There were few if any registration laws. The test at election was to get the votes. The result of an election as a rule did not impress any great principle upon the country, but influence, promise of office, and expenditure of money often determined Presidential elections, as they determined elections in many of the States. Finally, registration laws were enacted. They did great good. Since the Civil War the Australian ballot, which had its origin in Australia, has become a great factor in many of the States of the Union. . . . No one today would do away with its provisions except him who would countenance corrupt elections and thereby defeat the will of the people. However, it has not entirely cured the evils which led to its adoption, and the question is being asked by reformers and others having the best interests of the State at heart, 'What more can be done to improve conditions?' In other words, the attainment of political preferment on an equality among all conditions of men who are worthy of such preferment. Men are often nominated for office by a party because they can control many men employed in their business, or because they may donate large sums of money, or are in such influential positions as to obtain large contributions of money from other people or certain special interests or corporations. This has led up to the question of the control of direct primaries so that a direct primary may be conducted with as much care and sacredness as the elections that elevate or defeat a candidate for office. . . . Every attempt upon the part of Congress to legislate for the general control of elections has been strenuously resisted, and the general government, up to this time, has gone but a short distance for the complete control of the election of President, Vice-President, and United States Senators and Representatives. The election laws of the individual States govern, with few limitations. The tendency, however, with the general government, as well as with the States today, is to purify elections, to limit the expenditures of money, and especially to give publicity to all contributions and expenditures used in the conduct of elections."—J. M. Carey, *State assumption of nomination and election expenses (Proceedings of the 6th Meeting of Governors, 1913, pp. 170-173)*.

United States: Laws for prevention of corrupt elections.—"As early as 1876 Congress framed a law forbidding the executive officers and employees from requesting, giving or receiving from any officer or employee of the government, any

money or thing of value for political purposes. Since that time several acts have been passed bearing upon the same subject; notably the law of Congress of January 6, 1910, regulating publicity of contributions, and so forth. Indeed, a great interest is being shown, both by Congress and by the legislatures of the several States, with the view of further protecting the ballot. President Roosevelt, as early as December 7, 1907, in an annual message, said: 'The need for collecting large campaign funds would vanish if Congress provided an appropriation for the proper and legitimate expenses of each of the great national parties, an appropriation ample enough to meet the necessity for thorough organization and machinery, which requires a large expenditure of money. Then the stipulation should be made that no party securing campaign funds from the treasury should accept more than a fixed amount from any individual subscriber or donor and the necessary publicity for receipts and expenditures could without difficulty be provided.' The purpose was ahead of the times; it was radical and was criticized favorably and unfavorably. A mere mention of the fact then has now become a living issue before the American people. President Taft in speaking on the question of publicity in his annual message on December 7, 1909, said: 'I urgently recommend to Congress the laws passed requiring the candidates in elections of members to the House of Representatives, that those in charge of their candidacy and campaign file in a proper office of the United States government a statement of the contributions received and expenditures incurred in a campaign, and that similar legislation be enacted with reference to all other elections within the control of Congress.' It appears, therefore, that both of the questions—publicity by the candidates and whether or not the expenses of primaries and elections should be borne by the government—are being earnestly considered. In the campaign of 1908 we recall that a great deal was said on the subject of publicity, and in the reports made—which were then voluntary—the Republican National Committee reported contributions of over one million of dollars, and it was also acknowledged that there were collected in the several States by finance committees of that same party and turned over to the committee, over \$600,000. The Democratic National Committee announced large contributions, but not so great as those of the Republican party. It has been claimed that far less money was expended at that election than was expended at either of the two previous ones. Whether this is true or not we do not know. It all led to the subsequent action taken by Congress requiring certain published statements by committees and by candidates for the office of United States Senator and Representative, giving the amount of contributions received and expended. At first the opposition to contributions seemed to be to those made by corporations, and on this subject, as early as 1894, Elihu Root, speaking before the New York Constitutional Convention, favored an amendment prohibiting contributions by corporations. He said: 'It strikes at a constantly growing evil which has done more to shake the confidence of the people of small means of this country in our political institutions than any other practice that has ever prevailed since the foundation of our government.' Certain States—notably Florida, Tennessee, Nebraska and Missouri—soon thereafter took up the matter and passed laws which absolutely forbade gifts from such sources for political purposes. These States have been followed by a number of others enacting laws on the same line."—J. M.

Carey, *State assumption of nomination and election expenses* (Proceedings of the 6th Meeting of Governors, 1913, pp. 176-178).—See also CIVIL SERVICE REFORM: United States: 1889; 1901; SHORT BALLOT: 1908-1921.

United States: Forms of corruption.—Methods employed.—"The most direct and effective form of fraud is bribery. There is a large class of voters whose votes are always for sale to the highest bidder, and who are dealt in wholesale, like other forms of merchandise. It was reported in 1916 that carloads of negroes had passed through Louisville, Kentucky, on their way to vote in the North. The adoption of the Australian ballot made control of purchased votes more difficult, but the ruse of the 'assisted vote' partly overcame the handicap, particularly in the South. If the voter is disabled or ignorant, most states allow him to be escorted into the voting booth by an assistant from each of the two leading parties. The assistant keeps tally on the delivery of bribed votes. In Baltimore it was once customary for him to slip a chestnut into the voter's pocket as a token to be redeemed by the Machine cashier. As it became noised about among the colored people that chestnuts were selling for ten dollars apiece, they determined to engage in this lucrative trade with chestnuts of their own. The first few who essayed to sell to the cashier were to their great astonishment hastily ejected, minus their chestnuts and without any money. They later discovered that the marketable chestnuts had been boiled! Other marks of identification have been a peculiar blackheaded pin, a distinctive celluloid button, or a tin tag stamped O. K. In past days party workers were commonly paid twenty or thirty dollars, if they could produce a score of votes. This money was disbursed, partly in direct bribes, partly in drinks and free rides to the lower class of voters. It was declared not long since that well-to-do farmers in Maryland sold their votes as regularly as they did their hay, while the negro population had been corrupted *en masse*. The campaign chest which provides the funds for buying votes, formerly contributed by a multitude of party members, is now raised from the party candidates and office holders, and from corporations financially concerned in the election. The sum must be large. It is necessary not simply to pay a man an excessive rate for his services; the reward must be so extravagant as to make the fires of party enthusiasm blaze inextinguishably. The cost of a mayoralty campaign in New York City before 1910 was about \$800,000. Before publication of campaign expenses Mr. F. A. Ogg estimated the cost of a presidential election to be \$15,000,000. Contributions to the party chest from candidates to show their interest in the fight are always 'appreciated' in the euphemistic phrase. They constitute a prior mortgage on the aspirant's official position with so demoralizing an effect that their payment has been somewhat abated by public opinion. Far more despicable are the tolls levied upon government officeholders—with an average annual wage of \$625. The law forbids one officeholder to demand campaign contributions from another and prohibits the asking for them in a Federal building, but these regulations are easily evaded. When the names of officials appear on the summons to stand and deliver, they are applied with a rubber stamp, so that the holders are immune. The request for money is couched in terms which assume a voluntary payment. It is an unjust imposition to extort seventy dollars, as in Kentucky, from rural free delivery clerks, whose salary is \$400. They are neither able nor in duty

bound to bear so large a proportion of campaign expenses which should fall on the rank and file of the party. . . . Another form of open-handed corruption is violence at the polls, a relic of the feudal period of American politics. During the Reconstruction period and after, in the South, terrorism was employed to keep the negroes from the polls. If threats did not suffice, tar and feathers, or a 'cow-hiding' were resorted to. To the present day the negroes are frequently bullied at the polls. In the North gangs of strong-fisted bullies move from ward to ward of a city to prevent interference with Machine-organized repeating or personation. An overzealous watcher for a Citizens' League may be blackjacked or arrested, and sometimes the furniture of the voting place is torn up and used in a general mêlée. Such strong-arm methods, however, are now generally used only in precincts where a low class of voters with many immigrants exists. More subtle have been the frauds perpetrated in connection with the ballot and with registration. So commonly were ballot boxes stuffed in advance of the polls, that in New York glass urns were formerly employed. It was customary to cast a 'tissue' or 'pudding' ballot of five or six ballots folded together as one. 'Marrow fat' fraud consists in the voter's putting in such a ballot, while the poll-clerk enrolls an equal number of fictitious names. No part of the election is more open to fraud than the count. Before the adoption of the Australian system, the judges often counted the votes during the poll, and perverted returns were common. Any falsification in the count is now punishable by an imprisonment of from five to ten years. The only fraud which flourishes practically unabated in spite of all efforts to check it, is the practice of repeating. The same man votes in district after district, sometimes casting ten or twelve votes in a day. So varied are the devices employed by these floaters, that even those who devote all their energies to curbing the evil are never sure when they have detected all. Over several precincts the Boss places a producer of repeating votes. For months he is busy creating as many lodgings as possible to substantiate the floaters' claims for registration. Janitors in apartment houses, lodging house keepers, even barbers, saloon keepers, and livery men are persuaded to tell inquirers that X, Y, and Z board at their establishments. The producer may thus acquire a hundred and fifty pseudo-residences. Other means are used to swell the number of names on the registry lists. The Tweed régime in New York City in one year with indecent haste increased the number of naturalizations from 9,200 to 41,000, and the practice still continues. Names of the thirty to forty-five per cent. of voters who move away between elections are kept on the rolls and count for an honest vote on election day. The same is done with the names of deceased persons, so that there was a modicum of truth in the remark of a Philadelphian, that they were still voting in his city the names of the signers of the Declaration of Independence. On registration day the producer takes his post in a basement near the polling place, where he is visited by a steerer, or 'guerilla,' who introduces two or three men at a time. They are given each a slip of paper with one of the 'doctored' addresses upon it, which they return after registration with the addition of the fictitious name under which they register. They are then paid one dollar apiece and pass on to the next producer. The slips of paper are kept until election day, when the producer again takes his seat in the basement. If in the meantime a champion of the honest bal-

lot has investigated at the lodging house, the janitor or the liveryman has removed his suspicions. The false addresses are again distributed to the same or other repeaters, who vote upon them unless challenged, when they usually waive examination and disappear. Repeating attains enormous proportions in large cities, where the election officers do not know more than fifteen per cent. of the voters in their districts. So efficient was the Tweed ring in New York City in 1868-1871, that the votes cast were eight per cent. in excess of the total voting population. In the New York City elections of 1910 it was conservatively estimated that the number of fraudulent registrations and votes prevented equaled the total number of votes cast. Various forms of legal repression have been essayed with indifferent success to end corruption in elections. The New York statutes may be taken as typical. The entertainment of voters is forbidden, and the use of money in campaigns is restricted to certain specified purposes, which include printing, fireworks, the renting of halls and offices, and reasonable expenses for the various political agents, etc., etc. It is a misdemeanor to assess any public official for the campaign chest. The whole amount which may be expended is limited, in the case of governor to \$10,000, in that of county and town offices to \$500. Both candidates and party committee must file statements after the election of their contributions and expenditures, an adaptation of the Corrupt Practices Acts of Great Britain and her colonies. Oregon establishes modified state control by means of a campaign booklet published under state auspices, space in which costs fifty dollars a page. Each party is limited to twenty-four pages. Thus for about \$100 per candidate a party can reach every voter in the state with a statement of its principles, and any other advertising matter it may wish to make public."—C. Seymour and D. P. Frary, *How the world votes*, pp. 256-262.—See also CREDIT MOBILIER SCANDAL; MAINE: 1011-1019; NEW YORK: 1863-1871; 1865-1878; 1867-1882; 1894-1895; PITTSBURGH: 1900; SHORT BALLOT: 1908-1921; SOUTH CAROLINA: 1868-1872.

See also BOROUGHS-MONGERS; BOSS: In politics.

ALSO IN: R. C. Brooks, *Corruption in American politics and life*.—S. W. Jenks, *Money in practical politics*.—S. G. Lowrie, *Corrupt practices at elections* (*Proceedings of the American Political Science Association*, 1905, p. 171).—C. Seymour, *Electoral reform in England and Wales*.—G. S. Veitch, *Genesis of parliamentary reform*.

CORRUPTION ACT, England (1906). See CRIMINAL LAW: 1906.

CORSAIRS, pirates of the Barbary coast. See AMERICA: 1528-1648; COSTA RICA: 1666-1726.

CORSE, John Murray (1835-1893), American general distinguished for heroism at battle of Allatoona. See U. S. A.: 1864 (September-October: Georgia).

CORSICA, island in the Mediterranean sea, north of Sardinia. See ROME: Map of ancient Italy.

Early history.—"The original inhabitants of Corsica are supposed to have been Ligurians, but at a very early period the people had commercial intercourse with Spain, Ionia and Tuscany. The island was subsequently occupied by the Carthaginians, who, however, were expelled by the Romans during the first Punic war. A few years later Corsica came under the dominion of Rome, and that sway was nominally maintained until the downfall of the Empire. It then fell under the dominion of the Vandals, and after their expulsion owned successively the rule of the Goths, the

Saracens and the Pisans, and finally of the Genoese. It came into the possession of the latter people in the year 1120. Pisa subsequently made several attempts to drive out her rivals, but they were in the end void of results. But in 1448, Genoa, having sustained great losses in the constant wars in which she was engaged, was induced to surrender the administration of Corsica and of her colonies in the Levant to a corporation known as the Bank of St. George. From that time the island was administered by governors appointed by the Bank of St. George, almost precisely in the manner in which, in England, up to 1859, the East Indies were administered by an 'imperium in imperio.'"—G. B. Malleson, *Studies from Genoese history*, ch. 3.

1558-1559.—Revolt against the Genoese rule, and resubjection. See GENOA: 1528-1559; FRANCE: 1547-1559.

1729-1769.—Struggle for independence.—Romance of King Theodore.—Paolis.—Cession to France.—The revolt of 1558 was renewed in 1564, but ended in 1567, upon the death of its leader, Sampiero. For the next century and a half, Corsica remained inactive; "depressed and miserable under renewed Genoese exactions and tyrannies, but too exhausted to resume hostilities. In 1720, however, fighting again broke out, suddenly roused by one of the many private wrongs then pressing upon the lower orders, and the rebellion soon spread over the whole island. It was well organized under two leaders of energy and ability, and was more determined in its measures than ever. . . . Genoa had recourse to the Emperor of Germany, from whom she bought several thousand mercenaries, who were sent across the sea to try their skill upon these unconquerable islanders. . . . The courage and chivalry of his insular foes . . . won for them the regard of the opposing General Wachtendonk; and, chiefly through his mediation, a treaty, supposed to be favourable to the islanders, was concluded between Genoa and the Corte legislative assembly in 1732. Wachtendonk remained in the island another year to see the treaty carried out, and in June, 1734, the German general returned to his own country. . . . But he had scarcely retired before the treaty was broken. Genoa began anew her system of illegal arrests and attempted assassinations; and, once more, the people arose under Hyacinth Paoli, an obscure native of the little village of Morosaglia, but a man of spirit and talent, and a scholar. Under the direction of this man, and of Giafferi, his colleague, a democratic constitution, in the highest degree prudent and practical, was framed for the Corsican people. . . . Early in the next year occurred a strange and romantic adventure in this adventurous country. A man, handsome and well-dressed, surrounded by obsequious courtiers, and attended by every luxury, landed in the island from a vessel well-furnished with gold, ammunition, and arms. This man was a German adventurer, Baron Theodore von Neuhoff, who, after a romantic youth, had suddenly conceived a desire to become king of Corsica. He was a man of great talent and personal fascination, of good judgment, and enthusiastic disposition. He had fallen in love with the bravery and determination of the Corsicans, and longed to head such a nation. He had put himself into communication with the leading islanders; and, having really some little influence at the continental courts, persuaded them that he had much more. He offered to obtain such assistance from foreign potentates, by his persuasions, as should effectually oust the Genoese; and, in return, requested the crown of Corsica. His

genius and his enthusiasm were so great, and his promises so dazzling, that, after some hesitation, the poor Corsicans, in their despair, seized upon this last straw; and in March, 1736, Theodore was crowned king. His exertions for the good of this country were untiring. He established manufactures and promoted with all his power art and commerce, at the same time that, with all the force of his genius, he endeavoured to persuade foreign powers to lend their assistance to his new subjects in the field. His style of living meanwhile was regal and sumptuous. . . . Towards the conclusion of his first year of sovereignty, Theodore left Corsica on a continental tour, with the avowed object of hastening the promised succour. In two years he returned, bringing with him three large and several smaller war vessels, handsomely laden with ammunition, which had actually been raised by means of his talents and persuasive faculties, chiefly amongst the Dutch. But, meanwhile, the Corsicans had had other affairs to which to attend. France had interfered at the request of Genoa; and negotiations were actively going on, which the arrival of the pseudo-king could only interrupt. Theodore, although now so well attended, found himself unheeded and disregarded; and after a few months was forced to leave his new kingdom to its fate, and to return to the continent. Five years later, in 1743, he again returned, again well equipped, this time with English vessels, but with the same ill success. Convinced now that his chance was over and his dream of royalty destroyed, Theodore returned to England with a sore heart, spending his remaining years in this asylum for dethroned kings and ruined adventurers. His tomb may be seen in Westminster Abbey. For the next five and twenty years the war continued between Corsica and Genoa, still fought out on the blood-deluged plains of the unhappy little island. But the republic of Genoa was now long past her prime, and her energies were fading into senility; and, had it not been for the ever-increasing assistance of France, her intrepid foes would long ere this have got the better of her. In May, 1768, a treaty was signed between Genoa and France, by which the republic ceded her now enfeebled claims on Corsica to her ally, and left her long-oppressed victim to fight the contest out with the French troops. During this time, first Gaffori, then Pasquale Paoli, were the leaders of the people. Gaffori, a man of refinement, and a hero of skill and intrepidity, was murdered in a vendetta in 1753, and in 1755 Pasquale, youngest son of the old patriot Hyacinth Paoli, left his position as officer in the Neapolitan service, and landed, by the general desire of his own people, at Aleria, to undertake the command of the Corsican army. . . . From 1764 to 1768 a truce was concluded between the foes. . . . In August, 1768, the truce was to expire; but, before the appointed day had arrived, an army of 20,000 French suddenly swooped down upon the luckless island. . . . It was a hopeless struggle for Corsica; but the heroism of the undaunted people moved all Europe to sympathy. . . . The Corsicans at first got the better of their formidable foe, at the Bridge of Golo, in the taking of Borgo, and in other lesser actions. . . . Meanwhile, the country was being destroyed, and the troops becoming exhausted. . . . The battle of Ponte Nuovo, on the 6th of May, 1769, at once and forever annihilated the Corsican cause. . . . After this victory, the French rapidly gained possession of the whole island, and shortly afterwards the struggle was abandoned. . . . In the same year, 1769, Napoleon Buonaparte was born in the house out of the Place du Marché at Ajaccio. 'I was

born,' he said himself in a letter to Paoli, 'the year my country died.'—G. Forde, *A Lady's tour in Corsica*, v. 2, ch. 18.

ALSO IN: P. Fitzgerald, *Kings and queens of an hour*, ch. 1.—J. Boswell, *Journal of a tour to Corsica*.

1794.—Conquest by the English. See FRANCE: 1794 (March-July).

1796.—Reoccupied by the French. See FRANCE: 1796 (September).

Forest administration. See CONSERVATION OF NATURAL RESOURCES: France.

CORSSEN, Wilhelm Paul (1820-1875), German philologist. See PHILOLOGY: 8.

CORTIAENSEN, Hendrick, head of Dutch settlement on Manhattan Island. See NEW YORK: 1610-1614.

CORTELYOU, George Bruce (1862-), American cabinet officer; first secretary of the Department of Commerce and Labor, 1903-1904; Chairman of the Republican National Committee, 1904-1907; postmaster-general, 1905-1907; secretary of the treasury, 1907-1909. See U. S. A.: 1901-1905; 1905-1909.

CORTENUOVA, Battle of (1236). See ITALY: 1183-1250.

CORTE-REAL, Gaspar (d. 1502), Portuguese navigator; made expeditions to Greenland and Newfoundland. See AMERICA: Map showing voyages of discovery; 1500; NEWFOUNDLAND: 1501-1578.

CORTES, Hernando (1485-1547), Spanish conqueror of Mexico. First voyage to the new world, 1504; accompanied Velásquez to the island of Cuba, 1511; conquered Mexico, 1521; appointed governor and captain-general of Mexico, 1529. See CUBA: 1514-1762; MEXICO: 1519 (February-April) to 1521 (July); 1521-1524; 1535-1822.

CORTES, name of the national assembly of representatives in Spain.

Early Spanish: Old monarchical constitutions of Castile and Aragon.—"The earliest instance on record of popular representation in Castile occurred at Burgos, in 1169; nearly a century antecedent to the celebrated Leicester parliament. Each city had but one vote, whatever might be the number of its representatives. A much greater irregularity, in regard to the number of cities required to send deputies to cortes [the name signifying 'court'] on different occasions, prevailed in Castile, than had ever existed in England; though, previously to the 15th century, this does not seem to have proceeded from any design of infringing on the liberties of the people. The nomination of these was originally vested in the householders at large, but was afterwards confined to the municipalities,—a most mischievous alteration, which subjected their election eventually to the corrupt influence of the crown. They assembled in the same chamber with the higher orders of the nobility and clergy, but on questions of moment, retired to deliberate by themselves. After the transaction of other business, their own petitions were presented to the sovereign, and his assent gave them the validity of laws. The Castilian commons, by neglecting to make their money grants depend on corresponding concessions from the crown, relinquished that powerful check on its operations so beneficially exerted in the British parliament, but in vain contended for even there till a much later period than that now under consideration. Whatever may have been the right of the nobility and clergy to attend in cortes, their sanction was not deemed essential to the validity of legislative acts; for their presence was not even required in many assemblies of the nation which

occurred in the 14th and 15th centuries. The extraordinary power thus committed to the commons was, on the whole, unfavorable to their liberties. It deprived them of the sympathy and cooperation of the great orders of the state, whose authority alone could have enabled them to withstand the encroachment of arbitrary power, and who, in fact, did eventually desert them in their utmost need. . . . The Aragonese cortes was composed of four branches, or arms; the ricos hombres, or great barons; the lesser nobles, comprehending the knights; the clergy; and the commons. The nobility of every denomination were entitled to a seat in the legislature. The ricos hombres were allowed to appear by proxy, and a similar privilege was enjoyed by baronial heiresses. The number of this body was very limited, twelve of them constituting a quorum. The arm of the ecclesiastics embraced an ample delegation from the inferior as well as higher clergy. It is affirmed not to have been a component of the national legislature until more than a century and a half after the admission of the commons. Indeed, the influence of the church was much less sensible in Aragon than in the other kingdoms of the Peninsula. . . . The commons enjoyed higher consideration and civil privileges. For this they were perhaps somewhat indebted to the example of their Catalan neighbors, the influence of whose democratic institutions naturally extended to other parts of the Aragonese monarchy. The charters of certain cities accorded to the inhabitants privileges of nobility, particularly that of immunity from taxation; while the magistrates of others were permitted to take their seats in the order of hidalgos. From a very early period we find them employed in offices of public trust, and on important missions. The epoch of their admission into the national assembly is traced as far back as 1133, several years earlier than the commencement of popular representation in Castile. Each city had the right of sending two or more deputies selected from persons eligible to its magistracy; but with the privilege of only one vote, whatever might be the number of its deputies. Any place which had been once represented in cortes might always claim to be so. By a statute of 1307, the convocation of the states, which had been annual, was declared biennial. The kings, however, paid little regard to this provision, rarely summoning them except for some specific necessity. The great officers of the crown, whatever might be their personal rank, were jealously excluded from their deliberations. . . . It was in the power of any member to defeat the passage of a bill, by opposing to it his veto or dissent, formally registered to that effect. He might even interpose his negative on the proceedings of the house, and thus put a stop to the prosecution of all further business during the session. This anomalous privilege, transcending even that claimed in the Polish diet, must have been too invidious in its exercise, and too pernicious in its consequences, to have been often resorted to. This may be inferred from the fact that it was not formally repealed until the reign of Philip II., in 1502. . . . The cortes exercised the highest functions, whether of a deliberative, legislative, or judicial nature. It had a right to be consulted on all matters of importance, especially on those of peace and war. No law was valid, no tax could be imposed, without its consent; and it carefully provided for the application of the revenue to its destined uses. It determined the succession to the crown, removed obnoxious ministers, reformed the household and domestic expenditure of the monarch, and exercised the power, in the most

unreserved manner, of withholding supplies, as well as of resisting what it regarded as an encroachment on the liberties of the nation. . . . The statute-book affords the most unequivocal evidence of the fidelity with which the guardians of the realm discharged the high trust reposed in them, in the numerous enactments it exhibits for the security both of person and property. Almost the first page which meets the eye in this venerable record contains the General Privilege, the Magna Charta, as it has been well denominated, of Aragon. It was granted by Peter the Great to the cortes at Saragossa, in 1283. It embraces a variety of provisions for the fair and open administration of justice; for ascertaining the legitimate powers intrusted to the cortes; for the security of property against exactions of the crown; and for the conservation of their legal immunities to the municipal corporations and the different orders of nobility. . . . The Aragonese, who rightly regarded the General Privilege as the broadest basis of their liberties, repeatedly procured its confirmation by succeeding sovereigns. . . . The judicial functions of the cortes have not been sufficiently noticed by writers. They were extensive in their operation, and gave it the name of the General Court."—W. H. Prescott, *History of the reign of Ferdinand and Isabella, introduction, sect. 1-2*.—A "high spirit of freedom had long animated the Aragonese. After several contests with the crown in the reign of James I., not to go back to earlier times, they compelled Peter III. in 1283 to grant a law called the General Privilege, the Magna Charta of Aragon, and perhaps a more full and satisfactory basis of civil liberty than our own." They further "established a positive right of maintaining their liberties by arms. This was contained in the Privilege of Union granted by Alfonso III. in 1287, after a violent conflict with his subjects; but which was afterwards so completely abolished, and even eradicated from the records of the kingdom, that its precise words have never been recovered. . . . That watchfulness over public liberty which originally belonged to the aristocracy of ricos hombres . . . and which was afterwards maintained by the dangerous Privilege of Union, became the duty of a civil magistrate whose office and functions are the most pleasing feature in the constitutional history of Aragon. The Justiza or Justiciary of Aragon has been treated by some writers as a sort of anomalous magistrate. . . . But I do not perceive that his functions were, in any essential respect, different from those of the chief justice of England, divided, from the time of Edward I., among the judges of the King's Bench. . . . All the royal as well as territorial judges were bound to apply for his opinion in case of legal difficulties arising in their courts, which he was to certify within eight days. By subsequent statutes of the same reign it was made penal for any one to obtain letters from the king, impeding the execution of the Justiza's process, and they were declared null. Inferior courts were forbidden to proceed in any business after his prohibition. . . . There are two parts of his remedial jurisdiction which deserve special notice. These are the processes of *juris firma*, or *firma del derecho*, and of *manifestation*. The former bears some analogy to the writs of 'pone' and 'certiorari' in England, through which the Court of King's Bench exercises its right of withdrawing a suit from the jurisdiction of inferior tribunals. But the Aragonese *juris firma* was of more extensive operation. . . . The process termed *manifestation* afforded as ample security for personal liberty as that of *juris firma* did for property."—H. Hallam, *Middle Ages, v. 2, ch. 4*.—The

old constitutional liberties of Aragon were lost under Charles V. See SPAIN: 1518-1522.—“The councils or meetings of the bishops after the reconquest, like the late Councils of Toledo, were always ‘jussu regis,’ and were attended by counts and magnates ‘ad videndum sine ad audiendum verbum Domini.’ But when the ecclesiastical business was ended, it was natural that the lay part of the assembly should discuss the affairs of the kingdom and of the people; and insensibly this afterpart of the proceedings grew as the first part diminished in importance. The exact date when the Council merged into the Curia or Cortes is difficult to determine; Señor Colmeiro takes the so-named Council of Leon in 1020 as the true starting-point of the latter. The early monarchy of Spain was elective, and the acclamation of the assembled people (plebs) was at least theoretically necessary to render the king’s election valid. The presence of the citizens at the Cortes or Zamora, though stated by Sandoval and Morales, is impugned by Señor Colmeiro; but at the Council of Oviedo in 1115 were present bishops of Spain and Portugal ‘cum principibus et plebe prae-dictae regionis,’ and these latter also subscribed the Acts. Still, though present and making their influence more and more felt, there is no record of a true representation of cities until Alfonso IX convoked the Cortes of Leon in 1188. . . . From this time the three estates—clergy, nobles, citizens—were always represented in the Cortes of Leon. Unfortunately, the political development of Castile did not synchronise with that of Leon. In general, that of Castile was fully half a century later. . . . It is not till the united Cortes of both kingdoms met at Seville in 1250, that we find true representation in Castile. Castile was always more feudal than Leon. It is in this want of simultaneous development, and in the presence of privileged classes, that we find the germ of the evils which eventually destroyed the liberties of Spain. Neither the number of deputies nor of the cities represented was ever fixed; at Burgos, in 1315, we find 200 deputies (procuradores) from 100 cities; gradually the number sank till seventeen, and finally twenty-two, cities alone were represented. The deputies were chosen from the municipality either by lot, by rotation, or by election; they were the mere spokesmen of the city councils, whose mandate was imperative. Their payment was at first by the cities, but, after 1422, by the king; and there are constant complaints that the salary was insufficient. The reign of Juan II. (1406-54) was fatal to the liberties of Castile; the answers to the demands and petitions of the deputies were deferred; and, in fact, if not in form, the law that no tax should be levied without consent of the Cortes was constantly violated. Still, but for the death of Prince Juan, in 1497, and the advent of the Austrian dynasty with the possession of the Low Countries, the old liberties might yet have been recovered. . . . With the Cortes of Toledo, in 1538, ended the meeting of the three estates. The nobility first, then the clergy, were eliminated from the Cortes, leaving only the proctors of the cities to become servile instruments for the purposes of taxation.”—W. Webster, *Review of Colmeiro’s “Cortes de los Antiguos Reinos de Leon y de Castilla”* (Academy, Aug. 16, 1884).—In Spain, the cortes, better organized [than most of the representative assemblies in Europe], revolted when the king touched their liberties; this was a pretext for taking them away. It is reported that Queen Isabella said: ‘I desire but one thing, that the people of Aragon revolt and give me the opportunity to attack them with arms and to change their constitution.’ In

Castile the towns revolted in 1523; the grandees, through jealousy, supported the king, and Charles V., after having executed the chiefs of the revolt, decided that in the future the cortes should vote the imposts before they presented their grievances, he forbade the deputies to have any understanding with each other outside of the sittings of the cortes, and sought to have his judges and his courtiers made deputies. From that time the cortes met every third year and voted for everything that the king demanded. At the end of the sixteenth century the holding of the cortes was nothing more than a comedy: the deputies came to the castle to kiss the hand of the king, the king came into the hall of the cortes and made known to them the amount of money which he desired; the cortes demanded time for reflection. At the second session they decided to petition the king to send away his secretaries from the seance. At the third session, the king not having sent away his secretaries, the cortes in their presence voted for the imposts; then the deputies went and announced it to the king, who gave them his hand to kiss, and each one brought his petition to the council of the king. In Aragon the people rebelled (1592) when the king ordered the Inquisition to arrest his former minister, Perez, who had taken refuge in the country. The king sent out the troops, who conquered the rebels, then he removed the head of the judiciary, appointed the lieutenants of justice and put a garrison in the country. The cortes continued to vote the tax, but from that time the king governed free from any control by the assembly.”—C. Seignobos, *History of mediæval and of modern civilization*, pp. 223-224.—See also SPAIN: 1813-1814 (December-May).

1876-1921.—Present status.—The constitution of Spain was proclaimed in 1876. Under its provisions the cortes is composed of two chambers, a Senate and Congress, equal in authority. The Senate is composed of three classes of senators: those by their own right; life senators; and those elected by the corporations of state. The Congress made up of deputies named in the electoral juntas on a proportional basis of one to every 50,000. The Congress selects its own officials, and has the right to impeach the ministers before the Senate. The cortes meets every year, and, together with the king, makes the laws. It must sanction the king’s marriage before he can contract it. The king has the power of summoning, suspending or dissolving the cortes. However, in the latter case a new cortes must be convened within three months. The Senate (elected Jan. 2, 1921) is composed of 90 Conservatives; 58 Liberals; 18 Independents; 6 Regionalists; 5 Catholics and Jaimistas; 2 Reformists; and 1 Republican. Congress, elected the same year, is made up of 223 Conservatives; 111 Liberals; 20 Regionalists; 16 Republicans; 11 Independents; 8 Catholics and Jaimistas; 8 Reformists; and 3 Socialists.

CORUNNA, Battle of (1809). See SPAIN: 1808-1809 (August-January).

CORUPEDJON, Battle of (B. C. 281), battle fought in western Phrygia, in which Lysimachus, one of the disputants for Alexander’s empire, was defeated by Seleucus, and slain.—C. Thirlwall, *History of Greece*, ch. 60.

CORVEE.—One of the feudal rights possessed in France (under the old regime, before the revolution) “by the lord of the manor over his subjects, by means of which he could employ for his own profit a certain number of their days of labour, or of their oxen and horses. The ‘Corvée à volonté,’ that is to say, at the arbitrary will of the Seigneur, had been completely abolished [be-

fore the revolution]: forced labour had been for some time past confined to a certain number of days a year."—A. de Tocqueville, *On the state of society in France before 1789*, note 4 E, p. 499.—See also FRANCE: 1761-1773; TURGOT, ANNE ROBERT JACQUES.

CORVO ISLAND, smallest island of the Azores. See AZORES.

CORVUS, Marcus Valerius (370-270 B. C.), Roman general of the early republic.

CORVUS, Roman machine of war. See PUNIC WAR, FIRST.

COS.—One of the islands in the Ægean called the Sporades, near the Carian coast of Asia Minor. The island was sacred to Asclepius, or Æsculapeus, and was the birthplace of the celebrated physician Hippocrates, as well as of the painter Apelles. It was an Æolian colony, but joined the Dorian confederacy.—See also ATHENS: B. C. 378-357.

COSA, Juan de la (c. 1460-c. 1512), Spanish explorer and geographer. See COLOMBIA: 1499-1536.

COSBY, William (c. 1695-1736), colonial governor of New York. See NEW YORK: 1720-1734.

COSIMO DE' MEDICI. See MEDICI, COSIMO DE'.

COSMETES, Greek officials. See EDUCATION: Ancient: B. C. 7th-A. D. 3rd centuries; Greece: University of Athens.

COSMOS, **COSMIOS**, **COSMOPOLIS**, titles of ancient Greek magistrates. See DEMIURGI.

COSMOLOGY (Greek). See SCIENCE: Ancient: Greek science.

COSMOGONIC MYTHS: Polynesia. See MYTHOLOGY: Oceania: Polynesian myths.

COSNINOS, Indian tribe. See APACHE GROUP.

COSSA, Pietro (1830-1880), Italian dramatist. See ITALIAN LITERATURE: 1710-1800; 1860-1920.

COSSACKS, name applied to a large portion of the frontier populations of southern Russia.

Origin.—Race of hardy plainmen.—"The origin of the Cossack tribes is lost in the obscurity of ages; and many celebrated historians are still divided in opinion as to whence the term Cossack, or rather Kosaque, is properly to be derived. This word, indeed, is susceptible of so many etymological explanations, as scarcely to offer for any one of them decided grounds of preference. Everything, however, would seem to favour the belief that the word Cossack, or Kosaque, was in much earlier use in the vicinity of the Caucasus than in the Ukraine. . . . Scherer, in his 'Annals of Russia Minor' (La petite Russie), traces back the origin of the Cossacks to the ninth century; but he does not support his assertion by any facts clothed with the dignity of historical truth. It appears certain, however, that the vast pasture lands between the Don and Dnieper, the country lying on the south of Kiow, and traversed by the Dnieper up to the Black sea, was the principal birthplace of the Cossacks."—H. Krasinski, *Cossacks of the Ukraine*, ch. 1.—"No problem of Russian history has given rise to more controversy than that of the origin of the Cossack race. It now appears established that the influence of the geographic and climatic conditions which exist on the steppes, modifying to a common type the characteristics of the peoples and tribes (often of wholly different origin) who in turn have inhabited the ancient lands of the Scythians—is the paramount factor in solving this problem. . . . The Russian word *Kasak*—of which 'Cossack' is the English equivalent—still signifies in several Tartar dialects a 'Horseman' or 'Rover.' By a not unnatural association of ideas this term has been adopted at different times and in widely separated localities as a tribal name by nomad peoples of the steppes. . . . It

was not until the latter half of the fifteenth century that the ebbing tide of Tartar invasion, which for nearly two centuries had submerged the richest lands of the great Russian plain, once more opened to settlement from the North the rich steppes of the 'Black Earth' district, and the scarcely less fertile lands to the South and East. . . . It would appear that about this time the term Cossack or *Kasak* was first used to describe a 'masterless man,' one who refused to identify himself with the *Krestianin* or ordinary agricultural laborer (a class about to fall wholly into the condition of serfdom). The same word may previously have been used by the Tartars after their conquest of Russia to denote tribesmen who, refusing to settle in towns or colonies, preferred to continue the nomad and adventurous life of their ancestors. The name also began to be applied to soldier-mercenaries from the steppe 'war bands,' who, while maintaining the warlike traditions of this wandering life, refused to become incorporated among the men-at-arms attached to the great *boyars* or to take permanent service in the paid militia formed by the Tsars after the reign of Ivan IV. . . . For thousands of years—until the coming of the railways in recent times—the problem of life on the Russian prairies must have presented themselves again and again under the same inevitable forms. The nations who established their permanent homes in this fertile 'smiling wilderness' were all endowed with similar characteristics. Their lives were passed on horseback and their existence depended on their skill as breeders of half-wild cattle and hunters of wary game. The Greek legend of the Centaurs was, in their case, scarcely an exaggeration. In plains so vast as to be almost without natural limits or defensible frontiers a necessary factor of effective occupation became the ability to defend a chosen area at any moment in hand to hand encounters with a mobile foe. . . . For this reason, the objects of steppe warfare were different from those of ordinary strategy. . . . It was upon the shores of the great river Dnieper, known to the ancients as the Borysthenes, that the first permanent Cossack communities established their settlements. By slow degrees, under the increasing influence of peasant immigration from the North (bringing with it the religion of Russia and such rude civilization as the northern woods had developed) the Asiatic and 'tribal' features of Cossack life began to disappear. During the early days of the XVth century they had so strengthened their hold upon the broad lands lying between the Dnieper and the Don, that we find the terms 'Free Cossacks of the Ukraine' and even 'The Republic of the Don' used to describe their settlements. . . . In the growing Cossack settlements or *slovods* only the sturdiest of the children were allowed to survive. As a preparation for a lifelong struggle with the forces of the steppes 'their mothers were wont to plunge them at birth either into a snowdrift or in a mixture of salt and water.' None of the scanty provisions of the tribe could be wasted upon weaklings or those of unpromising physique. When scarcely able to walk, the young Cossacks were placed on horseback and 'soon learned to swim wide rivers thus mounted.' At an early age they were only allowed food when by their unaided skill with bow and arrow they had brought down the wild game which supplied the family cook-pot. The clothing of the first Cossack tribesmen was contrived from sheepskins or the hides of wild beasts. Only the chieftains of the highest rank were able to afford garments of coarsely woven cloth dyed in brilliant colours. In case of sickness the Cossack remedy

was to mount on horseback and, after galloping across the plain until both steed and rider were exhausted, to open a small vein in the shoulder of their mount and drink the warm blood."—W. P. Cresson, *Cossacks, their history and country*, pp. 5-10, 13-15.

Government and organization under the empire.—Agriculture.—"The head of each 'army' preserves the ancient title of ataman (or hetman), an office usually uniting the military and civil duties of a governor-general. At the head of each *stanitza*—which usually comprises from one to four villages according to the size of their population—is placed a *stanitzi ataman*, who is responsible for the general order. Out of respect for Cossack particularism, each *stanitza* in theory became an administrative unit enjoying the fullest autonomy. The actual government in most of these communities is generally exercised by a council of Cossack elders, generally men past military age, whose patriarchal decisions are respected by all. The council or *shor* is responsible to a *stanitza* gathering in which all the Cossack heads of families are represented. In view, however, of the increasing population and the unwieldy proportions which these gatherings attained in many of the larger *stanitzi* the old principle of the *obshi kroug*, i.e., the 'Circle of All,' is generally limited to communities not exceeding twenty or thirty families. In the larger communities a representative system has been adopted based on the universal suffrage of men over twenty-five years of age. Decisions must be reached in all important affairs by the vote of at least a two-thirds majority. In the Cossack *stanitzi* non-Cossacks, or 'persons not of the military class' are permitted to live on payment of certain dues to the community, but without the right to vote or hold office. Jews were formerly rigorously excluded from this privilege. Cossacks have the same fondness for cattle raising and other pastoral pursuits noticeable in the inhabitants of nearly all new countries. Like the true 'cowboy' of the Far West—with whom he has much in common—the Cossack will only put his hand to the plow when driven to it by the sternest necessity. Although in many parts of the Cossack country the soil of the steppes is surpassingly rich, the rigours of a continental climate are felt with especial severity. In these vast almost treeless plains droughts, floods and other climate extremes are enemies of the Cossack husbandmen. Under the imperial government the breeding of horses and cattle was especially encouraged in order to furnish mounts for the cavalry, and to ensure the best results the Ministry of Agriculture provided the Cossack herders with blooded stock. Breeding farms are established for the direction and supervision of this industry at convenient points. Besides horses a great part of the wealth of the Cossack nations consists in their herds of cattle, sheep, swine, and camels. Indeed in many parts of the *stanitzi* the size of these herds forms the chief criterion of Cossack wealth and position, much in the same way that this standard is applied among nomad races. The old tradition that pictures the Cossack troops as a levy of wild horse-men, only useful for the purpose of partisan warfare, in no way represents the actual state of their military capabilities. Besides living from childhood in a military atmosphere their officers are drilled with especial severity for their long period of duty. Under the old regime, while special military institutions existed for Cossack officers, they were subjected to the same educational requirements as the cadets graduating from regular military schools. Moreover, no amount of training could take the

place of the marvellous *esprit de corps*—an almost instinctive 'clan' feeling—existing in every Cossack regiment. The introduction of universal military service in 1874, and the enactment of laws by which every male Russian was called upon to take up his share in the burden of state defence, removed many of the differences existing between the Cossacks and their peasant or *moujik* neighbours. But in spite of the important change thus realized the military traditions of the Cossack race remained unchanged and the imperial government continued to treat them as a distinct body in the community. Each Cossack was still required to furnish his own horses, uniform and weapons, and the only changes made in the old conditions of Cossack service had in view placing the Cossack armies in a position enabling them to co-operate with the regular troops of the Russian line."—W. P. Cresson, *Cossacks*, pp. 199-201.—See also MILITARY ORGANIZATION: 38.

14th century.—Driven to Ukraine by Polish oppression. See UKRAINE: 1340-1654.

1578 and after.—Conquest of Siberia. See SIBERIA: 1578-1890.

1648-1654.—Insurrection against Poland.—Allegiance to Russia. See POLAND: 1648-1654; UKRAINE: 1340-1654.

1700-1721.—Tax by Peter the Great.—Union with Swedes and attempted rebellion against Russia.—Treachery of Mazeppa. See UKRAINE: 1700-1721.

1916-1917.—Operations in World War. See TURKISTAN: 1917-1920; WORLD WAR: 1916; VI. Turkish theater: d, 8.

1917.—Formation of Cossack republic.—After the Russian revolution of 1917 a number of minor states were formed out of the distant parts of the former empire. Among these was a Cossack republic in the Don Provinces. See CAUCASUS: 1902-1917.

1918-1920.—Anti-Bolshevik movement. See RUSSIA: 1918-1920.

COSSÆANS, a brave but predatory people in ancient times, occupying the mountains between Media and Persia, who were hunted down by Alexander the Great and the males among them exterminated.—G. Grote, *History of Greece*, pt. 2, ch. 94.

COST OF WORLD WAR. See U. S. A.: 1920 (December); WORLD WAR: Military auxiliary services: XIV. Costs of war; Miscellaneous auxiliary services: XI. Devastation: b.

COSTA, Afonso A. da, Portuguese statesman, representative at Versailles conference in 1919. See VERSAILLES, TREATY OF: Conditions of peace.

COSTA RICA: Area.—Resources.—Education.—Population.—Costa Rica is a Central American republic "which lies between the 8th and 11th parallels of north latitude, [and] constitutes a small section of Central America, a vast geographical entity, peculiarly distinguished for its geographical character, having its beginning in the Isthmus of Tehuantepec and ending in the Isthmus of Panama. Its area is estimated at fifty thousand square kilometers, bounded on the north by Nicaragua, on the south by Panama, on the northeast by the Caribbean Sea, and on the southeast by the Pacific Ocean. On the Pacific Coast are the Gulfs of Dulce and Nicoya, the latter of which enjoys the reputation of being one of the most beautiful spots in the world."—R. F. Guardia, *History of the discovery and conquest of Costa Rica*, p. 1.—"The topography of Costa Rica is similar to that of other Central American republics, inasmuch as the mountain range, which crosses its territory almost in its entirety, and which reaches considerable alti-

tude, is the predominant feature. This mountain range influences the climate, making it pleasant on the plateaus, and, at higher elevations, quite cold at certain times of the year. It is due to this diversity of climate that such a variety of products is to be found in Costa Rica, tobacco, cacao sugar, indigo, rice and coffee being successfully grown, while bananas form one of its principal products of export. India rubber and cocoanuts are also gathered in the forests."—*General descriptive data—Costa Rica (International Bureau of American Republics, J. Barrett, director, June, 1909).*—See also CENTRAL AMERICA; Map; LATIN AMERICA.

"The bananas, of course, are produced on the Atlantic coastal lowlands, and the value of the annual export of these is now in the neighbourhood of a million pounds. The great majority of the bunches are shipped from Port Limon, but a certain proportion of those grown in the southern districts are sent to the Panamanian province of Bocas del Toro, and are shipped from there. About a third of the total quantity of bananas grown is exported to Great Britain; the rest is taken by the United States. It is difficult to estimate the actual area of land devoted to banana plantation, owing to the rapid spread of the industry; but in 1912 the extent of land thus employed was about one hundred thousand acres, and the increase since then has been considerable."—W. H. Koebel, *Central America, p. 229.*—In the trade of the world Costa Rica derives its importance almost exclusively from its coffee, which has been exported chiefly to Great Britain. The mining of gold and silver, on the Pacific slopes, is the second industry of importance; while in the interior are quantities of virgin timber, including rosewood and mahogany. "The boast of the country is that its school teachers exceed in number the army, and the Costa Rican points to numerous beautiful school buildings in all parts of the country as the reason for the superior quality of democratic life in this beautiful country. Nor is the boast an idle one, for while there is an army of soldiers and officers numbering about 500, there is an army of school teachers numbering about 1,000, with nearly 35,000 school children in the ranks. Educational training is the means that Costa Rica has adopted since early days for improving its governmental structure, for developing public institutions, for generating a spirit of justice and equality, and that policy has placed it among the progressive little countries of the world. The progress of a nation is said to vary in direct proportion to its educational opportunities and this truism finds expression in Costa Rica."—*Pan-American Union (Bulletin, May, 1916, pp. 607-608).*—"Although not so rapid as that of the other Spanish-American communities, the material progress of Costa Rica has at least been steady and regular. The population advanced from 80,000 in 1844 to 120,500 in 1864, and to over 182,000 in 1883, and was estimated at 220,000 in 1890. The number of immigrants is still very small, and of the 4,672 returned in 1883, nearly 2,000 were from the conterminous states of Nicaragua and Colombia."—E. Reclus, *Universal geography (Central America, v. 17, p. 308).*—In 1918 the estimated population was 459,423.

ALSO IN: W. H. Koebel, *Central America, pp. 227-228.*—C. R. Enock, *Republics of Central and South America, pp. 460-461.*

Origin of name.—"This term 'Rich Coast,' given formerly to the whole of the south-western shores of the Caribbean Sea, that is, to the Gulf of Colombia taken in its widest sense, was later re-

stricted mainly to the district of Veragua in Colombia, where gold had been discovered. But the present Costa Rica, at first known as Nueva Cartago, was found so little productive by its first white settlers, that, according to some writers, the name of 'Rich Coast' was retained by a sort of antiphrasis."—E. Reclus, *Universal geography (Central America, v. 17, p. 293).*—"Costa Rica was so named by the early Spanish settlers on account of its immense natural wealth, and it contains, in addition to its virgin forests, broad savannas and valuable vegetable fruit products, mineral deposits of great value. Many gold mines were worked by the early Spaniards, and recently some activity has been shown in exploiting this branch of industry, warranted by the richness of the mineral deposits in the extensive mining zones of the republic. The native Indians worked, in a crude way, the silver, gold, and copper mines of the land in olden times."—C. R. Enock, *Republics of Central and South America, p. 461.*

Aboriginal inhabitants.—"When Costa Rica was discovered by the Spanish in the beginning of the sixteenth century, her territory was inhabited by several thousand semi-barbarous Indians, distributed among the great forests by which it was covered. These Indians belonged to five distinct races called Corobici, Boruca (or Buinca), Chorotega, Nahua and Carib. There is reason to believe that the Corobicis were the most ancient; the Borucas probably migrated from the interior of Colombia about the year one thousand of the Christian era; the Chorotegas from Chiapas towards the fourteenth century; the Nahuas from Mexico fifty years later, and the Caribs from Venezuela in about the year 1400."—R. F. Guardia, *History of the discovery and conquest of Costa Rica, p. 3.*—See also INDIANS, AMERICAN; Cultural areas in Central America; Maya area.

ALSO IN: J. B. Calvo, *Republic of Costa Rica, p. 211.*—G. Niederlein, *Republic of Costa Rica (Philadelphia Commercial Museum, pp. 46-47).*

1502.—Discovery by Columbus.—"On the 9th of May, 1502, the immortal Columbus left Cadiz upon his fourth and last voyage to the world he had discovered. . . . When near the Island of Santo Domingo, a tempest put them in imminent peril, and separated the five ships; but these coming together again at the west of the island, and having repaired their damages, they arrived on July 30th at La Guanaja, the first spot of Central America touched by Columbus. . . . Sunday, August 14th, he landed . . . in Caxinas (today Trujillo). . . . The 17th of the same August, Columbus, having entered the River Tinto in small boats, . . . took possession of the land in the name of the king of Castile. . . . They were continuing their journey southward, when a furious tempest rose, in which they nearly perished. . . . The 12th of September they doubled the Cape of Gracias a Dios, which the Admiral so named because of the calming of the tempest there; the ships were repaired and continuing their voyage, they arrived at last—October 5, 1502—at the region which today is the Republic of Costa Rica. It was the first spot in Central America where the Spaniards found the object of their solicitude—gold. The natives used it in different forms of ornaments. The illustrious Genoese discovered all the Atlantic Coast of Costa Rica, the Islands and Bay of Almirante, thus named in his honor; traversed the *terra firma* surrounding these islands, which he called *Vera Agua*, and returned to Spain, after having searched as far as Portobelo for the channel which he believed to exist between the two

oceans."—J. B. Calvo, *Republic of Costa Rica*, pp. 209-210.—See also AMERICA: 1498-1505.

ALSO IN: R. F. Guardia, *History of discovery and conquest of Costa Rica*, pp. 24-29.

1540-1639.—Established as a province.—Frontiers defined.—Appointment of military governor.—Brief period of prosperity.—"The Spanish crown in 1540 established the Province of Costa Rica; in 1560 and 1573 defined its frontiers; in 1562 appointed Juan Vasquez de Coronado military governor of Costa Rica and Veragua. The city of Cartago, until 1823 the capital, was founded by Coronado, but it was a city only in name. During the first century of the existence of the province no headway was made. The Indian tribes were the most intractable of their kind; white settlers were few. A brief period of comparative prosperity began when Capt.-Gen. Sandoval in 1638-39 made a new port at Matina and opened a road from it to the capital. The value of cocoa plantations near the road increased, and the eastern coast, as well as the Gulf of Nicoya, was visited by trading ships."—M. Wilcox, *Encyclopedia of Latin America*, p. 535.

1666-1727.—Decay of the province.—Raids of pirates.—"The Province had arrived at a satisfactory grade of prosperity, and although thus far the Spanish population was not large, its excellent climate and the richness of its soil should have attracted many colonies. Commerce was flourishing through the Ports of Matina, on the Atlantic, with Portobelo, Cartagena, and other places, and through the Port of Caldera, on the Pacific, with Panama, Peru, and other countries. . . . Unfortunately, from 1665 the depredations of pirates had caused great inquietude among the inhabitants, and the progress, hardly under way, met with great difficulties; it even went so far that the extreme measure of closing the ports to foreign commerce was reached. Little else was done during the government of Juan Lopez de la Flor than to defend the Province. The attempts of the corsairs did not amount merely to sacking and pillaging, but they had the idea of possessing themselves of the country and establishing communication from sea to sea. In this they were supported by the English Governor of Jamaica. With this motive the buccaneers Morgan and Mansfelt, in 1666, prepared a formal expedition; they arrived at Matina with 500 to 800 men, in fifteen ships, landed, and made their way to the interior as far as Turrialba. Warned in time, the Governor went forth to put them to rout, and to close the narrow pass at the opening of Quebrada Honda, where he arrived April 15th. . . . Mansfelt being apprised of the presence of the forces at Quebrada Honda, . . . of the distance to Cartago, and the kind of roads they would have to travel, decided to retreat. . . . The retreat was rapid . . . and [they] . . . gained the safety of their ships. . . . This was the most formidable attempt made by the corsairs to gain possession of Costa Rica, or to cross it and submit it to pillage. The constant alarms felt by the inhabitants caused such as did not emigrate to establish themselves in the interior, subject to a miserable Commerce with Nicaragua and Panama; their poverty augmented until they were reduced to a lamentable condition. . . . With this condition of affairs began the government of Don Juan Francisco Saenz Vasquez, inaugurated in 1674, who immediately began his efforts to lift Costa Rica out of his troubles. Saenz was enterprising, and desired the prosperity of the Province. . . . In June, 1676, the enemy, leaving its armada in Portete (Moin), entered by the Matina River in Piroques,

with 800 men, and took possession of the valley. The Governor . . . set forth with 500 soldiers and 200 Indian bowmen and forced the invaders to reëmbark. . . . Saenz was succeeded by Don Miguel Gomez de Lara, in 1681. The pirates continued marauding the coasts and attacking the settlements whenever they could. They landed in Caldera, attacked and took the City of Esparza, sacked and burned it. . . . In 1718 there was neither barber, surgeon, doctor, nor drug-store. There were no stores. Each inhabitant, including the Governor, had to plant for his own consumption. In the Capital meat was sold but twice a week. The civilized population was united almost exclusively in Cartago and Esparza, the number being few in the latter. Exportation was reduced to some quintals of cocoa and tallow, which were exchanged in Panama for cloths."—J. B. Calvo, *Costa Rica*, pp. 224-228.

1821-1848.—Independence of Spain.—Brief annexation to Mexico.—Civil war.—Joined republic of Central American states.—Became an independent republic.—Costa Rica formed a part of the audiencia and captain-generalcy of Guatemala until 1821, but "on the 15th of September . . . [of that year, it] revolted from Spanish authority and joined the Mexican empire. Union with Mexico was proclaimed formally in Costa Rica January 10, 1822, when it was declared that, the *pueblos* having decided for incorporation with the Empire of Iturbide, this Province should send a delegate or delegates, which they should designate, and be subject to the Constitution that the Congress of that country should dictate."—J. B. Calvo, *Costa Rica*, p. 250.—The subjection was never popular and in 1823 hostilities broke out between the Liberals, who wanted an independent republic, and Conservatives, who were in favor of the Mexican union. Civil war resulted. The Liberals were triumphant and the seat of government was transferred from Cartago, the old capital, to San José, the Liberal headquarters. This independence lasted until 1824, when Costa Rica joined the newly formed republic of Central American states, the union lasting until 1839. It was not until 1848, however, that an independent republic was proclaimed. See CENTRAL AMERICA: 1821-1871.

1850.—Clayton-Bulwer Treaty and the projected Nicaragua canal. See NICARAGUA: 1850.

1856-1860.—Involved in war with William Walker.—Costa Rican "troops were conspicuously successful against the filibuster from Nashville, Tenn., William Walker, who in 1855 forced the Nicaraguans to elect him to the presidency. This feat established Costa Rica as one of the controlling forces in a group of small states, but an aggressive policy was not adopted then, nor has it been subsequently adopted."—M. Wilcox, *Encyclopedia of Latin America*, p. 542.—See also CENTRAL AMERICA: 1821-1871.

1871.—Constitution proclaimed.—"Costa Rica is a republic, the government of which is representative, the representatives being classified so that one-half retires every two years. Since 1825 Costa Rica has had nine constitutions, the last one having been promulgated in 1871."—G. Niederlein, *Republic of Costa Rica*, p. 121.—"The present constitution of the Republic of Costa Rica was proclaimed on December 7, 1871, and has been in force ever since, some slight amendments being added from time to time. The Government is divided into the customary legislative, executive, and judicial branches with functions similar to those of the same branches in other American re-

publics. The Congress of the Republic is composed of one chamber, the Chamber of Deputies, elected by indirect vote of electors chosen by the people for the purpose. . . . The Deputies serve for a term of four years, but the Chamber is renewed by halves every two years. A permanent committee composed of five deputies represents Congress during its recess and assists the President of the Republic in the interpretation of laws. . . . The President of the Republic is elected in the same manner as the deputies, i. e., by an electoral college chosen by popular vote all citizens over twenty years of age being entitled to suffrage. The President's term of office is four years, and he may not be reelected for a second consecutive term. Three *designados*, known as first, second, and third, are named by Congress to represent the President in case of his death, absence from the country, resignation, or inability to exercise authority. . . . A Council of Government assists the President, composed of members of his cabinet, and such other citizens as the President may from time to time appoint. Four ministers or secretaries of State form the Cabinet. The judicial powers are vested in a National Supreme Court, two Courts of Appeals, several criminal and civil courts, as well as a number of district and municipal courts and justices of the peace. The territory of the Republic is divided politically into five provinces and two comarcas, which are again divided into cantons and these into districts and municipalities."—*General descriptive data—Costa Rica (International Bureau of American Republics, J. Barrett, director, June, 1909)*.

1871-1885.—Ascendancy of Barrios in Guatemala.—Efforts to reestablish a Central American union. See CENTRAL AMERICA: 1871-1885.

1886-1894.—Continued struggle for union.—Conflicts between president and legislature. See CENTRAL AMERICA: 1886-1894.

1890.—First International American Conference at Washington. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1890.

1897.—Boundary dispute with Nicaragua settled. See CENTRAL AMERICA: 1897.

1900.—Boundary with Panama (then province of Colombia) determined by arbitral award.—The frontier line with Colombia (Panama) was determined by the award of the president of France as arbitrator. The president's decision extended the Colombian frontier to Punta Carreta on the Caribbean coast, thus depriving Costa Rica of extensive territory to which she laid claim.

1901.—Second International American Conference at Mexico City.—Treaty of compulsory arbitration signed. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1901-1902; ARBITRATION, INTERNATIONAL: Modern: 1902.

1906.—Third International American Conference at Rio de Janeiro. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1906.

1907.—Washington Peace Conference.—Establishment of Central American Court of Justice.—"In 1907 Costa Rica and all the other Central American States sent delegates to a conference which was at Washington, D. C., from 14 November to 20 December. The conference decided, among other things, to establish a Central American Court of Justice and a Central American 'pedagogical institute,' both to be located in Costa Rica, and the delegates, expressing the opinion that each republic should have the right to maintain at the proposed normal college not more than 200 students of both sexes, agreed to send not less than 20 students of each sex."—M. Wilcox, *Ency-*

clopedia of Latin-America, p. 536.—See also CENTRAL AMERICA: 1907.

1910.—Protocol signed by Costa Rica and Panama.—Articles I and VII of the Porras-Anderson treaty of March 17, 1910, read as follows:

ARTICLE I. The Republic of Costa Rica and the Republic of Panama, although they consider that the boundary between their respective territories designated by the arbitral award of his Excellency, the President of the French Republic, the 11th September, 1900, is clear and indisputable in the region of the Pacific from Punta Burica to a point beyond Cerro Pando on the central Cordillera, near the ninth degree of north latitude, have not been able to reach an agreement in respect to the interpretation which ought to be given to the arbitral award as to the rest of the boundary line, and for the purpose of settling their said disagreement agreed to submit to the decision of the Honorable, the Chief Justice of the United States, who will determine, in the capacity of arbitrator the question: What is the boundary between Costa Rica and Panama under and most in accordance with the correct interpretation and true intention of the award of the President of the French Republic made the 11th of September, 1900? In order to decide this the arbitrator will take into account all the facts, circumstances and considerations which may have a bearing upon the case, as well as the limitation of the Loubet award expressed in the letter of his Excellency, M. Delcassé, Minister of Foreign Relations of France, to his Excellency, Señor Peralta, Minister of Costa Rica, in Paris, of the 23d November, 1900, that this boundary line must be drawn within the confines of the territory in dispute as determined by the Convention of Paris between the Republic of Costa Rica and the Republic of Colombia of the 20th January, 1886. . . .

ARTICLE VII. The award, whatever it be, shall be held as a perfect and compulsory treaty between the High Contracting Parties. Both High Contracting Parties bind themselves to the faithful execution of the award and waive all claims against it. The boundary line between the two republics as finally fixed by the arbitrator shall be deemed the true line, and his determination of the same shall be final, conclusive and without appeal. Thereupon a commission of delimitation shall be constituted in the same manner as provided in Article II, with respect to the commission of survey, and shall immediately thereafter proceed to mark and delimitate the boundary line, permanently, in accordance with such decision of the arbitrator. Such commission of delimitation shall act under the direction of the arbitrator, who shall settle and determine any dispute as to the same.

1910.—Fourth International American Conference at Buenos Aires. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1910.

1914-1917.—Attitude towards World War.—"The people of Costa Rica would seem to possess a proportion of white blood somewhat in excess of that of the average Central American State. They have proved themselves industrious agriculturists, and the inevitable Latin American rule has asserted itself once again here: that political tranquillity—comparative tranquillity, if you will—goes hand in hand with material prosperity. European and North American immigrants, moreover, are numerous in Costa Rica, and their influence has been not without its value upon the original inhabitants of the Republic."—W. H. Koebel, *Cen-*

tral America, p. 225.—See also CENTRAL AMERICA: 1911.—“Although little has been done to encourage it, European immigration has favored Costa Rica to quite a considerable extent. This fact may be attributed to the natural wealth of the country, to her geographical situation, to the delightful climate of the high plateaus, as much as to the internal peace which she has enjoyed for half a century, and to the hospitable character of the Costa Ricans. Spaniards and Italians are the most numerous of the entering nationalities, with Germans in third place. There are few English and less French. The number of the latter class has constantly diminished during the last twenty-five years and today they form only a very small group. The first news of the declaration of war caused stupor in Costa Rica. No one wished to believe it. We had an idea, almost universal, that a war between the great European Powers was no longer possible. . . . But it was necessary to bow before the terrible reality. . . . The violation of the neutrality of Belgium roused the greatest indignation, not only on account of the fact itself but also because of the extremely warm sympathy which we feel for this country. . . . Not much faith was placed in the first reports of the conduct of the German armies in Belgium. The stories told were so monstrous that one supposed them to be at least very much exaggerated. On the other hand the resident Germans protested with all their strength against the accusations launched concerning their compatriots. . . . On the outbreak of hostilities the press limited itself to the publications of despatches, almost without comment. . . . The greater part of the journals, putting a muzzle on their Francophile feelings, took up an attitude of neutrality for fear of wounding the feeling of the German colony. . . . During the first months of the war German propaganda flourished; there was nothing to counterbalance it. . . . This propaganda was chiefly directed against England. . . . The British blockade has completely killed the propaganda organized in Hamburg and nowadays it is from France that we receive special publications relative to the war.”—R. F. Guardia, *Costa Rica and the European War* (*Pan-American Magazine*, July, 1917, pp. 155-158).

1914-1917.—Presidency of Gonzalez.—Revolution under Tinoco.—“The recent revolt in Costa Rica, bloodless, effected without more than a few hours' excitement in the capital, and undoubtedly reflecting the wish of the majority of the Costa Ricans, is an example of the ancient truth that the most peace-loving people can be driven to revolt when they are sufficiently exasperated. Up to the morning of January 27, [1917] the President of the Republic of Costa Rica was Don Alfredo Gonzalez, a man of some forty years of age and without any record of distinction; he came into office in 1914 not by the votes of the people but by a political trick. There were three candidates at the Presidential election held in 1913: Dr. Duran was the representative of the National Union party; Don Rafael Yglesias was the representative of the Civil group, which is a split from the first party; and Don Maximo Fernandez was the candidate of the Republican party, which has existed only since 9001 and represents the more turbulent and less informed section in Costa Rica. As a result of this three-cornered election, Duran received 20,000 votes; Yglesias, 18,000, and Fernandez 26,000, and while these figures demonstrate that the Republicans were greatly in the minority, it was also impossible by Costa Rican law for anyone to claim election since a Presidential candidate to be

successful must receive one-half of all the votes cast, plus one or more. Under these circumstances the question had to go to the National Assembly, whose duty it was to decide between the two candidates receiving the larger number of votes at the polls. This situation had been already provided for as soon as it was plain that the evenly balanced three-cornered election would bring no one into power without a compromise, and this compromise was arranged for, before voting took place, the citizens who cast their votes for Duran understanding that these might be delivered to Yglesias, and vice-versa; in any case, the total of 38,000 votes was collectively against the Republican candidate. If this arrangement had been carried out, Dr. Duran would be President of Costa Rica, but a hastily concocted intrigue prevented this fortunate solution of the 1913 election. The National Assembly contained 18 National Unionists, 12 Civilists and 17 Republicans; the junction of the two first ranks would have given Duran a majority of 13 over the Republicans, but unluckily the Republicans were able to win over Yglesias, the Civilist candidate, to withhold his support, and, in their anxiety at all costs to defeat Duran, the Republicans offered to compromise with the Civilists on an entirely new choice—a citizen who should be elected by Congress as ‘Designate,’ an office equivalent to that of Vice-President under ordinary circumstances, who should exercise office during the 1914-1918 term. The name of Don Manuel Castro Quesada was first suggested, but that of Alfredo Gonzalez was finally agreed upon. Señor Gonzalez thus assumed the reins of office without having received a single vote from Costa Rican citizens, in violation of the agreement made between the two sections of the strongest political group in the country, and in disregard of the Constitutional law. Costa Rica was the most astonished republic in Central America when it discovered that it had for its Chief Magistrate a man for whom no votes had been cast and who was personally unknown; nevertheless, this is an extremely peace-loving country, and had Gonzalez done his duty he would undoubtedly have ended his term without public protest; if Costa Rica dismissed him it was only after serious and repeated cause had been given. The charges against him include that of illegally influencing the Congressional elections held in 1915; at that time the names of 2,000 voters in the capital alone (San José, a city of 40,000 inhabitants) were arbitrarily removed from the voting lists, while access to the polls of many citizens known to be opponents of the government was forcibly prevented by police armed with machetes and revolvers. Others were arrested and held in custody while voting took place. This outrage against public rights was the first act which aroused the general anger of Costa Rica, but it was not the only one; Gonzalez's disregard of the ideas of the best men in the country, men who had long been esteemed by a land which is never ungrateful to her worthy sons, was accompanied by his elevation of favorites of foreign birth. Another grievance was that of taxation; with the approval of men of both parties, a scheme was launched having as its aim the substitution of indirect for direct taxes; indirect taxes are in Costa Rica as in many parts of the Americas, including the United States, the great source of revenue, although the system is universally condemned as pernicious. The satisfaction felt in contemplation of readjustment was rudely dashed when President Gonzalez announced that both the old taxes and the new ones, which consist of a

very heavy land tax as well as an income tax, would be continued; at the same time it was announced that public expenditures would be increased by fifty per cent. Even this burden might not have roused Costa Rica to action had it not been made clear soon afterwards that Gonzalez proposed to secure another term of office. By Costa Rican law a President may not immediately succeed himself, but Gonzalez disposed of this objection by the assertion that he had never been elected president. This was too much; the country seethed with discontent, and it became plain to many lookers-on that if some bold stroke were not made there would undoubtedly break out a revolution with the disrupting qualities of social disorder and of bloodshed. Costa Rica has not seen blood shed in public anger for forty years, and there is no one among her friends who would not lament to see her record of peaceful progress thus broken. Such an occurrence was averted by the *coup d'etat* of January 27. On that morning President Gonzalez was quietly informed by a band of responsible citizens that his administration would be no longer recognized, the majority of the army declared their allegiance to a new order of affairs, and the deposed leader took refuge in the American Legation—a proceeding quite unnecessary in view of the peaceful nature of the movement. Not a single person was injured, and no one was even placed under arrest longer than twenty-four hours, before which time the degree of public excitement caused by the news had entirely subsided; as a matter of fact, the *fait accompli* was hailed with relief and content by the whole of Costa Rica with the possible exception of the immediate entourage of Gonzalez, and by ten o'clock in the morning the whole thing was over in the capital. The business of San José went on as if nothing had occurred. Stores and banks remained open and the theatres were full of gay crowds in the evening. The man to whom the conduct of the administration was entrusted by the citizens who brought about the *coup* was General Federico Tinoco, a member of a highly respected family, and leagued by his political affiliations to the newer Republican party. General Tinoco was at one time a friend and supporter of Gonzalez, had helped to make his assumption of power possible in the first instance, and only became associated with the movement of revolt when the situation grew intolerable. The deposition of Gonzalez was supported by all the people of standing in the country, and by the whole of the foreign diplomats with one possible exception. The constitution of the new administration is, however, a guarantee of the absolute respect which Costa Rica will continue to pay in the future as in the past to the rights as well as the privileges of foreigners. As an instance of the support of General Tinoco's administration by strong and able men, it is only necessary to say that all of the seven ex-Presidents of Costa Rica, all of whom live in the country, have given their help in the reorganization of public affairs. Don Bernardo Soto, Don Ascension Esquivel, Don Cleto Gonzalez Viquez, Dr. Duran and Don Rafael Yglesias are actively coöperating with General Tinoco as members of a commission appointed to prepare a reform platform, while Don José Rodriguez and Don Ricardo Jiménez are serving as counsellors."—*Revolution in Costa Rica* (*Pan-American Magazine*, Mar., 1917, pp. 235-237).

1918 (May 23).—War against Germany declared. See LATIN AMERICA: 1917-1918.

1920 (December).—Admitted to the League of

Nations. See LEAGUE OF NATIONS: First meeting of the assembly.

1921.—Boundary dispute between Costa Rica and Panama.—Note of Secretary Hughes.—In February, 1921, some desultory fighting took place on the disputed border between the Costa Ricans and the Panamans. United States marines and battleships were ordered to protect American property, particularly that of the United Fruit Company, in the disturbed area. This was tantamount to putting an end to active hostilities. On March 15, 1921, Secretary of State Hughes sent a note to the Panama government which reviewed the whole controversy as follows:

"It appears that the question which has been raised by the Government of Panama with respect to the boundary between Panama and Costa Rica has two aspects: (1) With respect to what may be termed the Pacific side of the Cordillera and (2) with respect to the Atlantic side. The Government of the United States deems it to be beyond controversy that the boundary line on the Pacific side was determined by the arbitral award of his Excellency the President of the French Republic on the 11th of September, 1900. The line on the Pacific side, as thus determined, was unequivocally accepted by both the Republic of Panama and the Republic of Costa Rica in the Porras-Anderson Treaty of March 17, 1919. In Article I. of that treaty it is stated that the Republic of Panama and the Republic of Costa Rica 'consider that the boundary between their respective territories designated by the arbitral award of his Excellency the President of the French Republic the 11th of September, 1900, is clear and indisputable in the region of the Pacific from Punta Burica to a point beyond Cerro Pando on the Central Cordillera, near the ninth degree of north latitude.' Notwithstanding this fact the Government of Panama apparently has taken no steps to fulfill its obligation to recognize the territory on the Costa Rican side of that line as subject to the jurisdiction to the Government of Costa Rica, but has continued to exercise jurisdiction over the territory beyond that boundary until the present time. It is to be observed that it is in that territory, belonging to Costa Rica, that Coto is situated. Because of the obligations and special interests of the Government of the United States, because of the obligations on the part of Panama, and because of the earnest desire of this Government that the Government of Panama shall maintain the most friendly relations with its neighbors in order that its own welfare and prosperity may be enhanced and that its territorial and political integrity may be free from attack, this Government considers it to be an unavoidable duty to request the Government of Panama at once to take steps to confirm the boundary line from Punta Burica to a point in the central Cordillera north of Cerro Pando, near the ninth degree of north latitude, by relinquishing its jurisdiction over the territory on the Costa Rican side of that line, as defined by the Loubet award, and by transferring such jurisdiction to the Government of Costa Rica in an orderly manner. The controversy which remained, after the award of his Excellency the President of the French Republic, over the remaining portion of the boundary line between Panama and Costa Rica, on the Atlantic side, was submitted to the arbitral decision of the Chief Justice of the United States by the two Governments concerned, under the provisions of the Porras-Anderson treaty of March 17, 1910. . . . The Chief Justice of the United States accordingly determined the boundary

lines between Costa Rica and Panama on the Atlantic side. His award was made in 1914. It gave to Costa Rica a portion of the territory claimed by Panama, and to Panama a portion of the territory claimed by Costa Rica. It would serve no useful purpose to enter into an extended discussion of the reasons which underlay the award of the Chief Justice of the United States, since these reasons are expressed with the utmost clearness in his decision. In an elaborate opinion, the Chief Justice of the United States dealt with the terms of submission, his jurisdiction as arbitrator under the submission, and with the line which should be drawn defining the boundary between Panama and Costa Rica from the Cordillera to the Atlantic. The award of the Chief Justice is definite and unmistakable. The Government of the United States had noted with deep concern the statement contained in the communication addressed by the Panaman Minister for Foreign Affairs to the American Legation on March 8 to the effect that the action taken by the Government of Panama in retiring its military forces from Coto 'should not be interpreted in any case as an implied recognition of the White award, which the executive power, the Legislative Assembly and the people of Panama have jointly refused to accept since 1914, the year in which it was rendered.' This Government understands that in refusing to accept the award of the Chief Justice of the United States the Government of Panama has urged that the Chief Justice exceeded his jurisdiction as arbitrator. This Government, mindful of its duty to examine this contention in order that it may fully discharge its obligation in the circumstances, and with the utmost regard for the interests of Panama and the earnest desire that her just rights should be maintained, has been unable to find any ground upon which this contention can be advanced. In dealing with the Loubet award, the Chief Justice of the United States, under the express terms of Article I. of the Porras-Anderson Treaty, had regard to the limitation expressed in the letter of his Excellency M. Delcasse of Nov. 23, 1900, to which Article I. refers, 'that this boundary line must be drawn within the confines of the territory in dispute as determined by the convention of Paris between the Republic of Costa Rica and the Republic of Colombia of Jan. 20, 1886.' Finding that 'the line of boundary of the previous award from Punta Mona to the Cordillera was not within the disputed territory' as determined by the convention of 1886, the arbitrator treated that line as non-existing, and it was then incumbent upon the arbitrator to substitute a line which was 'most in accordance with the correct interpretation and true intention of the former award.' This duty of the arbitrator arising from the treaty was fully recognized in the statement submitted to him on behalf of the Republic of Panama, and it is set forth by the arbitrator in his opinion that his power and duty in this respect were conceded by both parties. The Chief Justice explicitly adjudged that the boundary between the two countries 'most in accordance with the correct interpretation and true intention' of the former award was a line which he defined as starting at the mouth of the Sixaola River in the Atlantic and thence, as described, to the point near the ninth degree of north latitude, 'beyond Cerro Pando,' referred to in Article I. of the Porras-Anderson Treaty, and that line was decreed and established as the proper boundary between Panama and Costa Rica on the Atlantic side. This Government finds no basis for the contention that the arbitrator exceeded his

powers, and his award, according to the express terms of the Porras-Anderson Treaty, because 'a perfect and compulsory treaty between the high contracting parties' and both Panama and Costa Rica bound themselves to its faithful execution and waived all claims against it. They have agreed that 'the boundary line between the two republics as finally fixed by the arbitrator shall be deemed the true line and his determination of the same shall be final, conclusive and without appeal.' The Government of the United States therefore feels compelled to urge upon the Government of Panama in the most friendly, but most earnest manner, that it conclude, without delay, arrangements with the Government of Costa Rica for the appointment of the Commission of Engineers provided for by the terms of Article VII. of the Porras-Anderson treaty in order that the boundary line laid down by the decision of Chief Justice White may be physically laid down in a permanent manner and in accordance with the findings of the award."

1921.—Delegates at the Costa Rica conference sign pact to form a Central American Union.—Rejected by the National Assembly. See CENTRAL AMERICA: 1921; 1921 (October); also CENTRAL AMERICA, CONSTITUTION OF.

COSTANOAN FAMILY.—"Derivation: From the Spanish *costano*, 'coast-men.' Under this group name Latham included five tribes . . . which were under the supervision of the Mission Dolores. . . . The territory of the Costanoan family extends from the Golden Gate to a point near the southern end of Monterey Bay. . . . The surviving Indians of the once populous tribes of this family are now scattered over several counties and probably do not number, all told, over 30 individuals, as was ascertained by Mr. Henshaw in 1888. Most of these are to be found near the towns of Santa Cruz and Monterey."—J. W. Powell, *Seventh Annual Report, Bureau of Ethnology*, p. 71.

COSTER, Lourens Janszoon (fl. 1440), native of Haarlem, credited as being one of the inventors of printing. See PRINTING AND THE PRESS: 1430-1456.

COSTS, term in law. See COMMON LAW: 1278.

COSTUME: Dominant factors in its origin and development.—Clothing is by no means coeval with man. And it seems to have been originated not so much for protection from the elements, or from a sense of modesty, as from a desire for ornamentation. In fact modesty may be said to be the result of clothes, and not clothes of modesty. In this as in other human arts, decoration has frequently been developed for its own sake until the structure on which it is based is lost sight of. Sometimes, as in the curious wasp-waists and flounced crinolines of the Cretans, and the very similar hooped silhouette of the sixteenth, seventeenth, eighteenth and nineteenth century Europeans, an actual modification of the human body has been attempted, presumably with much loss of comfort and even of health to the wearer. The powerful influence which causes people to strive for a particular decorative effect, more or less regardless of its aesthetic value, is termed fashion. "While this has doubtless greatly influenced architecture, furniture, manner of painting and of decoration, clothes have undoubtedly felt its power more quickly, more keenly and sometimes more fatally to the criterions of good sense and taste. . . . Sometimes it has been the whim to be modest, in affected humility; at other times it has pleased social fancy to seem to be 'old-fashioned' or mayhap classic in appearance. Either

through a desire for novelty or a wish to express new thoughts and emotions, an abnormal love for sumptuous display or an apparently unquenchable thirst for the foreign or the grotesque, has appeared with equal frequency."

Significance of clothes.—"As Montesquieu wrote a *Spirit of Laws*, observes our Professor, 'so could I write a *Spirit of Clothes*. . . For neither in tailoring nor in legislating does man proceed by mere Accident, but the hand is ever guided on by mysterious operations of the mind. In all his Modes, and habilitary endeavours, an Architectural Idea will be found lurking; his Body and the Cloth are the site and materials whereon and whereby his beautiful edifice, of a Person, is to be built. Whether he flow gracefully out in folded mantles, based on light sandals; tower up in high headgear, from amid peaks, spangles, and bell-girdles; swell out in starched ruffs, buckram stuffings, and monstrous tuberosities; or girth himself



EGYPTIAN COSTUMES (LATE PERIOD)

Lady and slave.

into separate sections, and front the world an Agglomeration of four limbs—will depend on the nature of such Architectural Idea: whether Grecian, Gothic, Later-Gothic, or altogether Modern, and Parisian or Anglo-Dandiical. Again what meaning lies in Colour! From the soberest drab to the high-flaming scarlet, spiritual idiosyncrasies unfold themselves in choice of Colour: If the Cut betoken Intellect and Talent, so does the Colour betoken Temper and Heart. In all which, among nations as among individuals, there is an incessant, indubitable, though infinitely complex working of Cause and Effect.'—T. Carlyle, *Sartor resartus*, pp. 45-46.—"Fashion's most powerful accomplice is now, and undoubtedly has always been, what we term the 'commercial interests.' . . . The influences of geography, time, social and ethical standards, and strong personalities, as well as principles of art, on the development of clothes, may perhaps be mentioned here, though they are too obvious to require prolonged discussion. Some dominant idea has been developed in every age and by every people. The results in costume, as in other mediums, are but a material record of the great

ideals that swayed the nations at the time of their creation."—F. A. Parsons, *Psychology of dress*, pp. xxii-xxiv.

Prehistoric. See EUROPE: Prehistoric period: Bronze Age.

Ægean.—Libyan.—Minoan. See ÆGEAN CIVILIZATION: Minoan Age: B. C. 1600-1200, 1200-750; AFRICA: Races: Prehistoric peoples.

Egyptian.—Babylonian.—Assyrian.—Hebrew.—Grecian.—Roman.—In the simplicity and utility of *Egyptian* dress are reflected not only the material environment of the race, but also the practical placid mind which evolved this earliest of civilizations. "The favourite stuff was pure fine white linen, and sometimes this was starched and gofered most elaborately. Although the dress of the men shows greater variety than the clothes of the women, a plain kilt seems to have been the most popular. This often had an embroidered end and a beautiful jewelled girdle. Sometimes the upper part of the body was bare, or a fine gauze vest was worn. A broad handsome necklace and bracelets completed the costume. The King's dress only differed in being either woven of, or embroidered with, gold, and the kilt was further adorned with a lion's tail! A loose robe with large sleeves was worn occasionally. Sometimes the kilt is quite long, more like a skirt, but the pictures suggest that this was worn over the kilt. The poor people wore short linen drawers or merely a fringed girdle. The women's dress consisted of a tight gown from the waist to the ankles; it was high waisted and kept in place by braces which passed over the shoulders. A loose cloak without sleeves is seen in some pictures; also sometimes an overdress, not so tight and with large sleeves, was worn. Every one went either barefoot or wore sandals, as they pleased. Some sandals are exquisitely embroidered. Others are very like modern shoes. The children very rarely wore any clothes—a most hygienic fashion for infancy in a hot climate! As they grew a little older they were promoted to a girdle, and after that they wore the ordinary dress of the period. The race had a passion for cleanliness; dirt of any kind was an abomination to the ancient Egyptian. This led them to shave both face and head; but as this last was very unbecoming, wigs were worn. Some of these are very elaborate, with curls to wear on festive occasions. The women seem to have adopted the custom also, but sometimes they wore their own hair curled and braided."—A. B. Gosse, *Civilization of the ancient Egyptians*, pp. 9-11.—The dress of the *Babylonians*, *Assyrians*, *Hebrews*, and related peoples, seems to have followed the familiar scheme of a close inner garment and a flowing outer wrap, with certain characteristic differences in materials, shape, and decoration. Trousers, however, were not unknown, and were an essential part of the dress of the Persians.

"It is worth noting that astonishingly little change of fashion occurred during long centuries of *Grecian* history. The practical Greek had discovered what costume suited his climate, and, being artistic as well as practical, he had settled upon one that did full justice to the scenic possibilities of the human form. . . . The Athenian male attire . . . consisted of but two articles, the tunic (*chiton*, q. v.) and the mantle (*himation*). Both of these were—to put it simply—oblongs or squares of material, mostly woollen, draped round the body. If the tunic was partly sewn to shape, that sewing was the minimum possible. . . . The tunic worn by a man of leisure had two armholes, but no sleeves. It fell to just above the knees and could be girdled. A workman's tunic had only a left armhole. . . .



EARLY GREEK COSTUMES

1. Ladies of Rank. 2. Warrior. 3. Olympic Singer. 4. Shepherd

The estimation of what we call good or bad 'cut' of our clothes corresponds to the estimation in which the Athenians held what was simply graceful or awkward adjustment of the mantle. . . . Both tunic and mantle were commonly white or nearly so, especially with staid or elderly citizens; nevertheless colours were not rare. . . . Purple, red, frog-green, and black were to be met with, but yellow was a colour for women only. . . . The female attire consisted ordinarily of two chief portions, the light underdress and the heavier mantle, both . . . bearing the same Greek names as those of the men. What in the case of the man is the tunic, is in the case of the woman both longer and fuller. The girdle also was wider and more important. The tunic may be sleeved or sleeveless, and its sleeves may be close or bell

shaped. Decorated with a border and itself most frequently of saffron colour, it served as the ordinary attire for the house. . . . For out of doors and visiting the upper garment was put on and carefully draped round the body, sometimes even being drawn over the head, if a separate head cover or veil was not employed."—T. G. Tucker, *Life in ancient Athens*, pp. 110-115, 168-169, 194-195.—See also CHLAMYS; CHITON; HIMATION.

"Roman attire consisted of two garments—the under garment, or *tunic*, and the outer garment, or *cloak*; the latter was known under the various names of *chlamys*, *toga*, and *pallium*, but, notwithstanding these several appellations, there was scarcely any appreciable distinction between them. The simple tunic with sleeves, which answered to our shirt, was like the modern blouse in shape,



COSTUMES OF THE ROMANS

1. Ladies of Rank. 2. Lictor. 3. Emperor. 4. Senator. 5. Legionary.

and was called by various names. . . . The *lacerna*, *læna*, *cucullus*, *chlamys*, *sagum*, *paludamentum*, were upper garments, more or less coarse, either full or scant, and usually short, and were analogous to our cloaks, mantles, etc., and were made both with and without hoods. There were many varieties of the tunic and cloak invented by female ingenuity, as well as of other articles of dress, which formed elegant accessories to the toilet, but there was no essential alteration in the national costume, nor was there any change in the shape of the numerous descriptions of shoes. The barbarian invasions brought about a revolution in the dress as well as in the social state of the people, and it is from the time of these invasions that we may date, properly speaking, the history of modern dress."—P. Lacroix, *Manners, customs and dress during the Middle Ages, and during the Renaissance period*, pp. 510-511.—See also CHLAMYS; HIMATION; PALLIUM; TOGA, ROMAN.

400-1000.—Early medieval.—This period is characterized by "the blending of the Roman with the barbaric costume—namely, the combination of

had long tight sleeves, and often over this a shorter tunic, reaching just below the knee, sometimes sleeveless, or with rather full sleeves tightening to the wrist. . . . The cloak was the 'grand garment,' heavily banded with ornament and fastened with a large clasp on one shoulder, or in the breast and centre. Long circular cloaks of varying lengths, put on over the head, were much favoured, and when caught up at the sides on either shoulder gave a fine draped effect."—T. Hughes, *Dress design*, pp. 49, 52, 54.—From a miniature of the ninth century "we discover that the female costume of the time consisted of two tunics, the under one being longer but less capacious than the other, the sleeves of the former coming down tight to the wrists, and being plaited in many folds, whilst those of the latter open out, and only reach to the elbow. The lower part, the neck, and the borders of the sleeves are trimmed with ornamented bands, the waist is encircled by a girdle just above the hips, and a long veil, finely worked, and fastened on the head, covers the shoulders and hangs down to the feet, completely hiding the hair. . . . Though we are able to form tolerably accurate notions relative to the dress of the upper classes during these remote periods, we do not possess any reliable information relative to that of the lower orders. . . . Nevertheless, we may suppose that the dress of the men in the lowest ranks of society has always been short and tight, consisting of *braies*, or tight drawers, mostly made of leather, of tight tunics, of *savons* or doublets, and of capes or cloaks of coarse brown woolen. We cannot find that any very decided change was made in dress before the end of the eleventh century. The ordinary dress made of thick cloths and of coarse woolen stuffs was very strong and durable, and not easily spoiled; and it was usual, as we still find in some provinces which adhere to old customs, for clothes, especially those worn on festive occasions and at ceremonials, to be handed down as heirlooms from father to son, to the third or fourth generation."—P. Lacroix, *Manners, customs and dress during the Middle Ages and during the Renaissance period*, pp. 518-523.

1000-1500.—Middle Ages.—Early Renaissance.—"From the 10th to the 15th century, we find costume developing rapidly into elaborate and interesting designs. . . . Rich velvets and brocades interwoven with gold enhanced the gorgeousness of attire, while the introduction of heraldic design brought in a very picturesque element. Hats and head-dresses began to become important features, enlarging to eccentric shapes and proportions, only equalled in the extravagant part of the 18th century. It may be noted that feminine fashion, as it assumes new characters and proportions, affects the style of the male clothes in the same way, as, when a high or pointed head-dress comes in, the male hat also increases its size; the same with curved or angular designs, full or tight sleeves."—T. Hughes, *Dress design*, p. 71.—"With the growth of modern nationalities, dress came to differ considerably in different countries, but there can be traced a certain general similarity. France and Italy were regarded as leaders of fashion. Theoretically the nobility monopolized fine garments, but in actual practice sumptuary laws could not be enforced, and sartorial splendor seems to have depended rather on means than on rank. A great variety of garments are mentioned, most of which cannot be identified with any certainty. Men continued to wear long tights or *braies* and hose, with tunics, usually belted, which might be long or short according to the age, occupation and tastes



GERMANIC COSTUMES

1. Bavarian. 2. Merovingian.

the long shapeless garment with that which was worn by the Germans, and which was accompanied by tight-fitting braies. . . . One great and characteristic difference between the Romans and the Franks should, however, be specially mentioned; namely, in the fashion of wearing the hair long, a fashion never adopted by the Romans, and which during the whole of the first dynasty, was a distinguishing mark of kings and nobles among the Franks."—P. Lacroix, *Manners, customs and dress during the Middle Ages and during the Renaissance period*, pp. 512-515.—"The male hair dressing . . . soon became well combed and trimmed square across the neck. . . . Small round tight caps of wool fur, or velvet, and rush or straw hats of a definite shape were in use to the 10th century. Tight caps, with lappets tied under the chin, and hoods appear on the short capes about the 8th century, or probably earlier. The garment was of the simplest form, cut like a plain square loose shirt to the middle of the thigh, and this was put on over the head. . . . The men of the ruling class from the 8th century were clothed in a long garment of simple shape, falling to the ankle, richly bordered at the hem and neck. This generally

of the wearer. The outer tunics of the women were made with long tight fitting waists, and were now called *cottes*. A garment introduced about 1200, which was popular for more than two centuries thereafter, was the close sleeveless overdress known as *surcot*, *cotte-hardie*, etc. The feminine version was long and often trained, sometimes with a low square neck-line, and curved openings at the sides like exaggerated armholes, showing the *cotte* and girdle. Close fur-trimmed jackets were also worn, their lines plainly suggested by those of the *surcot*. The masculine version varied more in shape and was worn both in civil dress and over armor. From 1350 or 1400 on, the young dandies affected an extremely short close style—much to the horror of their elders and the clergy, who dubbed it vain, extravagant, and immodest. Other objects of invective were the extremely long points on the shoes, the serrated (*dagged*) edges so popular in both masculine and feminine attire, and the fantastic headgear, chief of which was the *chaperon*, a hood with a short cape, and a long peak, called *tippet* or *livipipe*, which was wrapped around the neck or used to tie the cape portion into fantastic forms. In the 12th century women had dressed their hair rather soberly, with chin-band and veil, and a long braid or tress over either shoulder. Later these braids were looped up so as to cover the ears, or the hair built out in a wide square or heart-shaped effect and put into an elaborate net. About 1400 head-dresses grew in height, achieving a climax to the fad in the yard-high *hennins*. These were accompanied by a corresponding V-shaped neck-line in the robe or *houppelande* which now replaced the *surcot*, and by great attention to the size of the waist, and consequent lacing. During the last of the period, however, the wasp-waist and the *hennin* gave place to an easily fitting, full-skirted dress and a small close cap. Sleeves, which had been either wide and flowing, or closefitting, with perhaps a hanging oversleeve, now began to be puffed and slashed in what was called the Italian fashion. A similar change took place in male attire. Every article of dress, with the exception of the cloak, was slashed and puffed to the greatest extent; not only the pourpoint, but the hose, the shoes and even the boots and the bonnets. The latter were worn much on one side of the head, displaying a close cap beneath them. . . . The toes of the shoes and boots, which had previously been absurdly pointed were made so broad that an edict was issued to

limit their width instead of their length.”—J. R. Planché, *Cyclopædia of costume*, p. 137.

16th century.—Exaggerated silhouette.—“One of the characteristics of the Renaissance costume, a fondness for variety of color and richness of material, was not new but might be considered an outcome of the later fashions of the Middle Ages. The radical change in the costume came as the result of a desire to make the shape of the figure other than it really was. The desired shape was secured by the use of two garments, which were called the *basquine* and *vertugale*—the *basquine*, the corset; the *vertugale*, the hoopskirt or



ENGLISH LADY, 13TH CENTURY

crinoline. . . . As the sixteenth century neared its close, the silhouette became grotesque. The hoop, which had been funnel-shaped, was now made barrel or drum shaped, and both padding and plaits were frequently added at the hips to give more width. . . . To balance the size at the hips the sleeves were frequently made enormous.”—J. T. Fales, *Dressmaking*, pp. 18-22.—“During the sixteenth century, ladies wore the skirts of their dresses, which were tight at the waist and open in front, very wide, displaying the lower part of a very rich under petticoat, which reached to the ground, completely concealing the feet. This, like the sleeves with puffs, which fell in circles to the wrists, was altogether an Italian fashion. Frequently the hair was turned over in rolls, and adorned with precious stones, and was surmounted

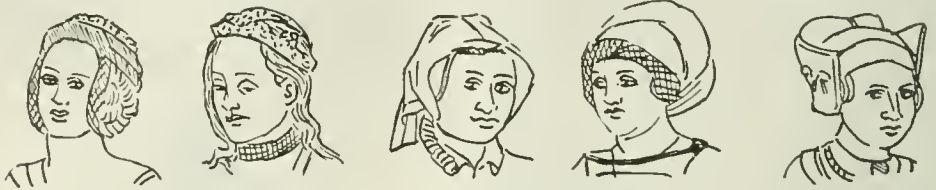


LADIES' DRESS OF THE 15TH AND 16TH CENTURIES

1. German, 15th century. 2. Flemish, 15th century. 3. French court lady, 16th century. 4. German, 16th century.

by a small cap, coquettishly placed either on one side or on the top of the head, and ornamented with gold chains, jewels, and feathers. The body of the dress was always long, and pointed in front. Men wore their coats cut somewhat after the same shape: their trunk hose were tight, but round the waist they were puffed out. They wore a cloak, which only reached as far as the hips, and was always much ornamented; they carried a smooth

ribbon was used in all forms of decoration, as ornaments on sleeves, bodices, and skirts, in bows, streamers, latticework, etc. . . . These same general lines in costume prevailed throughout the century, but under the sway of Louis XIV (1643-1715) and his extravagant favorites it gradually lost much of its early grace and charm and became again heavy and stiff and more superb than elegant, . . . an exaggeration of fitted waists and elaborately puffed



BARRETS, OF THE EARLY 16TH CENTURY



CAPS OF THE EARLY 16TH CENTURY

or ribbed cap on one side of the head, and a small upright collar adorned the coat. This collar was replaced, after the first half of the sixteenth century, by the high, starched ruff, which was kept out by wires; ladies wore it still larger, when it had somewhat the appearance of an open fan at the back of the neck."—P. Lacroix, *Manners, customs and dress during the Middle Ages and during the Renaissance period*, pp. 548-549.

17th century.—Characteristics.—"In place of the barrel-shaped hoop and enormous skirts a close

and plaited overskirts, which were widely open to display the heavy, much-decorated underpetticoats."

—J. T. Fales, *Dressmaking*, pp. 24-28.—The male costume lost its stiffness but not its ornateness. The doublet became longer and looser, the breeches full and loose, tied with a ribbon just above or below the knee. Men seem to have been more vain and extravagant than women, and fully as fond of ribbons, lace, and lawn. In the latter half of the century, however, the flowing curls of the cavalier were replaced by the periwig, and a certain sobriety began to appear. "In an inventory of apparel of Charles II. in 1670 appears a suit of clothes of one material, and consisting of *coat*, waistcoat, and breeches. William III. is figured in 1604 in a long laced coat with enormous sleeve cuffs, the waistcoat almost as long as the coat, with large flaps and pockets richly laced, the nether garments being knee breeches and stockings with buckled shoes, the hat cocked according to the fancy of the wearer."—G. W. Rhead, *Chats on costume*, p. 130.

18th century.—Watteau.—Powdered head-dresses.—Embroidered coats and long waistcoats.—"The costume of the eighteenth century is considered by many to be, as a whole, more graceful than that of any preceding period. At the beginning of the century, about 1711, after an absence of a hundred years, the hoop [or panier] came once more into fashion, succeeding the puffings and paddings which had given size to the hips. . . . The heavy materials and elaborate decorations of the Louis XIV period were seldom used, and the paniers, probably somewhat on account of their size, were covered by rather plain, full skirts made of stuffs which were light in weight and brilliant in color. Later heavier materials appeared, and there was much decoration, but it was of a lighter, daintier, and more graceful kind. . . . The hair was done simply and often decorated with aigrettes of jewels, of flowers, and ribbon. About 1730 there appeared those graceful fashions



GERMAN, 17TH CENTURY

underpetticoat was worn with an overskirt which fell in graceful folds with its fulness arranged at the sides and the back. . . . The neck line of the bodice was more often round than square, as that shape was better suited for the arranging of the fichu, or collar, which replaced the ruff. . . . Mantles were large and full, and occasionally large hats were seen. On all garments a great profusion of

. . . referred to as Watteau. . . . There were many variations . . . but they were generally loose, flowing gowns without a defined waist line. The material was arranged in the back across the shoulders in wide box plaits, which fell unconfined to the floor and usually formed a train. The front was shaped to fit the figure somewhat to the waist line, and below that was cut sufficiently full to cover gracefully the large panier. . . . Throughout the entire period the paniers had been steadily in-

creasing in size, and were finished at the back with the black bag and bow, or in a tight pigtail. "In general we are told that gentlemen's coats grew fuller, until on the top it became a great spreading skirt just buttoned by one or two buttons at the waist. . . . These coats were embroidered all over or laced, had huge cuffs, then small ones, so that



FRENCH LADY, EARLY 18TH CENTURY

creasing in size, until at the end of the reign of Louis XV (1774) skirts were often six feet wide, from right to left, and eighteen feet in circumference."—J. T. Fales, *Dressmaking*, pp. 28-32.—"High head-dresses came into fashion again for a short time, during the reign of gigantic paniers, and were worn with powder. It took a whole day to complete one of those monuments of the capillary art, which were of such enormous size, that according to 'Le Mercure de France' of 1730, ladies could not sit in their coaches, but were

by the middle of the century fashion changed so rapidly that 'one knew the exact year of a coat he met in the street.' . . . Waistcoats were long, at one time nearly to the knees, fringed and flowered and open to show a velvet bow and lace cravat. Lace was worn at the wrists, and a snuff box in the hand was essential to perfect form. Every man of fashion carried a muff in winter, all sizes were worn from a huge one to a tiny one too small to be of any use."—F. A. Parsons, *Psychology of dress*, p. 256.



MEN'S DRESS, 18TH CENTURY

1. French, 1790. 2. Bremen, 1700.



FRENCH DRESS, LATE 18TH CENTURY

1. Revolution period. 2. About 1792. 3. Early 18th century. 4. About 1770.

obliged to kneel. . . . Powder remained in vogue for more than half a century. No doubt the softness it conferred on the features, and the brilliancy it lent to the eyes, made it pleasing to everybody. It was still worn in 1760, and again in 1780, and after the Revolution it reappeared under the Directorie in 1795."—M. A. Challamel, *History of fashion in France*, pp. 158-159.—Wigs began to decrease

1795-1815.—Directorie and First Empire.—"The last act of the stupendous drama of eighteenth century French life began in the late autumn of 1795 with the installation of the Directorie. This final act was, however, played in several scenes, the last of which culminated with the overthrow of the empire in 1814. The period, therefore, may be said to be the first of the nine-

teenth century styles in Europe or elsewhere. . . . Perhaps the most noticeable characteristic of woman's apparel was the high waist line established by the Directoire and persisting through the Empire. . . . [Classic styles were imitated more or less accurately.] White gowns were the most fashionable, transparent ones universal. These were trimmed with ribbons and wreaths of flowers. The arms were bare except for long white gloves. Necklaces of pearls, hair in curls and roses on the head are often found in descriptions of the costumes of the day, as indeed are cap-bonnets trimmed with feathers and tied under the chin with silk strings. They wore velvet, cloth or merino coats with short waists but higher necks, for all gowns were 'indecently low.' . . . One very important and almost universal innovation was the Cashmere shawl."—F. A. Parsons, *Psychology of dress*, pp. 284, 292-293.—"Most men began to return to their own hair, and one might see many without long hair in the nineties. . . . A new type of coat made its appearance with a high turn-over collar and large lapels, and a sudden cut-in of the coat-front high in the waist, giving a very long-tailed effect to



EIGHTEENTH CENTURY DRESS

1. English, 1815. 2. English, 1850.

the skirt. . . . A greatcoat with one, two, or three capes was a picturesque garment. . . . Waistcoats, which had become much shorter, were now giving place to a type with a straight-across front and turned-back lapels at the neck. . . . Breeches became very tight, and trousers begin to appear after 1790."—T. Hughes, *Dress design*, pp. 231-234.

1815-1880.—Restoration and Second Empire (Victorian).—"The noble ladies who returned from emigration in 1815 could not reconcile themselves to the fashions of New France, and the shape of gowns and hats became almost an affair of state. The Legitimists, when once they had recrossed the frontier, endeavoured to repudiate whatever could remind them, nearly or remotely, of the Republic and the Empire."—M. A. Chalmel, *History of fashion in France*, p. 197.—Skirts grew fuller, waists longer, stays tighter, and sleeves became huge. The silhouette resembled that of the early Renaissance. The Romantic period of the forties (cf. the Romantic movement in literature, and the Gothic revival in architecture) simplified, but did not materially change the mode. Ornamentation was elaborate, and changed from season to season. Ready-made garments were first displayed for sale about 1850. "The increase in the size of the skirt brought about naturally, if slowly, a revival of

the wearing of crinoline or hoops. About 1854 crinolines, horse hair and wire hoops were all used. . . . There was constant opposition to the hoop, and in 1869 its shape was changed and a melon-shaped bustle was added. The skirts worn with it. . . . were narrow over the hips and were usually called Chinese skirts."—J. T. Fales, *Dressmaking*, pp. 46-47.—This period marks the adoption of side-whiskers and top-hats, the development of the frock-coat, and the displacement of knee breeches by trousers, at first tight and buttoned at the calf, later peg-top and strapped. Bright colors were gradually rejected, lingering longest in waistcoats. In the sixties a turn-down collar and bow replaced the stock collar. Evening dress had assumed almost exactly its present form, and the sack suit was not unknown.

1875-1920.—French and English influences.—American attempt at independence.—"With the growth and spread of Paris fashions since 1875 we are not concerned in detail, but to recognize her contributions to the nineteenth century is important, and to look somewhat into the cause and effect of her hectic political and social life during that century is to see again that these elements are always active in determining any style. . . . Notwithstanding this subjection to fashion our belief in our power to develop in six months, for our own salvation and incidentally for that of the world, an 'All American Art' containing no element or suggestion of the decadent past, is apparent; an art of a clarity, newness, and originality that shall answer the needs of the æsthetic sense, and the common sense, too, of all allied and associated peoples. Yet the spring fashions for women are all coming from Paris, and there are some men who have not yet abandoned conservative styles still dictated from London; in fact, the headlines of the leading papers tell us that conservatism in materials and cut is the vogue for men for the season of 1920. What at first may seem of minor importance is that there are yet alive some who can understand, appreciate, and use the art of the past intelligently, who can see it in relation to their own composite lives and in relation to the æsthetic quality which they know to be an essential of any object which will survive longer than the duration of a whim."—F. A. Parsons, *Psychology of dress* (illustrated), pp. 314-315, 331-332.

Oriental.—The world of clothes, not least of many spheres, reflects the new interest of the West in the East. It is now generally considered that in the artistic use of colors, and in excellence of textile and embroidery design the Orient is unsurpassed. The variations of dress, although as numerous as in the West, are not so much consecutive as simultaneous, and closely related to differences of rank, religious faith and race. The present forms have existed almost unchanged for centuries. Western dress is now being introduced, however, especially in official and military circles.

CHINA.—The dress of a Chinese is suited to the gravity of his demeanor. It consists in general of a long vest extending to the ankle, the sleeves. . . . covering the whole hand when it is not lifted up. No man of rank is allowed to appear in public without boots which are made of satin, silk, or calico. In full dress he wears a long silk gown, generally of a blue colour and heavily embroidered. . . . All colours are not suffered to be worn indiscriminately. The emperor and the princes of the blood only, are allowed to wear yellow. . . . The common people seldom wear other than blue or black, and white is universally adopted for mourning."—G. H. Mason, *Costume of China*, page facing Plate I.—It should be added that the long

coat or tunic is confined to the leisure classes. Laborers and artisans conform to the almost universal rule of utility, and wear a short loose tunic. There is also considerable difference in dress between the north and south of China. For instance the much emphasized use of trousers by the women is a northern custom. In the district near Canton, pleated skirts are always worn. "To the European man the fashion of a Chinese lady's dress seems unchanging—a beautifully embroidered loose jacket, with long pleated skirt and wide trousers, in strong crimson or yellow, or in delicate shades of all colors. . . . The general shape is unchanging, for in China it is considered indelicate for a woman to display her figure; but the Chinese milliner is as careful to change the fashion of the embroidery at short intervals as is the French modiste to change the form of the robe. . . . The most incomprehensible custom among Chinese women of family is that of footbinding. . . . Though several edicts have been issued forbidding it, the custom still continues."—H. A. Blake, *China*, pp. 109, 114.—This custom is now rapidly dying out.—See also CHINA: 1294-1736.

INDIA.—"It would appear that before the invasion of India by the Mahomedans, . . . sewing was not practised there. . . . Strict Hindus may yet be found to whom a garment composed of several pieces sewn together is an abomination and defilement. Throughout India generally, however, they have now begun to wear various made-up articles of dress such as were formerly used only by the Mahomedans. On the other hand the Mahomedans . . . frequently content themselves with the simpler covering which is more peculiarly the dress of the Hindu. [Of the loom-made garments (analogous to the Scotch plaid) the chief articles are the turban, lungi or loongee, and dhoti of the men, and the sari of the women.] The tribe or caste to which the wearer belongs frequently determines the size and shape of the turban, and there are numerous varieties which take special names from their forms or from the material of which they are made. . . . At the present time the usual dress of the poorer classes of Mahomedans and Hindus, whilst at home or at work, consists simply of the piece of cloth called a Dhotee wrapped round the loins. . . . The Loongee is worn over the shoulders in a variety of ways. . . . The same cloth, when of plain material, acts not only as a plaid during the day, but as a sheet at night. . . . The chief article of female attire in India consists of a long scarf, called a Saree, which both envelops the body and acts as a covering to the head. . . . As usually worn, one end is passed twice round the waist, the upper border tied in a strong knot, and allowed to fall in graceful folds to the ankle. . . . The other end is passed in front across the left arm and shoulder, one edge being brought over the head. It is then allowed to fall behind and over the right shoulder and arm. . . . [Of made-up garments there are a variety of jackets and long coats worn by men; and of trousers, both loose and tight, worn by men, and by the Mohammedan women.] We find that the petticoat or skirt though also of Mahomedan origin, is frequently worn along with the Saree. . . . A kind of bodice or close-fitting jacket, of varying dimensions, is now almost universally used by Hindu women."—J. F. Watson, *Textile manufactures and costumes of the people of India*, pp. 11, 13, 21, 22, 30, 57, 58.

JAPAN.—"A Study of the costume of Japan as it has existed with but slight changes through many centuries, will reveal a remarkable suitability to physical conditions as well as to climate and habits of life. . . . To allude merely to one small point,

the Japanese mode of sitting has in itself rendered comfortable and showy certain styles of attire which would have been cumbersome, inconvenient and ugly, therefore logically incorrect, if worn by people using chairs and couches. . . . Perhaps there is no country in the world, unless it be China, in which such great importance has been attached to the minutiae of dress. . . . From the time of the establishment of fixed ranks and rules of ceremonial, founded upon those of China, very few important modifications seem to have taken place. . . . There still remained plenty of room for variety and individuality in the variation of colours, patterns and modes of arrangement, such as the bow of the *obi*, the length of sleeves, and manner of hair-dressing. Within certain limits, however, such variations have been governed by social conventions seldom if ever violated. Each age in manhood and womanhood has its special distinctions in colour and arrangement, which habit and the fear of public ridicule prevents the most ambitious dandy or coquette from transgressing."—J. Conder, *History of Japanese costume*, pp. 335-337.

Survivals in costume.—Ecclesiastical garb.—Legal and academic gowns.—Peasant dress.—Royal robes.—Military uniforms.—In connection with this brief sketch it is interesting to note certain special costumes which are, in their origin, closely related to ordinary civil dress, although now strikingly different. "There is a point that may be borne in mind when seeking for curiosities of clothing, and it is that the more special or ceremonial the occasion, the more ancient or more primitive the costume which is worn. In this connection also it may be mentioned that the dress of the master of one generation may survive as that of the servant in another."—W. M. Webb, *Heritage of dress*, p. 5.

"The dress worn by clergy when conducting religious ceremonies offers many opportunities for studying the development of garments and illustrates at the same time how the dress used by a special class may evolve more slowly and on different lines from the same clothes that may be worn by the people at large. . . . It has been claimed that modern church vestments have been derived from those of the Levitical priesthood. . . . On the other hand, everything points to a more natural origin of the raiment concerned. Flowing garments give dignity, and we find that among the Romans such were used in dignified leisure or on occasions of state in contradistinction to the dress of active existence, which consisted of a short tunic or chiton. . . . It appears likely that those who ministered to the early Christian church would follow the general custom. . . . From this dress it is claimed, by those who have carefully gone into the question, that ecclesiastical vestments have been derived. . . . The albe takes its name from the *tunica alba*, which was used as a purely secular garment until the ninth century. . . . The surplice was derived from the albe. . . . The dalmatic was a wide gown or tunic with long full sleeves, which was derived apparently from the albe and used by persons in high secular positions before it was adopted by the church. . . . The outer door garment which replaced the toga took several forms. One form, called the *casula* is of interest to us because it is the forerunner of the chasuble. . . . [The archbishop's pall] is probably derived from the same ancestor as the stole, namely the *orarium*, which . . . was a favour of distinction granted by the Roman Emperor. . . . Of monastic habits the earliest is the Benedictine, consisting of a cassock, over which was worn the cowl—a large loose gown with hanging sleeves and a hood attached to it,

In the old times the costume of abbesses and nuns resembled the mourning habit of widows, who often retired to end their days in a convent. . . . We find in Henry II's reign the counterpart of the linen bands which surround the face and hide the hair."—*Ibid.*, pp. 184-201.

"Academical dress is in itself a survival, and the gay colours are almost enough to tell us this. Records show that in the fifteenth century they were already adopted by the graduates of our universities. The evidence . . . points to its having been derived from that of the clergy, but there are interesting connections with civil dress." The long hanging sleeve is similar to that worn during the later Middle Ages. "There is a likeness between the round hat of the doctor and the Tudor flat cap, and Fairholt would derive the mortar-board from the same head-dress. . . . 'Legal gowns have come down with very little change from the Middle Ages, and are doubtless derived from ecclesiastical through academical costume.' They were once bright coloured, but are now mostly black. 'The wigs themselves are an interesting survival' of the time when all gentlemen wore them."—*Ibid.*, pp. 208-215.

Planché doubtless indicates correctly the origin of peasant costumes when he terms them, "the relics of former fashions, retained until what was once general became characteristic of one locality only. . . . It is incontestable that what is popularly termed national costume, so far as the southwestern part of Europe is concerned, dates from the same epoch [seventeenth century] and has undergone little change until the last fifty years, during which . . . it has been slowly disappearing."—J. R. Planché, *Cyclopædia of costume*, v. 2, p. 300.—In other countries the peasants' dress is similarly derived, although not necessarily from the period mentioned. Perhaps the most primitive of all is the Scotch kilt which "is in fact a petticoat, and specially interesting, seeing that it is a survival of this type as man's garment."—W. M. Webb, *Heritage of dress*, pp. 76-77.

Of the king's crown it is said: "This symbol of sovereignty is coeval with the rank it denotes, and the varieties of its form are almost innumerable."—J. R. Planché, *Cyclopædia of costume*, v. 1, p. 149.—But with this exception the dress of kings has been distinguished rather by richness of material or ornament, than by distinctive style (cf. the gold cloth of the Egyptian king, the "purple" of the Roman emperor). Through the Middle Ages and the Renaissance, the robes of sovereigns differed from those of their subjects only in splendor. The present costume of the English court, which may be regarded as typical, shows many interesting survivals of former styles. "The English sovereigns are heads of the Church as well as the State . . . and the vestments used on the occasion [of coronation] agree almost entirely with those worn by a bishop at mass. . . . The imperial mantle . . . seems to have been originally a chasuble, but is now slit up the front. . . . The robe which the king wears at the opening of Parliament has a cape of ermine made up in miniver style, and it is lined throughout with the same fur. . . . The style of Court dress which may be worn today by civilians has become somewhat simpler. . . . The knee-breeches date from the time of William III and the coat in its original form dates back to Napoleon."—W. M. Webb, *Heritage of dress*, pp. 221-222, 226.

The use of special garb for warfare, both for defense and as decoration or means of identification, is common to primitive peoples. The equipment of the Greek may be regarded as typical of

bronze and early iron cultures. "He must possess a set of armor, which he supplies for himself, and which may differ a good deal from that of the next man in the ranks. This includes bronze greaves . . . a corselet of leather plated with bronze, a bronze shield, round or oval, and a bronze helmet with a plume or crest. From the waist a leather garment is worn, falling in a fringe of thongs to protect the lower portion of the body."

—T. G. Tucker, *Life in ancient Athens*, pp. 194-195.—See also MILITARY ORGANIZATION: 3.—Roman armor was similar in character, but was no longer subject to individual differences of taste. "There were in the Roman army three distinct orders or classes of soldiers: first . . . the *equities*, . . . second, the *legionarii*, . . . and third the *velites*, whose entire equipment was in exact conformity with their distinctive denomination."—M. P. Lacombe, *Arms and armour, in antiquity and the Middle Ages*, pp. 56-57.—See also MILITARY ORGANIZATION: 10.

The early Middle Ages are marked by the general adoption of coats of mail, composed first of small pieces of metal sewn upon a fabric, later of interlocking rings. "A crested helmet was generally worn but in actual warfare the visored basinet was used. A magnificent short close coat called a jupon, decorated with the arms of the wearer, and a gorgeous military belt formed the distinguishing garb of the period. By 1370 plated armour was general throughout the army, being adopted because it was of lighter weight than the chain mail armour of the preceding century."—F. A. Parsons, *Psychology of dress*, p. 19.—"The sixteenth century witnessed the commencement of the 'decline and fall' of armor." At the same time there begins to reappear something like the uniformity of equipment which had vanished with the Romans. "In the reign of Elizabeth, *anno* 1584, the soldiers raised in Lancashire for service in Ireland are directed to be furnished with 'convenient doublets and hose, and also a cassocke of motley or other sad (dark) grene collar or russet' . . . The regular uniforms of the British army were gradually adopted, as armour and buff-coats were discarded by the old regiments, or as the new were embodied; so that by the termination of the seventeenth century . . . nearly the whole of our land forces had their distinctive clothing of either scarlet or blue, varying only in the facings."—J. R. Planché, *Cyclopædia of costume*, v. 2, pp. 219, 281.—It is from this period that the modern dress uniform is derived. Within the last thirty years, however, these have been replaced, for all practical purposes, by a service uniform based on the principle of protective coloration. It is interesting to note that in the World War there was a revival of the use of armor, especially of steel helmets.—See also MILITARY ORGANIZATION: 1; 25; 41; 42.

ALSO IN: J. G. Wilkinson, *Ancient Egyptian*.—G. C. C. Maspero, *Dawn of civilization*.—A. J. Evans, *Greek dress*.—A. Robida, *Ten centuries of toilette*.—F. W. Fairholt, *Costume in England*.—E. McClellan, *Historic dress in America*.—F. Brinkley, *Japan*.—A. C. A. Racinet, *Le costume historique*.—T. Hope, *Costume of the ancients*.—C. Bonnard, *Costumes historiques des XII, XIII, XIV et XV siècles*.—*Gallery of Fashion* (prints from fashion magazines, 1799-1830).—M. Menpes, *China, India, Japan*.

COTARIUS, or cotter, in England a landholder of five acres. See LABOR REMUNERATION: Development of wage system; MANORS.

COTEREAUX, term for roaming soldiery in France during the 12th century. See WHITE HOODS OF FRANCE.

COTHON OF CARTHAGE.—"There were two hand-locked docks or harbours, opening the one into the other, and both, it would seem, the work of human hands. . . . The outer harbour was rectangular, about 1,400 feet long and 1,100 broad, and was appropriated to merchant vessels; the inner was circular like a drinking cup, whence it was called the Cothon, and was reserved for ships of war. It could not be approached except through the merchant harbour, and the entrance to this last was only 70 feet wide, and could be closed at any time by chains. The war harbour was entirely surrounded by quays, containing separate docks for 220 ships. In front of each dock were two Ionic pillars of marble, so that the whole must have presented the appearance of a splendid circular colonnade. Right in the centre of the harbour was an island, the head-quarters of the admiral."—R. B. Smith, *Carthage and the Carthaginians*, ch. 20.—See also **CARTHAGE**: Divisions.

COTTENHAM, Charles Christopher Pepys, 1st Earl (1781-1851), lord chancellor of England. See **DEBT**, **LAWS CONCERNING**: In England.

COTTON, John (1585-1652), Puritan clergyman, sometimes called "The Patriarch of New England." The author of a number of books, among them the "Bloudy Tenent"; "Keys to the Kingdom of Heaven and the Power Thereof"; and the "Way of Congregational Churches Cleared." See **MASSACHUSETTS**: 1631-1636.

COTTON, Sir Robert Bruce (1571-1631), English antiquarian, founder of Cottonian library. See **LIBRARIES**: Modern: England.

COTTON: Introduction into Europe.—"Cotton had been used in the extreme East and in the extreme West from the earliest periods of which we have any record. The Spaniards, on their discovery of America, found the Mexicans clothed in cotton. . . . But though the use of cotton had been known from the earliest ages, both in India and America, no cotton goods were imported into Europe; and in the ancient world both rich and poor were clothed in silk, linen, and wool. The industrious Moors introduced cotton into Spain. Many centuries afterwards cotton was imported into Italy, Saxony and the Low Countries. Isolated from the rest of Europe, with little wealth, little industry, and no roads; rent by civil commotions; the English were the last people in Europe to introduce the manufacture of cotton goods into their own homes. Towards the close of the 16th century, indeed, cotton goods were occasionally mentioned in the Statute Book, and the manufacture of the cottons of Manchester was regulated by Acts passed in the reigns of Henry VIII., Edward VI., and Elizabeth. But there seem to be good reasons for concluding that Manchester cotton, in the time of the Tudors, were woollen goods, and did not consist of cotton at all. More than a century elapsed before any considerable trade in cotton attracted the attention of the legislature. The woollen manufacturers complained that people were dressing their children in printed cottons; and Parliament was actually persuaded to prohibit the introduction of Indian printed calicoes. Even an Act of Parliament, however, was unable to extinguish the growing taste for Indian cottons. . . . The taste for cotton led to the introduction of calico-printing in London; Parliament in order to encourage the new trade, was induced to sanction the importation of plain cotton cloths from India under a duty. The demand, which was thus created for calicoes, probably promoted their manufacture at home."—S. Walpole, *History of England from 1815*, v. 1, ch. 1.—See also **INDUSTRIAL REVOLUTION**: Mechanical and social phases.

Growth of industry in the United States. See **AGRICULTURE**: Modern period: United States: 1880-1916; **NORTH CAROLINA**: 1890-1900; U. S. A.: Economic map.

COTTON FAMINE, industrial crisis in England. See **ENGLAND**: 1861-1865.

COTTON GIN, machine for separating the cotton fibre from the seed, invented by Eli Whitney. See **INVENTIONS**: 18th century: Industry; U. S. A.: 1793: Whitney's cotton gin.

COTTONIAN LIBRARY. See **BRITISH MUSEUM**; **LIBRARIES**: Modern: England.

COUCY-LE-CHÂTEAU, an ancient town in northern France, chiefly noted for the ruins of the thirteenth century fortress. This fortress, covering 10,000 square yards, was built by Enguerrand III, lord of Coucy; purchased by Louis d'Orléans, 1396; became crown property, 1498; dismantled by order of Cardinal Mazarin, 1652; and completely demolished by the Germans during the World War.

ALSO IN: R. F. Bach, *Coucy-le-Château* (*Architectural Record*, Dec., 1917, pp. 551-557).

COULANGES, Fustel de. See **FUSTEL DE COULANGES**, NUMA DENIS.

COULMIERS, Battle of (1870). See **FRANCE**: 1870-1871.

COULOMB, Charles Augustin (1736-1806), French natural philosopher and electrical inventor. See **ELECTRICAL DISCOVERY**: 1784-1800.

COUNCIL, Aulic. See **AULIC COUNCIL**.

COUNCIL, German Federal. See **GERMANY**, **CONSTITUTION OF THE EMPIRE**.

COUNCIL, German National. See **GERMANY**, **CONSTITUTION OF THE REPUBLIC**.

COUNCIL, Governor's.—"In all [the thirteen American] colonies there was a council whose authority came nominally from the same source as did that of the governor [that is, appointment by the Crown]; but, as a matter of fact, the councilors were ordinarily the leading men in the social colonies with a constantly growing proportion of royal officials. . . . After 1733 the Surveyors of the Customs in the Plantations were *ex officio* members of the Council. . . . The governors of the royal provinces originally were members of the Council; by 1725 their functions had become so differentiated that Mr. West, counsel for the Board of Trade, ruled that a governor could not act as a councilor when that body was exercising legislative functions."—E. Channing, *History of the United States*, v. 2, p. 245 and footnote.—"The councillor's oath, as formulated and administered in 1639, bound him to bear true faith to the proprietor and defend his rights, maintain the peace and welfare of the people, assist in the administration of Justice."—H. L. Osgood, *American colonies in the 17th century*, v. 2, p. 65.—The governor of the colony usually appointed the chief administrative officers upon the advice of his council. Except in Massachusetts the councilors could be removed by the governor. In addition to their function as the governor's advisors, the councilors formed the upper house of the legislature. They thus had a dual function—executive and legislative. In Massachusetts, Connecticut, and Rhode Island the council was elected by the assembly; in the provincial colonies it was chosen by the royal governor representing the king; in the proprietary colonies it was selected by the proprietor or his representative.

"The local administration of many of the British dependencies particularly the Crown colonies is carried on by the Governor and the Governor's councils. In all, the central figure is the Governor, who is not only, as in the self-governing dominions, the nominal head of the government and the authorized channel of communication with the for-

eign office, but is in fact as well in name the chief executive officer. . . . The ordinary and traditional constitution of a Crown colony consists of the Governor, an Executive Council, and a nominated Legislative Council, as in the Straits Settlements for instance, or the Gold Coast or Trinidad; but there are some Crown colonies which have no legislative council whatever. Gibraltar is one of them, and here all power, both executive and legislative, is vested in the Governor."—*Oxford survey of the British Empire, general survey, pp. 65, 66, 67.*—"In the crown colony [properly so called] there is not any pretension to the concession of civil privileges. The governor, appointed by the colonial office, is absolute; he is aided by a council of local residents selected by himself, or by the home authorities, but this body is simply advisory, for, if deemed wise, its suggestions can be totally rejected or disregarded."—H. C. Morris *History of colonization, v. 2, p. 231.*

ALSO IN: C. A. Beard, *American government and politics, pp. 4-8.*—W. R. Shepherd, *History of proprietary government in Pennsylvania, pp. 321 ff.*—C. M. Andrews, *Colonial self-government, pp. 1652-1689.*

COUNCIL, PRIVY. See PRIVY COUNCIL.

COUNCIL FOR NEW ENGLAND. See NEW ENGLAND: 1620-1623; 1621-1631; and 1635.

COUNCIL OF BLOOD. See NETHERLANDS: 1567-1573.

COUNCIL OF FIVE. See PARIS, CONFERENCE OF: Outline of work.

COUNCIL OF FIVE HUNDRED, Athenian. See ATHENS: B. C. 508.

COUNCIL OF FIVE HUNDRED, French. See FRANCE: 1797 (September).

COUNCIL OF FLANDERS. See WORLD WAR: 1917: XII. Political conditions in the belligerent countries: h, 1, 2, 3, 4, 6.

COUNCIL OF FOUR, The Supreme Council, or The Big Four, the ruling body of the Peace Conference of Paris, 1919, composed of the chief delegates, one each, of the United States (President Wilson), of Great Britain (Lloyd George), of France (Clemenceau), and of Italy (Orlando). "It was early apparent that the Conference could not profitably meet and do business as a whole. Twenty-seven different states were represented, besides the five British dominions. There were seventy authorized delegates. Such a body would have become a debating society; it would still be in session, its labors scarcely begun. Some guiding or steering executive committee was obviously required, and it was early found in the delegates of the five chief powers: America, England, France, Italy, and Japan. . . . So there was early organized a Committee or Council of Ten, each state having two members, ordinarily the chief delegate and the foreign secretary; and this became the active agency of the conference. It had a secretariat; and expert advisers, civil or military, attended as they were needed. . . . Each special interest, each minor nationality, had a chance to come forward and state its case, usually at considerable length. Whatever was said in French was translated into English, and vice versa. The sessions grew long and tiresome, and progress was slow. More and more people were called in. . . . For its last two sessions the Council moved into the large room reserved for the plenary sessions of the Conference. One of these meetings was reported at length in the Paris papers, and it was alleged that undue publicity, as well as undue prolixity, was responsible for the sudden change on March 24. After that date the Council of Ten ceased to meet. . . . At times thereafter the foreign ministers met as a Council of

Five. But the real power rested with a new body, the Council of the four principal delegates of England, France, Italy, and the United States—Messrs. Lloyd George, Clemenceau, Orlando, and Wilson. The Council of Four left the spacious quarters of the Quai d'Orsay. Sometimes it met in M. Clemenceau's office at the Ministry of War, sometimes at Mr. Lloyd George's apartment, most frequently at President Wilson's residence, either in his study, or, when several outsiders were present, in the large drawing-room. The meetings in the study were not always 'private and unattended,' nor were the occasional conferences upstairs the confused gatherings which an infrequent spectator has pictured. Outsiders were called in as needed, but ordinarily the Four met by themselves, with a confidential interpreter, Captain Mantoux, very able and trustworthy. There was no stenographer, not even a secretary, though secretaries were usually outside the door to execute orders. The meetings were quite conversational, and the records necessarily fragmentary. But the Council at least worked rapidly, sometimes perforce too rapidly. Steadily the main lines of the treaty emerged. By March the expert work of the Conference had been largely organized into commissions, not systematically and at the outset, as the French had proposed in January, but haltingly and irregularly, as necessity compelled. . . . Some matters were never referred to commissions, delicate questions like Fiume and Dalmatia and the Rhine frontier being reserved for the exclusive consideration of the Four. . . . The reports of the commissions were, however, first made directly to the Ten or the Four or the Five, as the case might be. . . . Sometimes the report, presented in print, would be accepted without debate. Sometimes a particular question would be considered at length, perhaps with the result of recommitting the report. Unanimous reports were likely to go through rapidly. A session of the Council of Four might take an important report clause by clause, with explanations from the committee and suggestions from members of the Council, but without fundamental modifications. On the other hand important changes in one chapter of the treaty were made at the last moment by the Four without any consultation of the commission concerned. . . . The proceedings of the Council of Ten and the Council of Five were kept by a regular secretariat, those of the Council of Four less officially and systematically; these minutes were manifold but not printed."—C. H. Haskins and R. H. Lord, *Some problems of the peace conference, pp. 24-33.*—See also PARIS, CONFERENCE OF: Outline of work.

ALSO IN: C. T. Thompson, *Peace conference day by day.*—J. M. Keynes, *Economic consequences of the peace, ch. 3.*—S. Huddleston, *Peace making at Paris.*—E. M. House and C. Seymour, *What really happened at Paris.*—E. J. Dillon, *Inside story of the peace conference.*—R. Lansing, *Big four and others at the peace conference.*—A. Tardieu, *Truth about the treaty.*

COUNCIL OF NATIONAL DEFENSE. See NATIONAL DEFENSE, COUNCIL OF.

COUNCIL OF PEOPLE'S COMMISSARS. See RUSSIA, SOVIET CONSTITUTION OF.

COUNCIL OF SEVILLE, for regulation of commerce of Spain with the Indies. See CASA DE CONTRATACIÓN.

COUNCIL OF STATE, England. See ENGLAND: 1649 (February).

COUNCIL OF STATE, France. See COURTS: France: Continued lack of uniformity.

COUNCIL OF TEN, Venice (1311). See VENICE: 1032-1319.

COUNCIL OF TEN, Paris conference (1919). See **COUNCIL OF FOUR**; **PARIS, CONFERENCE OF**: Outline of work.

COUNCIL OF THE ANCIENTS, France (1795). See **FRANCE**: 1795 (June-September).

COUNCIL OF THE INDIES, for regulation of commerce of Spain with the Indies. See **CASA DE CONTRATACIÓN**.

COUNCIL OF TUMULT, or Council of Blood, Netherlands (1567). See **NETHERLANDS**: 1567-1573.

COUNCIL OF TWELVE, Nova Scotia. See **NOVA SCOTIA**: 1782-1869.

COUNCIL OF WORKMEN'S AND SOLDIERS' DELEGATES, Russia (1917). See **RUSSIA**: 1917: Disintegrating propaganda; 1917 (Mar. 8-15); (July).

COUNCILS OF EXPERTS, France (1806). See **ARBITRATION AND CONCILIATION, INDUSTRIAL**: France: 1806-1909.

COUNCILS OF THE CHURCH, General or Ecumenical.—There are seven councils admitted by both the Greek and Latin churches as œcumenical (or ecumenical)—that is, general, or universal. The Roman Catholics recognize thirteen more, making twenty in all—as follows:

Synod of apostles in Jerusalem (A. D. 49).

First council of Nicæa (325). See **NICÆA, COUNCIL OF**.

Second council of Constantinople (381).

First council of Ephesus (431). See **NESTORIAN AND MONOPHYSITE CONTROVERSY**.

Council of Chalcedon (451). See **CHRISTIANITY**: 312-337.

Fifth council of Constantinople (553). See **THREE CHAPTERS, DISPUTE OF**.

Sixth council of Constantinople (680-681). See **MONOTHELITE CONTROVERSY**.

Second council of Nicæa (787). See **IDOLATRY AND IMAGE WORSHIP**: 8th-9th centuries.

Eighth council of Constantinople (869).

First Lateran council (1123).

Second Lateran council (1139).

Third Lateran council (1179).

Fourth Lateran council (1215). See **WALDENSES**.

First ecumenical synod of Lyons (1245).

Second ecumenical synod of Lyons (1274).

Synod of Vienne in Gaul (1311-1312).

Council of Constance (1414). See **PAPACY**: 1414-1418.

Council of Basel (1431). See **PAPACY**: 1431-1448.

Council of Trent (1545). See **IDOLATRY AND IMAGE WORSHIP**: Practice and theory in Roman church; **PAPACY**: 1537-1563.

Council of the Vatican (1869). See **PAPACY**: 1869-1870.

Further important church councils are:

Council of Constantinople (842). See **IDOLATRY AND IMAGE WORSHIP**: 8th-9th centuries.

Council of Clermont (1095). See **CRUSADES**: 1095.

Council of Pisa (1409). See **PAPACY**: 1377-1417.

Synod of Dort (1619). See **NETHERLANDS**: 1603-1619.

Synod of Paris (825). See **IDOLATRY AND IMAGE WORSHIP**: Practice and theory in Roman church.

COUNT, Spanish. See **ADELANTADO**.

COUNT AND DUKE, Roman: Origin of the titles.—“The defence of the Roman empire was at length committed [under Constantine and his successors] to eight masters-general of the cavalry and infantry. Under their orders thirty-five military

commanders were stationed in the provinces—three in Britain, six in Gaul, one in Spain, one in Italy, five on the Upper and four on the Lower Danube, in Asia eight, three in Egypt, and four in Africa. The titles of Counts and Dukes, by which they were properly distinguished, have obtained in modern languages so very different a sense that the use of them may occasion some surprise. But it should be recollected that the second of those appellations is only a corruption of the Latin word which was indiscriminately applied to any military chief. All these provincial generals were therefore dukes; but no more than ten among them were dignified with the rank of counts or companions, a title of honour, or rather of favour, which had been recently invented in the court of Constantine. A gold belt was the ensign which distinguished the office of the counts and dukes.”—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 17.—“The Duke and the Count of modern Europe—what are they but the Generals and Companions (Duces and Comites) of a Roman province? Why or when they changed places, the Duke climbing up into such unquestioned pre-eminence over his former superior the Count, I know not, nor yet by what process it was discovered that the latter was the precise equivalent of the Scandinavian Jarl.”—T. Hodgkin, *Italy and her invaders*, bk. 1, ch. 3.

COUNT OF THE DOMESTICS.—In the organization of the imperial household, during the later period of the Roman empire, the officers called Counts of the Domestics “commanded the various divisions of the household troops, known by the names of Domestici and Protectores, and thus together replaced the Prætorian Prefect of the earlier days of the Empire. . . . Theoretically, their duties would not greatly differ from those of a Colonel in the Guards.”—T. Hodgkin, *Italy and her invaders*, bk. 1, ch. 3.

COUNT OF THE SACRED LARGESSES.—In the later Roman empire, “the Count who had charge of the Sacred (i. e. Imperial) Bounty, should have been by his title simply the Grand Almoner of the Empire. . . . In practice, however, the minister who took charge of the Imperial Largesses had to find ways and means for every other form of Imperial expenditure. . . . The Count of the Sacred Largesses was therefore in fact the Chancellor of the Exchequer of the Empire.”—T. Hodgkin, *Italy and her invaders*, bk. 1, ch. 3.

COUNT OF THE SAXON SHORE. See **SAXON SHORE, COUNT OF THE**.

COUNT PALATINE. See **PALATINE, COUNTS**.

COUNTER-REFORMATION. See **CHRISTIANITY**: 16th century: Counter reformation; **ETHICS**: 15th-16th centuries; **HISTORY**: 23; **ITALY**: 1530-1600; **PAPACY**: 1534-1540; 1537-1563; 1555-1603; 1570-1597.

COUNTESS OF HUNTINGDON'S CONNEXION. See **METHODIST CHURCH**: 1720-1791.

COUNTIES, English Palatine. See **PALATINE, ENGLISH COUNTIES**.

COUNTIES, Irish Palatine. See **PALATINE, IRISH COUNTIES**.

COUNTRY LIFE COMMISSION, United States (1908). See **U. S. A.**: 1908-1909 (August-February).

COUNTRY PARTY, England (1673). See **ENGLAND**: 1672-1673.

COUNTRY SEATS, in Roman republic. See **AGRICULTURE**: Ancient period: Development of the servile system among the Romans.

COUNTY, in Louisiana, called parish. See **LOUISIANA**: 1874-1921.

COUNTY GOVERNMENT. See STATE GOVERNMENT: 1890-1921.

COUNTY COURTS. See COURTS: England: Origin of the court of equity.

Home rule in California. See CALIFORNIA: 1916.

COUP D'ETAT: Of Fructidor (1797).—By which the Directory overthrew a hostile majority in the legislature. See FRANCE: 1797 (September).

Of Brumaire (1799).—Overthrow of the government of the Directory (the constitution of the year 3) by General Bonaparte on his return from Egypt. See FRANCE: 1799 (November).

Of Louis Napoleon (1851).—By which Louis Napoleon overthrew the Second Republic and established the Second Empire. See FRANCE: 1851: Plot of the coup d'état; Triumph of the coup d'état; 1851-1852; ENGLAND: 1851-1852.

COUP DE POING, implement of the Stone Age. See EUROPE: Prehistoric period: Stone Age; Chellean, Acheulean.

COUPERIN, François (1668-1773), French composer. Studied with Thomelin; became organist of King's chapel in Versailles, 1693, and of St. Gervais, Paris, 1696; his suites and Méthode are distinctive and are said to have influenced the compositions of Sebastian Bach.

COUR DES AIDES, one of the four sovereign courts of France, 1647-1648. See FRANCE: 1647-1648.

"COURANT," first daily newspaper in England, 1702. See PRINTING AND THE PRESS: 1622-1702.

COURCELETTE, village about half-way between Albert and Bapaume, northeastern France; captured by the Canadians in 1916 during the battle of the Somme; and in 1918 taken by the Germans and recovered by the British. See WORLD WAR: 1916: II. Western front: c, 3; d, 13; d, 20; 1918: II. Western front: c, 18; k, 4.

COURCI, or Courcy, John de (died c. 1219), Anglo-Norman conqueror of Ulster. See ULSTER: 1171-1186.

COUREURS DE BOIS, (hush-rangers or wood-rangers).—After the old fur-trading companies of New France had given way to the new company known as The Hundred Associates (formed 1627), large numbers of men began to frequent the forests, giving rise to a type known as the coureurs de bois. These men, half traders, half explorers, wholly bent on adventure were carried far and wide in their illicit fur-trading operations. Many of the military officers who came out with their regiments belonged to the noblesse of France; and as an inducement to stay in New France were given as seigniories large tracts of land. Owing to the difficulties of agricultural pursuits and the arbitrary official interference of every sort, the seignior was often quite as poor as his habitants. "To exist, the nobleman generally took kindly to the fur-trade, which meant a roving life, wherein much gayety was mingled with the roughest adventure, when unable or unwilling to secure a government license, he became a *coureur de bois*—a practice subjecting him to the penalty of outlawry; but the extreme punishment was seldom meted out. These gentlemen wanderers were of a hardy stock, took kindly to the wild, uncouth life of the forest, readily fraternized with the savages, whose dress and manners they often affected and, seldom possessing refined sentiments, frequently led Indian War-parties in bloody forays upon the frontiers of the . . . English, and outdoing their followers in cruelty. Each was an experienced partisan leader, with a small body of devoted retainers, who propelled his boats, kept his camp, defended his property and person, rallied around him in his

raids, and were as solicitous as he himself of the dignity of his caste. A full third of the population was engaged in the [illicit] fur-trade. From it the peasants, boatmen (*voyageurs*), trading-post clerks, and trappers won but the barest subsistence; many of the seigniors made heavy gains, although others . . . like La Salle and Vérendrye, were swamped by the enormous expense of the exploring expeditions which they undertook in the effort both to extend their own fields of operations and the sphere of French influence."—B. G. Thwaites, *France in America*, in *American Nation*, v. 7, pp. 133-134.—To keep control of the natives and win new trade was the settled policy of France. Thus the path-finding fur-trader became one of the instruments of interior expansion and the fur-trade a source of wealth. To wrest the fur-trade from the English was one of the main motives of the English policy. By the end of the 17th century several *coureurs de bois* had ascended the Ohio and Tennessee rivers and crossed the divide. Among these was Jean Couture, who, in 1693, deserted the French colony and made his way overland. In 1699, he led a party of traders up the Savannah and down the Tennessee in an effort to divert the trade from the Canadian English. With the capitulation of Montreal, 1760, British rule in Canada began; under the new régime the trade was supervised according to the principles of the Proclamation of 1763 which had created an Indian reserve and opened trade to all licensed subjects. The French Trading organization was ruined; but the *coureur de bois* became the backbone of the fur-gathering business for the English.

ALSO IN: H. E. Bolton and T. M. Marshall, *Colonization of North America*.

COURLAND, originally one of the Baltic provinces, now part of the new Baltic state Latvia. See BALTIC PROVINCES: Geography; 1905-1914; 1915-1918; 1917-1918; BALTIC STATES: Latvia: Territory; LIVONIA: 12th-13th centuries.

COURS, original inhabitants of Courland. See BALTIC PROVINCES: Original and existing races.

COURT, King's, England. See COMMON LAW: 1215 (ante).

COURT, Royal, of France. See FRANCE: 1515-1547.

COURT, Supreme, of the United States. See SUPREME COURT.

COURT BARON. See MANORS.

COURT CUSTOMARY. See MANORS.

COURT LEET, in Feudal England. See MANORS; SAC AND SOC.

COURT OF ARBITRATION, Permanent. See ARBITRATION, INTERNATIONAL: Modern: 1898-1899; HAGUE CONFERENCES: 1899; INTERNATIONAL JUSTICE, PERMANENT COURT OF.

COURT OF CHANCERY. See CHANCELLOR.

COURT OF CLAIMS, United States. See COURTS: United States: Organization of Federal courts.

COURT OF COMMON PLEAS. See CURIA REGIS.

COURT OF EQUITY. See EQUITY LAW.

COURT OF HIGH COMMISSION, England. See ENGLAND: 1550; 1686.

COURT OF HONOR. See MILITARY LAW: Origin.

COURT OF INDUSTRIAL ARBITRATION, English. See ARBITRATION AND CONCILIATION, INDUSTRIAL: Great Britain: 1880-1920.

COURT OF INDUSTRIAL RELATIONS, Kansas. See ARBITRATION AND CONCILIATION, INDUSTRIAL: United States: 1910-1920.

COURT OF KING'S BENCH. See COMMON LAW: 1265; CURIA REGIS.

COURT OF LIONS, of the Alhambra. See ALHAMBRA.

COURT OF SUMMARY JURISDICTION. See HAGUE TRIBUNAL.

COURT OF THE ALBERCA, of the Alhambra. See ALHAMBRA.

COURTEN, or Courteen, Sir William, London merchant, active in colonization of Barbados. See BARBADOS: 1605-1685; LIBRARIES: Modern: England.

COURTRAI (Flemish Kortryk), an ancient and important town situated between Ghent and Lille, famous for its fine linen, lace and lace thread.

1302.—Battle of.—The battle of Courtrai (July 11, 1302), in which the barons and knights of France were slaughtered by the sturdy burghers of Flanders, was sometimes called the Day of the Spurs, on account of the great number of gilt spurs which was taken from the bodies of the dead.—See also FLANDERS: 1209-1304; FRANCE: 1285-1314.

1382.—Pillaged and burned by the French. See FLANDERS: 1382.

1385.—Rebuilt.—Three years after the destruction of the town Philip the Bold of Burgundy rebuilt it.

1667.—Taken by the French. See BELGIUM: 1667.

1679.—Restored to Spain. See NIMEGUEN, PEACE OF: 1678-1679.

COURTS.—A court in the legal sense, is a definite authority empowered to settle disputes between individuals (civil courts), or to try and punish members of the community charged with offence against the community itself or its government (criminal courts). Courts, in one form or another, have arisen among all peoples who have passed the savage stage. Authority may be vested in the recognized head of the community (chief, king, etc.), in the military leader, or in priests of religion. In some cases the king or chief may have powers definitely connected with religious beliefs and practices, or the priest may assume judicial authority distinctly civil (ecclesiastical courts). The settlement of disputes and punishment of offenders by court-martial applies to the army and navy only. From all these roots, however, have come judicial systems among Aryan peoples.

Athenian. See ATHENS: B. C. 461-431.

Roman.—Among ancient Romans criminal jurisdiction was exercised, directly or indirectly, by the King, although appeal from decisions was sometimes granted to the popular assembly. In the Republican period this appeal really constituted the trial itself. During the last century of the Republic the *questiones* gradually acquired the powers of jurisdiction formerly exercised by the assembly. The *questio* was a body of jurors with a special magistrate, usually a praetor. Roman kings often exercised civil as well as criminal jurisdiction, although apparently they did not themselves decide cases. The king heard the pleadings only and sent the parties in the controversy to a referee selected by themselves. Before the Republic these referees were probably usually priests; during the Republican period there was sometimes one *judex*, sometimes an election board of *judices* to decide the cases submitted. In the Republican period the fundamental underlying principle of judicial procedure was the separation of jurisdiction and judgment. In the Imperial period this system was gradually changed, and administration of justice was taken out of the people's hands and controlled by the Emperor.—See also CODES: Roman.

ALSO IN: F. A. Ramström, *De judiciis publicis apud Romanos-Upsaliae*, 1815, 1 p. l, 9 pp. 12°.

Early Teutonic or Hundred Court transferred to England.—**Jurisdiction.**—“In the free Townships the people held their periodic *gemôts* to elect their petty officers. . . . So they have to choose the four good men who with the head-men will represent them in the courts or meeting of the Hundred and Shire. In the manorial Township the head-man was the lord's *gerefa* (reeve, steward) nominated of course by him, but with the proper assent of the little community. Then again the townsmen pass by-laws regulating the course of their common husbandry, and execute orders transmitted to them from above in such matters as selecting and equipping men for the host, pursuit of criminals, tracking stolen cattle, and the like. . . . It does not appear, however, that the Township *gemôt* enjoyed any criminal jurisdiction. . . . Next in order above the meetings of the Township came those of the Hundred, or Wapentake, corresponding to the *pagus* of Tacitus, the *herred* of Scandinavia, the *huntari* or *gau* of Germany. As a social and judicial institution it was common to every branch of the Germanic race, a relic of their primitive organization. . . . The authority of the Hundred as a judicial court . . . [is] clearly noticed by Tacitus. . . . [who says] ‘And in fact they are called the Hundred among themselves, so that what was a mere number has become a name and title.’ . . . Describing the national assemblies or meetings of the whole tribe, the writer tells us that in them were appointed the *principes* or magistrates to administer justice throughout the *pagi* and *vici* (Hundreds and Townships); and then speaking of these magistrates he says: . . . ‘Each of these has a hundred free-men sitting beside him to advise and support him.’ Here however we should see not a delegation of a hundred assessors sitting beside a magistrate, but the actual Hundred court or meeting (*hundredes-gemôt*), consisting of the theoretic hundred free heads of households, assembled with a magistrate as chairman. This man in England would be the *hundredes-ealdor*, or Hundred-man, corresponding to the centenarius of Frankish law, originally elective but in later times appointed by the king, possibly by the caldorman of the shire. We also hear of the *gerefa*, reeve or sheriff, in connexion with the Hundred court. He was essentially a Royal officer, the steward of the King's rights, and never at any time elective. The sittings of the court or *gemôt* were held once a month, the judges were the whole body of freemen or suitors, who were bound to be present. In later times we find that the tenants of a manor in the absence of their lord might be represented by four good men and their reeve. But even then special meetings might be summoned twice a year, at which the whole male population would be requested to attend. The Hundred court enjoyed full civil and criminal jurisdiction: it attested wills and transfers of land. Suits could only be carried to the County Court or to the King's hearing by way of appeal from proceedings in the Hundred. It had a common purse to and from which payments were made: suitors attending the meetings were under special legal protection (*grith*), and persons neglecting to come when summoned were fired. Highest in the scale of popular assemblies came the county court (*scir-gemôt*) or folk-mote (*folc-gemôt*) in the fullest sense . . . and meeting twice a year. . . . The county court was attended by the same classes of persons as the Hundred court: it would decide questions between inhabitants of different Hundreds, and it would entertain appeals or quasi-appeals from the Hundreds. Again, reference to the King was not permitted till after application to the Shire as well as the Hundred. . . .

The establishment of shires in our sense followed on the break up of the tribal divisions, and indicated the adoption of a more uniform national system."—J. H. Ramsay, *Foundations of England*, v. 1. pp. 158, 160-162.—See also CRIMINAL LAW: 1066-1272; ECCLESIASTICAL LAW: 449-1066.

Medieval.—Throughout the Middle Ages there were ecclesiastical courts with jurisdiction over the clergy and many civil matters (such as marriage and the administration of estates), as well as those directly connected with the church. In these courts judicial organization and procedure followed the system of the late Roman Empire. There were also feudal courts and independent city courts for criminal and civil cases.—See also CRIMINAL LAW; ECCLESIASTICAL LAW: 449-1066; 1066-1087; 1100; 1135; 1160-1545; and below: England; France; Germany.

Modern jurisprudence.—Judges as lawgivers.—"As there was an old jurisprudence to preserve the rights and remedy the wrongs of the old social order and the old economic era, so there has come about a new jurisprudence to preserve the rights and remedy the wrongs not only of the old social order and the old economic era but also of the new social order and the new economic era, replacing in part and supplementing in large measure the old jurisprudence, and particularly in providing new remedies and instituting new tribunals of justice with large and ample remedial powers. The old social order centered about individual rights and subordinated the rights of the community to the rights of the individual. In the old economic era the production and distribution of wealth centered around the individual who engaged in commercial rivalry, strife, and competition, more or less in disregard of the rights and welfare of the community. The old jurisprudence was built up upon the predominant and underlying principle of individual rights; it recognized in its laws the individual rights of the individual member of society; the rights of the community were subordinated and submerged in the rights of the individual. The old jurisprudence gave no adequate remedies for the enforcement of the collective rights of the community. With the passing of the old social order and the old economic era and the coming of the new social order and the new economic era, the rights of the community are being made at least equal to the rights of the individual, are being worked out through the collective rights of the community and new remedies are being provided for the enforcement of the community rights, and thereby of the individual rights, which remedies did not exist under the old jurisprudence. . . . Under the old social order and the old economic era as well as under the new social order and the new economic era, a rate charged and collected by a common carrier of freight should be just and reasonable. Under the old economic order a shipper aggrieved by an unjust and unreasonable rate was compelled to sue at law with trial by jury and judgment by the court that the rate paid by him in the past was unjust and unreasonable, and the remedy was merely the collection of damages, if by any possibility there was any practical way of proving his case, the burden of proof so to do resting on him. Each shipment was a separate transaction pertaining to the past and not to the future. The machinery of justice was inadequate, the remedy was purely as of the past and did not pertain to the future. Under the old jurisprudence the right to a just and reasonable rate was just as emphatically declared by the law as it is to-day, but the machinery of justice was unfitted to ascertain the right and the remedies inade-

quate to rectify the wrong. The shipper's right was, in fact the community's right; his wrongs were not so much of the past as of the future. The new jurisprudence regards a just and reasonable rate not merely as an individual right to be vindicated by the individual, but a community right to be vindicated by the community, not for one individual but for all the individuals of the community; and, at least in interstate commerce and in some of the States, the laws have deprived the courts of their old jurisdiction under the old jurisprudence of passing on the question of fact involved and remitted it to a commission which is a new tribunal of justice, under the new jurisprudence, with new machinery, and new and adequate remedies to deal not merely with the past but with the future for the whole community affected and not merely for one member of that community. Under the old economic era individuals carried on business. Then there were evolved simple forms of business organization, such as partnerships, limited partnerships, and limited partnership associations wherein a restricted number of men joined hands in a common enterprise. Business organization became more complex in the form of corporations with their stockholders and bondholders. The industrial corporation became even more complex with its common stock, preferred stock, deferred stock, debentures, mortgage bonds, long-time notes and short-time notes, interlocking directors, and chairmen of boards of directors. These corporations gave great impetus to the new collectivism wherein the rights of the many individuals were merged in and asserted through the rights of the collective body. With these new complex organizations came trust agreements, and unreasonable restraint of trade, unfair methods of competition and monopoly of trade and business. The world did not realize that the old economic era of individualism had passed and that a new economic era was upon us. To the new evils and wrongs under the new economic era, legislative bodies sought to apply the old remedies for the rectification of the wrongs of individualism under the old economic era, such as the Sherman anti-trust law, with drastic criminal prosecutions in the hands of the Department of Justice and theoretical triple damages to the individual for past damages and inadequate injunctive remedies for future wrongs, with insufficient machinery for the enforcement of rights and inadequate remedies for the redress of wrongs. "Just as the new jurisprudence gave birth [in the United States] to the Interstate Commerce Commission and the various State commissions for the redress of the wrongs of the individuals through community rights, so has the law now provided the Federal Trade Commission as a new tribunal under the new jurisprudence with machinery for the ascertainment of the rights of the community and thereby of the wrongs suffered by the individuals constituting the community. Under the old social order the workman was regarded as a part of the industrial machine, and, if stricken down in the course of his employment, he or his survivors, both probably in need of immediate relief, were driven to a suit at law, with its costs, delays, and frequent denials of justice. Under the new social order injuries to workmen are regarded as part of the cost of production, and the community has a deep and lasting interest in the care of the injured workman and, in the case of his death, in the survivors who were dependent upon him. The old economic order and the old jurisprudence made no adequate provision for care for the situation, and the old jurisprudence furnished no adequate remedies for carrying out

of the new economic order. The new jurisprudence has created new remedies and new tribunals in the form of industrial commissions and workmen's compensation boards to levy a just and equitable contribution on all industry and to distribute the same equitably to the injured workman or dependants without cost, without delay, and without denial. . . . The law has substituted [in the United States] for the old economic order of purely individual action of purely individual national banks, collective action through a Federal reserve board, and the new jurisprudence has furnished a guide to the Federal reserve board and put in its hands remedies of prevention and aid in lieu of remedies of liquidation and bankruptcy under the old jurisprudence. Magna Charta declared that right and justice should neither be sold, delayed, nor denied. History tells us and experience teaches us that court costs only too often measure the price of justice; that delay of justice is much worse and more costly than its denial; that justice has too often been in fact denied by the inadequacy of the remedies provided. We do know that under the new jurisprudence the expense of administering collective rights is less per individual affected than the vindication of individual rights alone under the old jurisprudence. We do know that justice is administered more swiftly. We do know that there are fewer cases of denial of justice because of the more adequate remedies given under the new jurisprudence. . . . The new jurisprudence has most admirably supplemented, without destroying, the old jurisprudence, by providing in addition to the old remedies, new remedies more adequate and more complete and more certain and more swift than the old jurisprudence."—F. P. James, *New jurisprudence*, pp. 3-6.—"The conception that judges are also lawgivers and that their principal function is to review, and if necessary set aside, the actions of legislatures and executives is highly modern. There is not a single case of record in colonial or state courts declaring a statute void before 1780. Even the Supreme Court of the United States never disallowed an act of Congress (except in two cases on trifling issues relating to the jurisdiction of the court) until the Dred Scott decision of 1857. Abraham Lincoln and his supporters held that decision to be a scandalous interference with justice; and it was not until about 1865 that the Supreme Court began a regular system of reviewing and annulling acts of Congress. No other country in the world except Canada and Australia has ever adopted this American conception of the superior power and sanctity of the judiciary. When we speak of 'separation of powers' we mean that the courts are superior to the other two departments. When the French speak of 'Separation des Pouvoirs' they mean that the courts are not superior. The Swiss Constitution forbids the national courts to abrogate statutes. Whatever the merits of the American system, we have no right to assume that it is a world-wide system or that it could be applied either by or upon countries which know nothing of the doctrine of judicial supremacy."—A. B. Hart, *New York Times (Book Review and Magazine, Jan. 23, 1921)*.

Judicial organization.—"The organization of the judiciary differs essentially from either that of the executive or the legislative departments. The supreme executive power practically everywhere is vested in the hands of a single person, while the legislative power is intrusted to a more or less numerous assembly. The judicial power, on the other hand, is neither vested in a single person nor in an assembly, but in a number of magis-

trates, sometimes sitting singly and sometimes in bodies, constituting tribunals or benches, usually arranged in a hierarchical series one above the other. In some countries, of which the German Empire is [1910] a notable example, all the courts from the lowest to the highest are collegial in organization, that is, each is held by a bench of judges rather than by a single magistrate. In other countries only the highest courts, usually those having appellate jurisdiction, are organized on the collegial principle. Thus in the judicial organization of the United States, the district courts are held by a single judge, and the circuit courts may be, and frequently are, held by one judge. Among the individual states, generally, all the inferior courts are held by single judges, leaving only the highest courts to be constituted on the collegial principle. Usually standing at the top of the hierarchy is a supreme court which has jurisdiction over cases brought up from the lower courts by way of appeal or upon writs of error, and whose decision is final and conclusive. This court may be a tribunal of review, that is, with power to revise the decisions of the lower courts; or it may be simply a court of cassation, with power only to 'break' or quash the judgments of the lower courts; or it may be both. Sometimes instead of a single court of final authority there are several with equal and coördinate jurisdiction. This is the case, for example, in Italy, where there are five independent supreme courts of cassation, each having final and supreme authority within its own territorial jurisdiction. Between these courts the ordinary higher civil jurisdiction of the kingdom is divided; no appeal lies from one to another, and none of the five feels bound to accept the decisions of the others or follow them as precedents. This decentralization of the judicial system has proved to be a source of great weakness in the governmental system of Italy (Lowell, 'Government and Parties in Continental Europe,' v. 1, p. 170). On the continent of Europe the division of the judicial tribunals into chambers or senates for convenience of administration is a common practice. Thus in the German Empire all the courts except the lowest (the *Amtsgericht*) are divided into civil and criminal chambers; and the imperial court (the *Reichsgericht*) is similarly divided into criminal and civil 'senates,' there being four of the former and six of the latter. Likewise, the highest court of France, the tribunal of cassation, is divided into sections, three in number. In order to avoid conflicting decisions where the court with final authority is divided into chambers or sections, sessions *in plenum* are sometimes necessary. In the United States the practice of dividing the courts into sections or chambers has rarely been followed. In states having the federal system of government there are usually two separate and distinct series of judicial bodies, one to exercise the national or general jurisdiction of the whole union, the other the local jurisdiction of the component states. This is not necessarily so, however, as the organization of the German judicial system clearly shows. Instead of two separate and distinct systems, one to exercise the judicial power of the empire and the other that of each individual state, there is a single uniform system for the empire and the states alike, all being organized under imperial law and exercising their functions in accordance with an imperial code of procedure. Thus the entire judicial system of the country, from the bottom to the top, rests upon the same basis; the competency and procedure of all the courts are determined by imperial law, and they are held by judges whose qualifications and tenure are prescribed by the same

authority. There is no division of jurisdiction between the empire and the states; in short, the federal principle has no place in the judicial organization of that country. Nevertheless, with the exception of the *Reichsgericht*, the courts are all regarded as state tribunals rather than as imperial courts, the judges being appointed by the state governments and their compensation being determined and provided by the same authorities. Moreover, they exercise their jurisdiction in the name of the local governments and are subject to the oversight of the states in which they are situated. As there is one uniform judicial organization for all the German states, so there are common imperial codes of civil and criminal law and of procedure. Thus neither diversity in judicial organization nor of law exists in Germany, though the state is federal in its organization.

"In the United States there are as many systems of judicial organization and of law and procedure as there are states. Each individual commonwealth organizes its own judiciary and frames its own codes of law and procedure, according to its own notions and its own conception of its local needs and conditions. Nevertheless, there is in reality far more of resemblance than of diversity, owing to the common basis which is afforded by the common law, upon which the legal system of each of the states rests. There are, of course, variations, but in essentials there is remarkable similarity and uniformity. Only in a limited sense are the courts of one state regarded by those of another as foreign. The constitution of the United States requires that the courts of each state shall give full faith and credit to the records and judicial proceedings of the other states; and the spirit of judicial comity—the deference paid by the courts of one state to the decisions of the others—which characterizes interstate judicial relations constitutes a powerful unifying force. This rule of comity, together with the full faith and credit provision, makes possible the enforcement in one state of rights acquired in others and likewise contributes to the prevention by one of acts which would infringe on prohibitions created by others. Moreover, there are many points of connection between the national and state judiciaries. Thus every judicial officer of a state is required by the constitution of the United States to bind himself by oath to support its provisions and this obligation makes it incumbent upon him in his judicial capacity to respect the laws and treaties of the United States and in case of conflict between them and the laws of the state which he is commissioned to enforce, to uphold and give precedence to the former. Both the national and state courts are in a sense complementary parts of the same governmental system. Rights arising under the national constitution and laws may ordinarily be enforced by the state courts, though the federal government cannot compel them against their will to exercise the jurisdiction and discharge the duties which properly belong to the national courts. There are many cases which can be brought at the option of the plaintiff in either a federal or a state court, but in most instances if brought in the latter the defendant has the right of removing it to a federal court if he chooses. Furthermore, in any case tried in a state court, if the decision turns on a claim of right arising under the constitution or laws of the United States and if the decision is adverse to the claim, the losing party may appeal therefrom and have the decision of the state court reviewed by the highest federal court in the land."—J. W. Garner, *Introduction to political science*, pp. 580-585.

"The legislation of Congress has left the parties at liberty, with few exceptions, to bring their suits in the state courts, irrespective of the questions involved, but has made provision for protecting the federal authority by a transfer to the federal courts, either before or after judgment, of the cases to which the federal judicial power extends."—T. M. Cooley, *Principles of constitutional law*, p. 125. —"This is necessary, otherwise the constitution and laws of the United States would not be what they are declared to be, namely, the supreme law of the land."—J. W. Garner, *Introduction to political science*, p. 585.

England: Origin and development.—"The first step in the public enforcement of law is the constitution of some sort of a tribunal with something in the nature of a procedure for the punishment of offences. These rude tribunals we find established in the earliest history of England. . . . There was the Court of the Hundred, and the Court of the County [see above: Early Teutonic], and perhaps other petty tribunals. Of the precise origin of these courts we have no knowledge, and but little of their actual constitution and proceedings. We know of no legislation or other public act creating them. Certain persons, the sheriffs and other officials and the whole body of free landholders, were required to attend them, and were called the suitors. They constituted the judges. Over these tribunals the King exercised some supervision, exerted principally through the sheriffs, who were his officers. There was little of purely private litigation, for there was as yet but a feeble development of civil rights, and this little mainly arose out of disputes concerning the possession of land. Other business than that of a judicial nature was transacted at these courts, such as the making of transfers of land. There were no professed lawyers attending them, and their proceedings were extremely rude and simple. Besides these local tribunals, the King himself held a court. . . . The King's Court, as we first find it, was held at no particular place, but wherever he might be. It was held by the King himself, or by some high official deputed by him. It punished any crime committed in his presence or upon his lands, and it took cognisance of all controversies voluntarily submitted to him. The great nobles and landholders were not inclined to submit their disputes to the rude local tribunals held by ignorant men, but the King's Court possessed an authority and dignity which commanded their respect. No radical change in the constitution of these courts was effected at once by the Norman Conquest. The introduction of the feudal system brought with it the establishment of the baronial courts, [see also MANORS] and the privilege of holding these and courts of the manor was very often embraced in grants of land by the King, but the jurisdiction of these was confined to the particular manors or baronies, and to disputes between the tenants living upon them relating to the land and probably to some petty offences. . . . The next period . . . [embraces] the improvement and perfection of legal tribunals. . . . There were several modes in which these tribunals in England were improved and perfected. The improvement, of course, began at the top, and the impulses received there were communicated throughout the system. In the first place, itinerant justices came to be appointed by the King, who journeyed throughout the realm, and took cognisance of the proceedings in the courts and of the sheriffs and other officials. These judges were selected from the retinue of officials surrounding the King, and were often men of considerable

learning and skill. They compelled a better performance by the inferior courts of their functions, and served to give instruction to the judges holding them. In the next place, the King's Court itself, [the Curia Regis] held by the most learned men of the time, . . . continually enlarged its sphere of action . . . and developed into branches which eventually became the several courts known in later times as the Exchequer, King's Bench, and Common Pleas. Whatever was done in the King's Court was everywhere recognised, followed, and obeyed, and what was called the *custom of the King's Court* became everywhere accepted as law."—J. C. Carter, *Law: its origin, growth and function*, pp. 57-59, 62-63.—"Almost without interruption since the time of Henry II., royal officers have been commissioned to travel over the country holding court. In the course of time that duty became practically, although not formally, confined to the judges of the three courts, and a couple of those judges visited every part of England at least twice a year, to try, with the aid of local juries, civil and criminal cases that would otherwise come before the courts at Westminster. The judges in eyre [on circuit] were, in fact, the chief instrument in breaking down the old local courts. It was they who made possible the centralisation of justice in the royal courts, and the growth of a truly national jurisprudence—the English Common Law."—A. L. Lowell, *Government of England*, p. 442.

England: Origin of the court of equity.—Jurisdiction of ecclesiastical, probate, divorce and admiralty courts.—Reforms.—County courts.—"Before the end of the thirteenth century comes to a close we can see the three great Common Law Courts as they existed until the Judicature Act came into operation in 1875. The King's Bench dealt with all cases in which the King's interest or prerogative was concerned; the Common Bench with suits between subjects; the Exchequer with cases arising out of the collection of revenue . . . [and] all three Courts became, in the fourteenth century, for most purposes accessible to all. But by the side of these Courts arose a department of government which was hereafter to acquire important judicial functions. . . . When the three Common Law Courts had been developed out of the Curia there was still a residuary judicial power in the Crown. Those who were dissatisfied with the decisions of the Courts petitioned the Crown in Parliament, alleging error. Hence came the appellate jurisdiction of the House of Lords. But there were those who did not complain that the Courts were wrong, but that they could not afford the needed redress. Such complainants petitioned the Crown in person or the Crown in Council . . . [and] at an early date it became customary . . . to refer the matter to the Chancellor, . . . [who] did not meddle with the more remote remedy of damages: his procedure went directly to the root of the grievances complained of. The Common Law Courts could say, 'You shall pay or restore because of your wrongful act or omission.' The Chancellor could say, 'You shall carry out your undertaking—you shall refrain from your contemplated wrong.' Thus where it was desired to enforce the performance of a contract, or to . . . [overcome fraud to compel a trustee] to carry out the terms of his trust, the Chancery was the resort of the suitor. Thus arose equity, supplementing the common law, acting always in *personam*, not awarding damages, or touching property. . . . The Ecclesiastical Courts when severed from the secular courts carried with them some matters of a secular character—wills of personal

property, the administration of . . . estates [of intestates]. The jurisdiction in these matters was, in the year 1857, transferred to . . . the Probate Court and the Court for Divorce. . . . The Court of the Lord High Admiral or his deputy had a customary jurisdiction, defined in the reign of Richard II as relating to all manner of injuries committed at sea, not within the precincts of any county. [In 1701 under the Act of Settlement the judges who are appointed by the king were given life tenure on good behavior. They can only be removed on an address from both houses of parliament.] Each of the Common Law Courts, until the year 1830, consisted of four judges—a chief justice and three *puisne* judges in the King's Bench and Common Pleas; a chief baron and three barons of the Exchequer. In 1830 and 1868 the number of judges was increased. The Chancery, as a Court of justice, was manned, until the commencement of the present century, by the Chancellor and the Master of the Rolls, who, from being mainly concerned with the custody of documents, began in the time of Wolsey to discharge the functions of a judge, in aid of the Chancellor. . . . In 1813 it became necessary to create a new Court of first instance in Equity, that of the Vice-Chancellor of England. In 1841 the equitable jurisdiction of the Court of Exchequer was taken away, and two more Vice-Chancellors were appointed."—W. R. Anson, *Law and custom of constitution*, v. 2, pp. 254-257, 259.—"In 1832 civil procedure was slightly simplified and was made uniform in all three common law courts. . . . It is hardly possible to say that the reforms in the law and in judicial institutions which followed 1832 are of less value to the individual than those in local government, though they are less conspicuous. In 1836 changes were made in criminal trials by which the accused was given the right to counsel and to a more full knowledge of the evidence against him. . . . Following these acts a long series of statutes has been passed affecting both the content of the criminal law and procedure in trials in the interest of humanity and impartial justice."—G. B. Adams, *Constitutional history of England*, pp. 373-374.—"Before the creation of the county courts in 1846, civil justice at Common Law was highly centralised, and in Equity still more so; but criminal justice was administered by a large number of local tribunals, as well as by the judges on circuit. This was due not to the survival of early popular or feudal courts, for they had long faded into insignificance. It was due to the statutory authority of the justices of the peace . . . [on whom] powers were conferred, bit by bit, by a long series of statutes covering more than six centuries."—A. L. Lowell, *Government of England*, v. 2, pp. 448-449.—"Local justice in civil cases has also been provided for by a division of the country into districts grouped in circuits, first made in 1846, and called by the historical name of county courts, though they have no connection, historical or geographical, with the older system. From nearly all their judgments an appeal may be taken to the high court and carried on if desired to the house of lords. . . . In 1852 two statutes were adopted by which extensive changes were made in procedure and in the staffs of the common law courts. Serious reforms in the chancery system began about this time, consolidating the courts, simplifying procedure, and tending to do away with the conflict between equity and common law."—G. B. Adams, *Constitutional history of England*, p. 455.

England: Supreme Court of Judicature Act.—Justice courts Quarter Sessions.—Criminal court of appeal.—House of Lords.—The various

streams of reform culminated in the Supreme Court of Judicature Act, 1873, which reorganized the ancient courts. "All the high courts have been brought into one 'supreme court of judicature' which is generic in character, existing only in its two branches, the court of appeal and the high court of justice; the latter also exists only in its three 'divisions,' the king's bench, the chancery, and the probate, divorce and admiralty court. . . . A part of the business of the high court is also done in the assize courts on circuit, the modern form of the old itinerant justice system. The operation of the divisions of the high court has been made as uniform as possible both in procedure and remedies, common law and equity being fused, but in business they remain distinct."—G. B. Adams, *Constitutional history of England*, p. 456.—"The inferior criminal jurisdictions are those of the Justices of the Peace trying indictable offences at Quarter Sessions or exercising a summary jurisdiction. Every county has its commission of the peace. . . . On this commission are placed all the judges of the Supreme Court, all the members of the Privy Council, and such persons as the King, acting through the Lord Chancellor, may choose either on the recommendation of the Lord Lieutenant or after inquiries made independently. The Lord Lieutenant is, in practice, the chief of the justices, and keeper of the records of the county. . . . At Quarter Sessions, held four times a year, the justices of the peace form a court to try indictable offences with a jury, and to hear, without a jury, appeals from justices sitting as courts of summary jurisdiction. . . . The chairman, elected by the justices, takes the part of the judge at a criminal trial, but he is only the presiding officer and spokesman of the justices who form the court. The summary jurisdiction of magistrates rests entirely upon Statute, is exercised in petty sessional divisions, and must be exercised by two justices sitting together. . . . The High Court consists of three Divisions. . . . The Chancery Division consists of the Lord Chancellor, who presides, and five judges. The King's Bench Division contains the Lord Chief Justice of England, who presides, and fourteen judges. The Probate, Divorce and Admiralty Division has but two judges, the President and another. All these judges . . . are appointed to specific Divisions . . . but any one may sit for another in any divisional court, and the King may . . . transfer a judge permanently from one Division to another. The Court of Appeal is composed of the Master of the Rolls and five Lords Justices similarly appointed. . . . [After the enactment of the Judicature Act, it was still felt that injustice was done in not allowing appeal from the High Court, in criminal cases. A glaring case in which an innocent man was unable for years to obtain a revision of his case, and the feeling that a pardon could not remove the stigma of conviction for an uncommitted crime finally brought about the passage of an act, in 1907, to 'Establish a Court of Criminal Appeal.' This court is composed of eight judges of the King's Bench, appointed by the Lord Chief Justice, for such period of time as he may think fit.] There are certain offences which may be tried by summary jurisdiction, by two justices sitting without a jury at petty sessions. Others cannot be so tried, but may be tried at Quarter Sessions with a jury. Others again can only be tried by a Commissioner on circuit or judge of the High Court. . . . Some boroughs have no Commission of the Peace, . . . but fall under the jurisdiction of the shire. Some have no Quarter Sessions. Their justices then can only exercise a summary jurisdiction.

Some have a Court of Quarter Sessions, . . . [presided over by] a Recorder, a barrister of not less than five years' standing, who with the jury of the borough tries such cases as are not reserved for the superior Courts. The Stipendiary magistracy is an institution which took its rise in the metropolis, where a number of jurisdictions converged. . . . Other towns have stipendiary magistrates with like powers, but unlike the London police magistrates, who are paid partly by the County of Middlesex, partly by the nation, the local stipendiary is paid by the locality."—W. R. Anson, *Law and custom of the constitution*, v. 2, pp. 268, 271, 272, 273, 274.—"The Act which reorganised the courts in 1873 abolished the appellate jurisdiction of the House of Lords. . . . But before this went into effect there came a change of heart, and a determination . . . to strengthen . . . [the House of Lords as a court of law] by the addition of legal members. The Act of 1876, therefore, restored its appellate jurisdiction, and provided for the creation . . . of four, life peers, to be known as Lords of Appeal in Ordinary. The Act declared that an appeal should lie to the House of Lords from . . . the Court of Appeal in England, and those Scotch and Irish courts from which appeals had previously lain to the Lords. . . . Under the Act of 1876, no appeal shall be heard unless three Lords of Appeal are present, and it defines these as the Lord Chancellor, the Lords of Appeal in Ordinary, and any other peers who hold, or have held, high judicial office . . . in the Supreme Court of Judicature in England, in the [parallel] courts . . . in Scotland and Ireland, and in the Judicial Committee of the Privy Council. . . . During a dissolution the Lords of Appeal may sit and act in the name of the House. . . . The House of Lords is not the only court of last resort in England. There is another with much the same personnel, but quite a different jurisdiction. This is the Judicial Committee of the Privy Council, which hears appeals from the ecclesiastical courts, from the Channel Islands and the Isle of Man, from the [dominions] colonies and dependencies, and from English courts established by treaty in foreign lands."—A. L. Lowell, *Government of England*, v. 2, pp. 464, 465.

See also CIVIL LAW; COMMON LAW: 1215 (ante); 1258; 1362; 1368; 1450; 1470; 1601-1602; CRIMINAL LAW: 1066-1272; 1166-1215; 1176; 1272-1875; 1344; 1848; CURIA REGIS; ECCLESIASTICAL LAW: 1100; 1135; 1160-1545; 1285-1660; 1857-1859; ENGLAND: 1100-1135; 1170-1189; EQUITY LAW: 1330-1394; 1616; EXCHEQUER.

ALSO IN: W. L. Roberts, *English courts of the present day* (*Kentucky Law Journal*, May, 1921).

France: Lack of uniformity in early times.—Feudal courts.—The King's Court.—Origin of parlements.—French courts hereditary.—Prior to the revolution, France had not a uniform system of laws. In the first place, the early laws differed in accordance with the race which inhabited the part of the country in which they were in vogue. Thus the laws of Bretagne varied from those of the Isle of France. It is true that the Roman law prevailed for a time after the disappearance of the Romans themselves, and that the Carolingian kings imposed capitularies or decrees upon all their subjects (see CAPITULARIES); but both Roman law and capitularies were supplanted in sections of the country by local customs which grew to have the force of laws. Moreover, "from the beginning of feudalism the great nobles or seigneurs administered justice in their own names; . . . the landowner judged the men of his domain; the seignior [had] . . . the administration of justice over his vassals, . . . the successors of

the Carolingian officers, . . . who administered justice in the name of their sovereign, converted right to their own use. . . . Among the seigniors some had superior jurisdiction [high justice] . . . they exercised civil and criminal jurisdiction without restriction, [could take a man's life, or torture him, or only fine or imprison him] others had only inferior jurisdiction [low justice], limited . . . to police offences (punishable by a fine of ten sous) and to civil cases (involving sixty sous). A vassal could claim to be tried by his peers; but the serf had no such safeguard. His lord was both his owner and judge. . . . In addition to these seignioral courts there were also the courts set up by the communes, and also the ecclesiastical courts. . . . Furthermore the tribunals of the kings claimed from an early time . . . the exclusive jurisdiction of certain causes called *royal cases*. There had never been a definite list of these, a fact which permitted their multiplication as the authority of the king increased. At first the theory applied only to . . . *crimen majestatis* [crimes against the king, highway crimes, or violations of the public peace—the king's peace]. Gradually—during the 1300s and 1400s most serious crimes came to be included. . . . By this means [and also by the increase of the king's power as a seignioral lord] the royal courts continually encroached upon the seignioral courts. . . . [Another important change also took place during this time. In early days the seignior acted as judge. The king himself, as in England, tried important cases in his *curia*, the high court, composed of his council, over which he presided himself. Gradually] a complete change took place . . . the seigniorial tribunals [as also the tribunals of the king] were composed of men learned in the law. . . . The change had its causes in the progress of the law and of judicial procedure under the influence of the revival of Roman law."—J. Brissaud, *History of French public law*.—"A tendency to substitute clerks as judges in the place of nobles was encouraged by kings who, like Philip Augustus, St. Louis, and Philip the Fair, sought the extension of a centralized royal authority. Alike from their studies and their desire for promotion, the legists were eager to lay down rules which increased the authority of the king; and the principles of Roman law, established under the empire, were the grounds for claiming powers for the king like those of the emperors. The confusion and uncertainty of local customs and the caprices of the feudal tribunals were distasteful to a body of men who were taught that the law should be uniform and exact. The principal courts of the king soon came to be composed entirely of those educated in the law and receiving their appointments from the king. . . . As the king constantly increased his power over the great feudatories and added new territory to the kingdom of France, his courts extended their authority over a larger field and more numerous questions. They encroached upon innumerable feudal jurisdictions, until either they usurped their places or claimed a right to review their decisions. It was a change made easier by the approval of litigants. The people welcomed the change from the uncertain decisions of the feudal courts, from the necessity for bribery, the probability of injustice, and the possibility of wild and bloody vagaries of punishment, to the more orderly and legal judgments of the courts of the king. Before, the end of the fourteenth century the administration of justice was chiefly vested in a body of men forming part of the central government. In this system the most important place was held by the Parlement of Paris, which may be regarded as the successor to

the king's council. Some of the judicial powers of the royal council were by Philip Augustus vested in a court of peers, composed of six lay and six ecclesiastical lords. . . . St. Louis proceeded much further with the organization of this court. Under him came the first division into sections, with regular sessions at Paris. The name of Parlement insensibly came into use, . . . but coming in France to signify a place where were talked matters of law instead of matters of state."—J. B. Perkins, *France under Mazarin*, v. 1, pp. 381-382.—"It was divided into several chambers: the Chamber of Inquiries, the Chamber of Bequests, the Great Chamber, and the Chamber of the Tournelle or Criminal Chamber. At the outset there was only one parliament; that of Paris. But little by little provincial parliaments were constituted, and these, too, were destined to become courts of appeal. Parliaments were created at Toulouse, Grenoble, Bordeaux, Dijon, Rouen, Aix, Pau, Metz, Douai, Nancy, and in Brittany and Franche-Comté. . . . (See also PARLEMENT OF PARIS.) In the royal courts positions were at first temporary, or at least for a time. Presently they became assignable for a sum of money, despite the vehement and reiterated protests of the States-General of the fourteenth and sixteenth centuries. . . . Sometimes judicial offices were sold by the holders to their successors; sometimes, if death rendered them vacant, it was the King himself who profited thereby. Then, by exceptional measures of favour which gradually became more and more general, the King granted the councillors of the parliaments, bailiffs, and provosts, the 'survival' of their charges to the profit of their heirs, and heredity was added to venality."—R. Poincaré, *How France is governed* (tr. by B. Miall), pp. 232-233.—Thus it was that the hereditary "nobles of the robe" came into being.—See also BASOCHE.

ALSO IN: J. Brisseaud, *History of French public law*.

France: Continued lack of uniformity in the 18th century.—Changes made by revolution.—Judiciary elective and permanent.—Council of state.—Tribunal of conflicts.—"The courts . . . did not at the end of the eighteenth century occupy the same position that they had in England. In the first place, there was no common universal, uniform law. In the second place, the judicial system was not centralized, inasmuch as there were, for example, in France, thirteen supreme courts of equal power. In the third place the Crown had succeeded in taking out of the jurisdiction of the ordinary courts, which were independent of the royal influence, many cases involving the relations of the Crown and individuals. These cases were thus those in which the powers of government officers and the rights of individuals over against the government were concerned. The Crown had put the decision of these cases in the hands of special courts whose judges were dependent upon it, and might be dismissed from office at any time. Such were the conditions in France when the French Revolution broke out in 1789. Those who were called upon to frame the new constitutions of France, of which there were so many between 1789 and 1814, regarded Montesquieu's theory of the separation of powers with somewhat the same approval as did the constitution-makers of the United States. But they assigned quite a different meaning to it. It was not to be expected of them that they should lay the same emphasis upon the independence of the judiciary as had been laid by the English-speaking peoples. For the judges of the ordinary courts had for a long time been independent of the Crown, as a result of the fact

that judicial office was property of which the holder of the office might not be deprived. Moreover, the conduct of certain of the French courts had been such as to cause the people of France to regard them as the protectors of privileges rather than as the defenders of private rights. For in the attack made on feudal privilege, which was attempted by the French king just before the French Revolution, some of the French courts whose judges were conservative in their feelings had attempted to oppose the Crown. The French constitution-makers of the revolutionary period, therefore, adopted the view that the principle of the separation of powers was opposed to a judicial control over the Crown in the exercise of the powers of government; and that the function of the courts, that is the judicial power, was to decide merely questions involving the relations of private individuals one with another. The constitution of 1791, thus, after stating that the judicial power was delegated to judges to be elected by the people, and that the judicial power should in no case be exercised by the legislative body nor by the King, provided that the courts might not interfere with the exercise of legislative power nor suspend the execution of the laws, nor undertake the discharge of administrative functions, nor, finally, summon before them administrative officers because of their performance of their duties. The immediate effect of the French Revolution was not, therefore, to cause any important change in the position of the courts as the protectors of individual rights against executive encroachment. But in the course of the century and more which has followed the adoption of the first written French constitution, the French have gradually developed a system for the judicial protection of individual rights through the organization of what have come to be known as administrative tribunals. At the head of this system is a body called the Council of State, which has gradually taken on most of the characteristics of a court, and is at the present time exercising a tremendous influence on the French law of private rights. The members of the Council of State are appointed by the executive, and may theoretically be removed by him, but as a matter of fact their tenure of office is as permanent as is that of the ordinary judges, and may be said to be absolutely secure. The result is that the French have secured in a way quite different from that provided by the Anglo-American law an effective method for the protection against encroachment by the executive of the legal rights of individuals. But the fundamental principle is the same. This is the establishment of a judicial body whose members are independent of the executive, which shall have jurisdiction over all actions to which government officers and private individuals are parties, and in which the rights given by law to those individuals are involved. Furthermore, it is to be noticed that the law has been made uniform for all of France. The constitution of 1791 contained a provision to the effect that 'there should be made a code of civil law uniform for the entire kingdom.' This injunction was subsequently obeyed through the drawing up of the famous civil code and other codes until at the present time there is a common law for all Frenchmen. The application of these codes is intrusted to a system of courts acting under one supreme court, the Court of Cassation. [See also FRANCE: 1801-1800.] The tenure of the judges of the courts is permanent and independent of the executive, though not of the legislature. The principles of . . . the administrative law have been made uniform throughout France, but they have not been codified. The

application and development of this law in concrete cases are intrusted to a special set of courts acting under the control of one supreme court—*viz.*, the Council of State. This method of disposing of the subject has, it is believed by many, been followed by great advantage. The special character of the courts, their devotion of their entire time to similar classes of questions, have enabled them to elaborate in their decisions a legal system for the regulation of the relations between governmental officers and private individuals, which is surpassed by none in its success both in protecting individual rights and in promoting government efficiency. . . . Provision has had to be made for what is called a 'Tribunal of Conflicts,' which determines whether in a given case it is the ordinary courts or the administrative tribunals which have jurisdiction. The anxiety exhibited in the French law to prevent the ordinary courts from exercising a control over administrative officers has had the result of providing for the Tribunal of Conflicts, an organization of such a character as to give a majority of its members to those interested in the maintenance of administrative independence. For the court consists of members selected in equal numbers from the supreme ordinary court, the Court of Cassation, and the supreme administrative court—the Council of State. As it is presided over by an administrative officer, the Minister of Justice, the administrative members are in control."—F. Goodnow, *Principles of constitutional government*, pp. 234-236, 240.—See also FRANCE: 1792 (August-September); (September).

France: Modern courts.—Duties of judges in criminal cases.—At the present day (1920) in France the lowest court is that of the *juge de paix* (justice of the peace) in which trivial cases, small disputes, violations of police regulations and like matters are tried. It has also something of the nature of a court of arbitration, where the magistrate seeks to effect a reconciliation between the parties to a civil suit, and even between divided members of a family. This attempt at conciliation which is obligatory is called the preliminary of conciliation. Above the court of the *juge de paix* comes the Court of First Instance, presided over by three judges, in which are heard cases which have been appealed from the *juges de paix*, civil cases which are too important for the magistrate's court, and misdemeanors, or offenses against the criminal law which fall short of assassination or murder. A court of First Instance is situated in each *arrondissement*. Next comes the Court of Appeal, which must have five members in session, the president and four councillors. In each court of appeal, beside one or more civil chambers, there is a chamber of correctionary appeal, which is entrusted with the judgment, on appeal of the condemned, or the public ministry, of those accused who have already appeared before the court. In each court also sits a chamber of indictment, which decides appeals against a decision of no cause for prosecution. Here also persons accused of crime are indicted, and sent to the Court of Assizes. The Court of Assizes, the criminal court of France, is presided over by three judges or councillors of the Court of Appeal, who impose the penalty after a verdict of "guilty" has been returned by the majority of the jury. From this court there is no appeal, except on a technicality. Even then the case is not heard on appeal. An entirely new trial is opened before another Court of Assizes, which proceeds as if no prior trial had been held. In the Assize Court, the witnesses appear in order fixed by the prosecutor;

consequently the jury does not know which side has called them. A witness tells his story, without interruption, whether of what he knows as an eye witness, or of what he has heard; or of his own opinion as to guilt or innocence of the accused; the president of the court alone having the right to reject or admit the testimony, and he alone has the right to question witnesses, although counsel on either side, or the jury, may ask that questions be put. When two witnesses contradict each other, they are placed on the stand together and allowed to argue the point.—This is called "Confrontation of Witnesses." "The President of the Court plays a very active rôle. He questions the witnesses; he determines the relevancy of evidence. Immediately after the opening address of the prosecutor comes the judicial interrogation of the accused. The president conducts the interrogation very thoroughly and does not hesitate to use methods that to us seem unbecoming to a judge."—E. McC. Sait, *Government and politics of France*, pp. 416, 417.—The Court of Cassation, the highest court in France, determines the effect of the law. It is not in reality a direct court of appeal. It examines only the facts and circumstances, and decides whether the proceedings were regular, and if the judges were impartial and respected the law. This court, which was created in 1790, sits in Paris. It has three chambers, the Chamber of Request, Civil Chamber and Criminal Chamber. It does not, however, try the case itself, nor inflict a penalty. It simply "states the law." If irregularity has been found, the decision in question is quashed, and the case sent back to be re-tried. The functions of the court, however, are not confined to the consideration of mere errors of law or even the interpretation of the law, which is one of its important duties. If it is found that an apparent error in judgment has been made, or if evidence appears of the condemnation of an innocent person, it is the province of the Court of Cassation to hold an enquiry and revise an unjust sentence.

Germany: Feudal system.—Emperor's court.—During the hundred years which elapsed between the reigns of Charlemagne and Otto I (the Great) the feudal system had developed in Germany, bringing with it three new groups of customary, or unwritten law. Consequently, when we consider the provincial customs (*Landrecht*), which already had gained the force of law, and the municipal law which had grown in the towns out of long established customs and charters, we are faced by no less than five different kinds of law administered by five different types of courts:—the feudal law, made by the feudal lord, and his noble vassals, and administered in his court; the ministerial court which doled out rough justice to the unfree; the manor court, where the law or custom of the manor was administered; the provincial or land law, by the public court of the land; the town law by the court of the town. Moreover, this confusion is enhanced by the weakness of the *Curia Regis*, the king's court. In England this court, developed naturally into the Parliament, the source not only of justice but of law. But in England the king had become the strong central power, and his court the center from which emanated law and justice. In Germany this was not the case. It is true that the emperor moved rapidly about, being now in one place, now in another. "Royal justice was the justice of the king. . . . But the task of seeing that every man got his rights was . . . a work of enormous difficulty. . . . It required a strong, central permanent court; with a professional hand of

royal judges. Such a court was never formed." Moreover, there was another reason why the king's court, the *Curia Regis*, played but a small part in the development of German law and courts when it traveled, "it changed color with the surface over which it traveled. When the king came into Saxon territory, Saxon litigants would flock to his court . . . which would be composed of Saxon nobles and princes. The law administered would be Saxon law, the judgments would be found by Saxons. . . . In Swabia the court would be mainly Swabian; in Bavaria, it would be mainly Bavarian." The law by which he judged was therefore not the king's law but the law or custom under which the man on trial lived. Furthermore, it was long before the king's court developed. It was not until 1235 that a professional judge was appointed by Frederick II, and then he had to promise that cases which concerned the property or inheritance of princes or other great nobles, their persons, rights, fiefs or honor should not be heard by the judge, but by the king himself in person. "In the fifteenth century, however, it was decided that a doctor of laws was a noble and as such a judge was competent to try, and to sentence others of the same class. . . . This judge was directed to record the proceedings of the court which had hitherto not been reduced to writing."—H. Fisher, *Medieval empire*, pp. 169, 171, 230.—In "Germany . . . the jurisdiction of the emperor was exercised chiefly through the tribunal of the palace ('Reichshofgericht') presided over by the prince, or after 1235, by a 'justitiarius curiæ regiæ.' The jurisdiction of this functionary, which extended to all affairs submitted to the emperor, except the 'causæ majores' which were taken before a 'Reichstag' or a 'Hoftag,' lost its importance in consequence of special grants to the privileged classes ('*de non evocando, de non appellando*') and of the quashing of its decrees. In 1450, the 'Reichshofgericht' ceased to sit. It had already been supplanted by the emperor himself, who exercised personal justice with his councilors. From this originated, in 1495, the Imperial Chamber of Justice, the 'Reichskammergericht,' with a fixed seat (Frankfort, 1495; Wetzlar, 1693-1806) composed of judges appointed in part by the emperor, in part by electors and the estates. It had jurisdiction of violations of the public peace, of suits in fiscal matters, of suits of those seigniors who held immediately of the Empire, and, finally, appeals and cases involving denials of justice. The 'Reichstag' had the right to revise the decisions of this chamber (only a suspensive effect after 1555). The institution of the Imperial Chamber did not take away from the emperor his personal right of administering justice; he exercised it with his council, which ended by being divided into a political body, the privy council ('Geh. Rath'), and a judicial body, the aulic council ('Reichshof-rath'); after having commenced by preparing the cases which had to be submitted to the decision of the emperor, it became a tribunal independent of him, at least in a certain measure, for it was always possible to defer the judgment to the emperor ('*votum et imperatorem*'). The members of the privy council were excluded from it. The emperor could be asked to revise his decisions. The competence of this tribunal was twofold; it had jurisdiction of the same cases as the Imperial Chamber; and it determined exclusively feudal questions, criminal actions against the seigniors who held immediately of the empire and cases involving imperial privileges.—Concerning the putting under the ban of the empire, cf. Schröder, p. 816."—J. Brissaud (tr. by J. W. Garner), *How France is*

governed, p. 436, footnote.—“Justice was rendered by attorneys of the Empire (*Reichsvogt*, *Landvogt*) assisted by officers (*Schultheissen*) and by ‘ministeriales’; these judges were appointed by the emperor who often sent to them appeals addressed to him. Their competence was limited in the 1400s and little by little they lost all importance. For a long time Westphalia had ‘Freigerichte,’ tribunals for free men (*Vehmgerichte*) the judges of which were appointed by the archbishop of Cologne; in the 1200s and 1300s, they assured public security; in decadence after the 1400s, they were transformed into seigniorial courts.”—*Ibid.*, p. 453, footnote.—See also *VEHMGERICHTS*.

Germany: Modern courts under imperial constitution.—“The first question the [modern German] judge asks himself is, ‘What does the Code say?’ For the law—criminal, civil and commercial—has been codified, and crimes and illegalities, with their respective punishments, are laid down in black and white with absolute precision, but giving a maximum and minimum within which the court must limit itself. All judgments must be written, giving the articles of the Code on which they are based, and in every case the parties have the right to appeal. It must be understood that in all criminal cases the State is a party, for, according to German law, not only does a person by an illegal act injure the person who has been affected by that act, but also at the same time the State itself, and therefore the State, in the person of the representative of the Minister of Justice, appears as complainant, conducts the case, and demands punishment of the offence. Only rarely, and then in simple cases of insult and assault, may a private person prosecute alone. . . . There is a large number of courts with differing jurisdictions, [all of which are state courts, with the sole exception of the *Reichsgericht*]. Police officers, in the first case, have the right to inflict fines definitely stated in the police orders for certain minor misdemeanours. The parties in such a case, however, have the right to ask to be sent before the *Amtsgericht*, or court of first instance. These courts, of which there are 1,944, try petty criminal cases and civil cases involving sums up to £15. They are presided over by a professional judge, who may call in two lay assessors to assist him. The *Schöffengericht* (with a bench consisting of three professional judges and two laymen, something like grand jurymen) has jurisdiction in criminal cases with power to inflict imprisonment up to three months and in civil cases involving sums up to £30. Then follows the *Landgericht* (a provincial or county court), of which there are 176, composed usually of three judges in civil cases and five in criminal cases, which hears appeals from the *Amtsgericht* and also possesses original jurisdiction in more important civil and criminal cases and in divorce suits. A further step is the *Oberlandgericht* (superior provincial court), with seven judges, who hear further appeals and also try serious civil and criminal cases. The *Schwurgericht* (a court of assizes with three professional judges and a jury) tries cases of felony. Above all of these is the Imperial Supreme Court, which tries treason cases, and to which a final appeal in any case may go and whose decision cannot be reversed. In Bavaria, however, there is a Supreme Provincial Court, which possesses virtually the same powers as the Imperial Supreme Court. . . . As soon as a criminal case is started, all the documents are placed in the hands of the Crown counsel, who opens an investigation. He has at his disposal all the police and legal authorities of the Empire. On the result of his inquiry depends whether the charge shall be carried into

court or allowed to lapse for lack of proof. Should the case go into court, the Crown counsel watches the action until the end, and in most cases calls for judgment, suggesting to the judge the sentence he thinks is called for. It is customary to consider an accused person as guilty until he proves himself innocent, and this gives rise to a great amount of criticism, for it has happened frequently that an innocent person has been detained many months on suspicion of an offence which he has not committed. The preliminary investigation of a crime often lasts nine or ten months, and it is a great hardship on the accused to be detained so long if there is no direct proof of his guilt and he himself is not in a position to bring evidence of his innocence. It must be added, however, that in most cases an accused person is set free while awaiting trial, unless the crime is a serious one and circumstantial evidence is very strong, or the authorities suspect the accused of the intention of fleeing from justice. Persons without a domicile, those refusing information about themselves, foreigners, and people who are suspected of attempting to destroy evidence or to suborn witnesses are all liable to detention under the Code while awaiting trial.”—R. M. Berry, *Germany of the Germans*, pp. 104-107.—See also *GERMANY*: 1885.

ALSO IN: B. E. Howard, *German empire*.

Germany: Commercial courts under code of 1905.—“When the State Administration holds a need to exist, Chambers for Commercial Matters may be erected in connection with the *Landgericht* for the whole district covered by the *Landgericht* or for limited portions of the same. . . . The activity of the Chamber for Commercial Matters is *always the exception*. It arises only when, in regular procedure before the Civil Chamber of the *Landgericht*, a motion is made by one of the parties to refer the case to the Chamber for Commercial Matters. . . . Competence extends to those civil suits at law assigned to the *Landgericht* as court of first instance, in which complaint is made against a merchant . . . with respect to transactions which are commercial transactions for both parties; suits arising out of matters of exchange; . . . suits based on certain legal relations in commercial matters; and suits over the rebate of dues collected by reason of the Imperial Stamp Tax Law. . . . The Chamber for Commercial Matters is composed of a presiding judge, appointed from the *Landgericht*, and two laymen, known as *Handelsrichter* or commercial judges.”—B. E. Howard, *German empire*, pp. 180-182.

ALSO IN: *American Economic Review*, v. 3, pp. 20-42.—*American Political Science Review*, v. 4, p. 537.

Germany: Under Republican constitution.—High Court of Justice.—“In Germany justice, particularly such as is regulated by the laws on the organization of justice, the Code of Civil Procedure, the Code of Criminal Procedure, is administered by the tribunals of the states. The Reich had only one judicial organism, the *Reichsgericht*, whose powers are in principle similar to those of the *Cour de Cassation* (the highest court of appeal in France). The new Constitution has changed nothing in this system. . . . Now as before the sole authority of the Reich in this domain lies in the *Reichsgericht*. But the Constitution has introduced a new judicial organism whose authority extends over all important cases of a national scope, and constitutes thereby a powerful element in centralization: that is the High Court of Justice. The task of organizing this Court is left by the Constitution to a special law. Until this law enters into effect the powers of this Court are entrusted

to a senate of seven members, of which four are nominated by the Reichstag and two by the Reichsgericht. The authority of the High Court of Justice is regulated by the Constitution. It is this Court that passes on the difficulties that may arise between states in the cases of division of patrimony where changes or separations of territories are involved. It is this Court also that decides constitutional difficulties within a state when there is no competent tribunal within the state to deal with such a question. It is this Court that adjudicates disputes as to public rights that arise between different states or between a state and the Reich, when there is no other tribunal of the Reich that has jurisdiction over such a dispute. This Court in addition presides over actions instituted by the Reichstag against the President, the Chancellor and the Ministers of the Reich for culpable violation of the Constitution or the laws of the Reich."—R. Brunet, *New German constitution*, pp. 68-69.

Japan: Modern courts.—In Japan, under the constitution, "public trial and the inviolability of judges are guaranteed. A 'Court of Administrative Litigation,' a feature unknown to English and American jurisprudence, is provided for cases where it is claimed that the executive authorities have infringed upon the rights of the subject. The underlying idea seems to be that a court of law might be incapable of deciding upon questions of administrative expediency, and would also be disinclined to sacrifice the individual for the public benefit. . . . The Civil Code was built upon a German model, but as regards Family Law and the law of succession Japanese customs and usage were adhered to. . . . A feature of the Japanese judicial system which will especially strike Englishmen and Americans is the absence of juries and the appointment of judges and public prosecutors after examination. The Courts of Justice are classed as District Courts, Local Courts, Courts of Appeal, and the Court of Cassation. Each court has its public procurator after the continental fashion. The District or lower court of first instance is presided over by a single judge who has jurisdiction in small civil and criminal cases. He also has other duties such as supervising guardians and registration. The Local Court is divided into sections presided over by three judges. It acts as a court of first instance in civil and criminal cases not within the jurisdiction of the District Courts and also hears appeals from the latter. The Court of Appeal is a tribunal of second instance and hears appeals from the local court. The supreme court of Japan is the Court of Cassation. Each of its sections is composed of seven judges. It is both a court of appeal from the lower courts and of first and final instance in certain offences against or involving members of the Imperial family."—R. P. Porter, *Japan the new world-power*, pp. 567, 568, 569-570.—"To every Court is attached a Procurator, who is charged with the entire conduct of every criminal prosecution throughout all its stages, to whom a written statement of the circumstances of the offence is handed by the police immediately an arrest has taken place, and whose functions in capital offences only end when he has witnessed the execution of the condemned. It is he who decides whether a charge is to be formulated and its precise nature; whether its nature permits of it being tried in the first instance in a magistracy or a district court, or whether its gravity renders it advisable that it should be at once remitted to the Court of Appeal which, notwithstanding its name, exercises an original criminal jurisdiction; whether bail should be granted pending trial; and when the trial takes place he conducts the prose-

cution in court, so that he unites in himself all the functions of Grand Jury, public prosecutor and sheriff. As public prosecutor, his duties considerably exceed those of his compeer in England. Once the prisoner has been committed for trial, it is his business to procure a conviction, and in addressing the court, both on law and fact, he suggests both the clause of the code under which the accused should be convicted and the exact sentence which should be passed under it. The judges, as a rule, follow his suggestions, though there is no specific obligation on them to do so, and if they err, there is a very wide right of appeal not only on law but on fact."—J. H. Longford, *Japan of the Japanese*, pp. 193-195.

Russia. See RUSSIA: 1917-1920: Bolshevik laws.

United States: Organization of the federal courts.—"By the revised judicial code of 1911 the judicial power of the United States is vested in a series of three courts—the District Court, the Circuit Court of Appeals, and the Supreme Court (see also SUPREME COURT)—and in three special courts—the Court of Claims, the Court of Customs Appeals, and the Commerce Court, which was abolished in 1913. . . . The lowest court in the series is the District Court. For this purpose the United States is divided into eighty-one districts, each state containing at least one, and the larger states several. To each district there is appointed by the president, with the advice and consent of the Senate, a district judge. There is also appointed a district attorney, or prosecuting officer, with such assistants as may be necessary, who act under the direction of the Attorney-General of the United States. A United States marshal, with such assistant marshals as are necessary, acts as the executive officer of the court, and may call upon the military force of the United States, if necessary, to aid him in the performance of his duties. To this District Court is given all the original jurisdiction of the United States, with a few exceptions. . . . Thus the District Court has all the criminal jurisdiction arising under the federal laws of Congress, and all cases in admiralty and maritime jurisdiction now extending to all inland waters which in any way may be utilized for interstate commerce. And perhaps even more far-reaching than the above, in the District Court originate all cases to which citizens of different states are parties. Moreover, a suit already begun in the state courts may be transferred to the District Court, if it can be shown that it is one in which the District Court could gain jurisdiction. It is further to be noted that the courts of the United States, and thus the District Court, act not merely as courts of law but as courts of equity, and have power to issue the writ of injunction and to punish for refusal to obey by means of proceedings for contempt of court. By the first judiciary act of 1789 a Circuit Court was established to hear cases of appeal from the District Court and to take cognizance of more important cases than were given to the District Court. The justices of the Supreme Court were assigned to this, and each was required to hold two circuits a year in each district of his circuit. The justices complained of this double service, and in 1801 a distinct class of circuit justices was created. This act was repealed in the following year, and the justices of the Supreme Court went on circuit until 1860 when the country was divided into nine circuits, and nine circuit justices were appointed. In 1801 it was found that the Supreme Court was nearly four years behind its docket, and a new court was created to relieve the Supreme Court of its burden of cases. This was called the Circuit

Court of Appeals. With the establishment of the Circuit Court of Appeals and the increase of the number of cases which might be brought before the District Court the importance of the Circuit Court declined. Therefore, by the judiciary act of 1911 [which codified the acts relating to the Federal judiciary], the Circuit Court was abolished, and the jurisdiction of the cases which came before it was given to the District Court. Thus the District Court has become the most important court of first instance in the United States, replacing the old Circuit Court. The act establishing the Circuit Court of Appeals as amended by the act of 1911 groups the states into nine circuits. For three of these circuits four circuit judges are appointed; for one circuit, two; and for the remaining circuits, three. These circuit judges, together with the justices of the Supreme Court, and the judges of the District Court, which is included in the circuit, form the Circuit Court of Appeals. Any two of the judges may sit—in practice the justices of the Supreme Court never attend—and take cognizance of appeals from the District Court. The court has no original jurisdiction but very wide appellate power. All cases decided by the District Court are reviewable by the Circuit Court of Appeals upon writ of error, except certain classes of cases which are carried directly to the Supreme Court. In addition, it hears appeals in cases of bankruptcy and in injunction proceedings, and appeals from the territorial court of Alaska. More important, however, than its wide appellate jurisdiction is the fact that its judgment is final in a large number of cases. In all cases in which the jurisdiction of the United States courts was obtained on the ground of diverse citizenship, and in cases arising from patent, copyright, or revenue laws, and in all cases in admiralty, except prize cases, the jurisdiction of the Circuit Court of Appeals is final. But the Supreme Court may, upon petition of either party, if it thinks advisable, cause any case in which the judgment of the Circuit Court of Appeals is final to be brought before it, there to be reviewed and determined.”—E. Kimball, *National government of the United States*, pp. 383-385.—The “Court of Customs Appeals is composed of a presiding judge and four associates. . . . The court sits in any of the judicial circuits and has exclusive jurisdiction over appeals from the Board of General Appraisers of the Treasury Board as to the value of imported goods and the rate of duty imposed thereon.”—J. T. Young, *New American government and its work*, p. 280.—“In addition, the United States has created several special courts, of which the most important is the Court of Claims in Washington, composed of five justices. . . . It has power to try cases of claims against the United States; if it finds money due, it certifies the amount to Congress, which appropriates for the purpose; it has no power to enforce a judgment against the United States. By an act of March 3, 1891, a Court of Private Land Claims was created, with five justices, their jurisdiction extending only to claims arising from or under the treaties of territorial cession by Mexico in 1848 and 1853. Entirely outside of the judicial system are several national tribunals for federal matters. Such are the courts created by Congress in the District of Columbia, in the territories, among the Indians, and in the dependencies, under the special powers of the United States over the seat of government and the ‘territory or other property’ of the United States. Such are the military and naval courts martial provided under the general authority of the United States to raise and govern armies and

to make war. Such are the administrative tribunals attached to several of the executive departments: the commissioners of public lands and of patents render elaborate decisions, which are printed in regular series of *Reports of Cases*; the Treasury Department makes rulings on contested questions within its field of administration. So far as such decisions involve questions of property and of individual rights, they are appealable to the regular judicial courts.”—A. B. Hart, *Actual government*, 4th ed., pp. 303-304.—See also CRIMINAL LAW: 1893; 1921.

United States: State courts.—Terms of judges.—Appeals to federal courts.—Right of federal courts to veto state statutes.—Relative status of state and federal courts.—Use of jury system.—“State judges are organized into courts arranged in a progressive series. In Massachusetts, for instance, there is a system of police and municipal courts in large cities, with additional justices and two special justices, each sitting in a separate place; in each county there is also a probate court, in charge of wills and inheritances; . . . a district court, with a district attorney, and the judges are assigned according to the needs of the service; above this is a superior court, the eighteen judges of which have a salary of \$6,500 each; above this is a supreme judicial court, with seven judges, at a salary of \$8,000 each. The chief justice in each of the two systems has \$500 extra salary. Appeals may in general be brought from district courts to the superior court, and from the superior court to the Supreme Court; they may also be brought from the probate court to the Supreme Court. Under this system, small cases usually fall first to a lower court; then, if appealed, to the middle jurisdiction, whatever it may be; and thence to the highest state court. The result is unification of decisions throughout the state; and the Supreme Court takes pains, so far as possible, to follow its own precedents, so that there may be a traditional unity. The details of organization and administration, the methods of appeal, the kinds of question which may be brought in original suit before a lower and a higher court, the relations of the general system of state courts to municipal courts,—all these questions are subject to great variations from state to state. Everywhere the principle is the same: that questions of law shall be transferred from court to court, up to the highest state court; and especially that questions of personal rights and other constitutional privileges shall be eventually settled only by the highest court. In addition to the regular courts, there are in most states justices of the peace, with jurisdiction over small offences and suits; these may be considered, perhaps, as a fourth system of inferior courts. In some states there is a provision for courts of conciliation, or for tribunals of arbitration; but these are rather a means for umpiring disputes than for settling them under the principles of law. Probate courts act with little formality where there is no opposition; but in hotly-contested will cases they may spend days in hearing testimony and arguments, and make decisions on questions of law, subject to examination by a higher court. . . . The municipal and police courts have to do almost solely with petty crimes,—drunkenness, fighting, destruction of property, and the like; and they have a summary process with very speedy examination of witnesses, so that a trial often occupies only three or four minutes, and the penalty is at once fixed and the punishment begins. In most of such cases the guilt is obvious, or the prisoners are too ignorant of the laws to protract the matter; yet on questions

of law, appeal practically always lies from the municipal court to some higher court. The middle courts of the regular state series commonly take cognizance of the most serious crimes. Here, as cases may involve life and death, trials are sometimes long and searching, and may last two months or more. The highest courts seldom examine into the facts in criminal cases, but pass on questions of law which may be appealed to them."—A. B. Hart, *Actual government*, 4th ed., pp. 154-156.—"The federal courts have an immense power over the state governments, through their right to declare state statutes void. . . . The principle involved is not the right to call up a state statute and annul it, but simply that a state statute contrary to the federal constitution or statutes cannot possibly come into being; that from the moment of its passage it has no life or force; and that therefore the court may leave it out of account in making up its mind. . . . Certain cases from their nature go to the federal courts, whether they occur within or without the special federal jurisdiction; such are maritime cases, seizures under United States laws, and offences against federal laws,—as for instance, discriminating in interstate commerce or robbing the mails."—A. B. Hart, *Actual government*, 4th ed., pp. 316, 358.—"There is an impression in the popular mind that all state courts are subordinate to all federal courts, that the lowest court in the federal system is superior to the highest state court. . . . Such impression is altogether wrong. Each set of courts . . . has its own field of jurisdiction and within that field cannot be interfered with by the other. Most cases which originate in the state courts reach their final determination there. Not one in a thousand among them ever reaches the federal Supreme Court. Whether a case is brought before a state or a federal court in the first instance depends wholly upon the nature of the case itself. If it concerns matters or persons within state jurisdiction, the state courts handle it; if it concerns matters or persons within federal authority, it goes before the federal courts. If the suit is commenced in either, and in the course of the trial it becomes apparent that it should have been entered in the other, it can be removed to the latter. But if a controversy is properly within the jurisdiction of the state courts it can go no farther than the highest state tribunal unless the Supreme Court of the United States obtains appellate cognizance of it by writ of error. . . . The term for which judges are chosen varies from life to a few years. In Massachusetts, for example, judges of all courts, whether higher or lower, are appointed by the governor with the consent of his council and hold office until they die or resign. In Pennsylvania the judges of the Supreme Court are elected by the people for twenty-one years, in New York for fourteen years, and in Illinois for six years. In Vermont they are chosen by the legislature for two years only. Many states make a distinction between the judges of the higher and the lower courts, giving the former longer terms."—W. B. Munro, *Government of the United States*, pp. 402, 404.—"In the system of criminal jurisprudence are deeply imbedded the principles of indictment and trial by jury. Indictment is the process of preliminary examination, usually by a grand jury, of the evidence against a man charged with crime; if the jury sees reason to send the case to trial, it 'finds a true bill,' and the prosecutor must bring the matter to trial. In justice courts and municipal courts the jury is usually dispensed with, although in most states it must be had if the prisoner demands it. The more serious crimes are

always tried by a 'petty' [or petit] jury, the common rule being that there must be twelve jurors and a unanimous verdict; but several of the far Western states allow a decision by ten, or even fewer, jurors out of the twelve. In most states a jury trial may be waived if the prisoner so desires. . . . The methods of civil court business are much like those in criminal law: jury trials are very common on questions of property, and especially on questions of personal damage. . . . When the testimony is all in, the lawyer on each side argues the case; and then, if it is a jury trial, the court sums up the evidence in a 'charge,' in which it informs the jury what the law is and summarizes the evidence. In some states the jury insists also on deciding for itself what the law is."—A. B. Hart, *Actual government*, 4th ed., pp. 156, 159-160.—See also CRIME AND CRIMINOLOGY; DUE PROCESS OF LAW; DETROIT: 1920: Reform in judicial procedure; CALIFORNIA: 1900-1909; LOUISIANA: 1921.

United States: Right of courts to issue injunctions.—Question of injunctions in labor disputes.—"A writ of injunction may be defined as a judicial process, operating *in personam*, and requiring the person to whom it is directed to do or to refrain from doing a particular thing."—J. L. High, *Treatise on the law of injunctions*, v. 1, p. 2.—"The use of the injunction to restrain waste, nuisances, continued trespasses, boycotts, etc., is a common feature of modern practice. The jurisdiction of equity to restrain waste, by injunction was well recognized in the early part of the seventeenth century. This remedy has now virtually superseded the Common Law action of waste, and taken the place of an action on the case for damages. In cases of nuisance and trespass it was long the practice to await the determination of the question of legal right before granting equitable relief. . . . The advantages of this procedure, where available, are obvious. The preliminary injunction is quickly obtained, often *ex parte*; the remedy in case of contempt is summary and effectual; and there is no trial by jury. No wonder that efforts are made to extend the jurisdiction to its utmost limits. Some of these attempts have been resolutely resisted by the courts, but many have been successful."—G. D. Watrous, *Torts in Two centuries of growth, of American law*, p. 112.—"The jurisdiction of equity to interfere by injunction to some extent in labor disputes cannot be seriously questioned at the present day [1910]. In issuing its restraining process in proper cases, the court exerts its authority, which is as old as the chancery itself, to prohibit those wrongful acts which will work irreparable injury to property rights for which the courts administering the common law can afford no adequate remedy. To the exercise of this power every member of the community is subject; and there is no reason why persons engaged in labor disputes should be granted immunity from it. In so far, therefore, as the courts restrain the performance by employer and workman alike of those acts only which plainly infringe upon the property rights of another person, to his immediate and irremediable damage, their action is clearly beyond the reach of legitimate criticism. American labor leaders, however, protest with great energy against the use of the injunction to forbid acts that render the doer liable to criminal prosecution, upon the ground that since a violation of the injunction subjects the offender to punishment by fine and imprisonment for contempt of court, after a summary trial conducted by the equity judge alone, the effect is to deny him his constitutional right to be tried by a jury before he can

be made to suffer criminal penalties. This argument, in so far as it is grounded upon existing law, was finally and conclusively refuted by the Supreme Court of the United States in the celebrated Debs case (158 U. S. 564, 594), decided May 27, 1893. It was there pointed out that the power of equity to restrain the commission of acts destructive of property had never been regarded as in any degree curtailed by the fact that these same acts might also amount to offenses against the criminal law. The injunction is solely in aid of the civil liability of the wrongdoer in favor of the person directly injured; and this is not affected by the existence of a concurrent criminal liability; wherefore it follows that the power of the court to issue the injunction being thus established, the power of the same court to punish violations of it in its own peculiar fashion is the same in nature and extent as in the case of any other lawful order of the court. Since, then, the punishment for contempt is not for a violation of the criminal law, but for disobedience to a lawful mandate of the court protecting certain civil rights, there is no violation of the offender's right to a jury trial in criminal prosecutions. The labor unions charge that this distinction is purely verbal. Its substantial effect, they say, is to subject persons to penalties identical with those imposed by the criminal courts, without the protection of a jury trial, and with a very limited right of appeal. And if the law is as stated, it ought to be changed, either by forbidding the issue of injunctions at all against criminal acts, or else—what amounts to the same thing—by allowing a jury trial to persons accused of violating such an injunction, thus rendering a proceeding for contempt practically indistinguishable from an ordinary criminal prosecution.—J. W. Bryan, *Proper bounds of the use of the injunction in labor disputes* (reprinted from the *Annals of the American Academy of Political and Social Science*, Sept., 1910, pp. 288-289).—The question of the issuance of writs of injunction by the courts in connection with labor disputes came much into discussion during the canvass preliminary to the American presidential election of 1908, and was a prominent subject of declaration in the platforms of the political parties (see U. S. A: 1908 [April-November]). Subsequently, President Taft, in his first annual message to Congress, cited the pronouncement of the Republican party on this question, and said: "I recommend that in compliance with the promise thus made, appropriate legislation be adopted. The ends of justice will best be met and the chief cause of complaint against ill-considered injunctions without notice will be removed by the enactment of a statute forbidding hereafter the issuing of any injunction or restraining order, whether temporary or permanent, by any Federal court, without previous notice and a reasonable opportunity to be heard on behalf of the parties to be enjoined; unless it shall appear to the satisfaction of the court that the delay necessary to give such notice and hearing would result in irreparable injury to the complainant and unless also the court shall from the evidence make a written finding, which shall be spread upon the court minutes, that immediate and irreparable injury is likely to ensue to the complainant, and shall define the injury, state why it is irreparable, and shall also endorse on the order issued the date and the hour of the issuance of the order. Moreover, every such injunction or restraining order issued without previous notice and opportunity by the defendant to be heard should by force of the statute expire and be of no effect after seven days from the issuance thereof, or within any time less

than that period which the court may fix, unless within such seven days or such less period, the injunction or order is extended or renewed after previous notice and opportunity to be heard."

United States: President Taft's recommendations for expediting procedure.—The following is from President Taft's first annual message to Congress, December, 1909: "The deplorable delays in the administration of civil and criminal law have received the attention of committees of the American Bar Association and of many State Bar Associations, as well as the considered thought of judges and jurists. In my judgment, a change in judicial procedure, with a view to reducing its expense to private litigants in civil cases and facilitating the dispatch of business and final decision in both civil and criminal cases, constitutes the greatest need in our American institutions. I do not doubt for one moment that much of the lawless violence and cruelty exhibited in lynchings is directly due to the uncertainties and injustice growing out of the delays in trials, judgments, and the executions thereof by our courts. Of course, these remarks apply quite as well to the administration of justice in State courts as to that in Federal courts, and without making invidious distinction, it is, perhaps, not too much to say that, speaking generally, the defects are less in the Federal courts than in the State courts. But they are very great in the Federal courts. The expedition with which business is disposed of both on the civil and the criminal side of English courts, under modern rules of procedure, makes the delays in our courts seem archaic and barbarous.

"The procedure in the Federal courts should furnish an example for the State courts. I presume it is impossible, without an amendment to the Constitution, to unite under one form of action the proceedings at common law and proceedings in equity in the Federal courts, but it is certainly not impossible by a statute to simplify and make short and direct the procedure both at law and in equity in those courts. It is not impossible to cut down still more than it is cut down the jurisdiction of the Supreme Court so as to confine it almost wholly to statutory and constitutional questions. Under the present statutes, the equity and admiralty procedure in the Federal courts is under the control of the Supreme Court, but in the pressure of business to which that court is subjected, it is impossible to hope that a radical and proper reform of the Federal equity procedure can be brought about. I therefore recommend legislation providing for the appointment by the President of a commission with authority to examine the law and equity procedure of the Federal courts of first instance, the law of appeals from those courts to the courts of appeals and to the Supreme Court, and the costs imposed in such procedure upon the private litigants and upon the public treasury, and make recommendation with a view to simplifying and expediting the procedure as far as possible, and making it as inexpensive as may be to the litigant of little means."

United States: Lack of uniformity of decisions in state courts.—"Commerce has long since wiped out the imaginary lines that mark the political boundaries between the states. Obviously the State courts must keep pace with it in interstate relations in order to usefully perform their manifest functions. Otherwise, they will retard instead of aiding and will confuse instead of clarifying social and commercial relations. The courts are to the government and to commerce what the locomotives are to the railroads and to commerce. The railroads cannot be conducted without locomotives

and governments cannot be conducted without courts. . . . The State governments may provide the most perfect laws and entertain the best intention toward the splendid interstate commerce that the best interests of all government require shall be fostered and encouraged, yet the potency and dignity of those laws are measured exactly as they are administered to the people through the agency of the courts. If these State decisions lack uniformity and their diverse procedure and practice burden and hamper business projected or invited into or through a State, or if justice is interrupted by local traditions or influences or technicality or subtlety in any State, a feeling of hostility towards the courts of that State will surely follow and they cannot be of the greatest service. . . . It was nearly a quarter of a century ago that certain unselfish and thoughtful lawyers saw the necessity of harmonizing conflicting State Statutes that were vexing and retarding interstate commerce and organized the Conference of Commissioners on Uniform State Laws for that purpose. They have lived to see their uniform negotiable instrument law adopted in forty-one States, and many other uniform statutes well on the way to universal popularity. The Warehouse Receipt Act is in effect in twenty-two states and the 'Sales Act' in ten. Within a decade every law affecting interstate relations will probably be made uniform in all the States, for interstate commerce is militantly supporting these lawyers. We have come to accept their work as a matter of fact, but it is difficult to measure the obligation of commerce and the country to these great jurists and public spirited men, and the ideal inspiring them. But, the thing that interests us is that there is a completed and earnest organization that is always at work. These things evidence the passing of the days of investigation and education, for the Conference of Commissioners are preparing the legislation. . . . But, there is another and equally unreasonable impediment to fixed interstate judicial relations. It is a diversified court procedure. The same system of pleading and procedure is not in vogue in any two States. As a matter of fact it is just as reasonable for the States to adopt differing languages as to adopt differing court procedure, and I challenge any sensible reason to the contrary. . . . But, . . . after the Legislatures had adopted the letter of the uniform Statutes, many State Courts failed to live up to their wholesome spirit, and destroyed the intent of uniformity by engrafting upon them uncertain local policies, ancient customs and State traditions that had proved a source of costly annoyance and that were sought to be avoided. These jurists made a striking picture of antiquity clinging to modernity. They seemed unable to grasp the need of the great commerce of their States, that confined itself to no political boundary and which ought not to be perplexed by diversified interpretations of an identical statute, even if there were any possible reason for it. The only remedy for this blighting evil was a personal and intimate exchange of ideas and views in friendly debates between the members of different State Appellate courts, a sort of friendly talk over the back fences, as it were. By some manner of means, other than by law, conflict of interpretation must cease. . . . A conference of state judges was, then, the only hope. . . . [A] historic meeting [was held] at Montreal on August 30, 1913, the first conference of judges ever held in the history of the United States, and with which every man should become familiar. It means, in plain language, that the Chief Justice of the Supreme Appellate Courts and the Senior Circuit Judges of the Federal Circuits

or their alternates, did enter a conference to which they were invited, . . . and there followed and grew out of it a permanent organization, officially known as the 'Judicial Section' of the American Bar Association."—T. W. Shelton, *Fixed interstate judicial relations* (Pamphlet, 1914, pp. 10-15).

See also LEGAL AID: Important factors in the administration of legal aid; RECALL; SUPREME COURT.

ALSO IN: *Revolutionary law court* [Russia] (*New Statesman*, Jan. 26, 1918).

COURTS, Administrative.—Administrative courts, which are unknown in the United States and the British empire, occupy an important place in continental Europe, and in Japan. These courts which are French in origin, regulate the relations of the government and private individuals. "Nevertheless, both in England and America, there are numerous boards, commissions, and authorities which possess what may not improperly be described as administrative jurisdiction. They are, in fact, often referred to as administrative tribunals; they possess the power of adjudication and determination in many cases, and not infrequently their decisions are conclusive, and hence not subject to review by the courts. Although they are not a part of the judicial system, their procedure when hearing and determining controversies is often characterized by the formalism of the courts of justice. A regular system of appeal is often allowed from one to another, and in some cases their decisions are published and cited as precedents. In England examples of authorities which exercise a limited administrative jurisdiction are the Railway Commission, the Local Government Board, the Board of Trade, the Board of Education, and the Board of Agriculture. In the United States similar bodies are the Interstate Commerce Commission, whose powers have been described as 'quasi administrative, quasi judicial'; the Pension Office, the Patent Office, the Land Office, the Bureau of Immigration, the office of Comptroller of the Treasury, the General Board of Customs Appraisers, the United States Customs Court, and the Court of Claims."—J. W. Garner, *Introduction to political science*, pp. 592-593.—"The French method of providing a special law for the regulation of the relations of the government and the individual has had great influence on the Continent. In most continental countries [which regulate the relations of the government and private individuals] what is known as an administrative law, is distinguished from the ordinary law, regulating the relations of individuals one with another. Like the French law, its provisions are somewhat different from the provisions of the ordinary law in similar relationships. Thus contracts with the government must be made in particular ways, in order that they may be enforceable. Thus again the personal liability of officers for the damages they cause by their illegal acts is somewhat different from that of ordinary individuals, where they have been guilty of illegal acts. The rules of law governing the actions of administrative officers are grouped together in the French legal classification, which is commonly adopted on the Continent under the name of administrative law, whether they are applied by special courts or not. In England and the United States, where perhaps they resemble more closely the ordinary rules of law governing private legal relationships, and where they are in all cases applied, certainly in last instance, by the highest of the ordinary courts, they have not thus been called by any special name. But while many countries have followed the French example in the formal recognition of an administrative law, there are comparatively few which have adopted the French idea

of administrative courts. Most have preferred to intrust the administration of the administrative law to the ordinary courts. Of those countries outside of France which have established administrative courts, the German state, Prussia, is the most important. The judges of the Prussian administrative courts are, however, in law, as well as in fact, independent in tenure of the executive. Furthermore, in Prussia the Judges of the lower administrative courts are for the most part not learned in the law, they are elected by the people of the localities over which they have jurisdiction, and in other capacities are engaged in the active work of administration. We may say, then, that one of the fundamental principles of constitutional government as seen in the law of modern European states, is: First—the existence of judicial bodies independent in tenure of the executive; which shall, Second—apply the law regulating the relations of individuals one with another—usually called the private law—by deciding the cases brought before them; and, Third—shall apply in the same manner the law regulating the relations between officers of the government and private individuals—usually called the public or administrative law. Whether a formal distinction is made between the private and the administrative law, and whether these two functions are discharged by the same courts, are matters of comparatively little importance. The important thing is that the courts which have these powers shall be independent of the executive. Without such independence it may be said that constitutional government is impossible. The independence of the judges over against the executive which, we have seen, would appear to be so necessary to the existence of constitutional government, has been ordinarily secured by providing in the law that, while they may be appointed by the executive, they may not be removed except through the concurrent action of the executive and the legislature, or by something in the nature of a formal trial, like an impeachment proceeding, in which both houses of the legislature participate. Some countries have gone even further in their desire to secure what they regarded as the necessary degree of independence. Thus in France no judge of the ordinary courts may be removed from office without the consent of the supreme ordinary court, the Court of Cassation. In Germany also the judges both of the ordinary courts and of the highest administrative court are appointed for life. The German judiciary act provides that 'no judge shall against his will be permanently or temporarily removed from office, transferred to another place, or retired, except by judicial decision and on grounds and according to forms prescribed by law.' Apart from the case of the lay judges of the lower administrative courts in Prussia, the principle of the popular election of judges adopted in the French constitution of 1791 has not been followed except in a number of the states of the United States. Opinions in that country differ as to the success of the elective principle as applied to judges. It must be admitted, however, that there is no immediate prospect of the abandonment in the United States of the principle in those cases in which it has been adopted."—J. F. Goodnow, *Principles of constitutional government*, pp. 240, 242-244.

COURTS, Ancient county. See ECCLESIASTICAL LAW: 449-1066.

COURTS, Ancient Jewish. See SANHEDRIM.

COURTS, Civil: Separated from ecclesiastical courts. See ECCLESIASTICAL LAW: 1066-1087; 1100.

COURTS, Consistory, of the bishops. See CONSISTORY COURTS OF THE BISHOPS.

COURTS, Ecclesiastical. See ECCLESIASTICAL LAW: 1160-1545.

COURTS, Feudal. See FEUDALISM: Organization; Administration of justice.

COURTS, Industrial. See ARBITRATION AND CONCILIATION, INDUSTRIAL: Australia: 1913-1917; Germany: 1890-1908; Great Britain: 1889-1920; New Zealand: 1892-1913; United States: 1920-1921.

COURTS, International. See INTERNATIONAL JUSTICE, PERMANENT COURT OF.

COURTS, Juvenile. See CHILD WELFARE LEGISLATION: 1899-1921; 1902-1920; 1903-1920; 1908-1914.

COURTS-MARTIAL. See MILITARY LAW: Courts-martial; 1921; NAVAL LAW: Courts-martial; and ENGLAND: 1914-1918: Defense of the Realm acts.

COURTS OF CHIVALRY. See MILITARY LAW: Origin.

COURTS OF JUSTICE, Spanish American. See AUDIENCIAS.

COURTS OF LOVE, France. See PROVENÇE: 1179-1207.

COUSIN, Victor (1792-1867), French philosopher and statesman. Member of Council of public instruction, 1830; minister of public instruction, 1840. Among his chief works are: *Fragments philosophiques*; *Histoire générale de la philosophie*; *Cours d'histoire de la philosophie morale au XVIII^e siècle*.—See also FRANCE: 1841-1848.

COUSIOTS, tribe. See AQUITAINE: Ancient tribes.

COUSSEMAKER, Charles Edmond Henri de (1805-1876), French musical scholar. See MUSIC: Modern: 1800-1908.

COUTHON, Georges (1755-1794), French revolutionary leader. See FRANCE: 1793 (June-October) to 1794 (June-July): French victory at Fleurus.

COUTRAS, Battle of (1587). See FRANCE: 1584-1589.

COUZA, or Cuza, Alexander John (1820-1873), first prince of Rumania. See RUMANIA: 1856-1875.

COVADONGA, Spanish hamlet in the province of Oviedo, near Cangas de Onis. The famous Cave of Covadonga, site of Pelayo's victory over the Moors in 718, and the "Campo del rey Pelao," where he was crowned after this battle, are about one mile distant. See SPAIN: 713-950.

COVE OF CORK. See QUEENSTOWN.

COVENANT, Book of the. See HISTORY: 14.

COVENANT, Halfway. See BOSTON: 1657-1660.

COVENANT, Solemn league and. See SOLEMN LEAGUE AND COVENANT.

COVENANT OF THE LEAGUE OF NATIONS. See LEAGUE OF NATIONS.

COVENANTERS, name given to the signers and supporters of the Scottish National Covenant (see SCOTLAND: 1557; 1581; 1638), and afterwards to all who adhered to the Kirk of Scotland. The war of Montrose with the Covenanters will be found narrated under SCOTLAND: 1644-1645. For the story of the persecution which they suffered under the restored Stuarts, see SCOTLAND: 1660-1666; 1660-1670; 1679 (May-June); 1681-1689.

COVENANTS, Scottish. See SCOTLAND: 1557; 1581; 1638.

COVERDALE, Myles (c. 1488-1569), English bishop, translator of the Bible. See BIBLE, ENGLISH: 16th-17th centuries.

COVINGTON, United States ship, sunk by submarine during World War. See WORLD WAR: 1918: IX. Naval operations: d: 4.

COVODE INVESTIGATION, a Federal investigation of corruption in Kansas. See **KANSAS**: 1860.

COWBOYS.—(1) During the War of the American Revolution, "there was a venal and bloody set which hung on the skirts of the British army, well known as Cow-boys. They . . . came to have their name from their cattle-stealing."—C. W. Elliott, *New England history*, v. 2, p. 372.—See also U. S. A.: 1780 (August-September).—(2) The term "cowboys" has been more commonly applied to the mounted herdsmen in the cattle districts of the West.

COWEN, Sir Frederick Hyman (1852-), English composer and conductor. See **MUSIC**: Modern; 1842-1921: Modern English composers.

COWPENS, Battle of the (1781). See U. S. A.: 1780-1781.

COX, Jacob Dolson (1828-1900), American general and historian; served in Civil War; governor of Ohio, 1866-1867; secretary of the Interior under President Grant, 1869-1870. See U. S. A.: 1865 (February-March: North Carolina); 1865 (May): Feeling of surrendered Confederate officers; 1869-1877.

COX, James M. (1870-), American politician. Bought *Dayton Daily News*, 1898, and *Springfield Press-Republic*, 1903, forming News League of Ohio; member of Congress, 1903-1913; governor of Ohio, 1913-1915, 1917-1919, 1919-1921; Democratic candidate for presidency of the United States, 1920. See U. S. A.: 1918 (November); 1920 (May-November).

COXE, Trench (1755-1824), American economist. See U. S. A.: 1790: Economic situation of the country.

COXEY MOVEMENT. See U. S. A.: 1894: Coxe movement.

COXWELL, Henry Tracey (1819-1900), British aeronaut. See **AVIATION**: Development of balloons and dirigibles: 1870-1913.

CRACKANTHORPE, Dayrell (Montague) (1871-), British chargé d'affaires at Belgrade. See **WORLD WAR**: Diplomatic background: 20.

CRACOW, or Krakow, a city in Poland, situated on the Vistula in the southwest of Galicia; an important town, of great strategic value, the ancient capital of Poland, said to have been founded in 700 A. D. The town is the distributing center for coal and zinc mines, and close by are the Kreszowice sulphur baths and the famous Wieliczka salt mines. The university (Jagellonian), the second oldest in Europe, is famous for its library. Two interesting monuments are the Krakus hill, on the opposite side of the river, and the Kosciuszko hill, large mounds of earth thrown up in memory of Krakus the mythical founder of the city, and of Kosciuszko the hero of Poland, the latter in 1820-1823, the former in the ninth century.

1257.—Civic constitution.—"Magdeburg rights." See **POLAND**: 14th century.

1290-1587.—Vicissitudes.—The city changed hands frequently. In 1290 Wenceslaus II of Bohemia captured it, and in 1305 it was recaptured by Ladislaus Lokietek, king of Poland. In 1587 it ceased to be the capital.

1702.—Taken by Charles XII of Sweden. See **SWEDEN**: 1701-1707.

1793-1794.—Occupied by Russia. See **POLAND**: 1793-1796.

1795.—Seized by Austria. See **POLAND**: 1793-1796.

1809.—Incorporated by Napoleon I in duchy of Warsaw. See **GERMANY**: 1809 (July-September).

1815.—Free city.—Cracow was made a "free,

independent, and strictly neutral city, by the Congress of Vienna, under the protection of Russia, Austria and Prussia." See **AUSTRIA**: 1815-1846; **VIENNA**, CONGRESS OF.

1831-1846.—Occupation by Austrians, Russians and Prussians. See **AUSTRIA**: 1815-1846.

1846.—Seizure by Austria.—An insurrection broke out in the town as a result of which it was seized by Austria, and made part of the Austrian dominions.

1914-1915.—Threatened by the Russians. See **WORLD WAR**: 1914: II. Eastern front: d, 3.

1919.—Restored to Poland.—Cracow was made part of restored Polish state by treaty of Saint Germain.

"**CRADLE OF LIBERTY**." See **FANEUIL HALL**.

CRADOCK, Sir Christopher (d. 1914), British admiral, in command at Coronel sea fight. See **WORLD WAR**: 1914: IX. Naval operations: e.

CRAFT GUILDS. See **GUILDS**: Medieval; Types of guilds; **LABOR ORGANIZATION**: 1720-1800.

CRAFTS AND CRAFTSMEN, England. See **APPRENTICES**, **STATUTE OF**.

CRAIG, Sir James (1871-), British statesman, became first premier of Ulster, 1921.

CRAIG, Sir James Henry (1748-1812), British general, governor general of Canada, 1807-1811. See U. S. A.: 1810-1812.

CRAL, or Krale.—"The princes of Servia (Ducange, *Famil, Dalmaticæ, &c.*, c. 2-4, 9) were styled 'despots' in Greek, and Cral in their native idiom (Ducange, *Gloss. Græc.*, p. 751). That title, the equivalent of king, appears to be of Slavonic origin, from whence it has been borrowed by the Hungarians, the modern Greeks, and even by the Turks (Leunclavius, *Pandect, Turc.*, p. 422), who reserve the name of Padishah for the Emperor."—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 63, note.

CRANACH, Lucas (1472-1553), German painter; became in 1504 court painter to the elector of Saxony, to whose family he remained attached until his death; notable for his portraits, still life, hunting pieces, and religious and allegorical subjects; worked on wood and copper as well as in oils; through his painting he was active in spreading the doctrines of the Reformation. See **PAINTING**: German.

CRANCH, William (1769-1855), American judge, chief-justice of circuit court District of Columbia, 1805 until his death. See U. S. A.: 1806-1807.

CRANE, Charles Richard (1858-), American diplomat. Appointed minister to China, 1909 but resigned before entering upon office; minister to China, 1920-1921. (See **CHINA**: 1904-1909.) American commissioner on mandates in Turkey, 1919.

CRANE, Walter (1845-1915), English illustrator and painter; under the influence of William Morris, he became connected with the socialist movement; founded Arts and Crafts Exhibition Society, 1888; director of design at the Manchester municipal school, 1894; art director of Reading College, 1896. See **PAINTING**: Europe (19th century).

CRANNOGES, stockaded islands, a Celtic term. See **LAKE DWELLINGS**.

CRANNON, or Krannon, Battle of (B. C. 322). See **GREECE**: B. C. 323-322.

CRAONNE, French village about fifteen miles southeast of Laon. It lies at the eastern end of the Chemin des Dames. Here on March 7, 1814, Napoleon repulsed the allies (see **FRANCE**: 1814 [January-March]). In 1914, the Germans, taking Craonne, swept southwest toward Paris; the village was retaken by the French in 1917, by the Germans in their 1918 offensive and finally by the

Allies in their counter-offensive which ended the World War. See **WORLD WAR: 1917: II. Western front: b, 2; b, 2, iii.**

CRASSUS, Marcus Licinius (c. 115-53 B. C.), Roman capitalist and politician, member of the first triumvirate with Pompey and Cæsar. See **AQUITAINE: Ancient tribes; ROME: Republic: B. C. 78-68; B. C. 63-58; B. C. 57-52.**

CRATERUS (d. 321 B. C.), Macedonian general under Alexander the Great, ruled with Antipater in Macedonia. See **MACE DONIA: B. C. 323-316.**

CRATINUS (c. 520-423 B. C.), Athenian comic poet. See **DRAMA: Greek comedy.**

CRAGALLIDÆ, class of followers of the Delphian Apollo. See **HIERODULI.**

CRAVEN, William Craven, Earl of (1608-1697), British soldier and statesman, one of the sharers in the Carolina grant. See **NORTH CAROLINA: 1663-1670.**

CRAWFORD, William Harris (1772-1834), American statesman, minister to France, 1813-1815; secretary of the treasury, 1816-1825; candidate for United States' presidency, 1824. See **U. S. A.: 1816; 1824.**

CRÉCY, Battle of (1346). See **ENGLAND: 1333-1380; FRANCE: 1337-1360.**

CREAMER BRAKE. See **INVENTIONS: 19th century: Railroad air brake.**

CREATION MYTH. See **MYTHOLOGY: Oceania: Polynesian myths.**

CRÉBILLON, Prosper Jolyot de (1674-1762), French tragic poet. See **DRAMA: 1700-1799.**

CREDIT. See **BANKRUPTCY: Early development and general principles; CAPITALISM: 18th century: England.**

CREDIT, Rural. See **RURAL CREDIT; also AGRICULTURE, INTERNATIONAL INSTITUTE OF.**

CREDIT BANK, Coöperative. See **COÖPERATION: Germany.**

CRÉDIT MOBILIER, French, great banking corporation formed in France in 1852, which caused a disastrous inflation of credits.

CREDIT MOBILIER SCANDAL.—On the meeting of the Congress of the United States in December, 1872, attention was called by the Speaker to charges made in the preceding canvass "that the Vice-President, the Vice-President elect, the Secretary of the Treasury, several Senators, the Speaker of the House, and a large number of Representatives had been bribed, during the years 1867 and 1868, by presents of stock in a corporation known as the Credit Mobilier [organized to contract for building the Union Pacific Railroad] to vote and act for the benefit of the Union Pacific Railroad Company. On his motion, an investigating committee was appointed, L. P. Poland, of Vermont, being chairman. The Poland Committee reported February 18th, 1873, recommending the expulsion of Oakes Ames, of Massachusetts, for 'selling to members of Congress shares of the stock of the Credit Mobilier below their real value, with intent thereby to influence the votes of such members,' and of James Brooks, of New York, for receiving such stock. The House modified the proposed expulsion into an 'absolute condemnation' of the conduct of both members."—A. Johnston, *History of American politics*, pp. 219-220.—*Report of Select Committee (42d Congress, 3d session, House of Representative report no. 77).*

Also in: J. B. Crawford, *Credit Mobilier of America.*

CREE, Indian tribe. See **ALGONQUIN (ALGONKIN) FAMILY; INDIANS, AMERICAN: Cultural areas in North America: Eastern woodlands area; Mackenzie area.**

CREEKS, Indian tribe. See **CHEROKEES; MUSKHOGEAN OR MASKOKI FAMILY; SEMINOLES.**

1813-1818.—Creek and Seminole Wars. See **FLORIDA: 1812-1819; U. S. A.: 1813-1814 (August-April).**

1825.—Treaty relinquishing claims to Georgia in exchange for Oklahoma. See **GEORGIA: 1825-1838; OKLAHOMA: 1824-1837.**

1832-1833.—Union with Seminoles. See **OKLAHOMA: 1830-1844.**

1835-1838.—Removal from Alabama. See **ALABAMA: 1835-1838.**

1889.—Agreement with Oklahoma. See **OKLAHOMA: 1885-1889.**

1920.—In Oklahoma. See **INDIANS, AMERICAN: 1920: Facts on Oklahoma Indians.**

CREEL, George (1876-), American editor and author, chairman committee on Public Information, 1917-1919. See **CENSORSHIP: World War; COMMITTEE ON PUBLIC INFORMATION; NORTH DAKOTA: 1917-1918.**

CRÉFELD, or Krefeld, important industrial town and railway center in Prussia, situated in the Rhine province between Düsseldorf and Cologne, noted especially for its velvet ribbon and silk manufactures, its dyeing, engineering and chemical industries; it received its town rights in the latter part of the fourteenth century and in 1702 was annexed to Prussia.

Battle of (1758). See **GERMANY: 1758.**

CREMA, town of Italy in Lombardy, important in the Middle Ages, destroyed by Frederick Barbarossa in 1158. See **ITALY: 1154-1162.**

CREMER, Sir William Randal (1838-1908), British international peace advocate, awarded Nobel peace prize in 1903. See **NOBEL PRIZES: Peace: 1903.**

CREMONA, a city in Italy situated in the province of Lombardy, on the river Po, founded as a colony by the Romans in 218 B. C.

c. B. C. 200.—Siege by the Gauls. See **ROME: Republic: B. C. 295-191.**

A. D. 69.—Destruction by the Flavians. See **ROME: Empire: A. D. 69.**

1702.—Defeat of the French. See **ITALY: 1701-1713.**

CREOLE.—"In Europe it is very common to attach to the term creole the idea of a particular complexion. This is a mistake. The designation creole [in Spanish American regions] properly belongs to all the natives of America born of parents who have emigrated from the Old World, be those parents Europeans or Africans. There are, therefore, white as well as black Creoles. . . . The term Creole is a corruption of the Spanish word 'criollo,' which is derived from 'criar,' to create or to foster. The Spaniards apply the term 'criollo' not merely to the human race, but also to animals propagated in the colonies, but of pure European blood: thus they have creole horses, bullocks, poultry, &c."—J. J. von Tschudi, *Travels in Peru, ch. 5, and foot-note.*—"The term Creole is commonly applied in books to the native of a Spanish colony descended from European ancestors, while often the popular acceptance conveys the idea of an origin partly African. In fact, its meaning varies in different times and regions, and in Louisiana alone has, and has had, its broad and its close, its earlier and its later, significance. For instance, it did not here first belong to the descendants of Spanish, but of French settlers. But such a meaning implied a certain excellence of origin, and so came early to include any native of French or Spanish descent by either parent, whose pure non-mixture with the slave race entitled him to social rank. Much later the term was adopted by, not

conceded to, the natives of European-African, or Creole-African blood, and is still so used among themselves. At length the spirit of commerce availed itself of the money value of so honored a title, and broadened its meaning to take in any creature or thing of variety or manufacture peculiar to Louisiana, that might become an object of sale, as Creole ponies, chickens, cows, shoes, eggs, wagons, baskets, cabbages, etc. . . . There are no English, Scotch, Irish, Western, or Yankee Creoles, these all being included under the distinctive term 'Americans.' . . . There seems to be no more serviceable definition of the Creoles of Louisiana or of New Orleans than to say they are the French-speaking, native, ruling class."—G. E. Waring, Jr., and G. W. Cable, *History and present condition of New Orleans (Tenth Census of the United States, v. 19, p. 218)*.—See also LOUISIANA: 1766-1768; 1769.

Language. See PHILology: 2.

CREONES, tribe. See BRITAIN: Celtic tribes.

CRÉQUY, or Créqui, Francois, Chevalier de (1625-1687), marshal of France, Minister to Rome. See ROME: Modern city: 1664.

CRERAR, John (1827-1889), American philanthropist, endowed John Crerar Library in Chicago. See GIFTS AND BEQUESTS; LIBRARIES: Modern: United States: Library gifts.

CRESCENT, Order of the, Turkish order instituted in 1799 by the reforming sultan, Selim III. Lord Nelson, after the victory of Aboukir, was the first to receive this decoration.

CRESPO, Joaquin (c. 1845-1898), Venezuelan general, president of Venezuela. See VENEZUELA: 1898-1900.

CRESPY, Treaty of (1544). See FRANCE: 1532-1547.

CRESSY, British cruiser sunk in 1914 together with the *Hogue* and the *Aboukir*, by a German submarine commanded by Otto von Weddigen. See WORLD WAR: 1914: IX. Naval operations: b.

CRESWELL, John A. J. (1828-1891), American public official, postmaster-general under Grant. See U. S. A.: 1860-1877.

CRETAN LABYRINTH. See ÆGEAN CIVILIZATION: Excavations and antiquities: Cretan area.

CRETE, one of the largest islands in the Mediterranean, south of the Ægean sea or archipelago. (See GREECE: Map of ancient Greece.) Recent archaeological researches (see ÆGEAN CIVILIZATION: Excavations and antiquities: Cretan area) have proved beyond a doubt that Crete was, during the third and second millenniums B. C., the center of a civilization which, as regards both its antiquity and its artistic and scientific achievements, rivalled the great civilizations of the Nile and the Euphrates valleys.

Effect of position and physical features upon Cretan civilization.—"The most important remains of ancient Ægean civilization have been found in the island of Crete, and there the whole story of this civilization can be studied from its beginning to its end. Crete was the main focus of the Ægean culture. It came to the mainland of Greece from Crete, and in Greece was really, if not exactly a foreign, at any rate a non-indigenous culture. . . . A great civilization sprang up in the Ægean Isles, and it was natural that in the largest and most fertile island of all its growth should have been most marked, and that the fully developed culture which evolved itself in Crete should have absorbed the less developed culture of the smaller isles, and eventually have forced its way on to the mainland. Crete was a favoured land for the development of the civilization whose seeds had been planted in it in the Stone Age. 'Crete,' says Mr. Hogarth, 'is large enough to be a little world in

itself, compounded of mountain and plain, high-land and lowland slopes. With its high relief arresting the burden of the sea-breezes from south and west, and preserving snow far into the spring, it is a land that flows, at such times as man will suffer it to flow, with wine and oil. . . . Man has done much to destroy the gifts of the south wind, but he cannot harm the carpet of flowery vegetation which comes up on the land, as the snows melt, and survives the year through in the higher valleys. A serrated and shaggy wall, rising from a wind-tormented, inhospitable sea, and interrupted by three main depressions, of which two are low; little locked pans and verdant valleys, hidden inland behind spurs; spontaneous vegetation where ever the north wind is shut away—such is the impression left by Crete.' Crete is the wall of the Ægean, which shuts off the territory of the Ægean civilization from the South, but this wall is not entirely without sally-ports on the outer side, the bay of the Messará, the beach of Hierapetra, the coves of the eastern butt-end. And these were probably the landing-places of the first inhabitants. Westward the wall becomes tremendous at Sphakiá, and forbids all landing, and to this fact may be due the circumstance that the Cretan civilization seems to have grown up entirely in the central and eastern parts of the island; it grew up in the lands which the first-comers had occupied, which they reached at once from the possible landing-places on the south coast. We have no proof yet of culture in Western Crete even in the most palmy days of the Minoan culture, and it may be that the Sphakian and even the Khanian region on the north coast behind it remained always in a lower state of civilization. The fact, too, that the two chief mountain-seats of Cretan religion, Ida and Dikté (Lasithi) are situated in the centre and east of the island, while the White Mountains of the west have no part in Minoan religion seemingly, and certainly none in Greek legend, to which Ida and Dikté were almost as familiar as Olympus, points in the same direction. Ida and Dikté bound on either side the great central plain of the Messará, which the first colonists would immediately occupy after their arrival on the shores of the best landing-place on the southern coast; they became naturally the homes of their gods. The White Mountains, behind the impassable wall of Sphakiá, had none to venerate them. It is in the Messará that we must place the beginnings of Cretan and Ægean culture. Eastward, expansion was easy past the slopes of Dikté, and subsidiary swarms no doubt reached the isthmus-gate of Hierapetra also. . . . The isles of the Cyclades led the Cretans in later days by easy stages to Greece, and there the plains of Argolis, of Messene, and Lakonia, of Bœotia, and eventually of Thessaly, saw the development of the Mycenaean-Minoan culture of the mainland."—H. R. Hall, *Ægean archaeology*, pp. 255-258.—"These are the natural conditions in which a Minoan world grew up; easy livelihood from small secluded corn-lands, and abundant culture of fruit-bearing trees; supplemented by upland pasturage, and the harvest of the sea. Easy intercourse with many similar lands, or coast plains of the same land, identical in natural economy, almost infinitely various in mineral resources and in artistic and industrial dialect. Intercourse less easy, but within the power of moderate seamanship, in the sailing season, with a venerable centre of art and luxury, like Egypt. Above all, a landscape of exceptional beauty, of brilliant atmosphere; grandly contrasted profile of ridge and promontory; infinitely various form and colouring of spring flowers and sponge-

diver's trophies, seaweed, shells, and sea-anemones. It is not surprising, then, that it is here that man first achieved an artistic style which was naturalist and idealist in one; acutely observant of the form and habit of living things, sensitive to the qualities and potentialities of raw material, wonderfully skilled in the art of the potter, painter, gem-engraver, and gold-smith; and above all, able to draw inspiration from other styles and methods, without losing the sureness of its own touch, or the power to impress its own strong character on its works of art."—J. L. Myres, *Dawn of history*, pp. 180-181.

Language and literature. See **ÆGEAN CIVILIZATION**: Excavations and antiquities: Cretan area.

Government and social organization.—"The language of the script is not yet deciphered, but from the form of the written documents, which Arthur Evans has found in very large numbers in the palace archives of Cnossus, and other explorers in smaller quantity at Phaestos and Agia Triadha, it is possible to learn something of Minoan government and organization. Most of the tablets are inventories of treasure and stores, and receipts for chariots, armour, metal vessels, ingots of copper such as have been found in store at Agia Triadha, and singly in Cyprus and Sardinia; and smaller quantities of unworked gold by weight. Other tablets contain lists of persons, male and female; perhaps tribute paid in slaves, or in person, as in the Greek legend of the Minotaur. Clearly we have to do with the details of a vast and exact administration, far more extensive than Cnossus itself would justify; and the comparative insignificance of other Cretan towns during the great 'Palace Period' ('Late-Minoan 2'), the temporary extinction of some of them, and the traces of a system of highly engineered roads and forts over the mountain passes, confirm the impression that the later Greeks were right in the main, in regarding Minos of Cnossus as a monarch who ruled the seas and terrorized the land, absolute and ruthless, if only because inflexibly just."—J. S. Myres, *Dawn of history*, pp. 183-184.—"In Crete, as in Laconia, Dorians were the ruling people, who had subdued the old inhabitants of the island and placed them in a position of subordination. . . . It is, however, beyond doubt that settlements were made in Crete by the Phoenicians, and that a large portion of the island was subject to them. In the historical period, it is true, we no longer find them here; we find, on the contrary, only a number of Greek states, all moreover Dorian. Each of these consisted of a city with its surrounding district, in which no doubt also smaller cities in their turn were found standing in a relation of subordination to the principal city. For that each city of the 'ninety-cities' or 'hundred-cities' isle, as Homer calls it, formed also an independent state, will probably not be supposed. As independent states our authorities give us reason to recognize about seventeen. The most important of these were in earlier times Cnossus, Gortyn and Cydonia."—G. Schömann, *Antiquities of Greece: the state*, pt. 3, ch. 2.—See also **ASIA MINOR**: B. C. 1100.—"The settlers in Crete had betrayed a true Dorian incapacity for assimilating the conquered nationalities; and each city is a miniature Sparta in relation to its immediate neighbours. . . . The members of the serf population were not assigned wholly to the use of individual citizens as at Sparta, and the chief sign of that more rigorous communism which distinguished the Cretan cities was the existence of a class of slaves working for the state and helping to support all the citizens by their collective labour. . . . The

other class of private serfs . . . exhibit the mildest form of slavery in Greece. They were householders with property of their own, they could apparently intermarry with free women, and they had a subsidiary right of inheritance to their masters' estates. They possessed, however, no legal personality of their own, and before a court and in other legal acts were represented by their masters. . . . [See **SERFDOM**: Heroic Age.] Lastly we have the privileged class of freemen . . . divided into the Dorian tribes of the Hylleis, Pamphyli, and Dymanes. Within this class the noble clans . . . were distinguished from the commons by certain special political privileges. . . . The military character of this ruling class, necessitated by the smallness of its numbers, was strongly marked, and a Cretan city has been compared, with as much justice as Sparta, to a camp. The citizens met at public meals, which were supported directly or indirectly by the state; for even where as at Lyctus, each member paid a tithe of his produce, he was at least partly reimbursed by receipts from the public revenues. The common tables, to which the young were admitted, had by no means merely a social character, for their organisation was directed to military training and to education of a general kind. Associations were encouraged of a military, political, and exclusive character. The young formed themselves into bands . . . for hunting and mimic combat, the older men into clubs . . . which dined together at the public tables, possibly fought together in the field, formed the same party in the state, and doubtless fostered the factious life characteristic of the Cretan cities. A union of these clubs was often sufficiently powerful to impair the constitution, as is shown by the occasional abolition of the highest magistracy by the nobles who would not submit to justice."—A. H. J. Greenidge, *Handbook of Greek constitutional history*, pp. 116-118.—See also **ÆGEAN CIVILIZATION**: Minoan Age: B. C. 1600-1200; **EUROPE**: Ancient: Greek civilization: Its heritage.

B. C. 68-66.—Roman conquest.—The Romans came into collision with the Cretans during their conflict with the Cilician pirates. The Cretans, degenerate and half-piratical themselves, had formed an alliance with the professional buccaneers, and defeated, off Cydonia, a Roman fleet that had been sent against the latter, 71 B. C. They soon repented of the provocation they had offered and sent envoys to Rome to buy peace by heavy bribes; but neither the penitence nor the bribes prevailed. Three years passed, however, before the proconsul, Quintus Metellus, appeared in Crete 68 B. C. to exact satisfaction, and two years more were spent in overcoming the stubborn resistance of the islanders. The taking of Cydonia cost Metellus a bloody battle and a prolonged siege. Cnossus and other towns held out with equal courage. In the end, however, Crete was added to the conquered dominions of Rome. At the last of the struggle there occurred a conflict of jurisdiction between Metellus and Pompey, and their respective forces fought with one another on the Cretan soil.—T. Mommsen, *History of Rome*, bk. 5, ch. 4.

823.—Conquest by the Saracens.—"The reign of Al Hakem, the Omniade Caliph of Spain, was disturbed by continual troubles; and some theological disputes having created a violent insurrection in the suburbs of Cordova, about 15,000 Spanish Arabs were compelled to emigrate in the year 815. The greater part of these desperadoes established themselves at Alexandria, where they soon took an active part in the civil wars of Egypt. The rebellion of Thomas [an officer who disputed

the Byzantine throne with Michael III, and the absence of the naval forces of the Byzantine Empire from the Archipelago, left the island of Crete unprotected. The Andalusian Arabs of Alexandria availed themselves of this circumstance to invade the island, and establish a settlement on it, in the year 823. Michael was unable to take any measures for expelling the invaders, and an event soon happened in Egypt which added greatly to the strength of this Saracen colony. The victories of the lieutenants of the Caliph Almamon compelled the remainder of the Andalusian Arabs to quit Alexandria; so that Abou Hafs, called by the Greeks Apochaps, joined his countrymen in Crete with forty ships, determined to make the new settlement their permanent home. It is said by the Byzantine writers that they commenced their conquest of the island by destroying their fleet, and constructing a strong fortified camp, surrounded by an immense ditch, from which it received the name of Chandak, now corrupted by the western nations into Candia. . . . The Saracens retained possession of Crete for 135 years."—G. Finlay, *History of the Byzantine empire, from 716 to 1057, bk. 1, ch. 3*.—During the stay of these piratical Andalusian Arabs at Alexandria, "they cut in pieces both friends and foes, pillaged the churches and mosques, sold above 6,000 Christian captives, and maintained their station in the capital of Egypt till they were oppressed by the forces and presence of Almamon himself."—E. Gibbon, *History of the decline and fall of the Roman empire, ch. 52*.

ALSO IN: S. A. Dunham, *History of Spain and Portugal, bk. 3, ch. 1*.

961-963.—**Recovery from the Saracens.**—"In the subordinate station of great domestic, or general of the East, he [Nicephorus Phocas, afterwards emperor, on the Byzantine throne], reduced the island of Crete, and extirpated the nest of pirates who had so long defied, with impunity, the majesty of the Empire. . . . Seven months were consumed in the siege of Candia; the despair of the native Cretans was stimulated by the frequent aid of their brethren of Africa and Spain; and, after the massy wall and double ditch had been stormed by the Greeks, a hopeless conflict was still maintained in the streets and houses of the city. The whole island was subdued in the capital, and a submissive people accepted, without resistance, the baptism of the conqueror."—E. Gibbon, *History of the decline and fall of the Roman empire, ch. 52*.

1204-1205.—**Acquired by the Venetians.** See BYZANTINE EMPIRE: 1204-1205.

1645-1669.—**Long siege of Candia.**—Surrender to the Turks. See TURKEY: 1645-1669.

1715.—**Complete expulsion of the Venetians by the Turks.** See TURKEY: 1714-1718.

1800-1913.—**Summary of chief events.**—"At the opening of the nineteenth century the island of Crete was a Turkish vilayet or province. Two circumstances then embittered the lot of the island. First of all, the Orthodox Christians who constituted a majority of the population were almost continually oppressed by their Mohammedan rulers and were periodically engaged in bloody conflict with their Mohammedan neighbors. Secondly, while Crete was a separate Turkish vilayet, the Cretans, both Mohammedan and Christian, spoke the Greek language and were bound to Greece by a sense of common nationality. From these two circumstances resulted a long series of disastrous insurrections and massacres. Oddly enough, the Powers of Europe throughout the century persistently added to the confusion by coming to the aid of the Mohammedans as against the Christians,

and by supporting the sultan's sovereignty as against the nationalist aspirations of the Cretan Hellenes. When in 1821 the Greeks on the mainland revolted, the Greeks in Crete joined in the insurrection. But at the end of the war, the Powers decided that Crete should be left in the Ottoman Empire, instead of being joined to the new kingdom of Greece. For a time Crete was quiet, under the beneficent rule of an exceptionally statesmanlike governor, Mustafa Pasha (1832-1852), but he had hardly left the island when Crete again fell into anarchy. The Congress of Berlin (1878) vainly attempted to settle the question by establishing in Crete a sort of constitutional government, which had been promised by the sultan in the 'Organic Statute' of 1868. The sultan, however, intended nothing of the kind, and in 1889 he placed Crete again under the despotic rule of a Mohammedan *vah* or governor. In 1896 a new insurrection compelled the sultan to promise reforms, but within a few months the insincerity of his promises became apparent, and again civil war was the order of the day. This time the kingdom of Greece intervened, sending warships and an army to assist the Cretan insurgents (1897). On the mainland the Greeks were defeated by the Turks and compelled to abandon their enterprise. And the Powers, stubbornly and blindly, as ever, stepped in to declare that Greece must not annex Crete, that Crete must remain under the sultan's suzerainty. The Powers were willing, however, that the Cretans should have self-government in local affairs, and proclaimed the autonomy of Crete (December, 1897). Not yet were the Cretans satisfied. In 1905 insurgents led by Eleutherios Venizelos declared the union of their island with Greece, and the Cretan assembly assented, but the Powers again intervened to uphold the sultan's sovereignty. This time they conceded that, while Crete should remain an autonomous part of the Ottoman Empire, the king of Greece should appoint a high commissioner (1906) to rule the island, and Greek officers should drill the Cretan *gendarmierie* and militia. The desire of the Cretans for union with Greece was now irresistibly aroused. In 1908 they again voted union; but the question was left unsettled until in 1912 Cretan deputies were admitted to the parliament at Athens, the Turkish flag at Canea (in Crete) was hauled down, and [as a result of the Balkan War of 1912] by the treaty of London, 30 May, 1913, Turkey renounced all sovereignty over Crete. The national aspirations of Crete were at last satisfied when in December, 1913, Constantine, king of the Hellenes, took possession of the island at Canea and solemnly hoisted the flag of the Hellenic kingdom."—C. J. H. Hayes, *Political and social history of modern Europe, v. 2, pp. 509-510*.—See also GREECE: 1862-1881; TURKEY: 1896; 1897; 1897-1899; BALKAN STATES: 1912-1913; GREECE: 1913; Second Balkan War.

1916.—**Formation of "triumvirate" of Venizelos-Danglis-Countouriotis.** See WORLD WAR: 1916: V. Balkan theater: d, 2.

ALSO IN: H. F. Tozer, *Islands of the Ægean*.—E. J. Dillon, *Crete and the Cretans (Fortnightly Review, May, 1897)*.—Pashley, *Travels in Crete*.—H. N. Brailsford, *Future of Crete (North American Review, Aug., 1905)*.—H. A. Gibbons, *New map of Europe, pp. 220-230*.

CRETE, Party of the, or Crêtois, name given to remnant of the Mountain party. See FRANCE: 1795 (April).

CREUZOT. See LE CREUSOT.

CREVEA, Rafael Altamira y, elected a judge of the Permanent Court of International Justice by the Council of the League of Nations, 1922.

CREWE, Sir Charles Preston (1858-), British brigadier-general, in German East African campaign, 1916. See *WORLD WAR: 1916: VII. African theater: a, 12; a, 20.*

"CRIME AGAINST KANSAS." See U. S. A.: 1856: Senator Sumner's speech on "The crime against Kansas."

CRIME AND CRIMINOLOGY: Nature of crimes.—"Crime is a variable quantity. It is the product of the aggregate social condition and tendencies of a people at a given moment in its history. Actions which in one age are regarded as heroic, and which have elevated their authors to the rank of the gods, in another bring the same daring spirits to a dungeon or the gibbet. The connection between law and ethics is not nearly so close as is commonly imagined. In law nothing is wrong which the law itself does not forbid. Precedent and prejudice wage perpetual war with progress. The conservative instincts of the race, which are allied to authority in Church and State, in the form of established governmental institutions, oppose the radical and revolutionary tendencies of the political and social innovators whose respect for the past is limited by the tenacity of their aspirations for the future. That which is



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permanent and abiding in human nature constitutes its larger part; but there is enough that is evanescent to impart a transitory character to many alleged crimes and many forms of punishment. Progress has been attended by one constant effort to throw off oppression—religious, political, legal, and military; to find room for the exercise and development of individual tastes and capacities. The determination to conquer personal freedom has been indomitable, and it has furnished many martyrs, whom tyrants have branded as criminals. These observations have a distinct bearing upon the question whether crime is a disease. Since what is crime in one age is no crime in another, then, if crime is a disease, disease in one age may be health in another. Where heresy is regarded as a crime, the heretic must, upon that theory, be a person whose physical and mental constitution are more or less abnormal. Christians might be regarded as suffering from disease, or at least as constituting an anthropological type, in Arabia; and Mussulmans must be similarly regarded throughout Christendom. . . . Crime is not a character which attaches to an individual. It is not a simple phenomenon of ethical aberration from a standard type. It is rather a complex relation, which the law creates between itself and the law-breaker. The law creates crime. It therefore creates the criminal, because crime cannot be said to exist apart from the criminal. The criminal is

a man who puts himself in an attitude of antagonism to the law."—F. H. Wines, *Punishment and reformation*, pp. 23-25.

Outline of criminological theories.—"Among primitive people, such as the Hebrews of the Psalms, mankind are sharply divided into the good and the bad, the righteous and the unrighteous, the sheep and the goats. In this estimation the unrighteous, or, as we now call them, the criminals, are those whose acts and omissions are such as to incur the wrath and vengeance of the tribal god—a wrath and vengeance that are utterly indiscriminating, and fall alike upon the just and upon the unjust, upon the righteous and the unrighteous, the tribe being regarded by its deity as a whole, just as the family is regarded by the rest of the tribe as a whole. For any transgression by one member of the tribe the whole tribe is punished by its god, and for any transgression by one member of a family the whole family is punished by the tribe. . . . This view . . . was gradually superseded by a doctrine which regarded him [the criminal] as one of the generality of an undivided mankind, but one who had succumbed under stress of temptation, and was not otherwise distinguished. This way of regarding the criminal was strongly supported by Beccaria and Bentham, who made it the basis of their schemes of treating criminals. They contended that, since criminals are normal persons resembling the rest of the human race in all material respects, they are swayed by the same motives; but since the motives that restrain other people from committing crime are not in criminals strong enough to restrain them from committing crime, an additional motive, in the shape of fear of punishment, should be provided to reinforce the insufficient motives and render them effectual. Punishment of the criminal is no longer to be vindictive, nor is it to be propitiatory of the anger of God, as primitive punishments are, for the criminal is to be regarded, for the purpose of human justice, no longer as a sinner against God, but solely as an offender against the laws of society. The function of punishment is solely deterrent. Its only purpose is to deter a would-be criminal from committing crime, and this it can do only if the criminal is an ordinary normal person, swayed, like the rest of mankind, by fear of punishment among other motives. A subsequent school looked more closely into the matter, and, while not departing in principle from the doctrine that criminals are normal persons who have yielded to temptation, yet observed that there were differences among criminals, and that to treat them alike and in the mass must necessarily perpetrate injustice, which it was one purpose of Beccaria's and Bentham's systems to avoid. The doctrine that all criminals are normal persons swayed by the same motives as the rest of mankind is clearly untrue, so these reformers discerned, of those criminals who are lunatics also, and for criminal lunatics justice demands special treatment. Young persons also are on a footing different from adults, and for them also different treatment is required. Another profound difference between the newer and the older schools was that, while the latter punished only to deter, the former placed reform also as one of the purposes of punishment. Both alike, however, postulated that the sane adult criminal is a normal, ordinary person who has yielded to a temptation that the non-criminal has not succumbed to, either because he was better founded in morality, or perchance because the temptation never came his way.

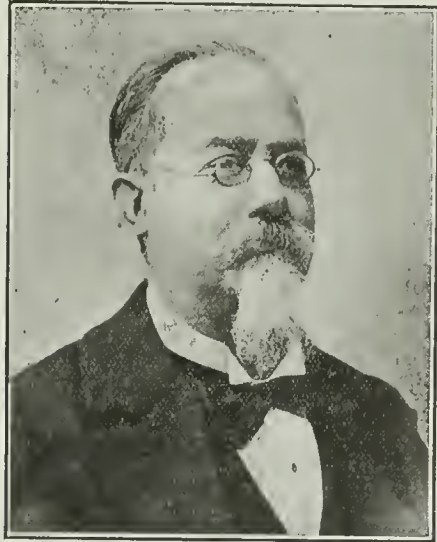
"The fourth mode of regarding the criminal was that identified with the name of Cesare Lombroso,

and called sometimes the anthropological, sometimes the positive doctrine. This differed from the view of Beccaria and his successors, and reverted to the original doctrine that the criminal is specifically distinct from the person who does not commit crime. The old view was, as we have seen, that the criminal or sinner was distinct from the righteous man, and separated from him by an impassable gulf. This was Lombroso's doctrine also; but whereas the primitive doctrine discerned no difference between criminal and non-criminal except that the one was wicked and the other good, Lombroso professed to discern between them innumerable differences of physique, of mind, and of habits, which marked criminals off as a separate race, as distinct from the rest of the community as, for instance, the Semitic Jews are distinct from Aryan Christians among whom they live, and, like the Jews, easily distinguished by the discerning eye of the anthropological positivist. . . . The method of the anthropological criminologist is, or was, to examine each criminal with respect to his physical and mental qualities, his habits, conduct, and so forth; and whatever quality the criminologist found that departed from an imaginary standard that he fixed in his mind as the normal, he put down as a 'stigma' of criminality, marking the criminal off as belonging to the criminal race or pathological variety of human kind, and distinguishing him from the non-criminal man. . . . The school of Lombroso taught that criminality is derived from heredity alone; and the doctrine led to such patent absurdities that its opponents flew to the opposite extreme, and asserted that criminality is the product of environment alone. . . . Criminals, according to this school, are not born criminals, but made criminals; and their criminality is due to poverty, to their being brought up in bad homes by drunken and criminal parents, to lack of education, to drunkenness, either of their parents or of themselves, and so forth. It did not appear to these doctrinaires, any more than to their opponents, that either proof or evidence of their assertions was needed. It seemed to them likely, *a priori*, that such circumstances would tend to criminality.

"A passing notice must be paid to a school that has never had much influence or many followers, which regards the criminal as the product of disease—of a disease allied to, if not identical with, madness. In the opinion of coroners' juries, almost every suicide was *ipso facto* mad when and at the time the murder is committed. For the coroners' jurors there is some excuse. They wish to save the feelings and minimize the distress of the relatives of the dead. . . . A coroner's verdict of *felo de se* carried with it terrible consequences. The felon of himself was (and still is) denied Christian burial, a deprivation that caused in former times much more distress than it does now to the surviving relatives. . . . Besides this, his lands and goods were forfeited; and it was to prevent this as well as the other consequences of a verdict of *felo de se* that coroners' juries took to violating their oaths, and finding, in the teeth of the evidence, that the suicide was mad when he took his life. . . . The conclusion arrived at by Dr. Goring from his most painstaking and laborious survey of data furnished by several thousand inmates of English convict prisons is discrepant from all those that have been described, and is this: the criminal men—by which he means men who have been convicted of crime sufficiently serious to be tried in a superior court, that is to say, at assizes or quarter sessions—do differ appreciably, and even conspicuously, from the mean of Englishmen at

large. The difference is not the difference between disease and health; still less is it a difference that can be termed in biological language a 'sport,' such as albinism or the possession of a sixth finger or toe on one extremity; still less is it a racial peculiarity inherent in a criminal stock and descending by inheritance, as the Jewish or Japanese. According to Dr. Goring, criminals, in the restricted sense in which he uses the word, do as a class differ in both physical and mental characters from the rest of the population; but they differ, not specifically, but selectively. They differ in possessing, in a rather higher degree than the average or the mean, certain qualities that all men possess in some degree. . . . They are a separate class, but a selected class, and are different solely because they are selected."—C. A. Mercier, *Crime and criminals*, pp. 203-215.

Social regulation of crime.—Outlawry.—Minor breaches of the peace.—Fine system.—Methods of trial.—Crimes against property.—As the primary function of the state is the pro-

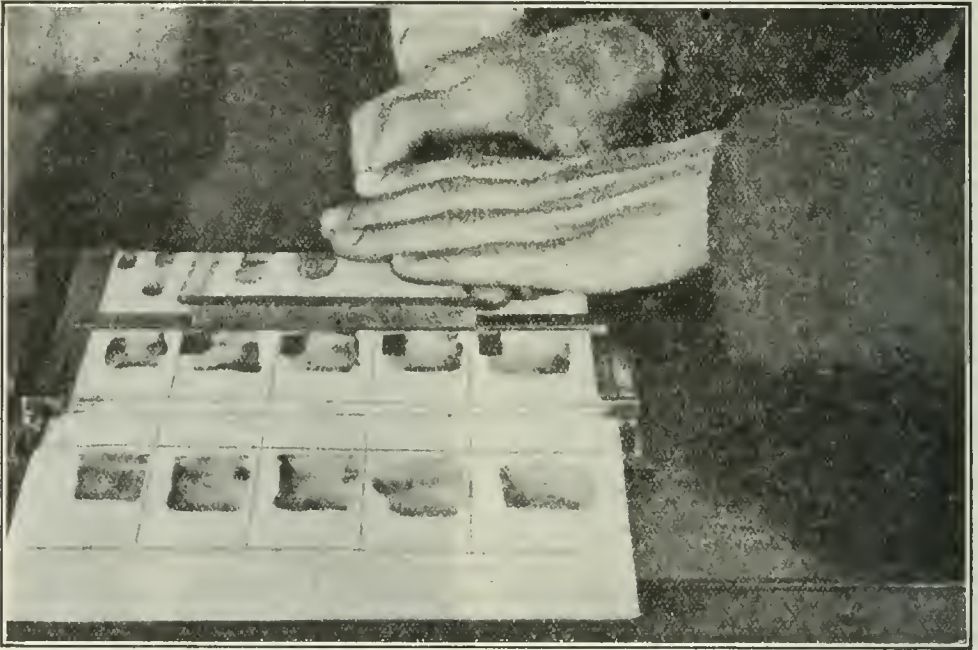


CESARE LOMBROSO

tection of the lives and property of the community through war, it is not strange that a similar function in internal affairs should develop. . . . Long before the state existed men had protected themselves and still felt abundantly able to do so in ordinary emergencies. In all civilizations, groups of men are found united in bonds of real or fictitious kinship for purposes of joint protection. How natural this has become is seen at a glance by observing the numerous fraternal orders of developed civilization. These groups in early civilization were united for purposes of blood revenge, fine payments, and mutual responsibility. The patriarchal family at a later stage answered the same purpose. The loosening of patriarchal family ties through commerce and industry brought about in city life the development of the guild, the guild for social and religious purposes, the trades guild, the merchant guild, and akin to these the orders of knighthood and the brotherhoods of the church. Such associations, found in all civilizations and in all times and places, devoted themselves to the preservation of the peace by restraints placed on individual members, by dis-

cipline inflicted on disturbers of the peace, and by presenting a united front against aggressions of unruly members of the community. But besides associations for the preservation of the peace there were others organized for opposite purposes, associations composed of outlaws, robbers, criminals who had fled from home, men owning no master, worthless fellows for whom no one would be responsible. Against such the united strength of the entire community was necessary. The state therefore developed the function of unifying the force of the community against armed associations of lawless men within its own borders. Similarly, armed resistance to the laws of the community in the form of rebellions, insurrections, and riots, was suppressed through the power and strength of the state. In this way developed the right of the state to suppress such disturbances with a strong

in retaliation. This *lex talionis*, or principle of eye for eye, tooth for tooth had one extremely inconvenient consequence; it was likely to develop into a blood feud. Blood feuds kept the whole community in turmoil, besides robbing the state of many of its best fighting men. Under such conditions the state assumed the office of umpire, examined the facts in the case, turned over the guilty person to his prosecutors for punishment, and forbade the friends of the convicted person to carry the matter further. These, debarred from the privilege of avenging their kinsman, sought the privilege of redeeming his life by payments. Such a compromise in most cases proved eminently satisfactory to all parties. Better pay a fine than lose a friend, and on the other hand a fine received is some compensation for the loss of a friend, and perhaps more satisfactory than blood revenge. The



EXPERT COMPARING FINGER PRINTS

hand, if necessary suspending civil law for the time and exercising arbitrary war powers. Ordinary breaches of the peace long remained outside the jurisdiction of the state, and even now some offenses against the peace are popularly considered matters to be settled personally, such as offenses against honor, chastity, reputation, and the person. Certain social associations or institutions are still accustomed to exercise slight powers of discipline over their membership, as, for instance, the family, the school, and the church. There are many survivals of private vengeance such as the fisticuff brawl of humble life, the well-nigh obsolete duel of socially higher classes, the use of lynch law administered by outraged individuals of communities, Ku-Klux organizations, and the feuds still so common in backward countries or semipatriarchal communities. All such offenses were once legally avenged by the persons offended, supported by the kinsmen of the fraternity or family. If one slew another, the friends of the murdered man slew the murderer or one of his kin. If injury less than life was inflicted, similar injuries were given

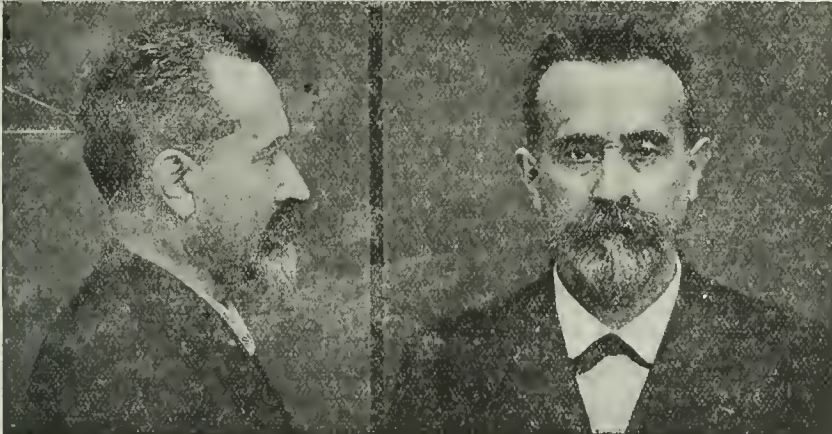
state was also satisfied, by this arrangement, because men that kill in fight make good soldiers in war, and war material of that sort was too valuable to waste through useless bloodshedding in private feuds. In some such way developed a system of fines graded for almost every possible offense against the person, from a life to a tooth or a lock of hair, and varying in amount with the social standing of the person assaulted. These fines were paid to the injured person, or to his kin or fraternity, but the state reserved a fraction of the fine for its services as umpire. The income from such fines proved so remunerative to the state that there was a constant tendency to usurp the function of the prosecutor, whose business it was to present the criminal for trial, and to claim an increasing share of the fines. The matter was settled at last by the state's assumption of the entire matter. When a crime takes place, the state arrests the accused, makes all investigations, prosecutes the case, inflicts the punishment, and collects the whole of the fine. The early pecuniary motive of the state has, however, overreached itself, for,

in the development of punitive law, other forms of punishment, such as imprisonment, have been substituted for fines in many offenses, and the income of the state has correspondingly diminished, while the expense of administering punishment has enormously increased. Neither the injured person nor his kin now share in the fine, but merely have the doubtful satisfaction of seeing punishment inflicted on the offender. By theory a civil process for damages is possible, but in practice, useless. There are movements in some countries looking to the enactment of a law requiring the state to indemnify the injured person or his kin, on the theory that the state agrees to preserve the peace, and if it fails to do so in any case, it should pay a penalty for its neglect. The state in the development of its functions of arbitration and punishment, has tried many curious experiments. The city of refuge represents an attempt to distinguish be-

retaliation. The injured party would naturally seek to recover from the offender or his kin more than he had lost, so as to recompense him for his trouble. This brought about bad feeling, fighting, and occasional loss of life. As in the case of personal violence, the state at first acted as umpire and settled guilt and damages, taking its share of the latter. It then gradually assumed entire responsibility in the matter, and now merely returns to the robbed person his property if recovered. The modern state in exercising its jurisdiction over crime of all sorts is not satisfied merely to detect and punish the offender, but seeks to prevent the commission of crime (1) by carefully framing and publishing the penal law, in order that no one may plead as an excuse ignorance of the law, and (2) by the use of a permanent police force, which systematically patrols the community and seeks to prevent disorder and crime. Even more is ac-

Taille 1 ^m = 78.0	Tête	longr. 19.4	Pied g. 27.4	Age app ^t 27.4	Age déclaré 27	Né en 18 53
Voûte		larg ^e 16.8	Médus g. 11.9	n° de cl. 2	Coeveux	
Eauverg. 1 ^m = 81		zyg ^{es} 14.7	Auric ^{es} g. 9.9	aur ^e 4.02 m	Barbe	
Buste 0 ^m = 95.2		Oreille dr. 6.4	Coudée g. 47.9	l ^{étr} . and. r. m.	Teint P ^{os}	S ^{os}
				Cour de l'iris g.	Main dr.	
				partés	Main g.	

(Point de vue : 2^m — Réduction 1/7)



Paris, le 4 90, par M.

ALPHONSE BERTILLON

Illustrating the famous system of identification of which he was the founder

tween intentional and unintentional murder. The use of the sanctuary is a device for the prevention of punishment inflicted without proper consideration and trial. The ordeal and the judicial combat endeavored to throw the responsibility for the decision on God. The system of compurgation allowed the state to decide prudently on the side that could present more able-bodied men ready to swear to anything to help out a friend (a system not unknown at this day). Torture was regularly applied on the theory that a man in great pain will tell the truth. Finally, excessively cruel and hideous forms of death were inflicted on the guilty under the theory that others would be deterred from similar offenses. Such systems of punishment now survive only in uncivilized communities, and the modern theory of penology is founded on humane principles. [See also CRIMINAL LAW: 1600.] A similar development of state authority took place in respect to offenses against property. For a long period theft was considered to be purely a private matter and was settled by methods of

complished in this direction by wise systems of education and economic regulations and well-being."—J. Q. Dealey, *State and government*, pp. 77-81.

Methods of identifying criminals.—"When the criminal or person accused of the crime has been captured, it becomes necessary to identify him. For this purpose various methods of identification have been devised, such as the anthropometric [or Bertillon] and the dactyloscopic or finger-print methods. The fingerprint method is rapidly becoming the principal means of identification because of its accuracy and the ease with which it can be applied."—M. F. Parmelee, *Criminology*, p. 340.—"The measurements taken of the bony skeleton—the height, length of the extended arms, of the limbs and their component parts separately (including the fingers and the feet), and dimensions of the skull and chest—do not precisely correspond in any two human beings, in their totality. Dr. Alphonse Bertillon, of Paris, has grasped this thought, and he has devised a set of instruments

for taking these measurements, and a system of recording them upon cards and arranging the cards systematically, so that, under the classification which he has invented, they can be consulted with as much ease as a dictionary, or the card catalogue of a library. His card catalogue of convicts is the best conceivable form of a universal criminal register, upon many accounts; not only because it is practical, accurate, and adequate; but because the habitual convict whose criminal record is needed for any legitimate purpose can be unmistakably identified thereby, without any knowledge of his name; while the accidental or occasional criminal who does not relapse into crime, and is not again arrested, is therein buried out of sight as irrecoverably as if the record had been destroyed in the central fires of the earth."—F. H. Wines, *Punishment and reformation*, pp. 248-249.

See also BLACK HAND; CRIMINAL LAW: 1921; LEGAL AID: United States: Legal aid societies in New York state; LIQUOR PROBLEM: England: 1904; PRISON REFORM.

ALSO IN: C. Bernaldo de Quiros, *Modern theories of criminality*.—H. G. Gross, *Criminal psychology*.—C. Lombroso, *Crime: its causes and remedies*.—A. MacDonald, *Criminology*.—C. A. Mercier, *Crime and insanity*.—W. A. Bonger, *Crime and economic conditions*.—E. Ferri, *Criminal sociology*.—A. Bertillon, *Bertillon system of identification*.—B. Laufer, *History of the fingerprint system*.—A. D. White, *High crime in the United States*.—L. N. Robinson, *Penology in the United States*.

CRIME COMMISSION, Chicago. See CHICAGO: 1918-1919.

CRIMEA, or Crim Tartary, a peninsula in southern Russia, on the north side of the Black Sea. See RUSSIA: Map of Russia and the new border states.

Early history. See BOSPORUS, CIMMERIAN; TAURICA; UKRAINE: Origin of the people.

7th century.—Conquest and occupation by the Khazars. See KHAZARS.

12th-13th centuries.—Genoese commercial colonies. See GENOA: 1261-1290.

13th-14th centuries.—Khanate of Crim. See MONGOLIA: 1238-1301.

1475.—Conquest by the Ottoman Turks. See TURKEY: 1451-1481.

1571.—Expedition of the khan to Moscow.—City stormed and sacked. See RUSSIA: 1569-1571.

1735-1738.—Russian invasions and fruitless conquests. See RUSSIA: 1734-1740.

1774.—Khanate declared independent of the Porte. See TURKEY: 1768-1774.

1776-1784.—Process of acquisition by Russia.—Final recognition of Russian sovereignty by the sultan. See RUSSIA: 1768-1796; TURKEY: 1776-1792.

1853-1855.—War of Russia with Turkey and her allies.—Siege of Sevastopol. See ENGLAND: 1855; EUROPE: Modern period: Wars of the great powers (1848-1878); RUSSIA: 1853-1854, to 1854-1856.

1856.—Treaty of Paris. See BOSPORUS, CIMMERIAN: 1832-1878.

1917-1921.—Bolshevik rule.—During the Bolshevik rule in Russia, several attempts were made to overthrow the régime of Lenin and Trotzky, but the Soviet forces crushed all opposition. In 1920 they drove into the Crimea General Baron Peter Wrangel and his army. The latter made a desperate resistance, but finally were forced to flee in their ships, leaving the Bolsheviks in possession of the Crimea.—See also RUSSIA: 1920 (October-November).

CRIMES ACT, Ireland. See IRELAND: 1885-1891; 1920: State of the country.

CRIMINAL APPEAL, Court of. See COURTS: England: Supreme Court of Judicature Act.

CRIMINAL APPEAL, English law of. See CRIMINAL LAW: 1848.

CRIMINAL CODE, England. See CRIMINAL LAW: 1832-1860.

CRIMINAL LAW.—"Acts of violence and theft . . . were long considered to be private matters, of no concern to the state, and were settled in accordance with the social customs of the community. Regulation, therefore, was social, domestic, religious, but not political [see CRIME AND CRIMINOLOGY]. As the state began to enlarge its importance and to regulate all disputes that tended to disturb the peace of the community, necessarily it had to adopt a system of law as the basal principles for decisions. The customs of the community based on primitive customs and prohibitions (the tabu) supplied such a system subject to such modifications as from time to time became necessary. In this way developed ordinary criminal law, which names the various prohibitions enforced by the state, and specifies the penalties to be inflicted in case of violation of the law."—J. Q. Dealey, *State and government*, pp. 275-276.

Ancient Irish.—Brehon laws. See BREHON LAWS: Description of the laws.

Ancient Roman. See CALPURNIAN LAW.

1066-1272.—Ordinary criminal courts.—"In a very few words the history of the ordinary courts is as follows: Before the Conquest the ordinary criminal court was the County or Hundred Court, but it was subject to the general supervision and concurrent jurisdiction of the King's Court. The Conqueror and his sons did not alter this state of things, but the supervision of the King's Court and the exercise of his concurrent jurisdiction were much increased both in stringency and in frequency, and as time went on narrowed the jurisdiction and diminished the importance of the local court. In process of time the King's Court developed itself into the Court of King's Bench and the Courts of the Justices of Assize, Oyer and Terminer and Gaol Delivery, or to use the common expression, the Assize Courts; and the County Court, so far as its criminal jurisdiction was concerned, lost the greater part of its importance. These changes took place by degrees during the reigns which followed the Conquest, and were complete at the accession of Edward I. In the reign of Edward III. the Justices of the Peace were instituted, and they, in course of time, were authorized to hold Courts for the trial of offenders, which are the Courts of Quarter Sessions. The County Court, however, still retained a separate existence, till the beginning of the reign of Edward IV. when it was virtually, though not absolutely, abolished. A vestige of its existence is still to be traced in Courts Leet."—J. F. Stephen, *History of the criminal law of England*, v. 1, pp. 75-76.

12th-14th centuries: Courts in feudal France. See COURTS: France: Lack of uniformity.

1166.—Disappearance of compurgation in criminal cases.—"In criminal cases in the king's courts, compurgation is thought to have disappeared in consequence of what has been called 'the implied prohibition' of the Assize of Clarendon, in 1166. But it remained long in the local and ecclesiastical courts. Palgrave preserves as the latest instances of compurgation in criminal cases that can be traced, some cases as late as 1440-1, in the Hundred Court of Winchelsea in Sussex. They are cases of felony, and the compurgation is with thirty-six neighbors. They show a mingling of

the old and the new procedure."—J. B. Thayer, *Older modes of trial* (*Harvard Law Review*, v. 5, p. 59).

1166-1215.—Jury in criminal cases.—"It seems to have been possible, even before the decree of the Fourth Lateran Council, in . . . 1215, to apply the jury to criminal cases whenever the accused asked for it. . . . The Assize of Clarendon, in 1166, with its apparatus of an accusing jury and a trial by ordeal is thought to have done away in the king's courts with compurgation as a mode of trial for crime; and now the Lateran Council, in forbidding ecclesiastics to take part in trial by ordeal, was deemed to have forbidden that mode of trial."—J. B. Thayer, *Jury and its development* (*Harvard Law Review*, v. 5, p. 265).

1176 (circa).—"Eyres," and criminal jurisdiction.—"It is enough for me to point out that, on the circuits instituted by Henry II, and commonly distinguished as 'eyres' by way of pre-eminence, the administration of criminal justice, was treated, not as a thing by itself, but as one part, perhaps the most prominent and important part, of the general administration of the country, which was put to a considerable extent under the superintendence of the justices in eyre. Nor is this surprising when we consider that fines, amercements, and forfeitures of all sorts were items of great importance in the royal revenue. The rigorous enforcement of all the proprietary and other profitable rights of the Crown which the articles of eyre confided to the justices was naturally associated with their duties as administrators of the criminal law, in which the king was deeply interested, not only because it protected the life and property of his subjects, but also because it contributed to his revenue."—J. F. Stephen, *History of the criminal law of England*, v. 1, p. 102.

1198-1199.—Trial by ordeal.—"The earliest instance of the ordeal [see ORDEAL] in our printed judicial records occurs in 1198-9, on an appeal of death, by a maimed person, where two of the defendants are adjudged to purge themselves by the hot iron. But within twenty years or so this mode of trial came to a sudden end in England, through the powerful agency of the Church,—an event which was the more remarkable because Henry II., in the Assize of Clarendon (1166) and again in that of Northampton (1176), providing a public mode of accusation in the case of the larger crimes, had fixed the ordeal as the mode of trial. The old form of trial by oath was no longer recognized in such cases in the king's courts. It was the stranger, therefore, that such quick operation should have been allowed in England to the decree, in November, 1215, of the Fourth Lateran Council at Rome. That this was recognized and accepted within about three years (1218-19) by the English crown is shown by the well-known writs of Henry III. to the judges, dealing with the puzzling question of what to do for a mode of trial, 'cum prohibuit sit per Ecclesiam Romanam iudicium ignis et aquae.' I find no case of trial by ordeal in our printed records later than Trinity Term of the 15 John (1213)."—J. B. Thayer, *Older modes of trial* (*Harvard Law Review*, v. 5, p. 64-65).

13th-14th centuries.—Trial by combat, England, France. See WAGER OF BATTLE.

13th-14th centuries.—Holy brotherhood, or Hermandad, Spain. See HOLY BROTHERHOOD, or HERMANDAD.

1215.—Two juries in criminal cases.—"The ordeal was strictly a mode of trial. What may clearly bring this home to one of the present day is the well-known fact that it gave place, not long after the Assize of Clarendon, to the petit jury,

when Henry III. bowed to the decree of the fourth Lateran Council (1215) abolishing the ordeal. It was at this point that our cumbrous, inherited system of two juries in criminal cases had its origin."—J. B. Thayer, *Presumptions and the law of evidence* (*Harvard Law Review*, v. 3, p. 159, note).

1215.—Coroners and common law power as to fires.—"Although Magna Charta took away the power of the Coroner of holding Pleas of the Crown, that is of trying the more important crimes, there was nothing to forbid him from continuing to receive accusations against all offenders. This he did, and continues to do to the present day, without challenge, in cases of sudden or unexplained deaths. Nor is it denied that he has done so and may do so in other matters, such as in treasure trove, wreck of the sea and deodands. The difficulty, of course, is to know whether the Coroner was or was not in the habit of holding inquests on fires. There is no evidence that he had not the power to do so. On the contrary, we think the extracts from the ancient writers which we have before quoted, are on the whole in favour of his having that power. Before Magna Charta he had the power to try all serious crimes; arson would unquestionably be one of them. Magna Charta only took away his power of trying them, not of making a preliminary investigation, otherwise an inquest."—S. Baker, *Law Magazine & Review* (London, 1886-7), 4th series, v. 12, p. 268.

1272-1875.—King's Bench.—Supreme criminal court.—"From the reign of Edward I, to the year 1875 it [the court of King's Bench] continued to be the Supreme Criminal Court of the Realm, with no alterations in its powers or constitution of sufficient importance to be mentioned except that during the Commonwealth it was called the Upper Bench."—J. F. Stephen, *History of the criminal law of England*, v. 1, p. 94.

1276.—Coroner's jury.—"The earliest instance that occurs of any sort of preliminary inquiry into crimes with a view to subsequent proceedings is the case of the coroner's inquest. Coroners, according to Mr. Stubbs, originated in the year 1104, but the first authority of importance about their duties is to be found in Bracton. He gives an account of their duties so full as to imply that in his day their office was comparatively modern. The Statute de Officio Coronatoris (4 Edward I., st. 2, A. D. 1276) is almost a transcript of the passage in Bracton. It gives the coroner's duty very fully, and is, to this day, the foundation of the law on the subject."—J. F. Stephen, *History of the criminal law of England*, v. 1, p. 217.

Also in: W. Forsyth, *Trial by jury*, p. 187.

1285.—Courts of oyer and terminer.—"The first express mention of them with which I am acquainted is in the statute 13 Edw. I, c. 29 (1285), which taken in connection with some subsequent authorities throws considerable light on their nature. They were either general or special. General when they were issued to commissioners whose duty it was to hear and determine all matters of a criminal nature within certain local limits, special when the commission was confined to particular cases. Such special commissions were frequently granted at the prayer of particular individuals. They differed from commissions of gaol delivery principally in the circumstance that the commission of Oyer and Terminer was 'ad inquirendum, audiendum, et terminandum,' whereas that of gaol delivery is 'ad gaolam nostram castri nostri de C. de prisonibus in ea existentibus hac vice deliberandum,' the interpretation put upon which was that justices of Oyer and Terminer could proceed only upon indictments taken before themselves, whereas

justices of gaol delivery had to try every one found in the prison which they were to deliver. On the other hand, a prisoner on bail could not be tried before a justice of gaol delivery, because he would not be in the gaol, whereas if he appeared before justices of Oyer and Terminer he might be both indicted and tried."—J. F. Stephen, *History of the criminal law of England*, v. 1, p. 106.

1305.—Challenging jury for cause.—"The prisoner was allowed to challenge peremptorily, i.e. without showing cause, any number of jurors less than thirty-five, or three whole juries. When or why he acquired this right it is difficult to say. Neither Bracton nor Britton mention it, and it is hard to reconcile it with the fact that the jurors were witnesses. A man who might challenge peremptorily thirty-five witnesses could always secure impunity. It probably arose at a period when the separation between the duties of the jury and the witnesses was coming to be recognized. The earliest statute on the subject, 33 Edw. I, st. 4 (A. D. 1305), enacts 'that from henceforth, notwithstanding it be alleged by them that sue for the king that the jurors of those inquests, or some of them, be not indifferent for the king, yet such inquests shall not remain untaken for that cause, but if they that sue for the king will challenge any of those jurors, they shall assign of the challenge a cause certain.'"—J. F. Stephen, *History of the criminal law of England*, v. 1, pp. 301-302.

1344.—Justices of the peace.—"In 1344 (18 Edw. III, st. 2, c. 2) it was enacted that 'two or three of the best of reputation in the counties shall be assigned keepers of the peace by the King's Commission, . . . to hear and determine felonies and trespasses done against the peace in the same counties, and to inflict punishment reasonably.' This was the first act by which the Conservators of the Peace obtained judicial power."—J. F. Stephen, *History of the criminal law of England*, v. 1, p. 113.

1351.—Treason Act, England. See TREASON: English law.

1459.—Bill of Attainder first passed, England. See ATTAINDER, BILL OF ATTAINDER.

1506.—Insanity as a defence.—The earliest adjudication upon the legal responsibility of an insane person occurred in the Year Book of the 21 Henry VII.—*American Law Review*, v. 15, p. 717.

1547.—Two lawful witnesses required to convict.—"In all cases of treason and misprison of treason,—by statutes 1 Edw. VI. c. 12; 5 & 6 Edw. VI. c. 11, and 7 & 8 Will. III. c. 3,—two lawful witnesses are required to convict a prisoner; unless he shall willingly and without violence confess the same. And, by the last-mentioned statute, it is declared, that both of such witnesses must be to the same overt act of treason; or one to one overt act, and the other to another overt act of the same species of treason, and not of distinct heads or kinds: and that no evidence shall be admitted to prove any overt act, not expressly laid in the indictment."—J. F. Stephen, *Commentaries*, v. 4, p. 425 (8th ed.).

1592.—Criminal trials under Elizabeth.—"In prosecutions by the State, every barrier which the law has ever attempted to erect for the protection of innocence was ruthlessly cast down. Men were arrested without the order of a magistrate, on the mere warrant of a secretary of state or privy councillor, and thrown into prison at the pleasure of the minister. In confinement they were subjected to torture, for the rack rarely stood idle while Elizabeth was on the throne. If brought to trial, they were denied the aid of a counsel and the evidence of witnesses in their behalf. Nor were they

confronted with the witnesses against them, but written depositions, taken out of court and in the absence of the prisoner, were read to the jury, or rather such portions of them as the prosecution considered advantageous to its side. On the bench sat a judge holding office at the pleasure of the crown, and in the jury-box twelve men, picked out by the sheriff, who themselves were punished if they gave a verdict of acquittal."—D. Campbell, *Puritan in Holland, England and America*, v. 1, p. 367.

1600 (circa).—Capital punishment.—"Sir James Fitz James Stephen, in his *History of Criminal Law*, estimates that at the end of the sixteenth century there were about 800 executions per year in England (v. 1, 468). Another sentence in vogue in England before that time was to be hanged, to have the bowels burned, and to be quartered. Beccaria describes the scene where 'amid clouds of writhing smoke the groans of human victims, the crackling of their bones, and the flying of their still panting bowels were a pleasing spectacle and agreeable harmony to the frantic multitude.' (Ch. 39.) As late as the reign of Elizabeth, . . . the sentence of death in England was to be hung, drawn and quartered. Campian, the Jesuit, was tortured before trial until his limbs were dislocated on the rack, and was carried helpless into Westminster Hall for trial before the Chief Justice of England, unable to raise an arm in order to plead not guilty. He was sentenced to be hung, drawn and quartered, which meant legally, that upon being hung he was to be cut down while yet living, and dragged at the tail of a horse, and then before death should release him, to be hewn in pieces, which were to be sent dispersed to the places where the offense was committed or known, to be exhibited in attestation of the punishment, the head being displayed in the most important place, as the chief object of interest. In the process of hanging, drawing and quartering, Froude says that due precautions were taken to prolong the agony. Campian's case is specially interesting, as showing the intervention of a more humane spirit to mitigate the barbarity of the law. As they were about to cut him down alive from the gibbet, the voice of some one in authority cried out: 'Hold, till the man is dead.' This innovation was the precursor of the change in the law so as to require the sentence to be that he be hanged by the neck until he is dead. It is not generally known that the words 'until he is dead' are words of mercy inserted to protect the victim from the torture and mutilation which the public had gathered to enjoy."—A. Abbott, *Address before New York Society of Medical Jurisprudence (Advocate, Minnesota, 1880)*, v. 1, p. 71).

1641-1662.—No man shall be compelled to incriminate himself.—"What . . . is the history of this rule? . . . Briefly, these things appear: 1st. That it is not a common law rule at all, but is wholly statutory in its authority. 2d. That the object of the rule, until a comparatively late period of its existence, was not to protect from answers in the king's court of justice, but to prevent a usurpation of jurisdiction on the part of the Court Christian (or ecclesiastical tribunals). 3d. That even as thus enforced the rule was but partial and limited in its application. 4th. That by gradual perversion of function the rule assumed its present form, but not earlier than the latter half of the seventeenth century. . . . But nothing can be clearer than that it was a statutory rule. . . . The first of these were 16 Car. I., c. 2 (1641) and provided that no one should impose any penalty in ecclesiastical matters, nor should 'tender . . .

to any . . . person whatsoever any corporal oath whereby he shall be obliged to confess or accuse himself of any crime or any . . . thing whereby he shall be exposed to any censure or penalty whatever.' This probably applied to ecclesiastical courts alone. The second (13 Car. II., c. 12, 1662) is more general, providing that 'no one shall administer to any person whatsoever the oath usually called *ex officio*, or any other oath, whereby such persons may be charged or compelled to confess any criminal matter.' . . . The Statute of 13 Car. II. is cited in *Scurr's Case*, but otherwise neither of them seems to have been mentioned; nor do the text-books, as a rule, take any notice of them. Henceforward, however, no question arises in the courts as to the validity of the privilege against self-crimination, and the statutory exemption is recognized as applying in common-law courts as well as in others. . . . This maxim, or rather the abuse of it in the ecclesiastical courts, helps in part to explain the shape which the general privilege now has taken. . . . We notice that most of the church's religious investigations, . . . were conducted by means of commissions or inquisitions, not by ordinary trials upon proper presentment; and thus the very rule of the canon law itself was continually broken, and persons unsuspected and unbetrayed '*per famam*' were compelled, '*seipsum prodere*,' to become their own accusers. This, for a time, was the burden of the complaint. . . . Furthermore, in rebelling against this abuse of the canon-law rule, men were obliged to formulate their reasons for objecting to answer the articles of inquisitions. . . . They professed to be willing to answer ordinary questions, but not to betray themselves to disgrace and ruin, especially as where the crimes charged were, as a rule, religious offences and not those which men generally regard as offences against social order. In this way the rule began to be formulated and limited, as applying to the disclosure of forfeitures and penal offences. In the course of the struggle the aid of the civil courts was invoked; . . . and towards the end of the seventeenth century, . . . it found a lodgment in the practice of the Exchequer, of Chancery, and of the other courts. There had never been in the civil courts any complaint based on the same lines, or any demand for such a privilege. . . . But the momentum of this right, wrested from the ecclesiastical courts after a century of continual struggle, fairly carried it over and fixed it firmly in the common-law practice also."—J. H. Wigmore, *Nemo tenetur seipsum prodere* (*Harvard Law Review*, v. 5, pp. 71-88).

1660-1820.—One hundred and eighty-seven capital offenses added to criminal code in England.—"From the Restoration to the death of George III.,—a period of 160 years,—no less than 187 capital offenses were added to the criminal code. The legislature was able, every year, to discover more than one heinous crime deserving of death. In the reign of George II. thirty-three Acts were passed creating capital offenses; in the first fifty years of George III., no less than sixty-three. In such a multiplication of offenses all principle was ignored; offenses wholly different in character and degree were confounded in the indiscriminating penalty of death. Whenever an offense was found to be increasing, some busy senator called for new rigor, until murder became in the eye of the law no greater crime than picking a pocket, purloining a ribbon from a shop, or pilfering a pewter-pot. Such lawmakers were as ignorant as they were cruel. . . . Dr. Johnson,—no squeamish moralist,—exposed them; Sir W. Blackstone, in whom admiration of our jurisprudence was almost a foible, de-

nounced them. Beccaria, Montesquieu, and Bentham demonstrated that certainty of punishment was more effectual in the repression of crime, than severity; but law-givers were still inexorable."—T. E. May, *Constitutional history of England* (*Widdleton's ed.*), v. 2, pp. 553-554.

1679.—Habeas Corpus Act passed, to insure fair trial. See ENGLAND: 1679 (May).

1695.—Counsel allowed to persons indicted for high treason.—"Holland, following the early example of Spain, always permitted a prisoner the services of a counsel; and if he was too poor to defray the cost, one was furnished at the public charge. In England, until after the fall of the Stuarts, this right, except for the purposes of arguing mere questions of law, was denied to every one placed on trial for his life. In 1695, it was finally accorded to persons indicted for high treason. Even then it is doubtful, says Lord Campbell, whether a bill for this purpose would have passed if Lord Ashley, afterwards Earl of Shaftesbury and author of the '*Characteristics*,' had not broken down while delivering in the House of Commons a set speech upon it, and, being called upon to go on, had not electrified the House by observing: 'If I, sir, who rise only to give my opinion upon a bill now pending, in the fate of which I have no personal interest, am so confounded that I am unable to express the least of what I propose to say, what must the condition of that man be, who, without any assistance, is called to plead for his life, his honor, and for his posterity?'"—D. Campbell, *Puritan in Holland, England and America*, v. 2, p. 446.

1708.—Torture.—The fact that judicial torture, though not a common law power of the courts, was used in England by command of Mary, Elizabeth, James I and Charles I, is familiar to all. It was sanctioned by Lord Coke and Lord Bacon, and Coke himself conducted examinations by it. It was first made illegal in Scotland in 1708; in Bavaria and Württemberg in 1806; in Baden in 1831.—A. Abbott, *Address before New York Society of Medical Jurisprudence* (*Advocate*, Minnesota, 1889, v. 1, p. 71).

1725.—Knowledge of right and wrong test of responsibility.—The case of Edward Arnold, in 1725, who was indicted for shooting at Lord Onslow, seems to be the earliest case in which the knowledge of right and wrong becomes the test of responsibility.—*American Law Review*, v. 15, pp. 720-722.

1770.—Criminal law of libel.—"In this case [Case of the North Briton Junius' Letter to the King, tried before Lord Mansfield and a special jury on the 2nd June 1770] two doctrines were maintained which excepted libels from the general principles of the Criminal Law—firstly, that a publisher was criminally responsible for the acts of his servants, unless he was proved to be neither privy nor to have assented to the publication of a libel; secondly, that it was the province of the Court alone to judge of the criminality of the publication complained of. The first rule was rigidly observed in the Courts until the passing of Lord Campbell's Libel Act in 1843 (6 and 7 Vict., c. 96). The second prevailed only until 1792, when Fox's Libel Act (32 Geo. III, c. 60) declared it to be contrary to the Law of England. . . . A century's experience has proved that the law, as declared by the Legislature in 1792, has worked well, falsifying the forebodings of the Judges of the period, who predicted 'the confusion and destruction of the Law of England' as the result of a change which they regarded as the subversion of a fundamental and important principle of English

Jurisprudence. Fox's Libel Act did not complete the emancipation of the Press. Liberty of discussion continued to be restrained by merciless persecution. The case of Sir Francis Burdett, in 1820, deserves notice. Sir Francis had written, on the subject of the 'Peterloo Massacre' in Manchester, a letter which was published in a London newspaper. He was fined £2,000 and sentenced to imprisonment for three months. The proceedings on a motion for a new trial are of importance because of the Judicial interpretation of the Libel Act of 1792. The view was then stated by Best, J. (afterwards Lord Wynford), and was adopted unanimously by the Court, that the statute of George III. had not made the question of libel one of fact. If it had, instead of removing an anomaly, it would have created one. Libel, said Best, J., is a question of law, and the judge is the judge of the law in libel as in all other cases, the jury having the power of acting agreeably to his statement of the law or not. All that the statute does is to prevent the question from being left to the jury in the narrow way in which it was left before that time. The jury were then only to find the fact of the publication and the truth of the innuendoes, for the judges used to tell them that the intent was an inference of law to be drawn from the paper, with which the jury had nothing to do. The legislature have said that this is not so, but that the whole case is for the jury (4 B. and A. 95). The law relating to Political Libel has not been developed or altered in any way since the case of *R. v. Burdett*. If it should ever be revived, which does not at present appear probable, it will be found, says Sir James Stephen, to have been insensibly modified by the law as to defamatory libels on private persons, which has been the subject of a great number of highly important judicial decisions. The effect of these is, amongst other things, to give a right to everyone to criticise fairly—that is, honestly, even if mistakenly—the public conduct of public men, and to comment honestly, even if mistakenly, upon the proceedings of Parliament and the Courts of Justice. (History of the Criminal Law, II., 376.) The unsuccessful prosecution of Cobbett for an article in the 'Political Register,' in 1831, nearly brought to a close the long series of contests between the Executive and the Press. From the period of the Reform Act of 1832, the utmost latitude has been permitted to public writings, and Press prosecutions for political libels, like the Censorship, have lapsed."—J. W. R. Brown, in *Law Magazine & Review*, 4th series, v. 17, p. 197.

1781.—Bill of Attainder forbidden by United States constitution. See *ATTAINDER, BILL OF ATTAINDER*.

1791.—Criminals allowed counsel.—"When the American States adopted their first constitutions, five of them contained a provision that every person accused of crime was to be allowed counsel for his defence. The same right was, in 1791, granted for all America in the first amendments to the Constitution of the United States. This would seem to be an elementary principle of justice, but it was not adopted in England until nearly half a century later, and then only after a bitter struggle."—D. Campbell, *Puritan in Holland, England and America*, v. 1, p. 70.

1818.—Last trial by battle.—"The last appeal of murder brought in England was the case of *Ashford v. Thornton* in 1818. In that case, after Thornton had been tried and acquitted of the murder of Mary Ashford at the Warwick Assizes her brother charged him in the court of king's bench with her murder, according to the forms of the

ancient procedure. The court admitted the legality of the proceedings, and recognized the appellee's right to wage his body; but as the appellant was not prepared to fight, the case ended upon a plea of *autrefois acquit* interposed by Thornton when arraigned on the appeal. This proceeding led to the statute of 59 Geo. III., c. 46, by which all appeals in criminal cases were finally abolished."—H. Taylor, *Origin and growth of the English constitution*, pt. 1, p. 311.—See also *WAGER OF BATTLE*.

1819.—Severity of the former criminal law of England.—"Sir James Mackintosh in 1819, in moving in Parliament for a committee to inquire into the conditions of the criminal law, stated that there were then 'two hundred capital felonies on the statute book.' Undoubtedly this apparent severity, for the reasons stated by Sir James Stephen, is greater than the real severity, since many of the offenses made capital were of infrequent occurrence; and juries, moreover, often refused to convict, and persons capitally convicted for offenses of minor degrees of guilt were usually pardoned on condition of transportation to the American and afterwards to the Australian colonies. But this learned author admits that, 'after making all deductions on these grounds there can be no doubt that the legislation of the eighteenth century in criminal matters was severe to the highest degree, and destitute of any sort of principle or system.'"—J. F. Dillon, *Laws and jurisprudence of England and America*, p. 366.

1825.—"Ticket-of-leave" system established.—"The 'ticket-of-leave' system [was] established under the English laws of penal servitude. It originated under the authority of the governors of the penal colonies, and was the first sanctioned by Parliament, so far as the committee are aware, by an Act 5 Geo. IV., chap. 34. Subsequently, when transportation for crime was abolished by the Acts 16, 17 Vict., chap. 99 (A. D. 1853) and 20, 21 Vict., chap. 3, and system of home prisons established, the 'license' or ticket-of-leave system was adopted by Parliament, in those acts, as a method of rewarding convicts for good conduct during imprisonment. By further acts passed in 1864, 1871 and 1879, the system has been brought gradually into its present efficacy."—*Report of committee on judicial administration, and remedial procedure (9 American Bar Association Report, p. 317)*.

1832-1860.—Revision of criminal code in England.—"With the reform period commenced a new era in criminal legislation. Ministers and law officers now vied with philanthropists, in undoing the unbalanced work of many generations. In 1832, Lord Auckland, Master of the Mint, secured the abolition of capital punishment for offences connected with coinage; Mr. Attorney-general Denman exempted forgery from the same penalty in all but two cases, to which the Lords would not assent; and Mr. Ewart obtained the like remission for sheep-stealing, and other similar offences. In 1833, the Criminal Law Commission was appointed, to revise the entire code. . . . The commissioners recommended numerous other remissions, which were promptly carried into effect by Lord John Russell in 1837. Even these remissions, however, fell short of public opinion, which found expression in an amendment of Mr. Ewart, for limiting the punishment of death to the single crime of murder. This proposal was then lost by a majority of one; but has since, by successive measures, been accepted by the legislature;—murder alone, and the exceptional crime of treason, having been reserved for the last penalty of the law. Great indeed, and rapid, was this reformation of the criminal

code. It was computed that, from 1810 to 1845, upwards of 1,400 persons had suffered death for crimes, which had since ceased to be capital.—T. E. May, *Constitutional history of England* (Widdleton's ed.), v. 2, pp. 557-558.

1843.—Lord Campbell's Libel Act, and publisher's liability.—"In the 'Morning Advertiser' of the 19th of December, 1769, appeared Junius's celebrated letter to the king. Inflammatory and seditious, it could not be overlooked; and as the author was unknown, informations were immediately filed against the printers and publishers of the letter. But before they were brought to trial, Almon, the bookseller, was tried for selling the 'London Museum,' in which the libel was reprinted. His connection with the publication proved to be so slight that he escaped with a nominal punishment. Two doctrines, however, were maintained in this case, which excepted libels from the general principles of the criminal law. By the first, a publisher was held criminally answerable for the acts of his servants, unless proved to be neither privy nor assenting to the publication of a libel. So long as exculpatory evidence was admitted, this doctrine was defensible; but judges afterwards refused to admit such evidence, holding that the publication of a libel by a publisher's servant was proof of his criminality. And this monstrous rule of law prevailed until 1843, when it was condemned by Lord Campbell's Libel Act."—T. E. May, *Constitutional history of England* (Widdleton's ed.), v. 2, pp. 113-114.—"And be it enacted, that whensoever, upon the trial of any indictment or information for the publication of a libel, under the plea of not guilty, evidence shall have been given which shall establish a presumptive case of publication against the defendant by the act of any other person by his authority, it shall be competent to such defendant to prove that such publication was made without his authority, consent, or knowledge, and that the said publication did not arise from want of due care or caution on his part."—*Statute 6 & 7 Vic., c. 96, s. 7.*

1848.—English court of criminal appeal.—"England has not yet got her court of Criminal Appeal, although the Council of Judges, in their belated scheme of legal reform, recommend the legislature to create one. Questions whether an action should be dismissed as 'frivolous or vexatious,' disputes about 'security for costs,' and the 'sufficiency of interrogatories' or 'particulars,' and all manner of trivial causes affecting property or status, are deemed by the law of England sufficiently important to entitle the parties to them, if dissatisfied with the finding of a court of first instance, to submit it to the touchstone of an appeal. But the lives and liberties of British subjects charged with the commission of criminal offences are in general disposed of irrevocably by the verdict of a jury, guided by the directions of a trial judge. To this rule, however, there are two leading exceptions. In the first place, any convicted prisoner may petition the sovereign for a pardon, or for the commutation of his sentence; and the royal prerogative of mercy is exercised through, and on the advice of the Secretary of State for the Home Department. In the second place, the English machine juridical notwithstanding its lack of a properly constituted Court of Criminal Appeal, is furnished with a kind of 'mechanical equivalent' therefor, in the 'Court for Crown Cases Reserved,' which was established by act of Parliament in 1848 (11 & 12 Vic. c. 78)." —*English court of criminal appeal* (Green Bag, v. 5, p. 345).

1854.—Conflict between United States consti-

tution and a treaty.—"About 1854, M. Dillon, French consul at San Francisco, refused to appear and testify in a criminal case. The Constitution of the United States (Amendment VI.), in criminal cases grants accused persons compulsory process for obtaining witnesses, while our treaties of 1853, with France (Art. II.) says that consuls 'shall never be compelled to appear as witnesses before the courts.' Thus there was a conflict between the Constitution and the treaty, and it was held that the treaty was void. After a long correspondence the French Consuls were directed to obey a subpoena in future."—T. D. Woolsey, *Introduction to the study of international law* (6th ed.), p. 157, note.

1877.—"Indeterminate sentences."—"This practice, so far as the committee can ascertain, has been adopted in the states of New York and Ohio only. . . . The Ohio statute has been taken mainly from that which was adopted in New York, April 12, 1877."—*Report of committee on judicial administrations, and remedial procedure* (9 American Bar Association Report, p. 313).

1877.—Prison reform law. See PRISON REFORM: England.

1880.—New criminal laws, New York state. See CODES: 1848-1880.

1887.—Amendment Bill, Ireland. See IRELAND: 1885-1891.

1890.—Law for minors, Italy. See CHILD WELFARE LEGISLATION: 1889-1900.

1893.—Criminal jurisdiction of federal courts.—"The Supreme Court of the U. S., in *United States v. Rodgers*, . . . 150 U. S., . . . in declaring that the term 'high seas' in the criminal law of the United States is applicable as well to the open waters of the great lakes as to the open waters of the ocean, may be said, in a just sense, not to have changed the law, but to have asserted the law to be in force upon a vast domain over which its jurisdiction was heretofore in doubt. The opinion of Justice Field will take its place in our jurisprudence in company with the great cases of the Genesee Chief, 12 How. (U. S.), 443, and its successors, and with them marks the self adapting capacity of the judicial power to meet the great exigencies of justice and good government."—*University Law Review*, v. 1, p. 2.

1899-1916.—Indeterminate sentence and parole system, New York state. See PRISON REFORM: United States: Indeterminate sentence and parole system of New York state.

1906.—English Prevention of Corruption Act.—The object of the English Prevention of Corruption Act, passed in 1906, is to check the practice of giving and taking secret commissions, which, as the late Lord Russell of Killowen caused the country to realize, was widely prevalent in commercial and professional circles, as well as in the humbler sphere of the "servants' hall." Before the passing of the Act, of course, it was illegal to give and receive secret commissions. After the Act came into force, it became criminal. The provisions of the measure make it a misdemeanour, punishable, on summary conviction or on indictment, with fine or imprisonment—

(1) For any agent corruptly to receive any gift or consideration for doing or not doing any act, or showing or not showing favour or disfavour, in relation to his principal's affairs;

(2) For any person corruptly to offer such gift or consideration to any agent;

(3) For any person to give to an agent, or for any agent to use, any false or defective receipt or other business document with intent to deceive the principal.

Two years after the Act came into force its effects were discussed by a writer in the *London Times*, who said: "The circumstances that the *fiat* of the Attorney-General must be obtained before any prosecution can be instituted under the Act, and that, until recently, there was no organization qualified to take active steps to prevent the Act from becoming a dead letter, account for the comparatively small number of cases in which proceedings have been taken under the Act during the past two years. Fifteen prosecutions have been authorized by the Attorney-General. In 12 cases there have been convictions, one case has been abandoned, and two are still pending. These figures show, at any rate, that prosecutions are not lightly instituted, and that the charges which have been preferred against offenders have been, as a rule, well founded.

"It is undoubtedly true, in this matter as in others, that 'everybody's business is nobody's.' Soon after the passing of the Act it was realized that, if it was to prove effective 'for the better prevention of corruption,' some organization must be formed to give effect to the measure—to furnish information in respect to its provisions, to investigate complaints, and, if necessary, to institute prosecutions. A society was formed, therefore, with the title of 'The Secret Commissions and Bribery Prevention League,' to work on lines similar to those of the societies which strengthen the arm of the law so effectively in respect of cruelty to children and cruelty to animals. . . . The committee have investigated a large number of cases which have been brought to their knowledge, they have given advice freely to members and others interested in the working of the Act, they have issued thousands of circulars and letters, as well as occasional 'news sheets,' they have made representations to the War Office and other public bodies as opportunities occurred, and have summoned various trade conferences for the consideration of points of importance arising out of the Act. The value of the League's work is emphasized by the fact that the members include many important limited liability companies and trade associations, and that the League is becoming in a special sense representative of the commercial community as a whole."

1907.—Peonage system in southern states, United States. See PEONAGE: In the United States.

1907.—Institution of court of criminal appeal in England. See COURTS: England: Institution of a court of criminal appeal.

1907-1908.—Probation Offenders Act, England (1907).—Prevention of Crime Act, England (1908). See PRISON REFORM: England.

1913.—Law for juvenile offenders, Italy. See CHILD WELFARE LEGISLATION: 1902-1920.

1921.—Federal criminal procedure.—Criminal law administration.—The courts of the United States derive their criminal jurisdiction from the statute law of Congress solely. Criminal cases in the federal courts are governed and controlled by federal statutes and state statutes and decisions under state statutes are inapplicable, except in so far as such statutes or decisions may be persuasive. In the absence of federal law the courts of the United States are governed in the administration of criminal law by the rules of the common law rather than state laws so that, for instance, the rules of evidence in the federal courts are those which were in force at common law in the state at the time, the federal court therein was created, as amended thereafter by Congress, but unaffected by subsequent state statutes.—Based on J. E.

Byrne, *Federal criminal procedure*, p. 1.—William H. Taft, reviewing Raymond Fosdick's book on the "American Police Systems," drew attention to specific defects in American criminal law administration: "All crime cannot be prevented, nor indeed can all crime be punished. The excellence or failure of a government in this regard is to be judged by comparison with the efficiency of other governments in this respect. Exact comparison between the amount of crime in this country [United States] and in other countries is not easy, because one incidental defect in our system is the absence of satisfactory statistics of all the crimes committed, prosecuted and punished in the various States of this country. This incidental defect is a symptom of the principal disease. Had we an efficient machine for the prevention of crime and for the arrest, prosecution and conviction of the criminal, we should have complete statistics; but so slipshod and ineffective is our whole machinery that little effort is made by the authorities to secure accurate and detailed reports and to tabulate them in an intelligible way for public information. One reason for this, we may infer, is that such statistics, if complete, would reflect no credit on the particular State or county government, and it is thought wiser not to bring too clearly to the public knowledge the disgraceful failure of the present system.

"Mr. Fosdick has not been able to give us full statistics the country over, but by dint of special local investigations, of fugitive reports, of the consultation of court records, of such reports as those of Dr. Hoffman, the learned vice president of the Prudential Life Insurance Company, the helpful series of articles of the *Chicago Tribune* on the number of homicides committed for certain periods and other reliable sources of statistical information he has shown a distressing amount of all kinds of crime, but especially of homicides, burglaries and highway robberies in the cities of the United States as compared with cities of the same population in England, France, Italy and Germany before the war. Statistics as to the continental countries during the war do not offer a proper basis for comparison, but those of England do, and the contrast between the numbers of such crimes in England and in the various cities of the United States is startling and discouraging. Even more humiliating for Americans is the comparison between the percentage of crimes committed with those punished in the United States and in these European countries. Let us take Chicago, which is one-third the size of London and one-fifteenths of the whole of England and Wales in population. Murders in England and Wales in 1914 were 92, and those in Chicago were 87. . . . And this difference is continued in the other cities. New York City in 1916 had six times the number of homicides—that is, murder and manslaughter—that London had for the same year, and only 10 less homicides than all of England and Wales. . . . In 1918 New York had again six times more homicides than London and exceeded the total homicides of England and Wales by 67. In 1915 New York City had eight times as many burglaries as London, and nearly twice the number of burglaries reported in all England and Wales. In 1917 New York had four times as many burglaries as London and approximately the same number occurred in England and Wales. Chicago in 1916 had 532 more burglaries than London. . . . In 1916 New York had 886 such crimes to London's 10, and to 227 of England, Wales and Scotland together. In 1918 New York City had 840, while London had 63, and England and Wales had 100. And the same contrast exists with respect to the other cities of

this country. Equally unsatisfactory is the contrast with reference to prosecutions and convictions. In a single year in Oregon—and this can be duplicated almost everywhere—there occurred 56 homicides. Forty-six of the offenders were arrested, 10 committed suicide and 36 were held for trial. Of the 36 only three were convicted at all, and of these only one for murder in the first degree. . . .

"The calculations of the *Chicago Tribune* show that in the year 1916 there were 8,372 culpable homicides and 115 legal executions in the United States. In 1917 there were 7,803 and 85 legal executions. . . . In London in 1917 there were 19 premeditated murders; three remained unsolved, five perpetrators committed suicide, 11 were arrested, and out of these there were eight convictions. In the whole of England and Wales for 1916 there were 85 murders committed, and 59 persons arrested in connection therewith were committed for trial. Fifty-three trials resulted in the year, and of these 12 were found insane and were confined, 16 were found guilty, but were adjudged insane and confined, 10 were acquitted and 15 were sentenced to death. Mr. Fosdick . . . [considers] the reasons for this contrast. The first reason for it he finds in the large alien population in all our great cities. In European cities the percentage of alien residents is very small indeed. In the American cities it reaches 30 and 40 percent, and includes a large number of residents who do not speak the English language, who do not know our laws, who preserve their native customs in grouped settlements and offer immense difficulties to the police authorities in dealing with their ignorance and lack of sense of responsibility and respect for authority. In addition to the presence of aliens, there are congested centers of the colored race in our large cities, and the racial prejudices that are often excited produce additional breaches of the law and add to the record of crime. Mr. Fosdick points out, however, that if the offenses of our foreign and colored races were stricken from calculation our crime would still greatly exceed the record of western Europe. He says that in spite of all its kindness and good nature, the temper of our communities contains a strong strain of violence. 'We condone violence and shirk its punishment. We lack a high instinct for order. We lack a sense of the dignity of obedience to restraint which is demanded for the common good. We lack a certain respect for our own security and the terms upon which civilized communities keep the peace.' He quotes from the *Chicago Tribune* the following: 'There is probably more undisciplined, egotistic, mischievous force in the United States than in any country of first rank in the world.'

"A second cause for failure to enforce the law against crimes he finds in the injection of politics into the police forces of the cities. A third cause, he points out, is the apparently irrepressible desire of misguided enthusiasts to attempt to elevate the morals of the community by regulations directed against acts which most of the community are inclined to, and which are lawful except for such regulations. The impossibility of enforcing these with spasmodic efforts to do so demoralizes enforcement of all law and inevitably puts a choice of laws to be enforced in the police authorities. This is a fruitful source of favoritism, corruption and is a motive for political control. Another great cause for this humiliating record of unpunished crime he finds in the machinery for prosecuting crime in the courts after the police have made the arrests. He says that the police are often unjustly charged with responsibilities for a failure

to punish crime in many instances where the blame for it should rest with the courts and their machinery for prosecution and convictions. He gives instances of ridiculous technicalities upon which men who have been convicted by juries have escaped in courts of review ultimate punishment. Here the fault is due partly to the failure of the Legislature to enact statutes forbidding the setting aside of judgments by courts of review except for errors substantially affecting the result in the court below and partly by the disposition of narrow judges to mouse through records to find technicalities upon which to release the prisoner. Perhaps the capital reason for the disgraceful failure in the administration of justice in State courts is the delay in bringing cases to trial. All crimes but murder and treason are bailable before conviction, and if the defendant in the prosecution for bailable offenses has friends or money he can secure bondsmen, and he is released. Men without friends or money who are accused must stay in jail. The humane desire of the courts to grant the release of innocent men detained in jail on charges naturally leads them to direct the trial of the defendants in jail before the trial of the defendants out on bail. In few cities, if any, in the United States, are there courts enough and prosecuting officers enough promptly to dispose of all the cases before the courts. The result of it is that the preference of 'jail' cases, so called, to 'bail' cases for early trial postpones the bail cases until the case becomes so old that the witnesses have left the jurisdiction or disappeared beyond the control of the subpoena of the court. More than this, after months or years, the memory of the witnesses is much more indefinite and much easier to impeach on cross-examination. Delay is the great hope of the guilty criminal, and it is by delay that the criminals with money secure immunity."—W. H. Taft, *Administration of criminal law in the United States* (*Brooklyn Eagle*, Feb. 13, 1921).

See also BANKRUPTCY LAW: American bankruptcy; English bankruptcy; CRIME AND CRIMINOLOGY; COURTS: Japan; United States; Organization of Federal courts; State courts; DUE PROCESS OF LAW: Meaning determined; EXTRADITION; GUILLOTINE; LYNCH LAW.

ALSO IN: E. Ferri, *Reform of penal law in Italy* (*Journal of Criminal Law and Criminology*, Aug., 1921).—R. H. Grace, *Law's delay and who is to blame* (*Central Law Journal*, July 22, 1921).—J. M. Kerr, *Judicial parole unconstitutional* (*Constitutional Review*, July, 1921).

CRIMINOLOGY, Institute of, Bolivia. See BOLIVIA: 1915.

CRISES, Financial. See PANIC.

CRISPI, Francesco (1810-1901), Italian statesman; leader of Sicilian revolution of 1848, active in "Expedition of the Thousand," and in Sicilian government under Garibaldi's dictatorship in the island; 1864, opposed invasion of Papal states; 1867, engineered the Lobbia affair; 1876, elected president of the Chamber; 1877, minister of the interior; 1879, retired from office; 1887, again minister of the interior and premier, and secured various reforms. In January, 1891, his government was overturned; December, 1893, he again returned to power, suppressed disorder, and held office until the defeats in Abyssinia brought about his resignation. An attack upon him in 1897, by the radical leader Cavalotti, resulted in a parliamentary investigation into his conduct, and a vote of censure by the Chamber, for his irregular method of restoring the depleted secret service fund.—See also ITALY: 1870-1901; 1895-1896; 1898.

CRISSA, Crisa, or Krissa, ancient town of Greece in Phocis, near Delphi. See DELPHI.

CRISTOFAR, Bartolommeo (1655-1731), Italian inventor of the pianoforte. See INVENTIONS: 18th century: Piano.

CRITTENDEN, John Jordan (1787-1863), American statesman, four times United States senator; governor of Kentucky, 1848-1850; attorney-general under President Fillmore; author of Crittenden Compromise. See U. S. A.: 1860 (December): Vain concessions and humiliations.

CRITTENDEN COMPROMISE, measure proposed by Senator Crittenden to prevent secession of Southern states. See U. S. A.: 1860 (December): Vain concessions and humiliations.

CROATANS, Indian tribe. See AMERICA: 1587-1590.

CROATIA, in the Balkan peninsula, a region of Jugo-Slavia, lying between Carniola on the north, and Bosnia on the south, with a coast line from Fiume to the Dalmatian frontier; formerly a Hungarian possession. The population is composed almost entirely of Croats and Serbs, both of whom belong to the Serbo-Croatian branch of the Slavonic race. Agriculture is the chief industry.

Early peoples. See SLAVS: Origin.

Language. See PHILOLOGY: 22.

7th century.—Slavonic occupation and settlement. See BALKAN STATES: Races existing.

910-1091.—Independent kingdom established.—During the tenth and eleventh centuries Croatia, which had for a time been a part of the empire of the western Franks, and then subdued by the Byzantine emperor, gained its independence and established a kingdom. A vigorous, aggressive people, with a special aptitude for maritime affairs, the Croats contrived to make themselves uncomfortable but respected neighbors of the western kingdoms, especially of Italy, and for a time even exacted tribute from Venice.—See also BYZANTINE EMPIRE: 1081-1085.

1090.—Subjection and annexation to Hungary. See HUNGARY: 972-1116.

1299-1322.—Supremacy in Bosnia. See BOSNIA: 1250-1322.

1353-1393.—Ruled over by Turks of Bosnia. See BOSNIA: 1376-1391.

1576.—Transferred to the duke of Styria.—Military colonization. See HUNGARY: 1567-1604.

1526-1718.—Turkish conquests.—Austrian possession.—During the sixteenth and seventeenth centuries, Croatia passed under the control of the Ottoman empire. The Turks never attempted to colonize the Croatsians, nor even to make them good Mohammedans—being too busy with wars of conquest. By the peace of Carlowitz in 1699 and by the treaty of Passarowitz in 1718 the greater part of Croatia, along with Hungary, came under the control of Austria. A part of Croatia known as Turkish Croatia was retained by the Turks.

1809-1814.—Conquest by Napoleon.—For a few years, during the height of Napoleon's power, Croatia was under the French flag, joined to the Illyrian provinces, and almost all Croats of military age served in the Napoleonic army.—See also GERMANY: 1809 (July-September).

1814-1848.—Appanage of Hungarian crown.—Croatia, as an appanage of the Hungarian crown, became something between a subject province and an allied kingdom in the Austro-Hungarian monarchy. See AUSTRIA: Map showing Hapsburg possessions.

1848.—Part in Hungarian revolution.—The reactionary Austrian government used race prejudices of Croats against Magyars to subdue the great Hungarian uprising. Jellachich, Ban of Croatia,

was merely a tool of the Hapsburgs. See HUNGARY: 1847-1849; JUGO-SLAVIA: 1848-1867.

1858-1918.—Reincorporation in Hungary.—A compromise treaty made Croatia once more a part of Hungary, and gave the Croats representation in the Hungarian Diet. Hungary, however, immediately annexed Fiume, and the Croats, dissatisfied with the compromise, began the agitation for autonomy which continued until the close of the World War. A succession of riots, especially those of 1883 and 1903, emphasized nationalist demands. See AUSTRIA: 1866-1867; HUNGARY: 1856-1868.

1897.—Beginning of Serbo-Croat coalition. See SERBIA: 1885-1903.

1909.—Question of Triple Monarchy. See AUSTRIA-HUNGARY: 1909 (December).

1914.—Attitude towards World War. See AUSTRIA-HUNGARY: 1914-1915.

1915.—Promises of Adriatic territory by Treaty of London. See LONDON, TREATY OR PACT OF.

1917-1918.—Desire for union with Jugo-Slavs. See JUGO-SLAVIA: 1914-1918.

1918.—Independence.—Part of Jugo-Slavia. See AUSTRIA-HUNGARY: 1918; HUNGARY: 1918: End of the World War; JUGO-SLAVIA: 1918: Formation of the Serb-Croat-Slovene kingdom.

1919.—Attempt to take Fiume for Jugo-Slavia. See FRUME: 1919: Italians and Jugo-Slavs claim city.

1921.—United with Serbs and Slovenes in Jugo-Slavia. See BALKAN STATES: 1921: Jugo-Slavia.

CROATS, early inhabitants of Balkan regions. See JUGO-SLAVIA: Jugo-Slav peoples; SERBIA: c. 650-1168; also CROATIA.

CROCE, Benedetto (1866-), Italian politician and philosopher; minister of public instruction in the Giolitti ministry, 1920-1921; author of the "Æsthetic." See ART: Definitions and theories.

CRÆSUS, last king of Lydia (c. B. C. 560-546). His name has become proverbial for immense wealth. He was overthrown by Cyrus the Great in 546 B. C. See ASIA MINOR: B. C. 724-539; GREECE: B. C. 500-493: Rising of Ionians of Asia Minor against Persians.

CROFTERS ACT (1886). See SCOTLAND: 1730-1921.

CROIA, town in Albania. In 1477 it was besieged by Turks and surrendered to them. See GREECE: 1454-1479.

CROISILLES, village of northern France, southeast of Arras occupied by Germans during World War. See WORLD WAR: 1918: II. Western front: c, 6; d, 2.

CROIX ROUGE, French Red Cross. See FRANCE: 1914-1918: French women and their activities in war time; RED CROSS: 1864-1914.

CROKER, Richard (1841-1922), politician in New York City. See NEW YORK CITY: 1894-1895; 1897.

CRO-MAGNON, prehistoric race in Europe. See ANTHROPOLOGY: Physical; FRANCE: The people; EUROPE: Prehistoric period: Earliest remains, etc.: Cro-Magnon man; also Palœolithic art, etc.

CROMER, Evelyn Baring, 1st Earl of (1841-1917), British statesman and colonial administrator. Investigated repressive measures of Governor Eyre in Jamaica, 1865; private secretary to Lord Northbrook, viceroy of India, 1872-1876. The great work of his life was the rehabilitation of Egyptian financial conditions as British agent in 1877 and as consul-general in Egypt, 1883-1907. He acted as chairman of commission of inquiry on the Dardanelles, 1916. See BELGIAN CONGO: 1903-1905;

EGYPT: 1883-1907; 1899-1900; 1906-1907; SUDAN: 1914.

CROMLECHS, rude stone monuments found in many parts of the British Isles, France, and elsewhere, usually formed by three or more huge, rough, upright stones, with a still larger stone lying flatly upon them. In France these are called Dolmens. They were formerly thought to be "Druids altars," to which notion they owe the name Cromlechs; but it is now very generally concluded by archaeologists that they were constructed for burial chambers, and that originally, in most cases, they were covered with mounds of earth, forming the well known barrows, or grave mounds, or tumuli.—L. Jewett, *Grave mounds*.—See also AMORITES.

ALSO IN: T. Wright, *Celt, the Roman and the Saxon*.—J. Lubbock, *Prehistoric times*, ch. 5.

CROMWELL, Oliver (1599-1658), Lord Protector of England, was first returned to Parliament in 1628, but showed none of his great powers at that time. In 1631, he sold his property with the intention of emigrating to the Puritan colonies; but for some reason changed his mind, though it is not now generally believed that he was stopped by an order in council. Meantime he had gone through the experience of conversion, and a period of extreme depression and doubt from which he emerged with a religious fervor and indomitable faith, which made him invincible. In 1640 he was again elected to Parliament for Cambridge, at once began to take an active interest in public affairs, which he chiefly displayed in opposition to measures dictated by the king, and to church government. In 1641 he began to assume leadership of the Root and Branch party, to which he belonged. In 1642 he was at Edgehill with a company of sixty horse, raised by himself, was the moving spirit in the "Eastern Association" which united Cambridgeshire, Essex, Hertfordshire, Norfolk and Suffolk against the king and at once advanced to the position of leader, while his troop of horse became the nucleus of the famous "Iron-sides." From this time onward his life became a part of the history of England.—See also BORDEAUX: 1652-1653; ENGLAND: 1643 (May) to 1658; INSTRUMENT OF GOVERNMENT; IRELAND: 1649-1650; 1653; JAMAICA: 1655-1796; MILITARY ORGANIZATION: 30; SCOTLAND: 1650 (September); 1651 (August); VIRGINIA: 1650-1660; WALDENSES: 1655.

Statue of.—A proposal in the English House of Commons, in 1895, to vote £500 for a statue of Cromwell was so violently opposed by the Irish members that the government was compelled to withdraw the item from the estimates. The statue was erected in Westminster (London) in 1899.

CROMWELL, Richard (1626-1712), Lord Protector of England; succeeded his father the great Oliver Cromwell in September, 1658, but in May of the following year was dismissed by the army, and retired to private life. He lived on the Continent for some years, but in 1680 returned to England and lived at Cheshunt until his death.—See also ENGLAND: 1658-1660.

CROMWELL, Thomas, Earl of Essex (c. 1485-1540), said to have been steward to the estate of archbishop of York about 1520; 1523, member of parliament; 1524, became confidential adviser to Cardinal Wolsey. After Wolsey's fall, he became parliamentary agent of Henry VIII; 1531, he became a member of the privy council; 1533, chancellor of the exchequer; 1534, secretary of the privy council; 1535, chancellor of Cambridge university and visitor, or inspector-general of the monasteries and becoming the chief agent in their suppression; 1536, became Baron Cromwell, and

the king's vicar-general; 1540, was created Earl of Essex.

CRONJE, Pietrus Arnoldus (1840-1911), Boer general in South African War. See SOUTH AFRICA, UNION OF: 1899 (October-December); 1900 (January-February).

CRONSTADT-ST. PETERSBURG CANAL, Russia. See CANALS: Principal European canals: Russia.

CROOK, George (1828-1890), American soldier, active in subduing Indian tribes in Arizona; made major-general, 1888. See ARIZONA: 1877; U. S. A.: 1864 (July: Virginia-Maryland); 1866-1876.

CROP LIEN, system of merchant protection in the South. See U. S. A.: 1919: The new South.

CRORE, Indian money. See INDIA: 1899-1901.

CROSS, "True": Capture by the Persians and recovery by Heraclius. See ROME: Medieval city: 565-628; JERUSALEM: 614.

CROSS KEYS, Battle of. See U. S. A.: 1862 (May-June: Virginia).

CRÖTON, or Kroton, ancient Greek city. See SYBARIS.

CROTON AQUEDUCT, New York. See NEW YORK CITY: 1740-1862.

CROTONA, ancient Greek town in Italy. See ACHÆAN CITIES, LEAGUE OF THE.

Battle of (983). See ITALY (Southern): 800-1016.

CROW INDIANS. See INDIANS, AMERICAN: Cultural areas in North America: Plains area; SIOUTAN FAMILY; WYOMING: 1851-1865.

CROWDER, Enoch Herbert (1850-), American army officer. Served as judge-advocate-general, and in the Far East and in Cuba; was provost-marshal-general in charge of the selective draft 1917-1919; in 1921 was sent on a mission to Cuba.

CROWN, Iron. See LOMBARDY, IRON CROWN OF.

CROWN OF INDIA, Order of the, order for women instituted by Queen Victoria in 1878.

CROWN POINT, town of Essex county, New York.

1727.—Fort built by the French. See CANADA: 1700-1735.

1755.—English expedition against. See CANADA: 1755 (September).

1759.—Abandoned to the English by the French. See CANADA: 1759 (July-August).

1775.—Surprise and capture by the Americans. See U. S. A.: 1775 (May).

CROYLAND, town of Lincolnshire, northeast of Peterborough, England, containing the ruins of a famous abbey. See LIBRARIES: Medieval: Monastic libraries.

CROZAT, Antoine (1655-1738), French financier, held Louisiana as a private grant from the king. See LOUISIANA: 1698-1712; 1699-1763; 1717-1718.

CROZAT CANAL, France, region of fighting in World War. See WORLD WAR: 1918: II. Western front: c, 11; c, 31; 1, 2.

CROZIER, Francis Rawdon Moira (c. 1796-1848), British naval captain and explorer. See ANTARCTIC EXPLORATION: 1839-1845.

CROZIER, William (1855-), American major-general; delegate to Hague Conference, 1899. See HAGUE CONFERENCES: 1899.

CRUISER, Battle, type of warship. See WARSHIPS: Classification.

CRUITHNIG, or Cruithnians, Irish name of the Picts and Scots of ancient Ireland and Scotland. See SCOTLAND: Picts and Scots.

CRUSADES.—"The Crusades were expeditions undertaken, in fulfilment of a solemn vow, to deliver the Holy Places from Mohammedan tyranny.

The origin of the word may be traced to the cross made of cloth and worn as a badge on the outer garment of those who took part in these enterprises. . . . Since the Middle Ages the meaning of the word crusade has been extended to include all wars undertaken in pursuance of a vow, and directed against Mohammedans, pagans, heretics, or those under the ban of excommunication."—L. Brehier, *Crusades (Catholic Encyclopedia, v. 4, p. 543)*.—"In their widest aspect the crusades may be regarded as a renewal of the age-long contest between East and West, in which the struggle of Greeks and Persians and of Romans and Carthaginians formed the earlier episodes. The contest assumed a new character when Europe had become Christian and Asia Mohammedan. It was not only two contrasting types of civilization but also two rival world religions which in the eighth century faced each other under the walls of Constantinople and on the battlefield of Tours. Now, during the twelfth and thirteenth centuries, they were to meet again. Seven or eight chief crusades are usually enumerated. To number them, however, obscures the fact that for nearly two hundred years Europe and Asia were engaged in almost constant warfare. Throughout this period there was a continuous movement of crusaders to and from the Moslem possessions in Asia Minor, Syria and Egypt."—H. Webster, *Early European history, pt. 2, p. 466*.

Causes and introductory events.—"Like all the great movements of mankind, the Crusades must be traced to the coincidence of many causes which influenced men of various nations and discordant feelings, at the same period of time, to pursue one common end with their whole heart. Religious zeal, the fashion of pilgrimages, the spirit of social development, the energies that lead to colonisation or conquest, and commercial relations, only lately extended so widely as to influence public opinion, all suddenly received a deep wound. Every class of society felt injured and insulted, and unity of action was created as if by a divine impulse. The movement was facilitated by the circumstance that Europe began to adopt habits of order just at the time when Asia was thrown into a state of anarchy by the invasions of the Seljouk Turks. Great numbers of pilgrims had always passed through the Byzantine empire to visit the holy places in Palestine. . . . Though the disturbed and impoverished state of Europe, after the fall of the Western Empire, diminished the number of pilgrims, still, even in times of the greatest anarchy, many passed annually through the Eastern Empire to Palestine. The improvement which dawned on the western nations during the eleventh century, and the augmented commerce of the Italians, gave additional importance to the pilgrimage to the East. About the year 1064, during the reign of Constantine X., an army or caravan of seven thousand pilgrims passed through Constantinople, led by the Archbishop of Mentz and four bishops. They made their way through Asia Minor, which was then under the Byzantine government; but in the neighbourhood of Jerusalem they were attacked by the Bedouins, and only saved from destruction by the Saracen emir of Ramla, who hastened to their assistance. These pilgrims are reported to have lost 3,000 of their number, without being able to visit either the Jordan or the Dead Sea. The invasions of the Seljouks [see TURKEY 1073-1092] increased the disorders in Palestine. . . . In the year 1076 the Seljouk Turks took possession of Jerusalem, and immediately commenced harassing the pilgrims with unheard-of exactions. The Saracens had in general viewed the pilgrims with favour,

as men engaged in fulfilling a pious duty, or pursuing lawful gain with praiseworthy industry, and they had levied only a reasonable toll on the pilgrims, and a moderate duty on their merchandise; while in consideration of these imposts, they had established guards to protect them on the roads by which they approached the holy places. The Turks, on the contrary, acting like mere nomads, uncertain of retaining possession of the city, thought only of gratifying their avarice. They plundered the rich pilgrims, and insulted the poor. The religious feelings of the Christians were irritated, and their commerce ruined; a cry for vengeance arose throughout all Europe, and men's minds were fully prepared for an attempt to conquer Palestine, when Peter the Hermit began to preach that it was a sacred duty to deliver the tomb of Christ from the hands of the Infidels."—G. Finlay, *History of the Byzantine and Greek empires, bk. 3, ch. 2, sect. 1*.

1095.—Council of Clermont.—Pope Urban II, one of two rival pontiffs then contending for recognition by the church, entered with great eagerness into the movement stirred by Peter the Hermit, and gave it a powerful impulse through his support, while obtaining for himself, at the same time, a decisive advantage over his competitor, by the popularity of the agitation. A great council was convened at Piacenza, 1095, and a second at Clermont, in the autumn of the same year, to deliberate upon the action to be taken. The city of Clermont could not contain the vast multitude of bishops, clergy and laity which assembled, and an army of many thousands was tented in the surrounding country. To that excited congregation, at a meeting in the great square of Clermont, Pope Urban addressed a speech which is one of the notable utterances of history. "He began by detailing the miseries endured by their brethren in the Holy Land; how the plains of Palestine were desolated by the outrageous heathen, who with the sword and the firebrand carried wailing into the dwellings and flames into the possessions of the faithful; how Christian wives and daughters were defiled by pagan lust; how the altars of the true God were desecrated, and the relics of the saints trodden under foot. 'You,' continued the eloquent pontiff (and Urban II. was one of the most eloquent men of the day), 'you, who hear me, and who have received the true faith, and been endowed by God with power, and strength, and greatness of soul,—whose ancestors have been the prop of Christendom, and whose kings have put a barrier against the progress of the infidel,—I call upon you to wipe off these impurities from the face of the earth, and lift your oppressed fellow-Christians from the depths into which they have been trampled.' . . . The warmth of the pontiff communicated itself to the crowd, and the enthusiasm of the people broke out several times ere he concluded his address. He went on to portray, not only the spiritual but the temporal advantages that would accrue to those who took up arms in the service of the cross. Palestine was, he said, a land flowing with milk and honey, and precious in the sight of God, as the scene of the grand events which had saved mankind. That land, he promised, should be divided among them. Moreover, they should have full pardon for all their offences, either against God or man. 'Go, then,' he added, 'in expiation of your sins; and go assured, that after this world shall have passed away, imperishable glory shall be yours in the world which is to come.' The enthusiasm was no longer to be restrained, and loud shouts interrupted the speaker; the people exclaiming as if with one voice, 'Dieu le veult! Dieu le veult!' . . . The news of this council

spread to the remotest parts of Europe in an incredibly short space of time. Long before the fleetest horseman could have brought the intelligence, it was known by the people in distant provinces; a fact which was considered as nothing less than supernatural. But the subject was in everybody's mouth, and the minds of men were prepared for the result. The enthusiastic merely asserted what they wished, and the event tallied with their prediction."—C. Mackay, *Memoirs of extraordinary popular delusions: the Crusades*, v. 2.

ALSO IN: H. H. Milman, *History of Latin Christianity*, bk. 7, ch. 6.

1095-1096.—Peter the Hermit and his appeal.—"About twenty years after the conquest of Jerusalem by the Turks, the holy sepulchre was visited by an hermit of the name of Peter, a native of Amiens, in the province of Picardy in France. His resentment and sympathy were excited by his own injuries, and the oppression of the Christian name; he mingled his tears with those of the patriarch, and earnestly inquired, if no hopes of relief could be entertained from the Greek emperors of the East. The patriarch exposed the vices and weakness of the successors of Constantine. 'I will rouse,' exclaimed the hermit, 'the martial nations of Europe in your cause'; and Europe was obedient to the call of the hermit. The astonished patriarch dismissed him with epistles of credit and complaint, and no sooner did he land at Bari, than Peter hastened to kiss the feet of the Roman pontiff. His stature was small, his appearance contemptible; but his eye was keen and lively, and he possessed that vehemence of speech which seldom fails to impart the persuasion of the soul. He was born of a gentleman's family (for we must now adopt a modern idiom), and his military service was under the neighbouring counts of Boulogne, the heroes of the first crusade. Invigorated by the approbation of the pontiff, this zealous missionary traversed, with speed and success, the provinces of Italy and France. His diet was abstemious, his prayers long and fervent, and the alms which he received with one hand, he distributed with the other; his head was bare, his feet naked, his meagre body was wrapt in a coarse garment; he bore and displayed a weighty crucifix; and the ass on which he rode was sanctified in the public eye by the service of the man of God. He preached to innumerable crowds in the churches, the streets, and the highways. . . . When he painted the sufferings of the natives and pilgrims of Palestine, every heart was melted to compassion; every breast glowed with indignation, when he challenged the warriors of the age to defend their brethren and rescue their Saviour: his ignorance of art and language was compensated by sighs and tears, and ejaculations; and Peter supplied the deficiency of reason by loud and frequent appeals to Christ and his Mother, to the saints and angels of paradise, with whom he had personally conversed. The most perfect orator of Athens might have envied the success of his eloquence; the rustic enthusiast inspired the passions which he felt, and Christendom expected with impatience the counsels and decrees of the supreme pontiff."—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 58.

ALSO IN: J. C. Robertson, *History of the Christian church*, v. 4, bk. 6, ch. 4.

1096-1099.—First great movement.—The first army of Crusaders to set out on the long march to Jerusalem was a mob of men, women and children which had not patience to wait for the organized movement of the military leaders. They gathered in vast numbers on the banks of the Moselle and the Meuse, in the spring of 1096,

with Peter the Hermit for their chosen chief. There were nine knights, only, in the swarm, and but few who had horses to ride, or efficient arms to bear, or provisions to feed upon. Knowing nothing, and therefore fearing nothing, they marched away, through France, Germany, Hungary and beyond, begging food where they could and subsisting by pillage when necessary. A knight called Walter the Penniless led the van, and Peter followed, with his second division, by a somewhat different route. Walter escaped serious trouble until he reached the country of the savage Bulgarians. Peter's senseless mob provoked the just wrath of the Hungarians by storming the small city of Semlin and slaying 4,000 of its inhabitants. The route of both was lined with the bones of thousands who perished of hunger, of exposure, of disease, and by the swords of Hungarians and Bulgarians. A third and a fourth host of like kind followed in their wake, led by a monk, Gotschalk, a priest named Volkmar, and a Count Ermican. These terrorized even more all the countries through which they passed,—especially where Jews were to be hunted and killed,—and were destroyed in Hungary to almost the last man. Peter and Walter reached Constantinople with 100,000 followers, it is said, even yet, after all who had fallen by the way. Still refusing to wait for the better appointed expeditions that were in progress, and still appalling eastern Christendom by their lawless barbarities, they passed into Asia Minor, and their miserable career soon came to an end. Attacking the Turks in the city of Nicaea,—which had become the capital of the Seljouk sultan of Roum,—they were beaten, routed, scattered, slaughtered, until barely 3,000 of the great host escaped. "Of the first Crusaders," says Gibbon, "300,000 had already perished before a single city was rescued from the infidels,—before their graver and more noble brethren had completed the preparations of their enterprise." Meantime the knights and princes of the crusade had gathered their armies and were now (in the summer of 1096) beginning to move eastward, by different routes. Not one of the greater sovereigns of Europe had enlisted in the undertaking. The chiefs of one armament were Godfrey de Bouillon, duke of the Lower Lorraine, or Brabant; his brothers, Eustace, count of Boulogne, and Baldwin; his cousin, Baldwin de Bourg, with Baldwin, count of Hainaut, Dudo de Contz, and other knights celebrated in the "Jerusalem Delivered" of Tasso. This expedition followed nearly the route of Peter the Hermit, through Hungary and Bulgaria, giving hostages for its orderly conduct and winning the good-will of those countries, even maddened as they were by the foregoing mobs. Another larger following from France was led by Hugh, count of Vermandois, brother of the king of France; Robert, duke of Normandy, eldest son of William the Conqueror; Stephen, count of Blois, the Conqueror's son-in-law, and Robert, count of Flanders. These took the road into Italy, and to Bari, whence, after spending the winter, waiting for favorable weather, they were transported by ships to Greece, and pursued their march to Constantinople. They were followed by a contingent from southern Italy, under Bohemond, the Norman prince of Tarentum, son of Robert Guiscard, and his knightly cousin, Tancred. A fourth army, gathered in southern France by count Raymond of Toulouse and Bishop Adhemar, the appointed legate and representative of the pope, chose still another route, through Lombardy, Dalmatia and Macedonia, into Thrace. On passing through the territories of the Byzantine emperor (Alexius I), all the crusaders experienced his

distrust, his duplicity, and his cautious ill-will—which, under the circumstances were natural enough. Alexius managed so well that he extorted from each of the princes an acknowledgment of his rights of sovereignty over the region of their expected conquests, with an oath of fealty and homage, and he pushed them across the Bosphorus so adroitly that no two had the opportunity to unite their forces under the walls of Constantinople. Their first undertaking in Asia (May and June, 1097) was the siege of Nicæa, and they beleaguered it with an army which Gibbon believes to have been never exceeded within the compass of a single camp. Here, again, they were mastered by the cunning diplomacy of the Greek emperor. When the sultan of Roum yielded his capital, he was persuaded to surrender it to Alexius, and the imperial banner protected it from the rage of the discomfited crusaders. But they revenged themselves on the Turk at Dorylæum, where he attacked them during their subsequent march, and where he suffered a defeat which ended all fighting in Asia Minor. Baldwin, brother of Godfrey, now improved his opportunities by stealing away from the army, with a few hundred knights and men, to make conquests on his own account; with such success that he won the city of Edessa, with a sweep of country around it, and founded a principality which subsisted for half a century. (See *EDESSA*: 1097-1144). The rest fared on, meeting no opposition from infidel swords, but sickening and dying by thousands, from heat and from want of water and food, until they came to Antioch. There, the Turkish emir in command, with a stout garrison of horse and foot, had prepared for a stubborn defence, and he held the besiegers at bay for seven months, while they starved in their ill-supplied camps. The city was delivered to them by a traitor, at length, but prince Bohemond, the crafty Norman, secured the benefit of the treason to himself, and forced his compatriots to concede to him the sovereignty of Antioch. The sufferings of the crusaders did not end with the taking of the city. They brought famine and pestilence upon themselves anew by their greedy and sensual indulgence, and they were soon under siege in their own turn, by a great army which the Turks had brought against them. Death and desertion were in rivalry to thin their wasted ranks. The survivors were in gloom and despair, when an opportune miracle occurred to excite them afresh. A lance, which visions and apparitions certified to be the very spear that pierced the Redeemer's side, was found buried in a church at Antioch. Under the stimulus of this amazing discovery they sallied from the town and dispersed the great army of the Turks in utter rout. Still the quarrels of the leaders went on, and ten months more were consumed before the remains of the Latin army advanced to Jerusalem. It was June, 1099, when they saw the Holy City and assailed its formidable walls. Their number was now reduced to 40,000, but their devotion and their ardor rose to frenzy, and after a siege of little more than a month they forced an entrance by storm. Then they spared neither age nor sex until they had killed all who denied the Saviour of mankind—the Prince of Peace.—Based on E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 58.—See also *JERUSALEM*: 1099.

ALSO IN: J. F. Michaud, *History of the Crusades*, bk. 1.—W. Besant and E. H. Palmer, *Jerusalem*, ch. 6.—C. Mills, *History of the Crusades*, ch. 2-6. 1099-1101.—Venice and the first Crusade. See *VENICE*: 1099-1101.

1099-1144.—Latin conquests in the east.—

Kingdom of Jerusalem. See *JERUSALEM*: 1099-1144.

1101-1102.—After-wave of the first movement.—“The tales of victory brought home by the pilgrims excited the most extravagant expectations in the minds of their auditors, and nothing was deemed capable of resisting European valour. The pope called upon all who had taken the cross to perform their vow, the emperor Henry IV. had the crusade preached, in order to gain favour with the clergy and laity. Many princes now resolved to visit in person the new empire founded in the East. Three great armies assembled: the first in Italy under the archbishop of Milan, and the two counts of Blandrate; the second in France under Hugh the Great and Stephen of Blois [who had deserted their comrades of the first expedition at Antioch, and] whom shame and remorse urged to perform their vow, William, duke of Guienne and count of Poitou, who mortgaged his territory to William Rufus of England to procure funds, the count of Nevers, the duke of Burgundy, the bishops of Laon and Soissons; the third in Germany, under the bishop of Saltzburg, the aged duke Welf of Bavaria, Conrad the master of the horse to the emperor, and many other knights and nobles. Ida also, the margravine of Austria, declared her resolution to share the toils and dangers of the way, and pay her vows at the tomb of Christ. Vast numbers of women of all ranks accompanied all these armies,—nay, in that of the duke of Guienne, who was inferior to none in valour, but united to it the qualities of a troubadour and glee-man, there appeared whole troops of young women. The Italian pilgrims were the first to arrive at Constantinople. They set out early in the spring, and took their way through Carinthia, Hungary, and Bulgaria. Though the excesses committed by them were great, the emperor gave them a kind reception, and the most prudent and friendly advice respecting their future progress. While they abode at Constantinople, Conrad and the count of Blois, and the duke of Burgundy, arrived, and at Whitsuntide they all passed over, and encamped at Nicomedia.” With ignorant fatuity, and against all experienced advice, the new Crusaders resolved to direct their march to Bagdad and to overthrow the caliphate. The first body which advanced was cut to pieces by the Turks on the banks of the Halys, and only a few thousands, out of more than one hundred thousand, are said to have made their escape by desperate flight. The second and third armies were met successively by the victorious Moslems, before they had advanced so far, and were even more completely annihilated. The latter body contained, according to the chroniclers of the time, 150,000 pilgrims, of whom scarcely one thousand were saved from slavery or death. The men fell under the swords of the Turks; the women and girls, in great numbers, finished out their days in the harems of the East. Out of the wreck of the three vast armaments a slender column of 10,000 men was got together after some weeks at Antioch and led to Jerusalem (A. D. 1102). Most of these perished in subsequent battles, and very few ever saw Europe again. “Such was the fruitless termination of this second great movement of the West, in which perhaps a third of a million of pilgrims left their homes, never to revisit them.”—T. Keightley, *The Crusaders*, ch. 2.

ALSO IN: J. F. Michaud, *History of the Crusades*, bk. 4.

1104-1111.—Conquest of maritime cities of Syria and Palestine.—Destruction of the library of Tripoli.—“The prosperity and the safety of Jerusalem appeared closely connected with the

conquest of the maritime cities of Syria and Palestine; it being by them alone that it could receive succour, or establish prompt and easy communications with the West. The maritime nations of Europe were interested in seconding, in this instance, the enterprises of the king of Jerusalem. . . . From the period of the first crusades, the Pisans and the Genoese had constantly sent vessels to the seas of the East; and their fleets had aided the Christians in several expeditions against the Mussulmans. A Genoese fleet had just arrived in the seas of Syria when Baldwin undertook the siege of Ptolemais [Acre]. The Genoese were invited to assist in this conquest; but as religion was not the principle to bring them into action, they required, in return for their assistance and their labour, that they should have a third of the booty; they likewise stipulated to have a separate church for themselves, and a national factory and tribunal in the conquered city. Ptolemais was besieged by land and sea, and after a bloody resistance of twenty days, the inhabitants and the garrison proposed to surrender, and implored the clemency of the conquerors. The city opened its gates to the Christians, and the inhabitants prepared to depart, taking with them whatever they deemed most valuable; but the Genoese, at the sight of such rich booty, paid no respect to the capitulation, and massacred without pity a disarmed and defenceless people. . . . In consequence of this victory, several places which the Egyptians still held on the coasts of Syria fell into the hands of the Christians." Among those was the city of Tripoli. "Raymond, Count de St. Gilles and of Thoulouse, one of the companions of Godfrey, after having wandered for a long time about Asia, had died before this place, of which he had commenced the siege. In memory of his exploits in the first crusade, the rich territory of Tripoli was created a county, and became the inheritance of his family. This territory was celebrated for its productions. . . . A library established in this city, and celebrated through all the East, contained the monuments of the ancient literature of the Persians, the Arabians, the Egyptians, and the Greeks. A hundred copyists were there constantly employed in transcribing manuscripts. . . . After the taking of the city, a priest attached to Count Bernard de St. Gilles, entered the room in which were collected a vast number of copies of the Koran, and as he declared the library of Tripoli contained only the impious books of Mahomet, it was given up to the flames. . . . Bibles, situated on the smiling and fertile shores of Phoenicia, Sarepta, where St. Jerome saw still in his day the tower of Isaiah; and Berytus, famous in the early days of the church for its school of eloquence, shared the fate of Tripoli, and became baronies bestowed upon Christian knights. After these conquests, the Pisans, the Genoese, and several warriors who had followed Baldwin in his expeditions, returned into Europe; and the king of Jerusalem, abandoned by these useful allies, was obliged to employ the forces which remained in repulsing the invasions of the Saracens."—J. F. Michaud, *History of the Crusades*, v. 1, bk. 5.

1124.—Siege of Tyre. See TYRE: 1124.

1146.—Eastern empire invaded by Roger of Sicily. See BYZANTINE EMPIRE: 1146.

1147-1149.—Second great movement.—During the reign of Fulk, the fourth king of Jerusalem, the Latin power in Palestine and its neighboring territories began to be seriously shaken by a vigorous Turkish prince named Zenghi, on whom the sultan Mahmoud had conferred the government of all the country west of the Tigris. It was the first time since the coming of the Christians of the

West that the whole strength of Islam in that region had been so nearly gathered into one strong hand, to be used against them, and they felt the effect speedily, being themselves weakened by many quarrels. In 1143 King Fulk died, leaving the crown to a young son, Baldwin III,—a boy of thirteen, whose mother governed in his name. The next year Zenghi captured the important city of Edessa, and consternation was produced by his successes. Europe was then appealed to for help against the advancing Turk, and the call from Jerusalem was taken up by St. Bernard of Clairvaux, the irresistible enthusiast, whose influence accomplished, in his time, whatever he willed to have done. Just half a century after Peter the Hermit, St. Bernard preached a second Crusade, and with almost equal effect, notwithstanding the better knowledge now possessed of all the hardships and perils of the expedition. This time, royalty took the lead. King Conrad of Germany commanded a great army from that country, and another host followed King Louis VII from France. "Both armies marched down the Danube, to Constantinople, in the summer of 1147. At the same moment King Roger [of Naples], with his fleet, attacked, not the Turks, but the Greek seaport towns of the Morea. Manuel [the Byzantine emperor] thereupon, convinced that the large armies were designed for the destruction of his empire in the first place, with the greatest exertions, got together troops from all his provinces, and entered into a half-alliance with the Turks of Asia Minor. The mischief and ill-feeling was increased by the lawless conduct of the German hordes; the Greek troops attacked them more than once; whereupon numerous voices were raised in Louis's headquarters to demand open war against the faithless Greeks. The kings were fully agreed not to permit this, but on arriving in Constantinople they completely fell out, for, while Louis made no secret of his warm friendship for Roger, Conrad promised the Emperor of Constantinople to attack the Normans as soon as the Crusade should be ended. This was a bad beginning for a united campaign in the East, and moreover, at every step eastward, new difficulties arose. The German army, broken up into several detachments, and led without ability or prudence, was attacked in Asia Minor by the Emir of Iconium, and cut to pieces, all but a few hundred men. The French, though better appointed, also suffered severe losses in that country, but contrived nevertheless, to reach Antioch with a very considerable force, and from thence might have carried the project which the second Baldwin had conceived in vain, namely, the defence of the northeastern frontier, upon which, especially since Zenki [Zenghi] had made his appearance, the life or death of the Christian states depended. But in vain did Prince Raymond of Antioch try to prevail upon King Louis to take this view, and to attack without delay the most formidable of all their adversaries, Nouredin [son of Zenghi, now dead]. Louis would not hear or do anything till he had seen Jerusalem and prayed at the Holy Sepulchre. . . . In Jerusalem he [King Louis] was welcomed by Queen Melisende (now regent, during her son's minority, after Fulco's death), with praise and gratitude, because he had not taken part in the distant wars of the Prince of Antioch, but had reserved his forces for the defence of the holy city of Jerusalem. It was now resolved to lead the army against Damascus, the only Turkish town whose Emir had always refused to submit to either Zenki or Nouredin. Nevertheless Nouredin instantly collected all his available forces, to succour the besieged town." But he was spared

further exertion by the jealous disagreement of the Christians, who began to take thought as to what should be done with Damascus when they took it. The Syrian barons concluded that they would prefer to leave the city in Turkish hands, and by treacherous manœuvres they forced king Louis to raise the siege. "The German king, long since tired of his powerless position, returned home in the autumn of 1148, and Louis, after much

an eye-witness, the cities and castles were empty, and scarcely one man was left to seven women; and now it was known that the fathers, the husbands, the sons, or the brothers of these miserable women would see their earthly homes no more. The cry of anguish charged Bernard with the crime of sending them forth on an errand in which they had done absolutely nothing and had reaped only wretchedness and disgrace. For a time Bernard



THE CRUSADERS REPULSED IN THE SECOND ASSAULT ON JERUSALEM

(From a drawing by Doré)

pressing, stayed a few months longer, and reached Europe in the following spring. The whole expedition . . . had been wrecked, without honour and without result, by the most wretched personal passions, and the most narrow and selfish policy."—H. Von Sybel, *History and literature of the Crusades*, ch. 3.—"So ended in utter shame and ignominy the Second Crusade. The event seemed to give the lie to the glowing promises and prophecies of St. Bernard. So vast had been the drain of population to feed this holy war that, in the phrase of

himself was struck dumb: but he soon remembered that he had spoken with the authority of God and his vicegerent, and that the guilt or failure must lie at the door of the pilgrims."—G. W. Cox, *The Crusades*, ch. 5.

1187.—Loss of Jerusalem. See JERUSALEM: 1144-1187.

1188-1192.—Third great movement.—When the news reached Europe that Saladin, the redoubtable new champion of Islam had expelled the Christians and the Cross from Jerusalem, polluting once more

the precincts of the Holy Sepulchre, the effect produced was something not easily understood at the present day. If we may believe historians of the time, the pope (Urban III.) died of grief; "Christians forgot all the ills of their own country to weep over Jerusalem. . . . Luxury was banished from cities; injuries were forgotten and alms were given abundantly. Christians slept upon ashes, clothed themselves in haircloth, and expiated their disorderly lives by fasting and mortification. The clergy set the example; the morals of the cloister were reformed, and cardinals, condemning themselves to poverty, promised to repair to the Holy Land, supported on charity by the way. These pious reformations did not last long; but men's minds were not the less prepared for a new crusade by them, and all Europe was soon roused by the voice of Gregory VIII., who exhorted the faithful to assume the cross and take up arms."—J. F. Michaud, *History of the Crusades*, bk. 7.—"The emperor Frederic Barbarossa and the kings of France and England [see ENGLAND: 1189-1199] assumed the cross; and the tardy magnitude of their armaments was anticipated by the maritime states of the Mediterranean and the ocean. The skilful and provident Italians first embarked in the ships of Genoa, Pisa, and Venice. They were speedily followed by the most eager pilgrims of France, Normandy and the Western Isles. The powerful succour of Flanders, Frise, and Denmark filled near a hundred vessels; and the northern warriors were distinguished in the field by a lofty stature and a ponderous battle-axe. Their increasing multitudes could no longer be confined within the walls of Tyre [which the Latins still held], or remain obedient to the voice of Conrad [marquis of Montferrat, who had taken command of the place and repelled the attacks of Saladin]. They pitied the misfortunes and revered the dignity of Lusignan [the nominal king of Jerusalem, lately captive in Saladin's hands], who was released from prison, perhaps to divide the army of the Franks. He proposed the recovery of Ptolemais, or Acre, thirty miles to the south of Tyre; and the place was first invested [July, 1189] by 2,000 horse and 30,000 foot under his nominal command. I shall not expatiate on the story of this memorable siege, which lasted near two years, and consumed, in a narrow space, the forces of Europe and Asia. . . . At the sound of the holy trumpet the Moslems of Egypt, Syria, Arabia, and the Oriental provinces assembled under the servant of the prophet: his camp was pitched and removed within a few miles of Acre; and he laboured, night and day, for the relief of his brethren and the annoyance of the Franks. . . . In the spring of the second year, the royal fleets of France and England cast anchor in the bay of Acre, and the siege was more vigorously prosecuted by the youthful emulation of the two kings, Philip Augustus and Richard Plantagenet. After every resource had been tried, and every hope was exhausted, the defenders of Acre submitted to their fate. . . . By the conquest of Acre the Latin powers acquired a strong town and a convenient harbour; but the advantage was most dearly purchased. The minister and historian of Saladin computes, from the report of the enemy, that their numbers, at different periods, amounted to 500,000 or 600,000; that more than 100,000 Christians were slain; that a far greater number was lost by disease or shipwreck." On the reduction of Acre, king Philip Augustus returned to France, leaving only 500 knights and 10,000 men behind him. Meantime, the old emperor, Frederick Barbarossa, coming by the landward route, through the country of the Greeks and Asia Minor,

with a well-trained army of 20,000 knights and 50,000 men on foot, had perished by the way, drowned in a little Cilician torrent, and only 5,000 of his troops had reached the camp at Acre. Old as he was, (he was seventy when he took the cross) Barbarossa might have changed the event of the Crusade if he had reached the scene of conflict; for he had brims with his valor and character with his ferocity, which Richard Cœur de Lion had not. The latter remained another year in the Holy Land; recovered Cæsarea and Jaffa; threatened Saladin in Jerusalem seriously, but to no avail; and stirred up more and fiercer quarrels among the Christians than had been customary, even on the soil which was sacred to them. In the end, a treaty was arranged which displeased the more devout on both sides. "It was stipulated that Jerusalem and the holy sepulchre should be open, without tribute or vexation, to the pilgrimage of the Latin Christians; that, after the demolition of Ascalon, they should inclusively possess the sea-coast from Jaffa to Tyre; that the count of Tripoli and the prince of Antioch should be comprised in the truce; and that, during three years and three months, all hostilities should cease. . . . Richard embarked for Europe, to seek a long captivity and a premature grave; and the space of a few months concluded the life and glories of Saladin."—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 50.—"A halo of false glory surrounds the Third Crusade from the associations which connect it with the lion-hearted king of England. The exploits of Richard I. have stirred to enthusiasm the dullest of chroniclers, have furnished themes for jubilant eulogies, and have shed over his life that glamour which cheats even sober-minded men when they read the story of his prototype Achilles in the tale of Troy. . . . When we turn from the picture to the reality, we shall see in this Third Crusade an enterprise in which the fiery zeal which does something towards redeeming the savage brutalities of Godfrey and the first crusaders is displaced by base and sordid greed, by intrigues utterly of the earth earthy, by wanton crimes from which we might well suppose that the sun would hide away its face; and in the leaders of this enterprise we shall see men in whom morally there is scarcely a single quality to relieve the monotonous blackness of their infamy; in whom, strategically, a very little generalship comes to the aid of a blind brute force."—G. W. Cox, *The Crusades*, ch. 7.

ALSO IN: Mrs. W. Busk, *Mediæval popes, emperors, kings and Crusaders*, bk. 2, ch. 12, and bk. 3, ch. 1-2.

1196-1197.—Fourth expedition.—A crusading expedition of German barons and their followers, which went to the Holy Land, by way of Italy, in 1196, is generally counted as the fourth Crusade, though some writers look upon it as a movement supplementary to the third Crusade. The Germans, who numbered some 40,000, do not seem to have been welcomed by the Christians of Palestine. The latter preferred to maintain the state of peace then prevailing; but the new crusaders forced hostilities at once. Saladin was dead; his brother Saphadin accepted the challenge to war with prompt vigor and struck the first hard blow, taking Jaffa, with great slaughter, and demolishing its fortifications. But Saphadin was presently defeated in a battle fought between Tyre and Sidon, and Jaffa was recovered, together with other towns and most of the coast. But, a little later, the Germans suffered, in their turn, a most demoralizing reverse at the castle of Thoron, which they besieged, and were further disturbed, in the midst

of their depression, by news of the death of their emperor, Henry VI. A great part of them, thereupon, returned home. Those who remained, or many of them, occupied Jaffa, where they were attacked, a few months later, and cut to pieces.—G. W. Cox, *The Crusades*, ch. 8.

1201-1203.—Fifth movement.—Treachery of the Venetians.—Conquest of Constantinople.—“Every traveller returning from Syria brought a prayer for immediate help from the survivors of the Third Crusade. It was necessary to act at once if any portion even of the wreck of the kingdom of Jerusalem were to be saved. Innocent the Third, and some, at least, of the statesmen of the West were fully alive to the progress which Islam had made since the departure of the Western kings. In 1197, however, after five years of weary waiting, the time seemed opportune for striking a new blow for Christendom. Saladin, the great Sultan, had died in 1193, and his two sons were already quarreling about the partition of his empire. The contending divisions of the Arab Moslems were at this moment each bidding for the support of the Christians of Syria. The other great race of Mahometans which had threatened Europe, the Seljukian Turks, had made a halt in their progress through Asia Minor. . . . Other special circumstances which rendered the moment favourable for a new crusade, combined with the profound conviction of the statesmen of the West of the danger to Christendom from the progress of Islam, urged Western Europe to take part in the new enterprise. The reigning Pope, Innocent III, was the great moving spirit of the Fourth Crusade.” The popular preacher of the Crusade was found in an ignorant priest named Fulk, of Neuilly, whose success in kindling public enthusiasm was almost equal to that of Peter the Hermit. Vast numbers took the cross, with Theobald, count of Champagne, Louis, count of Blois and Chartres, Simon de Montfort, Walter of Brienne, Baldwin, count of Flanders, Hugh of St. Pol, Geoffrey de Villehardouin, marshal of Champagne and future historian of the Crusade, and many other prominent knights and princes among the leaders. The young count of Champagne was the chosen chief; but he sickened and died and his place was taken by Boniface, marquis of Montferrat. It was the decision of the leaders that the expedition should be directed in the first instance against the Moslem power in Egypt, and that it should be conveyed to the attack of Egypt by sea. Venice, alone, seemed to be able to furnish ships, sailors and supplies for so great a movement, and a contract with Venice for the service was concluded in the spring of 1201. But Venice was mercenary, unscrupulous and treacherous, caring for nothing but commercial gains. Before the crusaders could gather at her port for embarkation, she had betrayed them to the Moslems. By a secret treaty with the sultan of Egypt, the fact of which is coming more and more conclusively to light, she had undertaken to frustrate the Crusade, and to receive important commercial privileges at Alexandria as compensation for her treachery. When, therefore, in the early summer of 1202, the army of the Crusade was collected at Venice to take ship, it encountered difficulties, discouragements and ill-treatments which thickened daily. The number assembled was not equal to expectation. Some had gone by sea from Flanders; some by other routes. But Venice had provided transport for the whole, and inflexibly demanded pay for the whole. The money in hand was not equal to this claim. The summer was lost in disputes and attempted compromises. Many of the crusaders

withdrew in disgust and went home. At length, in defiance of the censures of the pope and of the bitter opposition of many leaders and followers of the expedition, there was a bargain struck, by the terms of which the crusaders were to assist the Venetians in taking and plundering the Christian city of Zara, a dreaded commercial rival on the Dalmatian coast of the Adriatic, belonging to the king of Hungary, himself one of the promoters of the very crusade which was now to be turned against him. The infamous compact was carried out. Zara was taken, and in the end it was totally destroyed by the Venetians. In the meantime, the doomed city was occupied by the crusading army through the winter, while a still more perfidious plot was being formed. Old Dandolo, the blind doge of Venice, was the master spirit of it. He was helped by the influence of Philip, one of the two rivals then fighting for the imperial crown in Germany and Italy. Philip had married a daughter of Isaac II (Angelos), made emperor at Constantinople on the fall of the dynasty of Comnenus, and that feeble prince had lately been dethroned by his brother. The son and heir of Isaac, named Alexius, had escaped from Constantinople and had made his way to Philip imploring help. Either Philip conceived the idea, or it was suggested to him, that the armament of the Crusade might be employed to place the young Alexius on the throne of his father. To the Venetians the scheme was more than acceptable. It would frustrate the Crusade, which they had pledged themselves to the sultan of Egypt to accomplish; it would satisfy their ill-will towards the Byzantines, and, more important than all else, it would give them an opportunity to secure immeasurable advantages over their rivals in the great trade which Constantinople held at command. The marquis of Montferrat, commander of the Crusade, had some grievances of his own and some ambitions of his own, which made him favorable to the new project, and he was easily won to it. The three influences thus combined—those of Philip, of Dandolo, and of Montferrat—overcame all opposition. Some who opposed were bribed, some were intimidated, some were deluded by promises, some deserted the ranks. Pope Innocent remonstrated, appealed and threatened in vain. The pilgrim host, “changed from a crusading army into a filibustering expedition,” set sail from Zara in the spring of the year 1203, and was landed, the following June, not on the shores of Egypt or Syria, but under the walls of Constantinople. Its conquest, pillage and brutally destructive treatment of the great city are described in another place.—E. Pears, *Fall of Constantinople*, ch. 8-13.—See also BYZANTINE EMPIRE: 1203-1204; 1204-1205.

ALSO IN: G. Finlay, *History of the Byzantine and Greek empires*, 716-1453, bk. 3, ch. 3.—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 59.

1201-1283.—Against the heathen Slavonians on the Baltic. See LIVONIA: 12th-13th centuries; GERMANY: 1197-1250.

1205-1308.—Crusaders in Greece. See ATHENS: 1205-1308.

1209-1242.—Against the Albigenses. See ALBIGENSES: Brutality and destructiveness of the Crusades; 1209; 1210-1213; 1217-1229; ARAGON.

1212.—Children's Crusade.—“The so-called Children's Crusade illustrates at once the religious enthusiasm and misdirected zeal which marked the whole crusading movement. During the year 1212 thousands of French children assembled in bands and marched through the towns and villages, carrying banners, candles, and crosses and singing, ‘Lord

God, exalt Christianity. Lord God, restore to us the true cross.' The children could not be restrained at first, but finally hunger compelled them to return home. In Germany, during the same year, a lad named Nicholas really did succeed in launching a crusade. He led a mixed multitude of men and women, boys and girls over the Alps into Italy, where they expected to take ship for Palestine."—H. Webster, *Early European history*, pt. 2, p. 478.—They crossed the Alps and reached Genoa on August 25, 1012, to the number of 7,000 "men, women, boys and girls." "On the following Sunday they left the city; but many men, women, boys and girls of their number remained at Genoa.' Some are said to have gone to Marseilles, others to 'Vineiam,' which is a city near the sea, and there some were taken on board vessels to be sold to the Saracens.' Still others went on to Brindisi where 'the bishops, detecting the plot, did not permit them to embark; for they had been sold to the heathen by the father of Nicholas.' Evidently from these accounts the band was breaking up and seeking at various ports to cross over to the Holy Land and Jerusalem. Finally all seem to have become discouraged; . . . many perished, . . . many were despoiled by the Lombards; many were sold into slavery in divers places. Some at length . . . went to Rome, where the children and old people were released from their vow to go on a crusade. . . . The few who returned home, went back ignominiously, singly or in little groups, silently and sadly. . . . It is recorded that Nicholas afterwards fought bravely at Acre and in the siege of Damietta and returned unharmed. . . . Röhrich [a German writer] connects the tale of the Pied Piper of Hamelin with the children's crusade. He states that the original of the tale is dated in 1284 [and] . . . thinks it significant that the legend . . . makes [the children] . . . reappear on the Road of Charles the Great, the traditional route of Crusaders on their way to the Holy Land. . . . While this crusading movement is of comparatively little importance, it is of great interest for the light which it throws upon the mental attitude of the contemporaries. . . . It must also be remembered that somewhat similar undertakings by children are recorded in 1234 and 1458."—D. C. Munro, *Children's Crusade* (*American Historical Review*, v. 1, Apr., 1914, p. 516).—"These children," Pope Innocent III declared, "put us to shame; while we sleep they rush to recover the Holy Land."

ALSO IN: *Annals of Waverley*, 1214.—*Matthew Paris* (Bonn translation).—*Chronicles of Barnwell*.

1216-1229.—Sixth movement.—Frederic II in Jerusalem.—For six years after the betrayal of the vows of the crusaders of 1202-1204—who sacked Constantinople instead of rescuing Jerusalem—the Christians of Palestine were protected by a truce with Saphadin, the brother of Saladin, who had succeeded the latter in power. Hostilities were then rashly provoked by the always foolish Latins, and they soon found themselves reduced to sore straits, calling upon Europe for fresh help. Pope Innocent III did not scruple to second their appeal. A new crusade was preached with great earnestness, and a general council of the church—the fourth of Lateran—was convened for the stimulation of it. "The Fifth Crusade [or the Sixth, as more commonly numbered], the result of this resolution, was divided in the sequel into three maritime expeditions: the first [1216] consisting principally of Hungarians under their king, Andrew; the second [1218] composed of Germans, Italians, French and English nobles and their followers; and the third [1228] led by the Emperor Frederic II in person. . . . Though the King of

Hungary was attended by the flower of a nation which, before its conversion to Christianity, had been the scourge and terror of Western Europe, the arms of that monarch, even aided by the junction of numerous German crusaders under the dukes of Austria and Bavaria, performed nothing worthy of notice: and after a single campaign in Palestine, in which the Mussulman territories were ineffectually ravaged, the fickle Andrew deserted the cause and returned with his forces to Europe. His defection did not prevent the duke of Austria, with the German crusaders, from remaining, in concert with the King of Jerusalem, his barons, and the knights of the three religious orders, for the defence of Palestine; and, in the following year, the constancy of these faithful champions of the Cross was rewarded by the arrival of numerous reinforcements from Germany. . . . It was resolved to change the scene of warfare from the narrow limits of the Syrian shore to the coast of Egypt, . . . and the situation of Damietta, at the mouth of the Nile, pointed out that city as the first object of attack." After a siege of seventeen months, during which both the besieged and the besiegers suffered horribly, from famine and from pestilence, Damietta was taken (1219). Nine-tenths of its population of 80,000 had perished. "Both during the siege and after the capture of Damietta, the invasion of Egypt had filled the infidels with consternation; and the alarm which was betrayed in their counsels proved that the crusaders, in choosing that country for the theatre of operations, had assailed the Mussulman power in its most vital and vulnerable point. Of the two sons of Saphadin, Coradinus and Camel, who were now uneasily seated on the thrones of Damascus and Cairo, the former, in despair of preserving Jerusalem, had already demolished its fortifications; and the brothers agreed in repeatedly offering the cession of the holy city and of all Palestine to the Christians, upon the single condition of their evacuating Egypt. Every object which had been ineffectually proposed in repeated Crusades, since the fatal battle of Tiberias, might now have been gloriously obtained by the acceptance of these terms, and the King of Jerusalem, the French and English leaders, and the Teutonic knights, all eagerly desired to embrace the offer of the Sultans. But the obstinate ambition and cupidity of the surviving papal legate, Cardinal Pelagius, of the Italian chieftains, and of the knights of the other two religious orders, by holding out the rich prospect of the conquest and plunder of Egypt, overruled every wise and temperate argument in the Christian councils, and produced a rejection of all compromise with the infidels. After a winter of luxurious inaction, the legate led the crusading host from Damietta toward Cairo (1220)." The expedition was as disastrous in its result as it was imbecile in its leadership. The whole army, caught by the rising of the Nile, was placed in so helpless a situation that it was glad to purchase escape by the surrender of Damietta and the evacuation of Egypt. The retreat of the greater part of these crusaders did not end until they had reached home. Pope Honorius III (who had succeeded Innocent III in 1216) strove to shift responsibility for the failure from his wretched legate to the emperor Frederic II, who had thus far evaded the fulfilment of his crusading promises and vows, being occupied in struggles with the papacy. At length, in 1228 (see ITALY; 1183-1250), Frederic embarked for Palestine with a small force, pursued by the maledictions of the pope, who denounced him for daring to assume the cross while under the ban of the church, as much as he had denounced him before for neglect-

ing it. But the free-thinking Hohenstauffen cared little, apparently, and went his way, shunned scrupulously by all pious souls, including the knights of Palestine, except those of the Teutonic order. With the help of the latter he occupied and re fortified Jaffa and succeeded in concluding a treaty with the Sultan which restored Jerusalem to the Christians, reserving certain rights to the

he crowned himself its king [see JERUSALEM]. The patriarch, the Templars and the Hospitallers refused to take part in the ceremony; the pope denounced Frederic's advantageous treaty as soon as he had news of it, and all that it gained for the Christians of Palestine was thrown away by them as speedily as possible.—Major Procter, *History of the Crusades*, ch. 5, sect. 2.—“No Crusader, since



SAINT FRANCIS OF ASSISI PREACHING THE GOSPEL TO MALIK AL-KAMIL

(From a drawing by Doré)

Mohammedans; giving up likewise Bethlehem, Nazareth and some other places to the Christians, and securing peace for ten years. Frederic had married, a few years before, for his second empress, Yolande, daughter and heiress of the titular king of Jerusalem, John de Brienne. With the hand of this princess, he received from her father a solemn transfer of all his rights to that shadowy throne. He now claimed those rights, and, entering Jerusalem, with the Teutonic knights (1229),

Godfrey de Bouillon, had effected so much as Frederick the Second. What would he not have obtained, had the Pope, the Patriarch and the Orders given him their hearty coöperation?"—T. L. Kingston, *History of Frederick II*, ch. 8.—See also GERMANY: 1197-1250.

1244.—Invasion of Palestine by the Khwarizmians. See JERUSALEM: 1244.

1248-1254.—Seventh movement.—Expedition of St. Louis to Egypt.—The seventh Crusade was

undertaken, with little aid from other countries, by the devout and wonderfully Christian-like young king of France, Louis IX, afterwards canonized, and known in history as St. Louis. "He carried it out with a picked army, furnished by the feudal chivalry and by the religious and military orders dedicated to the service of the Holy Land. The Isle of Cyprus was the trysting-place appointed for all the forces of the expedition.

out of his design. . . . He did not succeed in winning a majority in the council of chiefs over to his opinion as to the necessity for a speedy departure for Egypt; it was decided to pass the winter in Cyprus. . . . At last a start was made from Cyprus in May, 1249, and, in spite of violent gales of wind which dispersed a large number of vessels, they arrived on the 4th of June before Damietta. . . . Having become masters of Damietta, St. Louis and



SAINT LOUIS ARRIVING BEFORE DAMIETTA
(After Doré)

Louis arrived there on the 12th of September, 1248, and reckoned upon remaining there only a few days; for it was Egypt that he was in a hurry to reach. The Christian world was at that time of opinion that, to deliver the Holy Land, it was necessary first of all to strike a blow at Islamism in Egypt, wherein its chief strength resided. But scarcely had the crusaders formed a junction in Cyprus, when the vices of the expedition and the weaknesses of its chief began to be manifest. Louis, unshakable in his religious zeal, was wanting in clear ideas and fixed resolves as to the carrying

the crusaders committed the same fault there as in the Isle of Cyprus: they halted there for an indefinite time. They were expecting fresh crusaders; and they spent the time of expectation in quarreling over the partition of the booty taken in the city. They made away with it, they wasted it blindly. . . . Louis saw and deplored these irregularities, without being in a condition to stop them. At length, on the 20th of November, 1249, after more than five months' inactivity at Damietta, the crusaders put themselves once more in motion, with the determination of marching upon Babylon,

that outskirts of Cairo, now called Old Cairo, which the greater part of them, in their ignorance, mistook for the real Babylon, and where they flattered themselves they would find immense riches, and avenge the olden sufferings of the Hebrew captives. The Mussulmans had found time to recover from their first fright, and to organize, at all points, a vigorous resistance. On the 8th of February, 1250, a battle took place twenty leagues from Damietta, at Mansourah ('the city of victory'), on the right bank of the Nile. . . . The battle-field was left that day to the crusaders; but they were not allowed to occupy it as conquerors, for, three days afterwards, on the 11th of February, 1250, the camp of St. Louis was assailed by clouds of Saracens, horse and foot, Mamelukes and Bedouins. All surprise had vanished, the Mussulmans measured at a glance the numbers of the Christians, and attacked them in full assurance of success, whatever heroism they might display; and the crusaders themselves indulged in no more self-illusion, and thought only of defending themselves. Lack of provisions and sickness soon rendered defence almost as impossible as attack; every day saw the Christian camp more and more encumbered with the famine-stricken, the dying, and the dead; and the necessity for retreating became evident." An attempt to negotiate with the enemy failed, because they insisted on the surrender of the king as hostage,—which none would concede. "On the 5th of April, 1250, the crusaders decided upon retreating. This was the most deplorable scene of a deplorable drama; and at the same time it was, for the king, an occasion for displaying, in their most sublime and attractive traits, all the virtues of the Christian. Whilst sickness and famine were devastating the camp, Louis made himself visitor, physician and comforter; and his presence and his words exercised upon the worst cases a searching influence. . . . When the 5th of April, the day fixed for the retreat, had come, Louis himself was ill and much enfeebled. He was urged to go aboard one of the vessels which were to descend the Nile, carrying the wounded and the most suffering; but he refused absolutely, saying, 'I don't separate from my people in the hour of danger.' He remained on land, and when he had to move forward he fainted away. When he came to himself, he was amongst the last to leave the camp. . . . At four leagues distance from the camp it had just left, the rear-guard of the crusaders, harassed by clouds of Saracens, was obliged to halt. Louis could no longer keep on his horse. 'He was put up at a house,' says Joinville, 'and laid, almost dead, upon the lap of a tradeswoman from Paris; and it was believed that he would not last till evening.'" The king, in this condition, with the whole wreck of his army,—only 10,000 in number remaining to him,—were taken prisoners. Their release from captivity was purchased a month later by the surrender of Damietta and a ransom-payment of 500,000 livres. They made their way to St. Jean d' Acre, in Palestine, whence many of them returned home. But King Louis, with some of his knights and men-at-arms—how many is not known—stayed yet in the Holy Land for four years, striving and hoping against hope to accomplish something for the deliverance of Jerusalem, and expending "in small works of piety, sympathy, protection, and care for the future of the Christian population in Asia, his time, his strength, his pecuniary resources, and the ardor of a soul which could not remain idly abandoned to sorrowing over great desires unsatisfied." The good and pious but ill-guided king returned to France in the summer of 1254, and was received with great joy.—

F. P. Guizot, *Popular history of France*, ch. 17.

ALSO IN: Sire De Joinville, *Memoirs of Saint Louis*, pt. 2.—J. F. Michaud, *History of the Crusades*, bks. 13-14.

1252.—Movement of "the Pastors."—On the arrival in France of the news of the disastrous failure of St. Louis's expedition to Egypt, there occurred an outbreak of fanaticism as insensate as that of the children's crusade of forty years before. It was said to have originated with a Hungarian named Jacob, who began to proclaim that Christ rejected the great ones of the earth from His service, and that the deliverance of the Holy City must be accomplished by the poor and humble. "Shepherds left their flocks, labourers laid down the plough, to follow his footsteps. . . . The name of Pastors was given to these village crusaders. . . . At length, assembled to the number of more than 100,000, these redoubtable pilgrims left Paris and divided themselves into several troops, to repair to the coast, whence they were to embark for the East. The city of Orleans, which happened to be in their passage, became the theatre of frightful disorders. The progress of their enormities at length created serious alarm in the government and the magistracy; orders were sent to the provinces to pursue and disperse these turbulent and seditious bands. The most numerous assemblage of the Pastors was fixed to take place at Bourges, where the 'master of Hungary' [Jacob] was to perform miracles and communicate the will of Heaven. Their arrival in that city was the signal for murder, fire and pillage. The irritated people took up arms and marched against these disturbers of the public peace; they overtook them between Mortemer and Villeneuve-sur-le-Cher, where, in spite of their numbers, they were routed, and received the punishment due to their brigandages. Jacob had his head cut off by the blow of an axe; many of his companions and disciples met with death on the field of battle, or were consigned to punishment; the remainder took to flight."—J. F. Michaud, *History of the Crusades*, bk. 14.

1256-1259.—Against Eccelino di Romano. See VERONA: 1236-1250.

1270-1271.—Last undertakings.—St. Louis at Tunis.—Prince Edward in Palestine.—"For seven years after his return to France, from 1254 to 1261, Louis seemed to think no more about them [the crusades], and there is nothing to show that he spoke of them even to his most intimate confidants; but, in spite of his apparent calmness, he was living, so far as they were concerned, in a continual ferment of imagination and internal fever, even flattering himself that some favorable circumstance would call him back to his interrupted work. . . . In 1261, Louis held, at Paris, a Parliament, at which, without any talk of a new crusade, measures were taken which revealed an idea of it. . . . In 1263 the crusade was openly preached. . . . All objections, all warnings, all anxieties came to nothing in the face of Louis's fixed idea and pious passion. He started from Paris on the 16th of March, 1270, a sick man almost already, but with soul content, and probably the only one without misgiving in the midst of all his comrades. It was once more at Aigues-Mortes that he went to embark. All was as yet dark and undecided as to the plan of the expedition. . . . Steps were taken at hap-hazard with full trust in Providence and utter forgetfulness that Providence does not absolve men from foresight. . . . It was only in Sardinia, after four days' halt at Cagliari, that Louis announced to the chiefs of the crusade, assembled aboard his ship,

the 'Mountjoy,' that he was making for Tunis, and that their Christian work would commence there. The king of Tunis (as he was then called), Mohammed Mostanser, had for some time been talking of his desire to become a Christian, if he could be efficiently protected against the seditious of his subjects. Louis welcomed with transport the prospect of Mussulman conversions. . . . But on the 17th of July, when the fleet arrived before Tunis, the admiral, Florent de Varennes, probably without the king's orders, and with that want of reflection which was conspicuous at each step of the enterprise, immediately took possession of the harbor and of some Tunisian vessels as prize, and sent word to the king 'that he had only to support him and that the disembarkation of the troops might be effected with perfect safety.' Thus war was commenced at the very first moment against the Mussulman prince whom there had been promise of seeing before long a Christian. At the end of a fortnight, after some fight between the Tunisians and the crusaders, so much political and military blindness produced its natural consequences. The re-enforcements promised to Louis by his brother Charles of Anjou, king of Sicily, had not arrived; provisions were falling short; and the heats of an African summer were working havoc amongst the army with such rapidity that before long there was no time to bury the dead; but they were cast pell-mell into the ditch which surrounded the camp, and the air was tainted thereby. On the 3d of August Louis was attacked by the epidemic fever." On August 25 he died. His son and successor, Philip III, held his ground before Tunis until November, when he gladly accepted a payment of money from the Tunisian prince for withdrawing his army. Disaster followed him. A storm destroyed part of his fleet, with 4,000 or 5,000 men, and sunk all the treasure he had received from the Moslems. On the journey home through Italy his wife met with an accident which ended her life and that of her prematurely born child. The young king arrived at Paris, May, 1271, bringing the remains of five of his family for burial at St. Denis: his wife, his son, his father, his brother, and his brother-in-law,—all victims of the fatal crusade. While France was thus burying the last of her crusaders, Prince Edward (afterwards King Edward I) of England, landed in Syria at the head of a few hundred knights and men at arms. Joined by the Templars and Hospitalers, he had an army of 6,000 or 7,000 men, with which he took Nazareth and made there a bloody sacrifice to the memory of the gentle Nazarene. He did nothing more. Being wounded by an assassin, he arranged a truce with the sultan of Egypt and returned home. His expedition was the last from Europe which strove with the Moslems for the Holy Land. The Christians of Palestine, who still held Acre and Tyre, Sidon and a few other coast cities, were soon afterwards overwhelmed, and the dominion of the Crescent in Syria was undisputed any more by force of arms, though many voices cried vainly against it. The spirit of the Crusades had expired.—F. P. Guizot, *Popular history of France*, ch. 17.

ALSO IN: J. F. Michaud, *History of the Crusades*, bk. 15.

1291.—End of the Christian kingdom of Jerusalem. See JERUSALEM: 1291.

1299.—Last campaign of the Templars.—"After the fall of Acre [1291] the headquarters of the Templars were established at Limisso in the island of Cyprus, and urgent letters were sent to Europe for succour." In 1295, James de Molay, the head of the English province, became grand master, and

soon after his arrival in Palestine he entered into an alliance with Ghazan Khan, the Mongol ruler of Persia, who had married a Christian princess of Armenia and was not unfriendly to the Christians, as against the Mamelukes of Egypt, with whom he was at war. The Mongol Khan invited the Templars to join him in an expedition against the sultan of Egypt, and they did so in the spring of 1299, at Antioch. "An army of 30,000 men was placed by the Mogul emperor under the command of the Grand Master, and the combined forces moved up the valley of the Orontes towards Damascus. In a great battle fought at Hems, the troops of the sultans of Damascus and Egypt were entirely defeated and pursued with great slaughter until nightfall. Aleppo, Hems, Damascus, and all the principal cities, surrendered to the victorious arms of the Moguls, and the Templars once again entered Jerusalem in triumph, visited the Holy Sepulchre and celebrated Easter on Mount Zion." The khan sent ambassadors to Europe, offering the possession of Palestine to the Christian powers if they would give him their alliance and support, but none responded to the call. Ghazan Khan fell ill and withdrew from Syria; the Templars retreated to Cyprus once more and their military career, as the champions of the Cross, was at an end.—C. G. Addison, *Knights Templars*, ch. 6.

ALSO IN: H. H. Howarth, *History of the Mongols*, pt. 3, ch. 8.

1310.—Conquest of Rhodes by Knights of St. John of Jerusalem. See HOSPITALERS OF ST. JOHN OF JERUSALEM, KNIGHTS: 1310.

1383.—Bishop of Norwich's Crusade in Flanders. See FLANDERS: 1383.

1420-1431.—Crusade against the Hussites. See BOHEMIA: 1419-1434.

1442-1444.—Christian Europe against the Turks. See TURKEY: 1402-1451.

1467-1471.—Crusade instigated by the pope against George Podiebrad, king of Bohemia. See BOHEMIA: 1458-1471.

Military aspect of the Crusades.—"Free from external dangers for the first time since the days of Charles the Great, the European nations were themselves able to think of taking the offensive. The two all-important data which governed their enterprises, were, firstly, that a free land route down the Danube to the borders of the Byzantine Empire had become available since the conversion of the Magyars; secondly, that the Italian states of Venice, Genoa and Pisa had lately developed war-navies strong enough to guarantee a free passage for expeditions aiming at the Levant. Down to the year 1000 the only naval powers in the Mediterranean had been the Byzantines and the Moslems. The whole face of affairs was changed by the appearance of the Italian republics as a third party in the strife for supremacy at sea. Even before the preaching of the first Crusade there were signs that Western Christendom was about to bestir itself and take the offensive. The steady advance of the Germans against the Slavs of the East, the attacks of the Genoese and the Sicilian Normans on Africa, were signs of the coming movement. But no one could have foreseen the shape which the advance of the European nations was to take. Swayed by a sudden religious impulse, they threw themselves upon the Levant, and began the long struggle for the dominion of the Eastern Mediterranean which was not to end till the fall of Acre in 1291. With the causes of the Crusades we are not concerned; nor are their religious, social, or commercial aspects our province. It is with their military side alone that we have to deal—a subject sufficiently vast and varied to fill many

volumes if we had space to descend into detail. Stated broadly, the problem which was started in 1096, and lasted till 1201, was whether feudal Europe . . . would prove strong enough to make a permanent lodgment, in the East, or perchance to make good the whole of the ancient losses which Christendom had suffered at the hands of the Saracens and Turk from the days of Heraclius to those of Romanus Diogenes. The state of the Moslem powers of the Levant in 1096 was on the whole favourable for the assailants who were about to throw themselves upon Syria and Asia Minor. It had seemed in the early days of the Turkish invasion, and soon after the fatal day of Manzikert, that a single great empire might establish itself in Western Asia under the house of Alp Arslan. But no such result had followed the conquests of the Seljouks. At the moment when the first Crusaders crossed the Bosphorus, the Sultanate of Roum had separated itself from the main body of the Turkish Empire, petty princes governed Aleppo, Antioch, Damascus, and Mesopotamia, and the Fatimite sovereigns of Egypt were still clinging to the southern parts of Palestine. The political situation was most favourable for the assailants; a few years earlier they would have found their task far harder, and the heroic courage which habitually saved them from the consequences of their incredible lack of strategy and discipline might have failed to accomplish the conquest of Western Syria. Fighting against jealous and divided enemies, they only just succeeded in conquering Jerusalem and Antioch. Opposed by a single monarch wielding all the resources of Asia Minor and the Levant, they would probably have failed on the threshold, and never have seen the Taurus or the Orontes. The first crusading armies displayed all the faults of the feudal host in their highest development. They were led by no single chief of a rank sufficient to command the obedience of his companions. Neither emperor nor king took the cross, and the crowd of counts and dukes, vassals of different suzerains, had no single leader to whom obedience was due. If a mediæval king found it a hard matter to rule his own feudal levies, and could never count on unquestioning obedience from his barons, what sort of discipline or subordination could be expected from a host drawn together from all the ends of Europe? It is perhaps more astonishing that the Crusaders accomplished anything, than that they did not accomplish more than their actual achievements. When we realise the nature of the numerous and unruly councils of war which directed the army that took Jerusalem, we are only surprised that it did not meet with more disasters and fewer successes. Yet this host was superior to most of the other crusading expeditions in the efficiency of its fighting men, the high character of its leaders, and the care that had been devoted to its organisation. To understand the general aspect of the crusading armies, we must remember all the unfortunate hordes that perished obscurely in the uplands of Asia Minor and left no trace behind. . . . The Crusades, as a whole, may be said to have had two main objects. The first was to relieve the pressure of the Turks on Constantinople, which had been so dangerous ever since the day of Manzikert. The second was to conquer the Holy Land and restore its shrines to the custody of Christendom. Both of these purposes were to a certain extent accomplished: the Turkish frontier in Asia Minor was thrust back many scores of miles, and nearly two centuries elapsed before the Seljouk Sultans were able to recover their lost ground. Jerusalem was stormed, and for ninety years remained in the hands of the

Franks. But these ends were achieved in the most wasteful manner, by the most blundering methods, and at the maximum cost of life and material. One of the main causes of the disasters of all the crusading armies was a complete lack of geographical knowledge. A cursory glance at the itineraries of the various expeditions shows that the majority of them were chosen on the most unhappy principles, and were bound to lead those who adopted them into grave peril, if not to utter destruction. We must not blame the men of the eleventh and twelfth centuries overmuch for their errors: to a great extent they were inevitable in face of their utter want of geographical information concerning the countries of the Levant. Any misdirection was possible in days when the whole available stock of information in the West consisted of garbled fragments of the ancient Roman geographers, reinforced by a certain amount of oral information gathered from merchants and pilgrims. The Franks could hardly be expected to have any knowledge concerning the Eastern waters: the Byzantines and Saracens had for many centuries divided the control of the seas beyond Sicily, and the navies of the Italian republics were but just beginning to trespass on them: beyond Constantinople there was no accurate knowledge available. The land routes were even more uncertain than those of the sea. The road to the Bosphorus across Hungary and Servia had only become practicable after the conversion of the Magyars to Christianity (1000-61). It had not yet been adopted as a channel for commerce or a route for pilgrimages. Beyond Constantinople there was only such information to be obtained as the Greeks could give. This information was not always honestly purveyed: the Byzantine emperors had purposes of their own to serve, and often sent the pilgrim hosts on itineraries which suited themselves rather than those which were best adapted for the purposes which the Franks had in view. We need not believe the constant complaints of the Western chroniclers that the Comneni deliberately guided the pilgrims to destruction, out of jealousy and treachery. But Alexius and Manuel, if not John, were quite capable of serving their own ends by despatching the invaders of Asia Minor on routes which were not the best available. When the Crusaders had gone on their way and beaten off the Turks, the emperor followed behind, somewhat after the manner of the jackal, and seized what he could. The recovery of Lydia and Mysia was undoubtedly due to the first Crusade, and that of Northern Phrygia and Galatia to the Crusade of 1101.

"It is only fair, however, to notice that in the case where deliberate misdirection by the Greeks seems on the face of things most probable, a deeper inquiry shows that the Crusaders themselves were to blame. When, in 1101, Raymond of Toulouse and the Lombards marched by the incredibly round-about way of Ancyra-Gangra-Amasia, we might have suspected that Alexius had recommended it to them in order that he might follow in their rear and reoccupy Galatia, as indeed he did. But both Raymond d'Agiles on the side of the Franks, and Anna Comnena on that of the Byzantines, assert that the unhappy choice was made by the Crusaders themselves. Anna adds that her father pointed out to them the madness of their attempt to march on Bagdad through the mountains of Armenia, and that they utterly refused to listen to him. It was not his fault if, after recovering Ancyra for the empire, they were starved and harassed in the trackless lands beyond the Halys, so that only a few thousands of them finally struggled back to Sinope. It must also be

remembered that the Byzantines themselves, though they had all the old Roman road-books, and elaborate data for the distances in their own lost 'themes' in Asia Minor, were not able to give accurate information concerning the present condition of the land. The Turks had wrought so much damage in the last twenty years, burning towns, filling up cisterns, and extirpating the population of whole districts, that the old information concerning the interior had no longer its full value. Routes easy and practicable before 1070 were broken and desolate by 1097. The many perils which the Comneni suffered in their own campaigns in inner Asia Minor are sufficient proof that their informations as to the land was no longer reliable. It would be unfair, therefore, to attribute to wilful misdirection on the part of the Greeks the whole of the misadventures of the Crusaders in Asia Minor. The larger part of their troubles were of their own creation, and came from carelessness, presumption, improvidence, and selfishness. Even when put upon the right road, they were apt to go astray from blind conceit or want of discipline. This comes out most clearly from the fact that many crusading expeditions miscarried in Hungary or the Slavonic lands just to the south of the Danube, before they ever reached Constantinople. For an elaborate example of a wrong-headed choice of route, nothing can be more striking than that which Raymond of Toulouse and the Provençals selected in 1096. In all South-Eastern Europe there is no district more destitute of roads and more inhospitable than the Illyrian coastline. But Raymond chose to march from Istria to Durazzo through the stony valleys and pathless hills of Dalmatia, Montenegro, and Northern Albania, among the wild Croats and Morlaciabians. It is surprising that he was able to bring half his following to Durazzo: he must have failed altogether had not his expedition been by far the best equipped and the most carefully provisioned of all those which set out for the first Crusade.

"For the pilgrimage to Syria there were two great alternatives open—the land voyage by Constantinople and the sea voyage direct to the Levant. The latter was in every way preferable when once the sea routes had been surveyed. But at the time of the first Crusade it was practically unknown: only the adventurous sailors of Venice, Pisa, and Genoa attempted it: the French, Burgundians, Provençals, Germans, and Lombards all preferred the longer road by Constantinople. Even in later times the landmen's horror of the water drove a majority of the Crusaders to shun the voyage by sea: all the greater chiefs of the second Crusade, and Frederic Barbarossa among the leaders of the third, persisted in taking the land route. The first great expeditions made by sea by any save the Italian powers were those of Philip Augustus and Richard of England in 1190. But from that time onward the advantages of the direct voyage to Palestine seem to have been recognised, and all the later Crusaders preferred it. It was obviously better to arrive fresh and unwearied at Acre or Tyre, rather than to run the thousand risks from Hungarian, Greek, and Turk which threatened all who marched by land. . . . The union of Syria, Mesopotamia, and Egypt ought to have brought about the instant ruin of the kingdom of Jerusalem. That the state survived for nearly twenty years more was due to a lucky chance. Yussuf Salah-ed-din (Saladin), who succeeded his uncle Shirkuh as the lieutenant of Nur-ed-din in Egypt, proved a disloyal vassal, and did not combine his power effectively with that of his master. He did not openly break with the Syrian

prince, but played his own game, and not that of his suzerain. Hence it was only when Nur-ed-din had died (1172) and Saladin had overrun and annexed the dominions of his late master's sons (1170-83), that all the Moslem states from the Tigris to the Nile were really united under a single ruler. The day of doom for the kingdom of Jerusalem was now at hand. Saladin's realm surrounded the crusading states on all sides, and when he threw himself upon them their fall was sudden and disastrous. At the great battle of Tiberias (Hattin) in 1187, the Frankish host was exterminated; Jerusalem fell in a few months, and after its fall fortress after fortress dropped into Saladin's hands, till little remained to the Crusaders save Tyre, Tripoli, and Antioch. That these small remnants of the Christian states escaped him was due to the third Crusade. Richard of England and Philip of France failed to retake Jerusalem, but they recovered Acre and most of the coast-towns of Palestine. Richard inflicted a crushing blow on Saladin at the battle of Arsouf (1191), and shortly after the Franks and Moslems came to an agreement, which saved for Christendom a wreck of the kingdom of Jerusalem. The inland was lost, but the long narrow coast-slip from Antioch to Jaffa was preserved. Saladin died shortly afterwards (1192), and his dominions broke up; his sons and his brother El-Adel each kept a portion. This disruption of the Ayubite realm was the salvation of the Syrian Franks; their hold on the coast-region of the Levant was to endure for yet another hundred years. But the kingdom of Jerusalem (it might more appropriately have been called the kingdom of Acre) was now a mere survival without strength to recover itself. It might have been stamped out at any moment, if a leader of genius had arisen among the Mohammedans and united again all the resources which had been in Saladin's hands. But the unending civil wars of the Ayubites gave a long lease of life to the decrepit Frankish realm. Strange as it may appear, the Christians were even able to recover the Holy City itself for a moment. Jerusalem was twice in their hands for a short space—once in 1229, when the Emperor Frederick II. got possession of it—once in 1244. On each occasion the reconquest was ephemeral—it marked the weakness of the Saracen, not the recovered strength of the Frank. But along the coast the thin line of ports was firmly held; strengthened by all the resources of the scientific combination of Eastern and Western fortification, they long proved impregnable. The sea was always open to bring them food and reinforcements; the Italian maritime powers were keenly interested in their survival for commercial reasons. Hence it was that the banner of the Cross still waved on every headland from Laodicea to Jaffa till the thirteenth century was far spent and the house of the Ayubites had vanished. The end of the kingdom of Jerusalem only drew near when the new and vigorous dynasty of the Bahri Mamelukes had once more united Egypt and Syria. Then at last came the doom of the Frankish realm, and one after another the ports of the Levant yielded before the arms of the great Sultans, Bibars, Kelaun, and Malik-el-Ashraf. Acre—the last surviving stronghold—fell after a two months' siege in May, 1291. The only wonder is that it had survived so long; had Saladin's life been protracted for ten years, the end would have come nearly a century earlier. But in the thirteenth as in the twelfth century the dissensions of the Mohammedans were the salvation of the Franks. . . . Egypt was a tempting prey—rich above other lands, peopled by an

unwarlike race, and ruled by a monarch depending for his military resources not on his born subjects, but on mercenary bands of Turks, Kurds, Syrians, and Arabs. Egypt and Syria, too, were divided between different branches of the Ayubite house in 1219: El-Kamil reigned at Cairo, El-Muazzam at Damascus; and though they were not unfriendly to each other, yet two rulers can seldom combine their efforts to act like one. The conquest of Egypt, regarded as an enterprise wholly independent on the defence of Palestine, presented both in 1219 and in 1249 many attractions. A commander of genius might probably have accomplished it with the forces led by either John or Louis. It is more doubtful whether the land could have been held when once subdued; but, at least, the experiment was worth making. But if the problem was not an impossible one, it was one which required to be solved according to the general rules of strategy. Egypt must always be 'grasped by the throat' by a bold march on Cairo, and for a march on Cairo there are only two practicable routes. It is absolutely necessary to avoid getting entangled in the countless canals and waterways of the Delta. The first of the two alternative routes is to land near Alexandria, to keep west of the westernmost branch of the Nile, as did Bonaparte in 1798, and to march by Damanhour and Gizeh. The drawbacks of this route are that its first two or three stages are through desert, and that it brings the invader opposite to Cairo, with the Nile still interposed between him and his goal.

"The crossing of the main stream in face of the enemy, when the army has pushed so far inland, might prove very perilous. The second and far preferable route is to start near the ancient Pelusium and march by Salabieh and Belbeis on Cairo, keeping east of the easternmost branch of the Nile. This brings the invader directly on to the capital; he has no canals or waterways to cross, and the distance he has to cover is no more than a hundred miles. Here also the main difficulty to be faced is that the first two stages are through desert country. Egypt has always been invaded by this line; it was followed by Cambyses, Alexander the Great, Antiochus Epiphanes, Amru, and Selim I. Lord Wolsey only diverged from it in 1882 because he was able to utilize the Suez Canal, and so shorten his land march by forty miles. This route was well known to the Franks; Amaury had used it in 1168, taking Belbeis, and actually laying siege to Cairo, which he might have captured if he had not allowed himself to be bought off by an enormous war-indemnity. It is therefore most astonishing that both John de Brienne and St. Louis neglected this obvious and easy line, and chose instead to land at Damietta. The road from that place to Cairo leads through the very midst of the Delta, over countless canals and four considerable branches of the Nile. Across it lie a dozen strong positions for the defending army. It is not too much to say that the invasion of Egypt by this line is bound to fail, if the masters of the country show ordinary vigour and intelligence. The fates of the two Frankish expeditions are a sufficient commentary on the wisdom of their leaders. John de Brienne only took Damietta after a siege of eight months; his troops were already much exhausted when he advanced into the Delta; they were brought to a stand by the line of the Ashmoun Canal, behind which lay the army of the Sultan El-Kamil. They made several unsuccessful attempts to break through and were already despairing of success when they learned that the land between them and their base at

Damietta had been inundated; the Nile was rising, and the Egyptians had cut the dikes. They hastily retreated towards Damietta; but the waters were out everywhere, the Sultan followed hard behind them, and, to save themselves from starvation or drowning, the Crusaders had to come to terms. El-Kamil granted them a free departure, on condition that they should evacuate Damietta (August, 1221).

"Far worse was the fate of St. Louis when he tried the same route in 1249. Considering how John de Brienne had fared, we can only marvel that he ventured to choose the same road. He started with somewhat better fortune than his predecessor, for Damietta fell into his hands after a very slight engagement with the Moslems. But he then wasted no less than six months in waiting for stores and reinforcements; all this time was employed by the Sultan in increasing his army and in preparing obstacles for the march of the French. When, in November, 1249, King Louis did at last begin his advance, he was promptly checked by the same bar which had ruined John de Brienne, the impassable Ashmoun Canal, defended by the Egyptian army. Time after time the bridges and causeways which he strove to construct were swept away by the military machines of the enemy. At last Louis got across by night with his cavalry at a deep ford practicable only for the horsemen; the infantry could not follow. The Egyptians were for a moment surprised, but the king's brother, Robert of Artois, threw away all chance of a victory by charging rashly into the streets of Mansourah with the van long ere the king and the main body had come upon the field. He and the whole of his division were cut to pieces, and when Louis arrived he only succeeded in forcing his way to the neighbourhood of Mansourah at the cost of half his knights. At last, however, he worked his way to the bank opposite his own camp, and his infantry were able to finish the causeway at which they had long been labouring, and so to join him. The French thus obtained a lodgment beyond the Ashmoun, but the success had cost them so dear that they could advance no farther. They lingered near Mansourah for some months, unable to move forward and unwilling to turn back, till at last famine and pestilence broke out, and compelled them to abandon the invasion. But the Egyptians had broken the road between them and Damietta, and as they straggled northward they were cut to pieces in detail in a long running fight extending over several days. At last the king was surrounded and taken prisoner, and soon after the few surviving wrecks of the army laid down their arms. They could not even make terms for themselves, as John de Brienne had done in 1221, and the greater part of the captives were put to death in cold blood by the Egyptians."—C. Oman, *History of the art of war*, pp. 230, 236, 261-266.—See also MILITARY ORGANIZATION: 15.

Effects and consequences of the crusades in Europe.—"The principle of the crusades was a savage fanaticism; and the most important effects were analogous to the cause. Each pilgrim was ambitious to return with his sacred spoils, the preceded and followed by a train of miracles and visions. The belief of the Catholics was corrupted by new legends, their practice by new superstitions; and the establishment of the inquisition, the mendicant orders of monks and friars, the last abuse of indulgences, and the final progress of idolatry, flowed from the haleful fountain of the holy war. The active spirit of the Latins preyed on the vitals of their reason and religion; and if the ninth and tenth centuries were the times of

darkness, the thirteenth and fourteenth were the age of absurdity and fable. . . . Some philosophers have applauded the propitious influence of these holy wars, which appear to me to have checked rather than forwarded the maturity of Europe."—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 61.—"The crusades may be considered as material pilgrimages on an enormous scale, and their influence upon general morality seems to have been altogether pernicious. Those who served under the cross would not indeed have lived very virtuously at home; but the confidence in their own merits which the principle of such expeditions inspired must have aggravated the ferocity and dissoluteness of their ancient habits. Several historians attest the depravation of morals which existed, both among the crusaders and in the states formed out of their conquests."—H. Hallam, *Middle ages*, ch. 9, pt. 1.—"It was not possible for the crusaders to travel through so many countries, and to behold their various customs and institutions, without acquiring information and improvement. Their views enlarged; their prejudices wore off; new ideas crowded into their minds; and they must have been sensible, on many occasions, of the rusticity of their own manners when compared with those of a more polished people. . . . Accordingly, we discover, soon after the commencement of the crusades, greater splendour in the courts of princes, greater pomp in public ceremonies, a more refined taste in pleasure and amusements, together with a more romantic spirit of enterprise spreading gradually over Europe; and to these wild expeditions, the effect of superstition and folly, we owe the first gleams of light which tended to dispel barbarism and ignorance. But the beneficial consequences of the crusades took place slowly; their influence upon the state of property, and, consequently, of power, in the different kingdoms of Europe, was more immediate as well as discernible."—W. Robertson, *View of the progress of society in Europe*, sect. 1.—"The crusades are not, in my mind, either the popular delusions that our cheap literature has determined them to be, nor papal conspiracies against kings and peoples, as they appear to the Protestant controversialist; nor the savage outbreaks of expiring barbarism, thirsting for blood and plunder, nor volcanic explosions of religious intolerance. I believe them to have been, in their deep sources, and in the minds of their best champions, and in the main tendency of their results, capable of ample justification. They were the first great effort of mediæval life to go beyond the pursuit of selfish and isolated ambitions; they were the trial-feat of the young world, essaying to use, to the glory of God and the benefit of man, the arms of its new knighthood. . . . That in the end they were a benefit to the world no one who reads can doubt; and that in their course they brought out a love for all that is heroic in human nature, the love of freedom, the honour of prowess, sympathy with sorrow, perseverance to the last and patient endurance without hope, the chronicles of the age abundantly prove; proving, moreover, that it was by the experience of those times that the forms of those virtues were realized and presented to posterity."—W. Stubbs, *Seventeen lectures on the study of mediæval and modern history*, lect. 8.—"Though begun under the name and influence of religious belief, the crusades deprived religious ideas, I shall not say of their legitimate share of influence, but of their exclusive and despotic possession of the human mind. This result, though undoubtedly unforeseen, arose from various causes. The first

was evidently the novelty, extent, and variety of the scene which displayed itself to the crusaders; what generally happens to travellers happened to them. It is mere common-place to say, that travelling gives freedom to the mind; that the habit of observing different nations, different manners and different opinions, enlarges the ideas, and disengages the judgment from old prejudices. The same thing happened to those nations of travellers who have been called the crusaders; their minds were opened and raised by having seen a multitude of different things, by having become acquainted with other manners than their own. They found themselves also placed in connexion with two states of civilization, not only different from their own, but more advanced—the Greek state of society on the one hand, and the Mussulman on the other. . . . It is curious to observe in the chronicles the impression made by the crusaders on the Mussulmans, who regarded them at first as the most brutal, ferocious, and stupid barbarians they had ever seen. The crusaders, on their part, were struck with the riches and elegance of manners which they observed among the Mussulmans. These first impressions were succeeded by frequent relations between the Mussulmans and Christians. These became more extensive and important than is commonly believed. . . . There is another circumstance which is worthy of notice. Down to the time of the crusades, the court of Rome, the centre of the Church, had been very little in communication with the laity, unless through the medium of ecclesiastics; either legates sent by the court of Rome, or the whole body of the bishops and clergy. There were always some laymen in direct relation with Rome; but upon the whole, it was by means of churchmen that Rome had any communication with the people of different countries. During the crusades, on the contrary, Rome became a halting-place for a great portion of the crusaders, either in going or returning. A multitude of laymen were spectators of its policy and its manners, and were able to discover the share which personal interest had in religious disputes. There is no doubt that this newly-acquired knowledge inspired many minds with a boldness hitherto unknown. When we consider the state of the general mind at the termination of the crusades, especially in regard to ecclesiastical matters, we cannot fail to be struck with a singular fact: religious notions underwent no change, and were not replaced by contrary or even different opinions. Thought, notwithstanding, had become more free; religious creeds were not the only subject on which the human mind exercised its faculties; without abandoning them, it began occasionally to wander from them, and to take other directions. . . . The social state of society had undergone an analogous change. . . . Without entering into the details . . . we may collect into a few general facts the influence of the crusades on the social state of Europe. They greatly diminished the number of petty fiefs, petty domains, and petty proprietors; they concentrated property and power in a smaller number of hands. It is from the time of the crusades that we may observe the formation and growth of great fiefs—the existence of feudal power on a large scale. . . . This was one of the most important results of the crusades. Even in those cases where small proprietors preserved their fiefs, they did not live upon them in such an insulated state as formerly. The possessors of great fiefs became so many centres around which the smaller ones were gathered, and near which they came to live. During the crusades, small proprietors found it necessary

to place themselves in the train of some rich and powerful chief, from whom they received assistance and support. They lived with him, shared his fortune, and passed through the same adventures that he did. When the crusaders returned home, this social spirit, this habit of living in intercourse with superiors continued to subsist, and had its influence on the manners of the age. . . . The extension of the great fiefs, and the creation of a number of central points in society, in place of the general dispersion which previously existed, were the two principal effects of the crusades, considered with respect to their influence upon feudalism. As to the inhabitants of the towns, a result of the same nature may easily be perceived. The crusades created great civic communities. Petty commerce and petty industry were not sufficient to give rise to communities such as the great cities of Italy and Flanders. It was commerce on a great scale—maritime commerce, and, especially, the commerce of the East and West, which gave them birth; now it was the crusades which gave to the maritime commerce the greatest impulse it had yet received. On the whole, when we survey the state of society at the end of the crusades, we find that the movement tending to dissolution and dispersion, the movement of universal localization (if I may be allowed such an expression), had ceased, and had been succeeded by a movement in the contrary direction, a movement of centralization. All things tended to mutual approximation; small things were absorbed in great ones, or gathered round them. Such was the direction then taken by the progress of society."—F. Guizot, *History of civilization*, v. 1, lect. 8.—See also CHRISTIANITY: 11th-13th centuries: Period of the Crusades; COMMERCE: Medieval: 11th-16th centuries; EASTERN QUESTION; EUROPE: Middle Ages: Crusades and their results.

ALSO IN: T. A. Archer and C. L. Kingsford, *Crusades*.—C. D. Munro, *Medieval history*, ch. xi.—G. B. Adams, *Civilization*, ch. xi.—E. Emerton, *Medieval Europe*.—*American Historical Review*, Apr., 1921, pp. 440-453.

CRYPTEIA. See KRYPTEIA.

CRYPTO-CALVINISTS, name given to the holders of the Calvinist faith, as taught by Melancthon.

CRYSTALLOGRAPHY. See CHEMISTRY: Physical: Laws of gases.

CTESIAS, Greek historian, a contemporary of Xenophon. See BABYLONIA: Historical sources.

CTESIPHON.—"The Parthian monarchs, like the Mogul sovereigns of Hindostan, delighted in the pastoral life of their Scythian ancestors, and the imperial camp was frequently pitched in the plain of Ctesiphon, on the eastern banks of the Tigris, at the distance of only three miles from Seleucia. The innumerable attendants on luxury and despotism resorted to the court, and the little village of Ctesiphon insensibly swelled into a great city. Under the reign of Marcus, the Roman generals penetrated as far as Ctesiphon and Seleucia. They were received as friends by the Greek colony; they attacked as enemies the seat of the Parthian kings; yet both cities experienced the same treatment. The sack and conflagration of Seleucia, with the massacre of 300,000 of the inhabitants, tarnished the glory of the Roman triumph. Seleucia, already exhausted by the neighborhood of a too powerful rival, sunk under the fatal blow; but Ctesiphon, in about thirty-three years, had sufficiently recovered its strength to maintain an obstinate siege against the emperor Severus. The city was, however, taken by assault; the king, who defended it in person, escaped with precipitation;

100,000 captives and a rich booty rewarded the fatigues of the Roman soldiers. Notwithstanding these misfortunes, Ctesiphon succeeded to Babylon and to Seleucia as one of the great capitals of the East."—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 8.—In 637 Ctesiphon passed into the possession of the Saracens. See CALIPHATE: 632-651.

ALSO IN: G. Rawlinson, *Sixth great oriental monarchy*, ch. 6.

1915-1917.—On November 22, 1915, the British forces in Mesopotamia unsuccessfully attacked Ctesiphon. On March 6, 1917, the British passed the town, then deserted by the Turks, and five days later entered Bagdad. See WORLD WAR: 1915: VI. Turkey: c, 4.

CUATOS, a tribe of American aborigines. See PAMPAS TRIBES.

CUBA: Geographic description.—Resources.—Cuba is a Latin-American republic in the West Indies comprising the island of Cuba, the Isle of Pines and small adjacent islands. "Cuba, the largest and richest of the West Indian islands, lies just within the tropics; its most northerly point is within 100 miles of Key West, its most southerly within 100 miles of Jamaica. The island is 720 miles long, and from twenty-five to 100 miles wide. Its area including 1,300 keys (cays) or islets, is 45,000 square miles. . . . Cuba has three natural divisions, the eastern mountains, the central plains with occasional hills, and the western central axial mountains bordered by sloping valleys."—H. R. Mill, *International geography*, p. 793.—"The position of the island is remarkable. It stretches away in a sort of crescent from east to west, throwing its western end with a curve, as if to form an impregnable barrier to the outlet of the Gulf of Mexico, as though it, at some ancient period, had formed a part of the American continent, and had been severed on its north side from the Florida peninsula, by the wearing of the Gulf stream, and from Yucatan, on its southeastern point, by a current setting into the gulf."—A. Jones, *Cuba in 1850*, p. 8.—"The shore line of Cuba is very broken and irregular, with numberless bays, lagoons and coves and with over 600 small islets or 'cays' off the north shore and over 700 off the south shore. While these islands render the navigation of Cuban waters dangerous and difficult yet at the same time they serve to break the force of wind and waves and Cuba has more good ports, for a place of its size, than any other island in the world. In fact, one of the Island's nicknames is the 'Isle of One Hundred Harbours,' more than fifty of the harbours being ports of entry and practically landlocked. Flowing across the broad and fertile plains from the distant mountains and emptying their waters into the Caribbean and the Atlantic, are numerous rivers, many of them broad and beautiful, but only one—the Cauto, near the eastern end of the Island—being navigable for any great distance. In many places near the coasts, and particularly in the south-central district, are large swamps, while in the eastern provinces are extensive forests and in the mountains are rich mineral deposits. With its varied surface, its tropical climate and its rich soil, Cuba offers ideal conditions for rich and luxuriant vegetation and the flora comprises over 3,000 species, while the forests contain such valuable woods as mahogany, lignum-vitæ, granadilla, sweet cedar, logwood, sandal wood, red sanders, etc.; the forest area covering nearly fifty per cent. of the Island's surface, more than 1,200,000 acres being government land. In addition, every tropical fruit, flower, plant, and product thrives luxuriously in Cuba, while in the moun-

tains and high interior plains many temperate products may be raised."—A. H. Verrill, *Cuba, past and present*, pp. 12-14.—Cuba's staple products are coffee, fruits, rum, honey, and sugar; and the mineral resources, found chiefly in the district of Santiago de Cuba, are iron, asphalt and manganese.

Sugar industry.—"Cuba produces considerably more than one-fourth of the entire cane sugar of the world, devoting two million acres to the crop. More than four-fifths of this area is in the provinces of Santa Clara, Matanzas and Oriente. The Island's output in recent years has been more than 1,000,000 tons of refined sugar [a year]. Enormous as is this production, it falls far short of the quantity that could be produced if larger areas of the available suitable land were put under cultivation and if such scientific and intensive methods as prevail in some other countries were employed. Sugar cane was probably first grown in Cuba some time about the middle of the sixteenth century [c. 1523], under the encouragement of a royal bounty. The industry made but slow progress during the next two and a half centuries. In 1850, the sugar production of the Island had reached approximately 300,000 tons. Since then it has steadily increased, the million mark having been attained in 1894. During the latter half of the nineteenth century a tendency to centralization set in. Previous to that period the crop had been raised on a large number of small plantations, each working entirely independently. In 1880 began the movement toward the establishment of 'centrals' for the performance of the extractive operations. There are now nearly two hundred of these buildings in the Island. At the same time the combination of small plantations resulted in a decrease in numbers with an increase in average size. The million ton mark gained in 1894 was upheld in the following year, but in 1896 [due to the war] . . . the year's output was barely more than 225,000 tons. During . . . [this war] the sugar plantations throughout Cuba were either utterly ruined, or severely damaged. Since the war, the industry has been resuscitated by the investment of vast amounts of money, the erection of modern buildings, and the installation of the latest types of machinery. As a considerable proportion of this investment was American money, American methods have been extensively introduced. The result of all this is a complete reformation of the industry in all its branches. There is, nevertheless, room for further improvement, especially in the field. A better quality of cane might be secured by intelligent selection, and the invention of a harvester would result in a great economy. The latter-day sugar plantation is a very extensive establishment and costs from five hundred thousand dollars to several millions. One of the largest and most complete in Cuba is that called the Central Preston, belonging to the Nipe Bay Company, and situated on Nipe Bay. The factory, according to the latest method, is erected close to the wharves at Punta Tabaco. Thence the cane lands extend inland and along the shore for twenty-five miles. . . . So great is Cuba's reliance upon her sugar industry that a rise or falling off in it means depression or elation in every part of the Island. In 1906, the United States paid to Cuba \$72,650,000 for 1,092,180 tons of sugar, and the prices ranged from 3½ cents to 5¼ cents per pound. The result was general prosperity and contentment. Since then the prices have risen and fallen through frequent changes and a wide range, and they are once more high enough to make the planter and manufacturer happy. But the average price and

profit for any series of recent years have not been such as to encourage investment in the industry, and those engaged in it are only too conscious of the fact that their prosperity rests upon a very unstable basis. There are those who look for relief of Cuba's difficulties in the cessation of the European bounties, and a complete solution of them in annexation to the United States, but either contingency is a slender dependence."—F. Lindsay, *Cuba and her people today*, pp. 169-184.—The sugar crop of Cuba for 1919-1920 amounted to 3,730,077 tons, whereas the grand total of cane and beet sugar for the entire world was only 15,310,824 tons.—See also FOOD REGULATION: 1917-1918: Food control in the United States; LATIN AMERICA: Agriculture.

Origin of name.—"The various names given to the island during the first years of the discovery—Juana, Fernandina, Santiago, Ave Maria, Alfa y Omega—have all been forgotten, and Cubanacan, the native name of a part of the central region near the present district of the 'Five Towns,' has survived under the mutilated Spanish form of Cuba, the Coube of the French buccaneers."—E. Reclus, *Universal geography*, v. 17, pp. 354-355.

Aborigines.—Present races.—Population.—"At the time of the discovery Cuba is known to have been fairly well peopled by thirty distinct tribes, whose names and territories have been carefully preserved by the early writers. The Cibunys, as they were collectively called, were, like the Lucayans of the neighbouring Bahama Archipelago, a branch of the widely-diffused Arawak race. They occupied the whole island except a small tract at its western extremity, which was held by the fierce Guanahacabibes of Carib stock and speech. But all alike, estimated at about one million, had disappeared long before the close of the sixteenth century, victims of the first European planters. When all were gone they had to be replaced by other aborigines brought by the slave raiders from the surrounding mainlands and islands."—Stanford's *Compendium of geography*, v. 2, p. 297.—"Of the inhabitants of Cuba, as found by the Spaniards, comparatively little is recorded. They seem to have been a somewhat negative people, generally described as docile, gentle, generous, and indolent. Their garments were quite limited, and their customs altogether primitive. They disappear from Cuba's story in its earliest chapters. Very little is known of their numbers. Some historians state that, in the days of Columbus, the island had a million inhabitants, but this is obviously little if anything more than a rough guess."—A. G. Robinson, *Cuba, old and new*, p. 14.

ALSO IN: I. A. Wright, *Earliest history of Cuba*, pp. 9-16.

"The people of Cuba may be classified into five distinct groups, as follows: white Cubans, black Cubans, colored Cubans, Spaniards . . . and foreigners other than Spanish. The white Cubans are the owners of the soil; the black and colored form the laboring classes; . . . the Spanish, . . . the commercial class; while the other foreigners are birds of passage whose interests in the island are purely financial. It is difficult to ascertain or even estimate the numerical proportion of these classes to one another. The entire foreign element, exclusive of about thirty thousand Chinese males and the army, probably does not exceed one hundred thousand people. The civilian foreigners, in most cases, are estimable people, the better class of whom are engaged in banking, trade, and sugar-planting. They have no other interest in the welfare of the country than gain of wealth, and have no intention of permanent residence. Hence they

should not be considered in any manner as representative of the Cuban people, although their voice has, in recent political events, almost drowned that of the true inhabitants. . . . The lower classes of the Spanish male population of Havana—porters, draymen, and clerks—are organized into a dangerous and oftentimes uncontrollable military force, known as the Volunteers, who, while never having been known to take the field, are a serious menace to the peace of the city, being feared equally by the authorities, over whose heads they hold the threat of mutiny, and by the resident and unarmed Cubans, over whom they hold the threat of massacre. Up to date the record of this organized mob has been a series of horrible crimes. . . . Although of Spanish blood, the Cubans, through adaptation to environment, have become a different class from the people of the mother-country, just as the American stock has become differentiated from the English. Under the influence of their surroundings, they have developed into a gentle, industrious, and normally peaceable race, not to be judged by the combativeness which they have developed under a tyranny such as has never been imposed upon any other people. The better class of *Camagueynos*, as the natives of the interior are fond of calling themselves, aside from the customary number of idlers and spoiled sons of wealthy parents one sees in Havana, are certainly the finest . . . men of the island.”—R. T. Hill, *Cuba and Porto Rico*, pp. 99-100.—In 1921, the estimated population was 2,900,000.

Education.—By the law of 1880, which went into effect 1899 primary education was made free and compulsory. “There are nearly five thousand schools in Cuba, Education providing one of the most remarkable reforms achieved by the Republic. There are five times the number of pupils now under instruction than during the old regime. Primary free schools are established in all rural districts, and the secondary schools have been greatly improved. A novel system of travelling teachers also has been instituted for higher grade schools in country districts and small towns where a permanent staff for advanced subjects could not be maintained. Circuits are arranged over which first-class instructors follow each other in succession for subjects which include Anatomy, Physiology, Hygiene, Agriculture, Natural History, Psychology, Music, and Manual Training. In the lower grades a modern system of kindergarten is proving successful. Domestic economy, deportment and English are special features of Cuban education. There are Normal Colleges in each province, and a special department in the University for training teachers of both sexes. Advanced and University Education for poor but brilliant students is provided by municipal and national scholarships, which are also given to enable pupils of special promise to finish abroad. Veterinary students are sent to take courses in England, architects and artists are assisted to finish in Rome or Paris, engineers and dentists to the United States, and medical students to the best centres for the study of the branches in which they specialize. The School of Applied Arts and Crafts in Havana turns out a creditable list of engineers, chemists and architects. There are the National Conservatory of Music, the Military Academy, the School of Painting and Sculpture, and many other important institutions in Havana. There is also the English College, with a staff drawn from the leading public schools here after which the establishment is modelled. The National University is composed of three faculties—Science and Literature, Law, Surgery and Medicine. Very low fees are asked

from poor students of exceptional ability. There are nearly two thousand under-graduates enrolled.”—G. C. Musgrave, *Cuba, the land of opportunity*, pp. 62-64.

1492-1493.—Discovery by Columbus.—“Christopher Columbus’ diary shows that while exploring the Bahamas, immediately after . . . he had found a New World for Castile and for Leon, the Admiral had news from the natives of those keys of another island he seems at first to have thought they called Colba. He presently understood the word aright, to be Cuba. He heard at the same time of Bosio or Bobio, which he thought was a separate island, whereas it may have been the eastern end of Cuba as distinguished from the rest and identified with Hayti especially in the more bellicose character of its inhabitants. Columbus believed that Cuba was Cipango [Japan], that half or wholly mythical land of gold and pearls, precious stones and spices, which Marco Polo in describing it located some fifteen hundred miles off the continent of India. Therefore he readily interpreted the natives of the Bahaman keys to say that in Cuba there were numerous great merchants and navigators and a commerce commensurate with the magnificence of populous cities of a large and oriental state. He bent his course southwestward and on October 28, 1492, having lain off shore all night in a rain, he landed in Cuba which he christened Juana for the prince Don Juan, son of Isabella of Castile, Columbus’ patron, and of her husband Ferdinand of Aragon.”—I. A. Wright, *Early history of Cuba*, pp. 5-6.—See also AMERICA: 1492; 1493-1496.

ALSO IN: A. G. Robinson, *Cuba*, pp. 1-8.

1511.—Spanish conquest and occupation.—“Of the islands, Cuba was the second discovered; but no attempt had been made to plant a colony there during the lifetime of Columbus; who, indeed, after skirting the whole extent of its southern coast, died in the conviction that it was part of the continent. At length, in 1511, Diego, the son and successor of the ‘admiral,’ who still maintained the seat of government in Hispaniola, finding the mines much exhausted there, proposed to occupy the neighbouring island of Cuba, or Fernandina, as it is called, in compliment to the Spanish monarch. He prepared a small force for the conquest, which he placed under the command of Don Diego Velasquez. . . . Velasquez, or rather his lieutenant Narvaez, who took the office on himself of scouring the country, met with no serious opposition from the inhabitants, who were of the same family with the effeminate natives of Hispaniola.” After the conquest, Velasquez was appointed governor, and established his seat of government at St. Jago, on the southeast corner of the island.—W. H. Prescott, *Conquest of Mexico*, bk. 2, ch. 1.

ALSO IN: A. Helps, *Spanish conquest in America*, bk. 7.

1514-1762.—Slow development of the island.—Velasquez and Cortés.—De Soto.—Las Casas.—Raids on the island.—“Velasquez founded many of the towns of the island, the first of which was Baracoa, then Bayamo, and in 1514 Trinidad, Santo Espirito, Puerto Principe; next, in 1515, Santiago de Cuba, as also, in the same year, the town of Habana. . . . This period (1511-1607) is particularly interesting to the general reader from the fact that in it the explorations of Hernandez de Cadoba and Grijalva to Darien, Yucatan, etc., were inaugurated,—events which had so much to do with the spread of Spanish rule and discovery, paving the way as they did for the exploration of Mexico under Hernando Cortés, who, in the early history of Cuba, figures largely as the lieutenant

of the Governor Velasquez. [See also MEXICO: 1519-1520.] . . . In 1524, Diego Velasquez died,—his death hastened, it is said, by the troubles brought upon him by his disputes with his insubordinate lieutenant, Cortés. . . . In the history of the improvement of the island, his government will bear favorable comparison with many of the later governments; and while that great evil, slavery, was introduced into the island in his time [about 1523], so also was the sugar cane. . . . Up to 1538, there seems to be nothing specially striking in the general history of the island, if we except the constant attacks with fire and sword of the 'filibusteros,' or pirates of all nations, from which most all the sea-coast towns suffered more or less; but in that year there arrived at Santiago de Cuba a man destined to play an important part in the history and discovery of the new world, and named as Provincial Governor of Florida as well as of Cuba,—I allude to Hernando de Soto, who brought with him 10 large vessels, prepared and fitted out expressly for the conquest of the new Spanish territory of Florida. After much care and preparation, this expedition started out from the city of Habana, the 12th of May [see FLORIDA: 1528-1542] . . . In this period, also, was promulgated that order, secured, it is believed, by the noble efforts of Padre Las Casas, prohibiting the enslaving of the aborigines; while, also, such had become its importance as a town, all vessels directed to and from Mexico were ordered to stop at Havana. In the period of years that elapsed from 1607 to 1762, the island seems to have been in a perfect state of lethargy, except the usual changes of its many Governors, and the raids made upon it by pirates, or by more legalized enemies in the form of French and English men-of-war."—S. Hazard, *Cuba with pen and pencil*, pp. 547-550.—During this period the administration of Cuba by the Spanish government was unorganized and violent, filled with bitter quarrels among both the ecclesiastical and civil authorities.

1762-1763.—Capture of Havana by the English.—British occupation.—Returned to Spain by the treaty of Paris (1763).—"On the 6th of June, 1762, there arrived off the port of Havana an English squadron of 32 ships and frigates, with some 200 transports, bringing with them a force of nearly 20,000 men of all arms, under command of the Duke of Albemarle. This formidable armament, the largest that America had ever seen, laid siege to the city of Havana, whose garrison consisted at that time of only about 2,700 regulars and the volunteers that took up arms immediately for the defense of the place. . . . The garrison, however, made a very gallant and prolonged defense, notwithstanding the smallness of their numbers, and finally, surrendering, were permitted to march out with the honors of war, the English thus coming into possession of the most important defences on the coast, and, subsequently, taking possession of the town of Matanzas. Remaining in possession of this portion of the Island of Cuba for many months (until July 6, 1763), the English, by importing negro labor to cultivate the large tracts of wild land, and by shipping large quantities of European merchandize, gave a start to the trade and traffic of the island that pushed it far on its way to the state of prosperity it has now reached; but by the treaty of peace, at Paris, in February, 1763 [see SEVEN YEARS' WAR: Treaties which ended the war], was restored to Spain the portion of the island wrested from her by the English."—S. Hazard, *Cuba with pen and pencil*, pp. 547-550.

1763-1861.—Temporary liberal policy of the Spanish government.—Increase in prosperity.—

Period of conspiracies (1820-1830) and discontent with Spanish rule.—"When the English captured Havana in 1762 they opened the port to all English ships. The possibilities of Cuban commerce were immediately revealed, for in the short period they held the city—less than a year—seven hundred and twenty-seven merchant vessels entered the harbor. The enlightened Charles III. of Spain, profiting by this example, opened the trade of the islands in 1765 . . . to eight Spanish ports besides Cadiz, and relaxed many of the regulations that had hampered the merchants. The prosperity of Cuba dates from the English capture of Havana. . . . In 1775 the number of slaves in Cuba was about forty-six thousand and the number of free colored about thirty thousand. With the relaxation of the trade laws the economic development of Cuba went forward by leaps, and the average importation of slaves for the ten years, 1790-1799, was over five thousand."—E. G. Bourne, *Spain in America*, pp. 279, 296-297.—From 1790-1820 European wars left Cuba independent of Spain. Free commerce was further legalized and the island enjoyed the rule of a series of liberal governors, among the most notable of whom was Louis de las Casas.—"In this period (1762-1801) the island made rapid advances in improvement and civilization, many of the Captains-General of this period doing much to improve the towns and the people, beautifying the streets, erecting buildings, etc. In 1763, a large emigration took place from Florida [and the island of Jamaica] and in 1795 the French emigrants from Santo Domingo came on to the island in large numbers. . . . From 1801, rapid increase in the prosperity of the island has taken place. . . . At various times insurrections, some of them quite serious in their nature, have shown what the natural desire of the native population is for greater privileges and freedom. . . . In 1823, there was a society of 'soles,' as it was called, formed for the purpose of freeing the island, having at its head young D. Francisco Lemus, and having for its pretext that the island was about to be sold to England. In 1820, there was discovered the conspiracy of the Black Eagle, as it was called (Aguila Negra), an attempt on the part of the population to obtain their freedom, some of the Mexican settlers in the island being prominent in it. The insurrection, or attempt at one, by the blacks in 1844, was remarkable for its widespread ramifications among the slaves of the island, as well as its thorough organization,—the intention being to murder all the whites on the island. Other minor insurrections there were, but it remained for Narciso Lopez, with a force of some 300 men, to make the most important attempt [1851], in which he lost his life, to free the island."—S. Hazard, *Cuba with pen and pencil*, pp. 547-550.

ALSO IN: M. M. Ballou, *History of Cuba*, ch. 1-3.—Lord Mahon (Earl Stanhope), *History of England*, 1713-1783, v. 4, ch. 38.—J. Entick, *History of the late war*, v. 5, pp. 363-386.—D. Turnbull, *Cuba*, ch. 22-24.

1827-1840.—Effect of Monroe doctrine on Cuba. See MONROE DOCTRINE: 1827-1867.

1845-1860.—Acquisition coveted by the slave-power in the United States.—Attempted purchase.—Filibustering schemes.—Ostend manifesto.—"When the Spanish colonies in America became independent, they abolished slavery. Apprehensive that the republics of Mexico and Colombia would be anxious to wrest Cuba and Porto Rico from Spain, secure their independence, and introduce into those islands the idea, if they did not establish the fact, of freedom, the slave-masters [of the United States] at once sought to guard

against what they deemed so calamitous an event. . . . But after the annexation of Texas, there was a change of feeling and purpose, and Cuba, from being an object of dread, became an object of vehement desire. The propagandists, strengthened and emboldened by that signal triumph, now turned their eyes towards this beautiful 'isle of the sea,' as the theatre of new exploits; and they determined to secure the 'gem of the Antilles' for the coronet of their great and growing power. During Mr. Polk's administration an attempt was made to purchase it, and the sum of \$100,000,000 was offered therefor. But the offer was promptly declined. What, however, could not be bought it was determined to steal, and filibustering movements and expeditions became the order of the day. For no sooner was President Taylor inaugurated than he found movements on foot in that direction; and, in August, 1849, he issued a proclamation, affirming his belief that an 'armed expedition' was being fitted out 'against Cuba or some of the provinces of Mexico,' and calling upon all good citizens 'to discountenance and prevent any such enterprise.' In 1851 an expedition, consisting of some 500 men sailed from New Orleans under Lopez, a Cuban adventurer. But though it effected a landing, it was easily defeated, and its leader and a few of his followers were executed. Soon afterward, a secret association, styling itself the Order of the Lone Star, was formed in several of the Southern cities, having a similar object in view; but it attracted little notice and accomplished nothing. . . . In August, 1854, President Pierce instructed Mr. Marcy, his Secretary of State, to direct Buchanan, Mason and Soulé, ministers respectively at the courts of London, Paris and Madrid, to convene in some European city and confer with each other in regard to the matter of gaining Cuba to the United States. They met accordingly, in October, at Ostend. The results of their deliberations were published in a manifesto, in which the reasons are set forth for the acquisition; and the declaration was made that the Union could never enjoy repose and security 'as long as Cuba is not embraced within its boundaries.' But the great source of anxiety, the controlling motive, was the apprehension that, unless so annexed, she would 'be Africanized and become a second San Domingo,' thus 'seriously to endanger' the Union. This paper attracted great attention and caused much astonishment. It was at first received with incredulity, as if there had been some mistake or imposition practised. . . . But there was no mistake. . . . It was the deliberate utterance of the conference, and it received the indorsement of Mr. Pierce and his administration. The Democratic national conventions of 1856 and of 1860 were quite as explicit as were the authors of the Ostend manifesto 'in favor of the acquisition of Cuba.'—H. Wilson, *History of the rise and fall of the slave power in America*, v. 2, ch. 47.

1854.—Case of the *Black Warrior*.—One of the irritations that excited feeling in the United States against the Spanish authorities in Cuba was caused, in 1854, by the seizure, at Havana, on purely technical grounds, of the steamer *Black Warrior*, which touched at the port for passengers and mail. Her cargo was confiscated and a heavy fine levied on the ship. "The circumstances of the seizure were certainly provoking, and it is impossible to avoid belief that they were deliberately intended to be so. The vessel had long been making regular and entirely legitimate trips to that port. But on the latest of them she was arbitrarily seized and her cargo condemned; not for filibustering or illicit trade, but for alleged disregard of some obsolete

port regulations which had long been ignored. . . . The president reported the incident to Congress, and stated that a demand for redress and indemnity was being made. Some violent speeches were made in Congress by Southern members, and there were even demands for war and the conquest of Cuba. [W. L.] Marcy [secretary of state] . . . kept his head and instructed [Pierre] Soulé [minister to Spain] to demand an indemnity of \$300,000, and to express the hope that the Cuban authorities would be appropriately rebuked for an act which it was confidently assumed the Spanish government could not approve. . . . The case was aggravated by the fact that it occurred in Holy Week, when it was not customary at Madrid to transact business which could possibly be postponed. Calderon, however, . . . replied within twenty-four hours that the matter would be most carefully considered at the earliest possible moment."—W. F. Johnson, *America's foreign relations*, v. 1, pp. 543-544.—Indemnity for the wrong to the owners was only obtained, however, after five years of controversy.

1865.—Situation of the Cubans under Spanish rule.—In his book, "The West Indies and the Spanish Main," published in 1859, Anthony Trollope described the situation of the Cubans under Spanish rule by saying: "At present they have no national privilege except that of undergoing taxation. Every office is held by a Spaniard." Of course, there was deep-seated discontent, and many insurrectionary attempts; but "it was not till the end of 1865, and after protracted efforts on the part of the colonists, that they succeeded in obtaining the appointment of a commission to inquire into the causes of their discontent." Nothing came of it; and the Cubans then "set themselves to devise plans for freeing their island from the crushing dominion of Spain."—*Edinburgh Review*, Oct., 1873.

1868-1895.—Declaration of Independence.—Ten years of insurrection.—United States and Spain.—Affair of the *Virginus*.—End of slavery.—Increased dissatisfaction of the Cubans.—"Cuban independence was proclaimed on October 10, 1868, at the Yara plantation. That was the natal date and that was the natal place of the Republic of Cuba. The event was made known to the world in a Declaration of Independence, which was issued at Manzanillo, and which was as follows: 'In arming ourselves against the tyrannical Government of Spain we must, according to precedent in all civilized countries, proclaim before the world the cause that impels us to take this step, which though liable to entail considerable disturbance upon the present, will insure the happiness of the future. It is well known that Spain governs the Island of Cuba with an iron and blood-stained hand. The former holds the latter deprived of political, civil, and religious liberty. Hence, the unfortunate Cubans being illegally prosecuted and thrown into exile or executed by military commissions in times of peace. Hence, their being kept from public meetings, and forbidden to speak or write on affairs of state; hence, their remonstrances against the evils that afflict them being looked upon as the proceedings of rebels, from the fact that they are bound to keep silence and obey. Hence, the never-ending plague of hungry officials from Spain to devour the product of their industry and labor. Hence, their exclusion from public stations and want of opportunity to skill themselves in the art of government. Hence, the restrictions to which public instructions with them is subjected, in order to keep them so ignorant as not to be able to know and enforce their rights in any shape or form whatever. Hence, the navy and standing army, which are kept upon their country at an

enormous expenditure from their own wealth to make them bend their knees and submit their necks to the iron yoke that disgraces them. Hence, the grinding taxation under which they labor, and which would make them all perish in misery but for the marvelous fertility of the soil. On the other hand, Cuba cannot prosper as she ought to, because white immigration that suits her best is artfully kept from her shores by the Spanish Government, and as Spain has many a time promised us Cubans to respect our rights without having hitherto fulfilled her promise, as she continues to tax us heavily and by so doing is likely to destroy our wealth; as we are in danger of losing our property, our lives, and our honor under further Spanish domination; as we have reached a depth of degradation utterly revolting to manhood; as great nations have sprung from revolt against a similar disgrace, after exhausted pleadings for relief, as we despair of justice from Spain through reasoning and cannot longer live deprived of the rights which other people enjoy, we are constrained to appeal to arms and to assert our rights in the battle-field, cherishing the hope that our grievances will be a sufficient excuse for this last resort to redress them and to secure our future welfare. To the God of our conscience, and to all civilized nations, we submit the sincerity of our purpose. Vengeance does not mislead us, nor is ambition our guide. We only want to be free and to see all men with us equally free, as the Creator intended all mankind to be. Our earnest belief is that all men are brethren. Hence our love of toleration, order and justice in every respect. We desire the gradual abolition of slavery, with indemnification; we admire universal suffrage, as it insures the sovereignty of the people; we demand a religious regard for the inalienable rights of men as the basis of freedom and nation greatness.' Following the Declaration of Independence, the provisional government of the Republic of Cuba was organized at Bayamo. The most prominent figure in the organization of the Cuban revolutionists and the first really constructive leader of the Cuban insurrection was Carlos Manuel Cespedes, a native of Bayamo. . . . Cespedes's only expressed zeal for the emancipation of the oppressed Cubans, and the earnest efforts which he had long exerted in their behalf, had won for him such widespread recognition as a patriot that he was, without a dissenting voice, chosen for the head of the provisional government."—W. F. Johnson, *History of Cuba*, v. 3, pp. 155-157.—"In 1868 [the popular party in favor of independence] began a war for freedom. Their most important leader was Quesada, a man of great devotion and much ability. He realized that his followers could not cope with the great army sent against them and resorted to guerilla warfare. He divided his forces into small mounted bands, badly armed but strong in the predatory instinct. They burned property, ravaged the crops, and took life relentlessly, making themselves terrors to all who did not support their cause. The Spanish army was strong in infantry and weak in cavalry, and it could only extend its garrisons in the infected districts and wait for time to wear out the revolutionists. By 1878 this was accomplished, and resistance ceased when concessions were promised [amnesty for the war; liberty to the slaves; reforms in government and colonial autonomy]. But the ten years' war left the country a waste. It also led to unpleasant relations between the United States and Spain. An insurgent junta in New Orleans and in New York sent powerful aid to the revolt in the form of arms and supplies, and many Cubans escaping to

our shores took oaths of American citizenship and returned to the island to serve under the revolutionists. This naturally enraged the Spanish governor of Cuba, but the orders he issued in opposition to it went beyond the bounds of international comity. Vessels taking recruits and supplies to the insurgents, he declared, should be considered piratical, 'and all persons captured in such vessels,' he added, 'without regard to their number will be immediately executed.' The United States protested against the decree, and it was withdrawn some time after it was promulgated. . . . The local Spanish officials resented the repeal of the order . . . , and they met the desperate methods of the insurgents with the most cruel decrees. . . . In 1873 the *Virginus*, a well-known filibustering ship, was taken on the high seas, and carried into Santiago harbor. The crew of 52 and the 103 passengers, among them 8 American, several British, and one French subjects, were sent before a summary court martial, and within five days 53 of them, including the captain, an American citizen, were shot as pirates, spite of the protest of the American, British, and French consuls. The Spanish officer in command declared that he obeyed the orders of his superiors. The proceedings were not known in Madrid until it was too late to stop them. The ministry there, as soon as it knew of the capture, sent orders that no sentences be carried out without permission from that quarter. The despatch reached Havana in time to save some of the victims. . . . The affair brought the two nations to the verge of war. . . . Spain declared that the *Virginus* was not an American ship and promised reparation in a month if investigation showed the contrary. . . . The investigation showed she had no right to carry the United States flag, and that her American registry was fraudulent. . . . In 1875 she [Spain] contributed \$80,000 to be distributed among the relatives of the Americans shot at Santiago."—J. S. Bassett, *Short history of the United States*, pp. 782-784.—"By gradual emancipation, slavery ceased to exist in the island in 1885. The powers of the captain-general, the most objectionable feature of Spanish rule, continued uncurtailed."—J. H. Latané, *Diplomatic relations of the U. S. and Spanish America*, ch. 3.—Between 1878 and 1895 the growth of political parties was stimulated. Dissatisfaction with the policies of the Spanish government increased when colonial autonomy promised by the convention of Zanjón (1878) failed to be carried out. The cessation of reciprocity with the United States (in force from 1891 to 1894) added to the general disaffection.

1895-1898.—Insurrection renewed.—General Campos unsuccessful in quelling rebellion.—Succeeded by General Weyler.—Concentration order and other edicts.—Weyler succeeded by General Blanco.—Attitude of the United States.—Teller resolution.—"The revolution of 1895 falls naturally into three periods: First, that of Captain-General Martinez Campos, whose fair fighting failed to prevent the spread of the revolutionary movement from the eastern to the western provinces; second, that of Captain-General Weyler, who inaugurated the shameful policy of reconcentration; third, that of Captain-General Blanco—including the events from Weyler's recall to the destruction of the *Maine*. [See also SPAIN: 1885-1896.] Fighting fairly and like a gentleman, Campos was fairly beaten by men who developed positive genius in guerrilla warfare—Gomez and Antonio Maceo, who knew how to win by skilful evasion, by opportune attack, and, above all, by making an ally of every peasant and living on the country. Maceo crossed both trochas [a kind of

entrenchment], and reached Pinar del Rio province, thus carrying revolt from one end of the island to the other. Among the hills of the Sierra de los Organos he maintained his band of followers and defied all efforts to dislodge him up to the close of the year 1806. Then he risked his life once too often, and was killed. Campos failing to check the insurrection, Weyler was sent to crush it [February, 1806]. The reasoning of the latter was strictly logical. He learned that Cuban peasants supplied the rebels with food, with information in regard to the movements of the Spanish columns, and with ammunition—bought, stolen, or brought to the coast by filibusters; he did not shrink, then, from the extreme cruelty involved in the removal of the country folk from their homes to garrisoned cities, where, as 'reconcentrados' they should become quite harmless."—M. Wilcox, *Encyclopedia of Latin America*, pp. 628-629.

ALSO IN: *United States Senate Document, No. 166, 54th Congress, 1st session.*

On October 21, 1896, Weyler made his infamous proclamation the text of which is as follows:

ARTICLE 1. All inhabitants of the district of Sancti Spiritus and the provinces of Puerto Principe and Santiago de Cuba will have to concentrate in places which are the headquarters of a division, a brigade, a column, or a troop, and will have to be provided with documentary proof of identity, within eight days of the publication of this proclamation in the municipalities.

ART. 2. To travel in the country in the radius covered by the columns in operation, it is absolutely indispensable to have a pass from the mayor, military commandants, or chiefs of detachments. Any one lacking this will be detained and sent to headquarters of divisions or brigades, and thence to Havana, at my disposition, by the first possible means. Even if a pass is exhibited, which is suspected to be not authentic or granted by authority to person with known sympathy toward the rebellion, or who show favor thereto, rigorous measures will result to those responsible.

ART. 3. All owners of commercial establishments in the country districts will vacate them, and the chiefs of columns will take such measures as the success of their operations dictates regarding such places which, while useless for the country's wealth, serve the enemy as hiding places in the woods and in the interior.

ART. 4. All passes hitherto issued hereby become null and void.

Thousands of Cuban families were pent in towns or zones under surveillance of a Spanish garrison, and as time went on they died of starvation and fever. "Torn from their homes, with foul earth, foul air, foul water, and foul food or none, what wonder that one-half have died and that one-quarter of the living are so diseased that they cannot be saved? . . . Deaths in the streets have not been uncommon. I was told by one of our consuls that they have been found dead about the markets in the morning, where they had crawled, hoping to get some stray bits of food from the early hucksters, and that there had been cases where they had dropped dead inside the market surrounded by food. These people were independent and self-supporting before Weyler's order. . . . I went to Cuba with a strong conviction that the picture had been overdrawn; that a few cases of starvation and suffering had inspired and stimulated the press correspondents, and that they had given free play to a strong, natural, and highly cultivated imagination. . . . I could not believe that,

out of a population of 1,600,000, 200,000 had died within these Spanish forts, practically prison walls, within a few months past from actual starvation and diseases caused by insufficient and improper food. My inquiries were entirely outside of sensational sources. They were made of our medical officers, of our consuls, of city alcaldes (mayors), of relief committees, of leading merchants and bankers, physicians, and lawyers. Several of my informants were Spanish born, but every time the answer was that the case had not been overstated. What I saw I cannot tell so that others can see it. It must be seen with one's own eyes to be realized."—*Congressional Record, Mar. 17, 1898.*

—"When Spain's prime minister, Señor Cánovas del Castillo, was assassinated, 8 Aug., 1897, the prop of Weyler's Cuban policy was withdrawn. [See SPAIN: 1897 (August-October).] His successor, General Blanco, took to Cuba a policy of compromise. Autonomy was offered; [Constitution establishing self-government in the islands of Cuba and Porto Rico was promulgated by royal decree at Madrid on Nov. 25, 1897] and, for the rescue of the reconcentrados, the suggestion was made that charitable people in the United States might forward supplies to be distributed by the American consuls in Cuba. The proposal of autonomy was rejected with emphasis: General Blanco's emissary who brought the message was shot by an insurgent commander."—M. Wilcox, *Encyclopedia of Latin America*, p. 629.—"The dividing lines between parties are the most straight and clear cut that have ever come to my knowledge. The division in our war was by no means so clearly defined. It is Cuban against Spaniard. It is practically the entire Cuban population on one side and the Spanish army and Spanish citizens on the other. I do not count the autonomists in this division, as they are so far too inconsiderable in numbers to be worth counting. General Blanco filled the civil offices with men who had been autonomists and were still classed as such. But the march of events had satisfied most of them that the chance for autonomy came too late. . . . There is no doubt that General Blanco is acting in entire good faith; that he desires to give the Cubans a fair measure of autonomy, as Campos did at the close of the ten-year war. He has, of course, a few personal followers, but the army and the Spanish citizens do not want genuine autonomy, for that means government by the Cuban people. And it is not strange that the Cubans say it comes too late."—*Congressional Record, Mar. 17, 1898.*

"And when it became known that an appeal for contributions to feed starving Cuba had been made in the United States, formidable riots in Havana expressed resentment of the proffered relief, which was regarded as the entering wedge of the dreaded intervention. For the protection of American interests the Atlantic squadron was ordered to make its headquarters at the Dry Tortugas, within six hours' sail from the Cuban capital; and on 25 January the battleship *Maine* was sent to Havana harbor. The Spanish government sent the cruiser *Viscaya* to New York harbor soon afterwards. On 9 Feb., 1898, a letter addressed to Señor Canelejas by Señor Dupuy de Lome, Spanish minister to the United States, was published in the newspapers of the latter country. Its cynical tone and insulting characterization of President McKinley were resented and Señor de Lome resigned his office. One week later the *Maine* was destroyed [see U. S. A.: 1898 (February-March)]. . . . The courts [of inquiry] was unable to obtain evidence fixing the responsibility upon any person or persons; before the official investigation was made, however, public

opinion in the United States had rightly or wrongly assigned the responsibility, and war with Spain seemed inevitable. On 8 March, the House of Representatives passed a bill appropriating \$50,000,000 for national defense. . . . Diplomatic representatives of the six great European powers called at the White House 7 April to present a joint note, a 'pressing appeal' for 'the maintenance of peace.' President McKinley's reply was conciliatory, but the resolve he had formed was expressed in his message of 11 April. 'In the name of humanity, in the name of civilization, in behalf of endangered American interests, which give us the right and the duty to speak and act, the war in Cuba must stop.' The war in Cuba had, indeed, stopped or halted. [See U. S. A.: 1898 (March-April).] The

resolutions with effect,' concluded with the words [Teller resolution or amendment]: 'the United States hereby declaim any disposition or intention to exercise sovereignty, jurisdiction, or control over said island, except for the pacification thereof, and asserts its determination when that is accomplished to leave the government and control of the island to its people.'—M. Wilcox, *Encyclopedia of Latin America*, pp. 629-631.—See also COLUMBIA: 1898-1902; FLORIDA: 1898.

1898 (April-December).—Operations of war between the United States and Spain.—Suspension of hostilities.—Negotiation of treaty of peace.—Relinquishment of sovereignty by Spain. See U. S. A.: 1898 (April) to 1898 (July-December).



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MORRO CASTLE, CUBA

queen regent of Spain had directed General Blanco to proclaim a suspension of hostilities. . . . It was asserted that the reconcentrados were to be permitted to return to their homes, that the sum of \$600,000 had been voted for their relief, and that public works had been undertaken for the purpose of giving employment to the poor. Spain had offered to submit to arbitration the disputes which might arise in the matter of the *Maine*. President McKinley called attention to all these things, and requested that they should be given full weight in the deliberations of Congress. . . . The famous joint resolutions of 19 April [see U. S. A.: 1898 (April)], recognizing 'the independence of the people of Cuba, demanding that the government of Spain relinquish the authority and government in the island of Cuba, and withdraw its land and naval forces from Cuba and Cuban waters, and directing the President of the United States to use the land and naval forces of the United States to carry these

1898 (December).—Removal of the remains of Columbus to Spain.—The remains of Columbus were taken from the cathedral in Havana, on December 12, for transfer to the cathedral at Seville, in Spain.

1898-1899 (December-January).—Treaty of peace signed Dec. 10, 1898.—United States in possession.—'The treaty of peace was signed, in Paris, on December 10, 1898, duly ratified by both parties in the following months, and was finally proclaimed on April 11, 1899, . . . the anniversary of the issuance of President McKinley's war message. On January 1, 1899, the American flag was hoisted throughout the island, as a signal of full authority, but subject to the provisions of the Teller Amendment.'—A. G. Robinson, *Cuba, old and new*, p. 182.

1898-1899 (December-October).—Organization of military government under United States authority.—Report of the military governor, on

conditions prevailing, measures adopted, and results obtained.—On December 13, 1898, the following general order was issued by the secretary of war of the United States: "By direction of the President, a division to be known as the Division of Cuba, consisting of the geographical departments and provinces of the island of Cuba, with headquarters in the city of Habana, is hereby created, under command of Maj. Gen. John R. Brooke, U. S. A., who, in addition to command of the troops in the division, will exercise the authority of military governor of the island. Maj. Gen. Fitzhugh Lee, U. S. V., commanding the Seventh Army Corps, is assigned to the immediate command of all the troops in the province of Habana. Maj. Gen. William Ludlow, U. S. V., is designated as the military governor of the city of Habana, and will report direct to the division commander. He is charged with all that relates to collection and disbursement of revenues of the port and city, and its police, sanitation, and general government, under such regulations as may be prescribed by the President."

General Brooke arrived at Havana on December 28, and assumed the command of the troops and the military governorship of the island. In his subsequent report (October 1, 1899) of conditions then existing, proceedings taken, events occurring and results attained, he wrote: "It was found that considerable confusion incident to the withdrawal of the Spanish troops and replacing them with the United States troops existed, but no untoward event occurred, however, as every precaution was taken to maintain order. The gradual withdrawal of the Spanish troops and the advance of the United States troops continued, until the morning of the 1st of January, 1899, found but few Spanish troops in the city, and these went on board transports, which movement was completed about 12.30 p. m. Outside of the principal towns the retiring Spanish army was closely followed by the Cuban army, which took charge of the towns and country, maintaining order, and generally, performing police duty. This state of affairs continued, substantially, until the final disbandment of that army. The disbandment of the Cuban army was commenced in November, 1898. . . . A large part of the [Cuban] army was held together on various pretexts until the distribution of the \$3,000,000 [allotted for distribution to the Cuban army, to enable the soldiers to return to their homes], and the giving up of their arms effected a final disbandment. During the time the army was held together as an organized body the police duties performed seemed to be well done and order was preserved. The spectacle of an army of, according to the rolls, 48,000 men being peacefully dispersed among the people has for its prototype the disappearance of the great volunteer army of the United States in 1865. In neither case has there been any great disturbance, as was feared in both cases, and particularly so as regards the Cuban army. The small attempts at brigandage were quickly suppressed, the lawbreakers placed in prison, and the courts are now hearing their cases.

"On January 1, 1899, a division of the Seventh Army Corps, [U. S. Army] . . . was brought to the city, and, with the regiments on duty, in Habana under the command of Gen. William Ludlow, were so placed as to insure good order during the ceremonies of the relinquishment of sovereignty by Spain, which occurred in the Governor-General's palace at 12 o'clock noon. . . . A large number of the people were found to be actually starving. Efforts were immediately made to supply food, which the War Department sent, all told, 5,493,500

Cuban rations, in addition to the 1,000,000 rations distributed by Mr. Gould. . . . The result of this action was the immediate lowering of the death rate, the restoration to health of the sick, and a general change for the better was soon apparent. Medicines were also supplied for the sick with most beneficial results. Employment was given to those who could work, and they were paid weekly, so that they might have money to buy food. . . . A great part of the improvement dates from the month of May, when the muster out of the Cuban army removed a great source of distrust. The extent to which have been carried the cultivation of the fields, the reconstruction of homes, the re-establishment of order and public service, especially in the matter of hygiene in the towns, is something wonderful. . . . The question of finance, as relates to the restoration of crippled and destroyed agricultural industries, is one which has occupied a great deal of attention on the part of this government. Planters and small farmers in the tobacco growing districts are rapidly recovering from their forlorn condition. The quick growing crop and the remunerative prices have enabled them to restore, in a measure, the lost cattle, mules, and implements necessary to the farmers. There is, also, a desire to use labor-saving devices, which are now being slowly introduced. . . . The quiet severance of church and state has been effected by the fact of the Government of the United States being in control. Certain changes have already been made in the laws, and others will follow in due course; this without violating the legal rights of the Roman Catholic Church, which was the only religious denomination tolerated in the island, except a small body of Baptists. The important subject of schools is now approaching a solution."—Gen. J. R. Brooke, *Civil report, Oct. 1, 1899 (Message and documents: Abridgment, 1899-1900, v. 2, pp. 1266-76)*.

General Fitzhugh Lee reported, September 19, 1899, on the state of things in the province of Havana, as follows: "I assumed command of the department of the province of Habana January 1, 1899, and of the province of Pinar del Rio April 19, 1899. The deplorable condition of the island after it was evacuated by the Spanish is well known. Business of all sorts was suspended. Agricultural operations had ceased; large sugar estates, with their enormous and expensive machinery, were destroyed; houses burned; stock driven off for consumption by the Spanish troops, or killed. There was scarcely an ox left to pull a plow, had there been a plow left. . . . Miles and miles of country uninhabited either by the human race or domestic animals was visible to the eye on every side. The great fertile island of Cuba in some places resembled an ash pile; in others, the dreary desert. The wheels of the former government had ceased to revolve. Chaos, confusion, doubt, and uncertainty filled with apprehension the minds of the Cubans, who, for the first time, had been relieved of the cruel care of those who for centuries controlled their country and their destiny. . . . The railroads on the island were in bad order, having been used to the extent of their endurance conveying Spanish troops and Spanish supplies over them, while the great calzadas or turnpikes were filled with holes, for the war prevented repairs to either railroads or roads. Municipalities were all greatly in debt. None of the civil officers had been paid, and school-teachers had large amounts of back salary due. Judicial officers were discharging their duties as far as they could—for there was really no law in the island except the mandate of the Captain-General—without pay, and many months of back

pay was due to the professors in the colleges of the largest cities. The whole framework of the government had to be rebuilt, and its machinery carefully and gradually reconstructed. Important government problems had to be promptly solved, which involved social, economic, commercial, agricultural, public instruction, support of eleemosynary institutions of all kinds, means of communications, reorganization of municipalities, with the necessary town and city police, including a mounted force to patrol the adjoining rural districts within the limits, and subject to the authorities of the mayors and council of their respective municipalities; the appointment of new alcaldes and other officers to replace those left in authority by the Spanish Government, and who would be more in accord with the inhabitants whose local affairs they directed. Many trying and troublesome questions arose, and many difficulties environed on either side of the situation.

"Of the Cuban rural population, less than 20 per cent. of them were able to read and write, resembling children awaking the first time to the realities of life. They were in the main obedient, docile, quiet, and inoffensive, and anxious to adapt themselves as soon as possible to the new conditions which confronted them. The Cuban soldiers, black and white, who had been in the fields and woods for four years defying the Spanish banner, still kept their guns, and were massing around the cities and towns, producing more or less unrest in the public mind with the fear that many of them, unaccustomed to work so long, would be transformed into brigands, and not become peaceful, law-abiding citizens. In eight months wonderful progress has been made. The arms of the Cuban soldiers have been stacked, and they have quietly resumed peaceful vocations. Brigandage, which partially flourished for a time, has been stamped out, tillage everywhere has greatly increased, many houses rebuilt, many huts constructed, fences are being built, and more and more farming lands are gradually being taken up, and municipalities reorganized with new officers representing the wishes of the majority of the inhabitants. Municipal police have been appointed who are uniformed and under the charge of, in most cases, efficient officers."—Gen. F. Lee, *Report*, Sept. 19, 1899.

1899 (October).—Census of the island.—Statistics of population, nativity, illiteracy, etc.—"The total population of Cuba on October 16, 1899, determined by the census taken [under the direction of the war department of the United States] as of that date, was 1,572,797. . . . The latest census taken under Spanish authority was in 1887. The total population as returned by that census was 1,631,687. . . . Whether that census was correct may be a matter of discussion, but if incorrect, the number of inhabitants was certainly not overstated. Comparing the total population at these two censuses, it is seen that the loss in the 12 years amounted to 58,890, or 3.6 per cent of the population in 1887. This loss is attributable to the recent civil war and the reconcentration policy accompanying it, but the figures express only a part of the loss from this cause. Judging from the earlier history of the island and the excess of births over deaths, as shown by the registration records, however imperfect they may be, the population probably increased from 1887 up to the beginning of the war and at the latter epoch reached a total of little less than 1,800,000. It is probable, therefore, that the direct and indirect losses by the war and the reconcentration policy, including a decrease of births and of immigration and an increase of deaths and of emigration reached a total of approximately

200,000. . . . The area of Cuba is approximately 44,000 square miles, and the average number of inhabitants per square mile 35.7. . . . Habana, with the densest population, is as thickly populated as the State of Connecticut, and Puerto Principe, the most sparsely populated. . . .

"The total number of males of voting age in Cuba was 417,993, or 26 per cent of the total population. This is a little less than the proportion, in 1890, in the United States, where it was 27 per cent. . . . Classifying the potential voters of Cuba by birthplace and race, it is seen that 44.9 per cent were whites, born in Cuba; that 30.5 per cent were colored, and as nearly all the colored were born in the island it is seen that fully seven-tenths of the potential voters of Cuba were native born, 23 per cent were born in Spain, and 1.6 per cent in other countries. Classifying the whole number of potential voters by citizenship it is seen that 70 per cent were Cuban citizens, 2 per cent were Spanish citizens, 18 per cent were holding their citizenship in suspense, and 10 per cent were citizens of other countries, or their citizenship was unknown. . . . The Cuban citizens, numbering 290,905, were composed almost entirely of persons born in Cuba, there being among them but 220 white persons, and probably not more colored, of alien birth. The white Cuban citizens, who were natives of the island, numbered 184,471, and of these 94,301, or 51 per cent, were unable to read. The colored Cuban citizens numbered 106,214, of which not less than 78,279, or 74 per cent, were unable to read. The people of Cuba who claimed Spanish citizenship numbered 9,500, and of these nearly all were born in Spain, there being but 150 born elsewhere. Those whose citizenship was in suspense numbered 76,669. These also were nearly all of Spanish birth, the number born elsewhere being but 1,420. The number of persons of other or unknown citizenship was 40,919. Of these fully one-half were colored, most of them being Chinese, and much the larger proportion of the remaining half were of Spanish birth. Summing up the situation, it appears that the total number of males of voting age who could read was 200,631, a little less than half the total number of males of voting age. Of these 22,629 were of Spanish or other foreign citizenship or unknown citizenship. The number whose citizenship was in suspense was 50,724, and the number of Cuban citizens able to read was 118,278, or 59 per cent of all Cuban citizens of voting age."—*Census of Cuba, Bulletins Nos. I and III*.

1899 (December).—Appointment of Gen. Leonard Wood to the military command and governorship.—On December 6, Gen. Leonard Wood was commissioned major-general of volunteers, and was assigned to command of the Division of Cuba, relieving General Brooke as division commander and military governor of Cuba. On the 30th, Governor Wood announced the appointment of the following Cuban ministers, to form his cabinet: Secretary of state and government, Diego Tamayo; secretary of justice, Luis Estevez; secretary of education, Juan Bautista Hernandez; secretary of finance, Enrique Varona; secretary of public works, José Ramon Villalon; secretary of agriculture, industry, and commerce, Rius Rivera.

1900 (June-November).—Municipal elections and election of a constitutional convention.—Meeting of the convention.—Statement of the military governor.—"The census having been completed and the period given for Spanish residents to make their election as to citizenship having expired on the 11th of April, 1900, steps were immediately taken for the election of municipal govern-

ments by the people. In view of the fact that 66 per cent of the people could not read and write, it was not deemed advisable that absolutely unrestricted suffrage should be established, and, after very full conference with leading Cubans, including all the heads of the great departments of state, a general agreement was reached upon a basis of suffrage, which provided that every native male Cuban or Spaniard who had elected to take Cuban citizenship, of full age, might vote if he either could read and write, or owned real estate or personal property to the value of \$250, or had served in and been honorably discharged from the Cuban army; thus according a voice in the government of the country to every one who had the intelligence to acquire the rudiments of learning, the thrift to accumulate property, or the patriotism to fight for his country. On the 18th of April an election law . . . was promulgated for the guidance of the proposed election. On the 16th of June an election was held throughout the island in which the people of Cuba in all the municipalities, elected all their municipal officers. The boards of registration and election were composed of Cubans selected by the Cubans themselves. . . . There was no disturbance. After the newly elected municipal officers had been installed and commenced the performance of their duties an order was made enlarging the powers of the municipal governments and putting into their hands as much of the government of the people as was practicable. As soon as the new municipal governments were fairly established the following call for a constitutional convention was issued: 'Habana, July 25, 1900. The military governor of Cuba directs the publication of the following instructions: Whereas the Congress of the United States by its joint resolution of April 20, 1808, declared That the people of the island of Cuba are, and of right ought to be, free and independent; That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island except for the pacification thereof, and asserts its determination, when that is accomplished, to leave the government and control of the island to its people; And whereas the people of Cuba have established municipal governments, deriving their authority from the suffrages of the people given under just and equal laws, and are now ready, in like manner, to proceed to the establishment of a general government which shall assume and exercise sovereignty, jurisdiction, and control over the island: Therefore

"It is ordered, That a general election be held in the island of Cuba on the third Saturday of September, in the year nineteen hundred, to elect delegates to a convention to meet in the city of Habana, at twelve o'clock noon on the first Monday of November, in the year nineteen hundred, to frame and adopt a constitution for the people of Cuba, and, as a part thereof, to provide for and agree with the Government of the United States upon the relations to exist between that Government and the Government of Cuba, and to provide for the election by the people of officers under such constitution and the transfer of government to the officers so elected.

"The election will be held in the several voting precincts of the island under and pursuant to the provisions of the electoral law of April 18, 1900, and the amendments thereof. The people of the several provinces will elect delegates in number proportionate to their populations as determined by the census, viz: The people of the province of Pinar del Rio will elect three (3) delegates. The people of the province of Habana will elect eight (8) delegates. The people of the province of

Matanzas will elect four (4) delegates. The people of the province of Santa Clara will elect seven (7) delegates. The people of the province of Puerto Principe will elect two (2) delegates. The people of the province of Santiago de Cuba will elect seven (7) delegates.' Under this call a second election was held on the 15th of September, under the same law, with some slight amendments, and under the same conditions as the municipal elections. . . . The thirty-one members of the constitutional convention were elected, and they convened at Habana at the appointed time. The sessions of the convention were opened in the city of Habana on the 5th of November by the military governor, with the following statement: 'To the delegates of the Constitutional Convention of Cuba. Gentlemen: As military governor of the island, representing the President of the United States, I call this convention to order. It will be your duty, first, to frame and adopt a constitution for Cuba, and, when that has been done, to formulate what, in your opinion, ought to be the relations between Cuba and the United States. The constitution must be adequate to secure a stable, orderly, and free government.

"When you have formulated the relations which, in your opinion, ought to exist between Cuba and the United States, the Government of the United States will doubtless take such action on its part as shall lead to a final and authoritative agreement between the people of the two countries for the promotion of their common interests.'"—*United States secretary of war, annual report, Nov. 30, 1900, pp. 24-32.*

1900-1901.—Frauds by American officials in the Havana post office.—Question of the extradition of C. F. W. Neely.—Decision of the Supreme Court of the United States as to the independent status of Cuba in its relations to the United States.—In the spring of 1900 a discovery was made of extensive frauds committed by American officials who had been placed, by U. S. military authority, in the post office at Havana. One of the persons accused, named C. F. W. Neely, having returned to the United States, his extradition, for trial in Cuba, was demanded, and a question thereon arose as to the status of the island of Cuba in its relations to the United States. The case (Neely vs. Henkel) was taken on appeal to the Supreme Court of the United States, and Neely was subject to extradition by the decision of that tribunal, rendered in January, 1901. The status of Cuba, as an independent foreign territory, was thus defined in the opinion of the Court:

"The legislative and executive branches of the Government, by the joint resolution of April 20, 1808, expressly disclaimed any purpose to exercise sovereignty, jurisdiction, or control over Cuba, 'except for the pacification thereof,' and asserted the determination of the United States, that object being accomplished, to leave the government and control of Cuba to its own people. All that has been done in relation to Cuba has had that end in view, and so far as the court is informed by the public history of the relations of this country with that island, nothing has been done inconsistent with the declared object of the war with Spain. Cuba is none the less foreign territory, within the meaning of the act of Congress, because it is under a military governor appointed by and representing the President in the work of assisting the inhabitants of that island to establish a government of their own, under which, as a free and independent people, they may control their own affairs without interference by other nations. The occupancy of the island by troops of the United States was the

necessary result of the war. That result could not have been avoided by the United States consistently with the principles of international law or with its obligations to the people of Cuba. It is true that as between Spain and the United States—indeed, as between the United States and all foreign nations—Cuba, upon the cessation of hostilities with Spain and after the treaty of Paris, was to be treated as if it were conquered territory. But—as between the United States and Cuba, that island is territory held in trust for the inhabitants of Cuba, to whom it rightfully belongs and to whose exclusive control it will be surrendered when a stable government shall have been established by their voluntary action.”

1901 (January).—Draft of constitution reported to the convention by its central committee.—Public sessions of the Constitutional Convention were not opened until the middle of January, 1901, when the draft of a constitution was reported by its central committee, and the text given to the press. By subsequent action of the convention, various amendments were made. . . . The preamble is in these words: “We, the delegates of the Cuban people, having met in assembly for the purpose of agreeing upon the adoption of a fundamental law, which, at the same time that it provides for the constitution into a sovereign and independent nation of the people of Cuba, establishes a solid and permanent form of government, capable of complying with its international obligations, insuring domestic tranquillity, establishing justice, promoting the general welfare, and securing the blessings of liberty to the inhabitants, we do agree upon and adopt the following constitution, in pursuance of the said purpose, invoking the protection of the Almighty, and prompted by the dictates of our conscience.” The form of government is declared to be republican. The guarantees of the constitution, defined with precision and at length, include “equal rights under the law,” protection from arbitrary arrest and imprisonment, freedom of thought, speech, writing and publication, freedom of worship, freedom of association and meeting, freedom of teaching, freedom of travel, inviolability of private dwellings and private papers, “except by order of a competent authority and with the formalities prescribed by the laws.” Legislative powers are to be exercised by two elective bodies, to be named House of Representatives and Senate, and conjointly known as Congress. The Senate to be composed of six senators elected from each of the six departments of the republic; the boundaries and names of the departments to be those of the present provinces “as long as not modified by the laws.” The terms of the senators to be six years, one third of their number to be elected every two years. The House of Representatives to be composed of “one representative for every 25,000 inhabitants or fraction of more than 12,000, elected for a period of four years, by direct vote, and in the manner prescribed by law”; one half to be elected every two years. Representatives and Senators not to be held responsible for opinions expressed in the exercise of their duties, and not to be arrested nor tried without the consent of the body to which they belong, “except in case of being discovered in the act of committing some crime.” Congress to meet in regular session every year on the first Monday in November, and to remain in session for at least ninety consecutive days, excepting holidays and Sundays. Its powers to be substantially the same as those exercised by the Congress of the United States. The executive power to be exercised by the president of the republic, who “shall be elected by direct votes,

and an absolute majority thereof, cast on one single day, in accordance with the provisions of the law.” The term of the president to be four years, and none to be elected for three consecutive terms. A vice-president to be elected “in the same manner as the president, conjointly with the latter and for a like term.”

The judicial power to be “exercised by the Supreme Court of Justice and such other courts as may be established by law.” The supreme court, like that of the United States, “to decide as to the constitutionality of legislative acts that may have been objected to as unconstitutional,” and to have an appellate jurisdiction corresponding to that of the Supreme Court of the United States. Over each of the six departments or provinces it is provided that there shall be a governor, “elected by a direct vote for a period of three years,” and a departmental assembly, “to consist of not less than eight or more than twenty, elected by direct vote for a like period of three years.” The departmental assemblies to “have the right of independent action in all things not antagonistic to the constitution, to the general laws nor to international treaties, nor to that which pertains to the inherent rights of the municipalities, which may concern the department, such as the establishment and maintenance of institutions of public education, public charities, public departmental roads, means of communication by water or sea, the preparation of their budgets, and the appointment and removal of their employes.” The “municipal terminos” are to be governed by “Ayuntamientos,” composed of councilmen elected by a direct vote in the manner prescribed by law, and by a mayor, elected in like manner. The Ayuntamientos to be self-governing, free to “take action on all matters that solely and exclusively concern their municipal termino, such as appointment and removal of employes, preparation of their budgets, freely establishing the means of income to meet them without any other limitation than that of making them compatible with the general system of taxation of the republic.” The provision for amendment of the constitution is as follows: “The constitution cannot be changed in whole or part except by two-thirds vote of both legislative bodies. Six months after deciding on the reform, a Constitutional Assembly shall be elected, which shall confine itself to the approval or disapproval of the reform voted by the legislative bodies. These will continue in their functions independently of the Constitutional Assembly. The members in this Assembly shall be equal to the number of the members in the two legislative bodies together.”

1901 (February - March).—Conditions prescribed for independent government.—Platt amendment.—In the call for a Constitutional Convention issued by the military governor on July 25, 1900, it was set forth that the duty of the convention would be “to frame and adopt a constitution for the people of Cuba, and, as a part thereof, to provide for and agree with the government of the United States upon the relations to exist between that government and the government of Cuba.” This intimated an intention on the part of the government of the United States to attach conditions to its recognition of the independent government for which the Convention was expected to provide. The convention, however, gave no sign of a disposition to act as desired by the government of the United States, and seemed likely to finish its work, either without touching the subject of relations between the Cuban and American republics, or else offering proposals that would not meet the wishes of the latter. The day on

which the session of Congress would expire drew near, and still nothing came from the Cubans, who seem to have understood that they were exempted from such dictation by the resolution which Congress adopted on April 18, 1898, when it took up the Cuban cause (see U. S. A.: 1898 [April]), declaring that "the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction, or control over said island [of Cuba], except for the pacification thereof, and asserts its determination when that is accomplished to leave the government and control of the island to its people." Unwilling to be left to deal, alone, with the question thus arising between the Cubans and their liberators, President McKinley caused it to be understood that he would call an extra session of Congress, if no congressional action on the subject of Cuban relations was found practicable before March 4. This stimulated the expiring Congress, and the Army Appropriation Bill, then pending in the Senate, was made the vehicle of legislation on the subject, by the hasty insertion therein of the following amendment, offered by Senator Platt, of Connecticut:

"In fulfillment of the declaration contained in the joint resolution approved April 20, 1898, entitled 'For the recognition of the independence of the people of Cuba, demanding that the Government of Spain relinquish its authority and government in the island of Cuba, and to withdraw its land and naval forces from Cuba and Cuban waters, and directing the President of the United States to use the land and naval forces of the United States to carry these resolutions into effect,' the President is hereby authorized to 'leave the government and control of the island of Cuba to its people,' so soon as a government shall have been established in said island under a constitution which, either as a part thereof or in an ordinance appended thereto, shall define the future relations of the United States with Cuba, substantially as follows:

I.

"That the government of Cuba shall never enter into any treaty or other compact with any foreign power or powers which will impair or tend to impair the independence of Cuba, nor in any manner authorize or permit any foreign power or powers to obtain by colonization or for military or naval purposes or otherwise, lodgment in or control over any portion of said island.

II.

"That said government shall not assume or contract any public debt, to pay the interest upon which, and to make reasonable sinking fund provision for the ultimate discharge of which, the ordinary revenues of the island, after defraying the current expenses of government, shall be inadequate.

III.

"That the government of Cuba consents that the United States may exercise the right to intervene for the preservation of Cuban independence, the maintenance of a government adequate for the protection of life, property, and individual liberty, and for discharging the obligations with respect to Cuba imposed by the treaty of Paris on the United States, now to be assumed and undertaken by the government of Cuba.

IV.

"That all acts of the United States in Cuba during its military occupancy thereof are ratified

and validated, and all lawful rights acquired thereunder shall be maintained and protected.

V.

"That the government of Cuba will execute, and as far as necessary extend, the plans already devised or other plans to be mutually agreed upon, for the sanitation of the cities of the island, to the end that a recurrence of epidemic and infectious diseases may be prevented, thereby assuring protection to the people and commerce of Cuba, as well as to the commerce of the Southern ports of the United States and the people residing therein.

VI.

"That the Isle of Pines shall be omitted from the proposed constitutional boundaries of Cuba, the title thereto being left to future adjustment by treaty.

VII.

"That to enable the United States to maintain the independence of Cuba, and to protect the people thereof, as well as for its own defence, the government of Cuba will sell or lease to the United States lands necessary for coaling or naval stations at certain specified points, to be agreed upon with the President of the United States.

VIII.

"That by way of further assurance the government of Cuba will embody the foregoing provisions in a permanent treaty with the United States."

The Platt amendment, as it is known, was adopted by the Senate on February 27 (yeas 43, nays 20, not voting 25), and concurred in by the House on March 1 (yeas 161, nays 136, not voting 56).

1901-1902.—Organization of free government under a republican constitution.—Transfer of executive authority from the provisional military governor to the president-elect.—Official correspondence of the occasion.—The Platt Amendment was approved by President McKinley on March 2, 1901, and communicated, through the provisional military governor of the island, Gen. Leonard Wood, to the Cuban Constitutional Convention. On June 12, 1901, the convention adopted an ordinance making provisions identical with those of the Platt amendment, a part of the constitution of Cuba.

"On October 1, 1901, the convention performed its remaining duty by adopting an electoral law providing for a general election throughout the island, to be held on December 31, 1901, to choose governors of provinces, provincial councilors, members of the house of representatives, and presidential and senatorial electors. The law also provided that on February 24, 1902, the several bodies of electors thus chosen should meet and elect a president, vice-president and senators. The elections were to be held under the direct supervision of a central board of scrutiny, composed of the president of the convention and four other members selected for that purpose. The law was promulgated by a general order of the military governor on October 14, 1901. The constitution thus adopted and perfected was treated by the United States as an acceptable basis for the formation of the new government to which, when organized and installed, the control of the island was to be transferred.

"In conformity to the Cuban constitution and electoral law, elections were held by the Cuban people on December 31, 1901, and by the electoral college on February 24, 1902, when a president

[T. Estrada Palma], vice-president, senate, and house of representatives were chosen. The situation at this important juncture in the affairs of Cuba is described by Secretary Root in his annual report for 1902 as follows:

"The whole governmental situation in Cuba was quite unprecedented, with its curious device of a suspended sovereignty given up by Spain, but not in terms vested in anybody else, and if vested remaining dormant, while a practical working government of military occupation in time of peace, deriving its authority from the sovereignty of another country, claimed temporary allegiance, made and enforced laws, and developed a political organization of the Cuban people to take and exercise the suspended or dormant sovereignty. It was important that in inaugurating the new government there should be no break in the continuity of legal obligation, of rights of property and contract, of jurisdiction, or of administrative action. It would not do to wait for the new government to pass laws or to create offices and appoint administrative officers and vest them with powers, for the instant that the new government was created the intervening government ceased, and the period of waiting would be a period of anarchy.

"It was necessary, therefore, to take such steps that the new Government should be created as a going concern, every officer of which should be able to go on with his part of the business of governing under the new sovereignty without waiting for any new authority. That everything necessary to this end should be done, and that it should be done according to a consistent and maintainable legal theory, caused the Department a good deal of solicitude. It is gratifying to report that it was done, and that the Government which, until noon of May 20, was proceeding under the authority of the President of the United States, went on in the afternoon of that day and has ever since continued under the sovereignty which had been abandoned by Spain in April, 1899, without any more break or confusion than accompanies the inauguration of a new President in the United States. This could not have been done without the most perfect good understanding, mutual confidence, and sympathetic cooperation on the part of our officers who were about to retire, and the newly elected officers of Cuba, who were about to take the reins of government."—*Establishment of free government in Cuba* (Bureau of Insular Affairs, U. S. War Department, Document no. 312 in v. 7 of Senate Documents, 58th Congress, 2d Session).—"At twelve o'clock, noon, on the 20th of May, 1902, there was gathered in the State Apartment of the Palace occupied by many Spanish Governors-General, the officials of the new Cuban Republic, and a limited number of guests. In that same apartment, General Castellanos signed the abdication of Spanish authority. In its turn, pursuant to its pledges, the United States transferred authority to the President of the Cuban Republic. Four centuries of subjection, and a century of protest and struggle, were there and then ended, and Cuba joined the sisterhood of independent nations."—A. G. Robinson, *Cuba, old and new*, p. 183.

1902.—Tomas Estrada Palma, first president of the Cuban republic.—"There was such manifest propriety in the selection of Gen. Estrada Palma to be the first president of the Cuban Republic that the attempt to bring forward another candidate was unavailing. There was no excitement at the popular election, and the voting was light, because the result was a foregone conclusion. The two most important men in the last struggle for

Cuban freedom were Gen. Maximo Gomez and Gen. Estrada Palma. Gomez commanded the armies in the field, and employed methods which, as we have repeatedly said, entitle him to rank as one of the greatest of all modern commanders. Palma was the agent of the Cuban patriots in the United States, and he, more than any other man, is to be credited with having kept alive the military movement in Cuba by means of material aid and assistance sent from the outside. Most important of all, he addressed himself with success to bringing about that awakening of public opinion in the United States which finally took the form of an irresistible moral crusade on behalf of Cuban freedom. If these two men had died, or were otherwise ineligible, Cuba would not, indeed, have been left without trained and patriotic sons who could have filled the presidential office with ability and success. But since Gomez and Palma were both alive, and available in every sense, they were the two men to whom Cuba might naturally turn, rather than to any others, as candidates for the presidency. The military hero is always the man to be first considered, and Gomez for a time was the candidate whose name was upon all lips. But he declared that he had no ambition for political office, and in due time it appeared that Gomez was shaping things in Cuba for the nomination of Palma. . . .

"Tomas Estrada Palma is sixty-six years of age. . . . His patriotic sympathies led him to active service in the ten years' struggle for independence which began in 1868 and ended in 1878, and early in that period he became a general in the insurgent army. Toward the end of the war, he became the president of the provisional government, a position which at least indicated the confidence in which he was held by the Cuban people. He was made a prisoner, taken to Spain, at the risk of his life refused to swear allegiance, witnessed, in consequence, the confiscation of his estates, and some time after the final termination of the struggle regained his personal liberty, at the loss, however, of his Cuban property and home. After his release, at the end of the Ten Years' War, Palma traveled in Spanish-American countries, and settled in Honduras, where he married the daughter of the president of that republic and became post-master-general. Subsequently he came with his wife and one little child to New York."—*American Review of Reviews*, Feb., 1902.

1903.—Lease of coaling and naval stations to the United States.—Reciprocity with the United States.—Cession of the Isle of Pines.—In consonance with article seven of the so-called Platt amendment, which became an appendix to the constitution of the republic of Cuba, an agreement between the United States and Cuba for the lease to the former, in Guantanamo and Bahia Honda, of lands for coaling and naval stations, was signed in February, 1903. The consequent lease was signed and ratifications exchanged in the following July and October. According to the terms of the agreement "while, on the one hand, the United States recognizes the continuance of the ultimate sovereignty of the Republic of Cuba over the above described areas of land and water, on the other hand the Republic of Cuba consents that during the period of the occupation by the United States of said areas under the terms of this agreement the United States shall exercise complete jurisdiction and control over and within said areas with the right to acquire (under conditions to be hereafter agreed upon by the two Governments) for the public purposes of the United States any land or other property therein by pur-

chase or by exercise of eminent domain with full compensation to the owners thereof." The yearly rental to be paid for the use of the lands defined in the Agreement is \$2000. An arrangement of reciprocity between Cuba and the United States, conceding to Cuban sugar a rebate of 20 per cent. from the Dingley tariff rate, and giving 20 to 40 per cent. of reduction in Cuba on American goods, was ratified by the United States Senate in December.

1904.—Treaty with the United States.—In April, 1904, an extradition treaty was concluded with the United States.

1906.—Represented at third international conference of American republics. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1906.

1906.—Gains to Spain from loss of Cuba. See SPAIN: 1898-1906.

1906 (August-October).—Outbreak of insurrection.—Appeal of President Palma for American intervention.—Republic practically without a government.—Secretary Taft, sent to the island, establishes a provisional government.—Governor Magoon.—"The Cuban Republic seemed fairly established on solid foundations, and the United States felt a reasonable pride in its work; but it soon developed that the Cubans had not learned the primary lesson of democracy—submission to the will of the majority. Towards the latter part of August, 1906, following the reelection of President Palma, an insurrectionary movement began which had for its object the overthrow of his government. About the middle of September, President Roosevelt decided to send Secretary Taft and Assistant Secretary of State Bacon to Havana for the purpose of reconciling the contending factions; and at the same time he addressed a letter to Mr. Quesada, Cuban minister to the United States, in which he said: 'Our intervention in Cuban affairs will only come if Cuba herself shows that she has fallen into the insurrectionary habit, that she lacks the self-restraint necessary to secure peaceful self-government, and that her contending factions have plunged the country into anarchy.' Secretary Taft's efforts proving unavailing, President Palma resigned. When the time for the assembling of the Cuban congress, which had been convened, arrived, it was found to be impossible to command a quorum. President Palma having refused to withdraw his resignation, and there being no congress to adopt other measures for continuing the government, Secretary Taft assumed control September 20, and proclaimed a provisional government for the restoration of order and the protection of life and property. This action was taken under authority of President Roosevelt, in accordance with the provisions of the Platt amendment. Secretary Taft stated in his proclamation that 'the provisional government hereby established will be maintained only long enough to restore order, peace, and public confidence, by direction of and in the name of the President of the United States, and then to hold such elections as may be necessary to determine on those persons upon whom the permanent government of the republics should devolve.' A body of United States troops was sent to Cuba under command of Brigadier-General Franklin Bell. October 3, 1906, Secretary Taft was relieved of the duties of provisional governor in order that he might resume his labors in Washington, and Charles E. Magoon was appointed to take his place at Havana."—J. H. Latané, *America as a world power*, pp. 190-191.

ALSO IN: J. S. Bassett, *Short history of the United States*, p. 807.—President Roosevelt's annual

message to Congress (1906).—*Papers relating to the foreign relations of the United States, 1906, Pt. I.*

1906-1909.—Under the provisional American government.—Election of a new Congress and a new president.—Restoration of the republic.—In his message to Congress, December, 1907, President Roosevelt described the conditions that had prevailed in the island for two years under the provisional government, instituted by Secretary Taft and over which Governor Magoon had presided, in a few words, as follows: "Absolute quiet and prosperity have returned to the island because of this action. We are now taking steps to provide for elections in the island and our expectation is within the coming year to be able to turn the island over again to a government chosen by the people thereof. Cuba is at our doors. It is not possible that this Nation should permit Cuba again to sink into the condition from which we rescued it. All that we ask of the Cuban people is that they be prosperous, that they govern themselves so as to bring content, order and progress to their island, the Queen of the Antilles; and our only interference has been and will be to help them achieve these results." Provincial elections held in the following August went generally in favor of the Conservative party, and that party was accordingly expected to win the presidential election, appointed to occur in November, 1908; but such was not the result. Three parties were in the field, Conservatives, Miguelistas, and Zayistas. The Miguelistas were political followers of Gen. José Miguel Gomez, whose middle name they took for their party designation; the Zayistas were partisans of Dr. Alfredo Zayas; the Conservatives were reputed to be substantially identical with the party known as Moderates in the politics of the first republic. Their leader was General Menocal. The Liberals of former contests were now divided between Miguelistas and Zayistas. They were reunited in the national election of November, and swept the Moderates into the background, electing both their leaders, Gomez and Zayas, the one to be president, the other to be vice-president, of the reconstituted republic; electing, at the same time, an effective majority in the Congress for their support. January 28, 1909, was the day fixed for dissolving the provisional government and reinvesting the Cubans with political independence; but the Congress was organized and held its initial session on the 13th. The president and vice-president elect were inaugurated with simple ceremonies on the 23th. Governor Magoon, in his brief address, surrendered the reins of government to President Gomez. President Gomez replied:

"We receive from you the government of Cuba which you turn over to us in compliance with the instructions of the President of the United States. All acquired rights shall be respected in harmony with the principles of international law, the principles of our constitution and the provisions of the appendix of the constitution. The constitution shall be upheld in all its integrity because our chief concern will be to preserve it inviolate.

"We are indebted to your nation for its generous aid in the maintenance of our institutions and the cordial relations existing will never grow less through any act of ours. Once again we are masters of our fate and there is not a Cuban heart but swears to maintain for all time the newly-acquired integrity of the nation, and who does not at the same time feel the profoundest gratitude towards those who, after governing them, have faithfully performed their agreement and now leave us in the full enjoyment of our sovereignty." According to newspaper reports, however, popular

sentiments were not as warm as those expressed by the president. Governor Magoon and his associates sailed for home immediately. About 3000 American troops remained on the island, under command of Maj. Gen. Thomas L. Barry, until April following.

1907.—Status of population.—Remarkable increase in eight years.—By the census returns of 1907, the population of Cuba was 2,048,980, an increase of 30 per cent. over the population in 1899, which was estimated at 1,572,797. As reported from Washington, 57 per cent. of the population above ten years of age could read and 33½ per cent. of the children were attending school.

1907 (April).—Controversy over the Isle of Pines.—American settlement.—Decision of Supreme Court of the United States.—“In 1898 the signing of the Treaty of Paris put an end to the Spanish-American War. Immediately, certain alert Americans, presuming that the Isle of Pines had become American territory by virtue of Article II, in that treaty, ceding to the United States ‘Porto Rico and all other islands now under Spanish sovereignty in the West Indies,’ began an American occupation of the Isle. They bought great tracts of land from Cuban and Spanish owners, which areas they at once laid out in smaller parcels and resold to settlers whom they assured that it was American soil. Yet in 1902, when the American Military Government of Cuba withdrew leaving the first Republic of Cuba constituted, the Isle of Pines found itself still administered as a part of Havana province, just as it had always been. Protests were made to Washington. On one occasion Havana was startled to learn that the Isle of Pines had seceded, organized a territorial government of its own, on an original interpretation of the usual American plan, and was demanding entrance into the American Union. Despite some irritation, both in the United States and Cuba, aroused by this picturesque procedure, no final recognition of the Isle as American territory was obtained; on the contrary, Secretary Root called attention to the fact that it has always been an integral part of Cuba, adding that in his judgment the United States has no substantial claim to it. But the Platt Amendment provides (1901) that title to the Isle shall be left to future adjustment by treaty between the United States and Cuba. Two treaties relinquishing it to Cuba having failed of ratification, the door is still open to that ‘future adjustment.’ In the interim, the Isle remains *de facto* Cuban, pending definite action by the political departments of the two governments concerned. Meanwhile, American residents there have made the Isle of Pines an American community in all save political status. . . . Americans are in the majority of the population; American money is not only the official but the actual currency of trade; the prevailing architecture outside of towns is American; American ministers preach from Protestant pulpits; American teachers preside over schools where American children congregate, and these schools are conducted in English, as Americans use that language. American spring wagons and automobiles have replaced the clumsy ox-cart and the picturesque coach, and they travel over the best of roads—wide, smooth highways, which facilitate shipments of fruits from orchards and gardens owned by Americans, producing for American markets. It is literally true that Americans own the Isle of Pines. Not two per cent. of its area is the property of persons of other nationality.”—J. A. Wright, *Isle of Pines*, pp. 40-42.—A decision by the Supreme Court of the United States, rendered on April 8, 1907, determined that

the Isle of Pines is foreign territory, in the view of the United States customs laws, and, inferentially, that the United States has practically no title to the island.

1909-1911.—Material prosperity.—Financial difficulties.—Navy.—Although the sugar crop was estimated at a million and a half tons for 1909, the Cuban government had difficulty in meeting the increased expenses of the Republic. President Gomez was accused of corruption by the followers of Acevedo, who attempted in 1910 to stir up a revolt, demanding the resignation of the president. The authorities were able to quell the uprising and order was restored. In July, 1910, the revenue-cutter service became the navy. Contracts were given out for two cruisers in the United States and two small cruisers in England.

1910.—Represented at fourth International American Congress. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1910.

1911-1912.—Wreck of the U. S. battleship *Maine* raised in Havana harbor.—Official report.—*Maine* resunk at sea.—The wreck of the United States battleship *Maine* was raised in Havana harbor. The secretary of the navy in an official statement issued on December 8, [1911] said: “The board [composed of army and navy officers] finds that the injuries to the bottom of the *Maine* were caused by the explosion of a charge of a low form of explosive exterior to the ship. . . . This resulted in igniting and exploding the contents of the six-inch reserve magazine, . . . said contents including a large quantity of black powder. The more or less complete explosion of the contents of the remaining forward magazine followed. The magazine explosions resulted in the destruction of the vessel. The United States battleship *Maine*, raised after fourteen years’ immersion in Havana harbour, was towed out and sunk in deep water on March 17 [1912]. . . . The remains of the men who went down on her were embarked with due honours on an American cruiser for interment at the National Cemetery at Arlington, Va.”—*Annual Register*, 1912, p. 469.

1912-1914.—Internal disorders cause United States to threaten intervention.—Gen. Mario G. Menocal elected president.—Coinage system.—“In Cuba the effervescence of 1911 continued and in January the United States Government had to warn President Gomez that it might have to intervene. The Veterans’ Association urged that all who had fought for Spain during the revolutions preceding 1898 should be excluded from the public service, but President Gomez succeeded in inducing the party leaders to check the agitation, and Mr. Knox, who visited the island on April 11, denied the rumours of impending intervention. At the end of May, the negroes of the eastern districts rose under General Estenoz, ostensibly to effect the repeal of the law prohibiting the formation of racial parties; his forces captured Lanaya, near Santiago, and American battleships were sent to Key West and Guantanamo; but the aim was only to protect United States citizens and their property, and the rising failed. In November [1912] General Menocal, the Conservative candidate for president, defeated Dr. Zayas (Liberal), the actual vice-president. Serious rioting had preceded the election, but it was conducted peacefully, and intervention proved unnecessary.”—*Annual Register*, 1912, pp. 468-469.—Gen. Menocal was inaugurated May 20, 1913. On November 7, 1914, a law was published authorising a new coinage issue in Cuba with a gold peso of 1.6718 grammes as the monetary unit. The coinage of gold is unlimited, but silver must not be minted to the value of more

than 12,000,000 pesos. The extent of the nickel coinage is to be determined by the national executive. The United States coinage still remains legal tender.

1914-1918.—Effect of opening of Panama Canal.—Cuban exports and imports.—“The opening of the Panama canal was bound to increase the value of Cuba’s seaports. It also attracted thousands of American and Canadian tourists who flocked to the Island for a respite from a northern winter, and to visit the Canal Zone. . . . The British steamers engaged in the Caribbean trade which had been sold to Germany, now became nucleus for the large tourist traffic and carrying trade between the United States, the West Indies, and Central America, which the great Hamburg and Bremen companies built up so rapidly. . . . American companies also soon had large fleets of ships engaged in the tourist traffic and fruit trade with Cuba. Ere long the entries and sailings from Havana exceeded those of all American ports except New York, and all other Cuban harbours became prosperous. . . . Until the war [World War], in charters for loading and shipping Cuban products, especially from the smaller ports, British cargo boats maintained a leading place. . . . Since the war the United States has gained an enormous lead in Cuban shipping, and Scandinavian vessels are filling the charters for special cargoes. In 1917 and 1918 more Norwegian than British ships entered Cuban harbours. The cream of the defunct German trade has gone to the United States. [The staple products of Cuba are sugar and tobacco, but considerable trade is carried on in coffee, cocoa, fruits and minerals.] In 1918 Cuba’s imports were \$297,622,215. Her exports \$413,325,251, a further substantial increase, with a large trade balance in her favour. At one period of the old régime exports from the United States, Spain and the United Kingdom were nearly equal. When the real race opened twenty years ago, just as Cuba’s foreign trade started its amazing record of increase, exports there from the British Isles were £1,795,568. By 1912 these figures were a million pounds more, and the figures receded again in 1913. . . . Orders for sugar machinery, formerly [a British] speciality, [went] to Americans. [In 1916] German trade was . . . dead, and the United States’ exports were leaping up by millions a year. Taking official Cuba figures for 1917 and 1918, the largest shares in imports were:—

	1917	1918
United States.....	\$206,353,087	\$222,262,276
United Kingdom.....	15,377,328	9,154,567
Spain	15,651,998	10,392,529
France	6,289,418	7,044,221

. . . On the other side of the balance-sheet Cuba has been building up a magnificent export trade for her own products, for which the United States has always been a ready customer, while British imports from the Island have been enormously fostered by the war and . . . crying need for sugar [in England]. The figures are:—

	1917	1918
United States.....	\$257,446,699	\$293,997,619
United Kingdom.....	73,563,756	95,817,266
Spain	13,546,199	6,775,875
France	11,616,630	5,656,957

—G. C. Musgrave, *Cuba, the land of opportunity*, pp. 33-38.—See also LATIN AMERICA: 1918-1921: Effect of natural resources.

1917 (April).—Declaration of war on Germany.—“Cuba’s share in the Great War was not insignificant. The island republic was first among

the Latin-American nations to follow the lead of the United States in declaring war upon Germany. On April 6, 1917, President Menocal sent a message to the Cuban Congress asking for a declaration of war as a protest against the inhuman submarine campaign and to preserve the ideals of American solidarity, honor and justice. It was a popular move and on the following day the resolution declaring a state of war was unanimously adopted. Almost immediately the German and Austrian merchant steamers which remained war-bound in various Cuban ports were seized and handed over to the United States government for the transportation of troops, munitions and food to Europe. The tonnage amounted to 200,000 tons—a valuable acquisition in view of the critical shortage of ships. The Cuban Congress proceeded to pass several laws concerning espionage, aliens and their property, and other important matters relating to the national defence. Compulsory military service was also adopted, and Cuba offered to send an army corps to France, fully trained and equipped provided the United States would allocate the ships necessary to transport it. This generous offer could not be accepted because of the difficulties involved in sending the American troops overseas, nevertheless Cuba went ahead with the drafting of men for army service and was engaged with this task when the armistice was granted to Germany. A number of Cubans, however, entered the service of the Allies as volunteers, and several of them achieved distinction in the French air force. Cuba also organized a small fleet to patrol the Gulf of Mexico and the Caribbean Sea in co-operation with the American warships, while counter-espionage operations were conducted at Havana, which was a way station for travellers bound to Mexico, where Germany expected to stir up trouble against the United States with the hope of forcing the American government to keep a large detachment of troops on the Mexican border. The Cuban people subscribed heavily to the American war loans, their banks took a share in the French loans, and the Cuban Congress voted \$2,500,000 in aid of the victims of war in France, Italy, Serbia and other countries. Moreover, the Cubans gave generous support to the Red Cross and other relief agencies.”—A. H. Verrill, *Cuba, past and present*, pp. 236-238.

ALSO IN: G. C. Musgrave, *Cuba*, pp. 12-15.—J. H. Latané, *United States and Latin America*, p. 313.

1918.—Effect of the World War.—“Like every other nation Cuba suffered economic disturbance by reason of the war. Before the conflict the republic carried on a large trade with Germany and Austria, which purchased quantities of Cuban tobacco and were at the same time strong competitors in the sugar market. The Cubans also found themselves handicapped by the withdrawal of ships for war purposes, while their tourist trade suffered a decline similar to that experienced by the other West Indian winter resorts. Before the war Cuba was wonderfully well supplied with steamship service between the island and American and European ports, and there is little doubt that in future years the republic’s maritime communications will far exceed those existing prior to the world conflict. The prosperity of the country and its manifold attractions will assuredly bring about this result. Politically and socially Cuba experienced the same conflicts of policies and ideals which touched other nations as they surged through the world. The republic met its troublesome problems successfully, and faced the period of reconstruction with a firm resolve to profit by the lessons ac-

quired during the period of the Great War."—E. Lindsay, *Cuba and her people to-day*, p. 240.—See also LATIN AMERICA: 1914.

1919.—Represented at Paris conference.—Treaty of Versailles. See PARIS, CONFERENCE OF: Outline of work; VERSAILLES, TREATY OF: Conditions of peace.

1920-1921 (October-March).—Moratorium.—Financial crisis.—Following a conference, of the bankers and government officials, on the financial crisis, President Menocal issued a proclamation of a fifty-day moratorium effective until Dec. 1, 1920. "The necessity which forced the declaration of a moratorium was not brought on solely by speculation in sugar, but by a number of circumstances. . . . While speculation in sugar may have been a contributory cause to the crisis . . . there were other influences of equal or perhaps, even greater importance. For one thing, there was an over extension in business due to the wave of prosperity which Cuban merchants, like merchants in other countries, had been riding for more than two years. Another cause may be laid to foreign exporters who, to take advantage of rising markets in their own country, delayed deliveries of goods which Cuban merchants had ordered. When the goods did not come, the Cuban buyer, in many instances, placed a duplicate order with another house. . . . Eventually the market broke. Prices tumbled here in the United States and elsewhere. Then the foreign exporters began sending the long-delayed shipments to Cuba. As a result, some of the Cuban merchants received, and at top prices, three or four times the amount of goods they normally . . . put in stock. This rush of shipments caused congestion in Havana harbor. The warehouses became filled to capacity. . . . There was a jam in the customs house. . . . The action which precipitated [the crisis] was the reduction of credits by American banks to Cuban banks and merchants. . . . It was made necessary by world conditions. . . . Rumors of all kinds spread and finally runs started on three of the large Havana banks. . . . The whole financial structure of Cuba became endangered. There was almost a panic. President Menocal, acting on the advice of bankers, decreed a moratorium for fifty days which has been extended until the present time [March, 1921]. Now conditions are much improved. . . . Up to the end of the year [1920], because of political reasons, it was impossible to get the Cuban Congress together with a quorum to enact needed legislation. . . . Since the arrival of General Crowder on January 6, to confer with President Menocal, a measure has passed the Cuban Senate providing for the final extension of the moratorium in a modified form."—J. H. Edwards, *Cuba's commercial condition* (*Pan-American Magazine*, v. 32, Nov. 4, 1921, pp. 213).—See also LATIN AMERICA: 1918-1921: Effect of natural resources.

1920-1921 (November-January).—Electoral crisis.—Major General Crowder's advisory mission.—The uncertain results of the Cuban elections held Nov. 1, 1920, was one of the contributing causes in the island's crisis. On the face of the returns, Dr. Alfredo Zayas, the coalition candidate, was elected; but the supporters of Gen. José Miguel Gomez, the Liberal candidate, charged intimidation of voters, fraud at the polls, and suppression of returns favourable to the Liberal Party. The Liberal Party petitioned President Wilson to hold an investigation. On Jan. 3, 1921, Joseph Tumulty, secretary to President Wilson, issued the press notice: "Upon instructions of the President, Major General Enoch Crowder, has sailed for Havana, Cuba. . . . General Crowder goes to Cuba

to confer with President Menocal regarding conditions in Cuba. The moratorium and financial crisis in Cuba continue, the solution of which appears more difficult on account of the unsettled Presidential election. A continuation of the present situation would prove most detrimental to the prosperity of Cuba and harmful to the relations between the United States and Cuba.' The 'special relations' to which President Wilson's announcement refers are covered in the so-called Platt Amendment to the act of March 2, 1901, defining the future relations of the two countries. [See above: 1901 (February-March)]. . . . This section of the Platt Amendment also constitutes Article III of the Treaty of July 2, 1904, between this country and Cuba, into which it was incorporated textually. . . . On the face of the returns Dr. Alfredo Zayas, candidate of a coalition of conservatives and other elements, has been elected President, but enough votes were missing to furnish the possibility of throwing the victory to his opponent, José Miguel Gomez, candidate of the Liberals. The Cuban courts have found some ballots to have been fraudulent and thrown them out, but the legal processes are not expeditious and certain by-elections have to be held to determine the result."—*New York Times*, Jan. 3, 1921.

1921 (January-March).—President Menocal's letter to the Electoral Board.—Results of the by-elections.—To end the long drawn out presidential campaign, President Menocal wrote the Central Board as follows: "The electoral boards and tribunals not having announced within the time prescribed the results of the elections held Nov. 1, 1920, the municipal administration has become a provisional administration in the majority of the municipal districts. If the definite results are not proclaimed by the board and the courts by Feb. 24 of this year, the administrations of the six provinces will become also on this date provisional administrations. If the decisions are not reached and results proclaimed by the first Monday of the coming April the date on which the members of Congress elected at the last election should take possession of their posts, the offices of half of the Congress will become vacant and the total paralysis of the legislative power will follow, and if on May 20, the date on which the President and Vice-President of the Republic should be inaugurated, the national administration will also become provisional unless prior to that date the electoral colleges of the six provinces have met and have counted the votes and proclaimed the candidates elected. This situation alone is sufficiently grave, and considered in relation with the present financial crisis constitutes a menace to the national life which calls for extraordinary measures."—The presidential campaign ended, at the partial elections (March 16, 1921), by the choosing of Dr. Alfredo Layas as president of Cuba and "the United States, through Minister Long, on April 17, formally recognized Dr. Zayas, candidate of the Coalition Party, as the duly elected President of the Cuban Republic. This decision determined General Gomez to give up the contest, and he so formally announced as soon as he learned of Minister Long's statement."—*New York Times Current History*, XIV, No. 2, May, 1921, p. 339.

1922 (May).—Financial status.—Fire in cane sugar districts.—The financial situation of Cuba is still grave. H. Upmann and Co., a German bank in Havana, suspended payments on May 1, 1922. President Zayas, to alleviate conditions and to prevent United States intervention, decreed a reduction of \$2,000,000 in the army budget. Following the rejection of the proposal, by the sugar interests

of Denver, to limit the Cuban cane sugar crop, fires broke out in the cane sugar districts destroying a million tons of cane.

1922 (September).—Passage of Crowder's reform measures.—By September 10th the House of Representatives had passed all but the last and the Senate the first two of the reform measures suggested by General Crowder. The measures are as follows: (1) modification of the civil service law, (2) improvement in the system of accounting, (3) provision for the investigation of the floating debt, (4) methods of facilitating the removal of judges, (5) means of providing for the contraction of the foreign loan.

See also LATIN AMERICA; WEST INDIES.

ALSO IN: J. M. Callahan, *Cuba and International Relations*.—F. C. Ewart, *Cuba y las costumbres Cubanas*.—A. K. Fiske, *History of the Islands of the West Indian Archipelago*.—W. B. Parker, *Cubans of to-day*.—A. S. Rowan and M. M. Ramsey, *Island of Cuba*.—C. M. Trelles, *Biblioteca geográfica Cubana*.

CUBIT, an ancient term of measurement. "The length of the Egyptian foot is . . . shown to be equal to 1.013 English foot, or 12.16 inches (0.3086 metre) and the cubit to 18.24 English inches, or 0.463 metre. This cubit was identical with the Phœnician or Olympic cubit, afterwards adopted in Greece. . . . The second of the two Egyptian cubits was the royal cubit, or cubit of Memphis, of seven palms or twenty-eight digits. . . . The mean length of the Egyptian royal cubit, is . . . ascertained to be 20.67 English inches, or 525 mm. . . . The fact that Moses always mentions the Egyptian measures . . . as well as the Egyptian weights . . . proves that the Hebrews originally brought their weights and measures from Egypt. . . . In his dissertation on cubits, Sir Isaac Newton states grounds for his opinion that the sacred cubit of the Jews was equal to 24.7 of our inches, and that the royal cubit of Memphis was equivalent to five-sixths of this sacred Jewish cubit, or 20.6 inches."—H. W. Chisholm, *On the science of weighing and measuring*, ch. 2.—See also INVENTIONS: Ancient and medieval: Measurements: Time and space.

CUCCO, a height of great natural strength in the valley of the upper Isonzo in eastern Venetia, Italy. See WORLD WAR: 1917: IV. Austro-Italian front: a, 3; a, 4.

CUCHULAINN, or Cuchulinn, an Irish heroic cycle. See CELTS: Ancient Irish sagas; MYTHOLOGY: Celtic mythology: Christian era.

CUCUTA, Convention of. See COLOMBA: 1819-1830.

CUERNAVACA, capital of the state of Morelos, Mexico, is situated south of Mexico City. Before its capture by the Spaniards it was an Indian village. Cortés made it his favorite residence. His palace is still extant. It was also the residence of Maximilian.—See also MEXICO: Map.

CUESTAS, Juan Lindolfo (1837-1905), Uruguayan politician and President of the Republic, 1890-1903. See URUGUAY: 1821-1905.

CUFA, or Kufa, a ruined city of Asiatic Turkey, about 90 miles south of Bagdad. See BASRA.

CUGNOT, Nicholas Joseph (1725-1804), Frenchman who produced the first automobile. See AUTOMOBILES: 1678-1803.

CUI, César Antonovitch (1835-1918), Russian composer and military engineer. Studied music with Moniuszko and Balakireff; became musical critic for the *St. Petersburg Gazette*; championed the theories of the Young Russian school; earned an enviable reputation as a critic; talent best shown in his songs and chorals.

CUICIDH, a province formed of several Mortnath. See TUATH.

CUITLAHUATZIN (c. 1470-1520), Mexican war-chief elected to succeed Montezuma after his death. See MEXICO: 1520-1521.

CULDEES.—It used to be set forth by religious historians that the Culdees were an ancient religious fraternity in Scotland, probably founded by Columba, the saintly Irish missionary of the sixth century, and having its principal seat in Iona; that they "were the lights of Scotland in a dark and superstitious age"; that they struggled for several centuries against the errors and the oppressive pretensions of Rome. The facts gathered by Dean Reeves and published in 1864, in his work on the "Culdees of the British Islands," supported by the more recent studies of Mr. W. F. Skene, are now generally accepted. Says Mr. Skene (*Celtic Scotland*, bk. 2, ch. 6): "It is not till after the expulsion of the Columban monks from the kingdom of the Picts, in the beginning of the eighth century, that the name of Culdee appears." Mr. Skene's conclusion is that the Culdees sprang from an ascetic order called Deicolæ or God-worshippers; that in Irish the name became Ceile De, thence corrupted into Culdee; that they were hermits, who became in time associated in communities, and were finally brought under the canonical rule of the Roman church, along with the secular clergy.

CULEBRA, an island east of Porto Rico. See PORTO RICO: Area.

CULEBRA CUT. See GAILLARD CUT; PANAMA CANAL: 1904-1905; 1907-1914; 1914.

CULEUS, a Roman measure equal to twenty amphoræ. See AMPHORA.

CULHUAS. See MEXICO: Aboriginal peoples.

CULLODEN, Battle of (1746). See SCOTLAND: 1745-1746.

CULLOM, Shelby Moore (1829-1914), American Senator, the author of the Interstate commerce law. See RAILROADS: 1887-1906.

CULM. See KULM.

CULM, or Kulm, Battle of. See GERMANY: 1813 (August).

CUMÆ, **CUMÆAN SIBYL**.—"Earlier than 735 B. C., . . . though we do not know the precise era of its commencement, there existed one solitary Grecian establishment in the Tyrrhenian Sea,—the Campanian Cumæ, near Cape Misenum; which the more common opinion of chronologists supposed to have been founded in 1050 B. C. and which has even been carried back by some authors to 1139 B. C. . . . Cumæ, situated on the neck of the peninsula which terminates in Cape Misenum, occupied a lofty and rocky hill overhanging the sea and difficult of access on the land side. . . . In the hollow rock under the very walls of the town was situated the cavern of the prophetic Sibyl,—a parallel and reproduction of the Gergithian Sibyl, near Kyme in Æolis: in the immediate neighborhood, too, stood the wild woods and dark lake of Avernus, consecrated to the subterranean gods, and offering an establishment of priests, with ceremonies evoking the dead, for purposes of prophecy or for solving doubts and mysteries. It was here that Grecian imagination localized the Cimmerians and the fable of Odysseus."—G. Grote, *History of Greece*, pt. 2, ch. 22.—See also SIBYLS.

CUMANS, **Komans**, **Comans**, or **Kumani**, an eastern tribe occupying Moldavia and adjacent regions during the Middle Ages. See KIPCHAKS; PATCHINACKS; COSSACKS; HUNGARY: 1114-1301.

CUMBERLAND, William Augustus, duke of (1721-1765), English general in the War of the Austrian Succession, and the Jacobite rising in Scotland, figuring in the battles of Dettingen

(1743), Fontenoy (1745), at the siege of Tournay (1745), at Culloeden (1746), Lawfield (1747) and Hastenbeck. See BELGIUM: 1745.

CUMBERLAND, a border county of England, bounded on the north by Scotland, on the west by the Irish Sea and Solway Firth, on the east by Northumberland, and south by Lancashire and Westmoreland. Area, 1520 square miles. The county is rich in relics of the Roman occupation of Britain, while during later centuries it was the theater of considerable border warfare until Scotland and England were united. Cumberland is famous for magnificent scenery in the so-called "Lake District."

CUMBERLAND, or "NATIONAL", ROAD.—"Though completed as a government project only from Cumberland, Maryland, to Wheeling (then Virginia, now West Virginia), the old National Road, was connected up with the earlier pikes from Baltimore, Frederick and Hagerstown, and subsequently with the newer lines west of the Ohio River, making the shortest and most natural way for road travel from tidewater at Chesapeake Bay to the junction of the Mississippi and Missouri rivers at St. Louis, Missouri. It follows as direct a course across the Alleghany Mountains as the nature of the country in western Maryland and southwestern Pennsylvania would permit; it is a wonderfully scenic route, and has a historic background beyond comparison with any of its rivals. This National Road has been from the first an unique American institution, and was for many years a vital factor in the life, politics and industry of the country. . . . Between Cumberland and Wheeling, the names 'National Pike' and 'Cumberland Road' are interchangeable, both having been used indiscriminately by the Secretary of War, chief engineer and the field forces in their extensive correspondence during the progress of the work. So carefully was the route originally laid out that the loss of distance in the mountains between Clear Spring, Maryland, and Uniontown, Pa., is remarkably small, the road seeming always to find the shortest and easiest way across from one summit to another—usually by running down along the side of one ridge to the foot; and then, perhaps at once, but more often after a restful stretch of level road, making the corresponding ascent on the other side. Generally, too, there is a broad sweep to the curves, and a fair margin of safety to the traveler, in pleasing contrast to the narrow roads and sharp curves often found in equally hilly sections. Many times between Baltimore and Uniontown, and occasionally beyond, even close to the Ohio River, the motorist beginning one long descent may look ahead, perhaps three or four miles, across the intervening valley and see an automobile, or even a shadowy motorcycle, starting down the opposite grade. Let them 'sight' each other, as over an imaginary rifle barrel, and often the first apparent variation of either from the perfectly straight line will be at a point where each swerves enough from the center of the road to avoid a collision as they pass. Riding by night on these stretches, a star will often hang persistently in the same general position mile after mile.

"Except on the mountains, where long straightways are unusual, as many as four or five ascents and descents can sometimes be seen ahead or behind—usually all in a straight line. . . . Recalling that the traveler of a century or more ago experienced the full physical proportions of every mile, it is easier to understand the enormous advantages to the emigrant, stage coach patron, and freight wagon driver, of the shortest distance between strategic points on highway and waterway, which

lends special interest to some comparisons of distance greatly favorable to the Old National Road. From Baltimore through Cumberland to Wheeling is under 300 miles, somewhat less than the distance from Albany to Buffalo, N. Y. But the latter is only a fraction of the road mileage from New York City or New England by the northern route to the Ohio River, by which a great part of the central West was settled long before the route through New York State and along the Great Lakes was opened up. . . .

"It is fairly well established that to George Washington was due the original conception of a trans-Alleghany road; and he also foresaw the commercial importance of the Hudson River-Mohawk Valley-Great Lakes route between the East and the central West. As a young man he made two round trips between Virginia and Fort Duquesne through a considerable part of which territory the National Road was afterward built, and became well acquainted with the topography of the Hudson River and the Mohawk Valley during the Revolutionary War. The 'Father of his Country' did not live to see the great project undertaken, but the idea found valiant champions in Albert Gallatin, Henry Clay, Thomas Jefferson and others, so that in 1802 (only three years after the death of Washington), Congress took it up along with a bill to admit Ohio into the Union; and afterwards arranged for financing it through sales of public lands in the new states it would principally benefit. On March 20, 1806, President Jefferson signed a bill appropriating \$30,000 for a preliminary survey from Cumberland, head of a navigation on the Potomac, through the Cumberland Narrows and across the mountains to the Ohio River at Wheeling. Construction (supported by appropriations made as needed) followed as soon as practicable thereafter, but was nearly stopped by the war of 1812. Work was resumed on a larger scale in 1816, and continued despite some interruptions through western Maryland, southwestern Pennsylvania, and across a corner of what is now upper West Virginia to the Ohio River, so that it was opened to Wheeling in 1818, having been built that far during the administrations of Jefferson, Madison and Monroe. One result of this was to make Wheeling, settled as far back as 1760, a very important point of embarkation, for the bulk of emigration that started west over the National Road preferred to float from the Ohio River toward the present sites of Marietta, Cincinnati and Louisville, rather than to strike through the little-known wilderness more directly west. Sixty or seventy flat-boats, loaded with emigrants and their belongings, frequently passed a certain point in a single day; these were not all brought to the great river by the National Road, for some came from the partly-settled valleys of the Alleghany and Monongahela to Pittsburgh or Brownsville, without the necessity of crossing the mountains, but the old road was undoubtedly the more important factor of the two. The original statute under which construction had been carried to the Ohio River provided for nothing west of Wheeling; but so great use was made of the completed portion, and so insistent became the demand for its extension, especially across central Ohio and Indiana, that on May 15, 1820, Congress appropriated \$10,000 for a new survey from Wheeling to the Mississippi River opposite St. Louis—the act calling specifically for a 'straight line, eighty feet wide.' This was followed by liberal appropriations from 1820 to 1838, during which time a vast amount of work was done in Ohio and Indiana; but toward the last Congress seemed to lose interest in the project, and voted

funds only for grading and bridging that part of it in southern Illinois. Such work as was done along the route in that state was not of a substantial or permanent character; so the National Road never became, as Clay and Gallatin had expected it would, an improved thoroughfare from east of the Alleghanies all the way to the Mississippi River valley. Meanwhile, the country was at the beginning of a great railway era, and rumblings of an impending civil war began to be heard. The costs of repairs on the completed portions had been greatly underestimated, and one by one the states of Ohio, Maryland, Virginia and Pennsylvania in the order named, accepted the offer of Congress to take over and maintain that part of the road within their borders.

"Except for short pieces of road in national cemeteries, army posts, national parks, irrigation districts and the like, the Federal government then gave up all highway construction, and has never resumed it in exactly the same way on this continent. The final appropriation was on June 17, 1844, when a supplementary bill was passed carrying \$1,350.81 for 'arrears'; and the accounts for the National Road were closed, after a total expenditure of \$6,824,919.33, a large sum in those days. But without question, for every dollar spent in the building and maintenance of this road, ten dollars were added to the wealth of the territory it traversed, and thereby to the nation.

"Coaches carrying passengers and the mails, and freight wagons in large numbers, continued to use the National Road until the winter of 1852-53, when the completion of the Baltimore & Ohio Railroad made the general use of the highway no longer profitable. There was nothing at that time to take the place of the traffic that was shifted to the railroad, and no real incentive to keep it in good condition. The modern idea of touring over the roads as a means of pleasure and recreation was unthought of, and the opportunities for its enjoyment would have been small at best, as the crowded, lumbering coaches afforded no comfort at the ordinary speed of ten or twelve miles per hour; and no long trip was without its dangers, as the records of the stage companies and occasional letters from travelers abundantly prove.

"What may be called the modern history of the National Highway dates back to its transfer (during 1831 and 1832) from Federal to an individual State control, followed by a long period of neglect, during which time the old Pike fell from its once-proud estate, largely because when government interest and supervision ceased, the original commanding purpose was lost, and the project was never carried through to its logical conclusions by the states concerned—Maryland, Pennsylvania, West Virginia, Ohio, Indiana and Illinois. Perhaps this was only natural, as they never had any uniform or united plan for its repair and maintenance; and until comparatively recent years lacked the machinery to do this in an effective way. But since both Maryland and Pennsylvania have made great and permanent improvements over the mountain divisions, it has been fully restored to through travel, and has become the eastern section of the National Old Trails Ocean-to-Ocean Highway, one of the most important transcontinental routes. . .

"Aside from carrying the mails, the greatest usefulness of the National Road was in breaking a way through the Appalachian Mountains, enabling thousands of emigrants to pass through to the West by the shortest overland route from the Potomac to the Ohio. The influence of the Great Lakes on the course of travel between the East and the cen-

tral West came later, for Marietta, Cincinnati and Louisville were settled long in advance of Cleveland, Toledo, Indianapolis and Chicago, all located in sections of country which had no such feeders as the National Road and the Ohio River."—R. Bruce, *National road*.—See also U. S. A.: 1806-1812.

CUMBERLAND GAP, a pass through the Cumberland mountains in southern Virginia, an important position in the Civil War. See U. S. A.: 1863 (August-September: Tennessee).

CUMBERLAND REGION, name applied to the valley of the Cumberland river in north central Tennessee. See TENNESSEE: 1770-1780.

CUMBRIA: Early British kingdom.—"The Britons of Cumbria occupy a tolerably large space on the map, but a very small one in history;—their annals have entirely perished;—and nothing authentic remains concerning them, except a few passages. . . Romance would furnish more; for it was in Cumbria that Rhyderc, or Roderic the magnificent, is therein represented to have reigned, and Merlin to have prophesied. Arthur held his court in merry Carlisle; and Peredur, the Prince of Sunshine, whose name we find amongst the princes of Strathclyde, is one of the great heroes of the 'Mabinogion,' or tales of youth, long preserved by tradition amongst the Cymri. These fantastic personages, however, are of importance in one point of view, because they show, what we might otherwise forget—that from the Ribble in Lancashire, or thereabouts, up to the Clyde, there existed a dense population composed of Britons, who preserved their national language and customs, agreeing in all respects with the Welsh of the present day. So that even in the tenth century, the ancient Britons still inhabited the greater part of the western coast of the island, however much they had been compelled to yield to the political supremacy of the Saxon invaders. The 'Regnum Cumbrense' comprehended many districts, probably governed by petty princes or Reguli, in subordination to a chief monarch or Pendragon. Reged appears to have been somewhere in the vicinity of Annandale, Strathclyde is of course the district or vale of Clydesdale. In this district, or state, was situated Alclyd, or Dunbritton, now Dumbarton, where the British kings usually resided; and the whole Cumbrian kingdom was not infrequently called Strathclyde, from the ruling or principal state."—F. Palgrave, *History of the Anglo-Saxons*, ch 11.—Cumbria and Cambria (Wales), the two states long maintained by the Britons, against the Angles and Saxons, bore, in reality, the same name, Cumbria being the more correct form of it. The earliest development of the so-called Welsh poetry seems to have been in Cumbria rather than in Wales. Taliesin and Aneurin were Cumbrian bards, and Arthur, if any historical personage stands behind his kingly shadow, was probably a Cumbrian hero.—J. Rhys, *Celtic Britain*.—See also **ALCLYDE**; **BRITAIN**: 6th century; **KYMRY**; **SCOTLAND**: 10th-11th centuries.

ALSO IN: W. F. Skene, *Four ancient books of Wales*.

CUMIÈRS, a village about six miles northwest of Verdun, France. Was taken by the Germans in May 24, 1916, and recaptured by the French, Aug. 20, 1917. See **WORLD WAR**: 1916: II. Western front: h, 14; 1917: II. Western front: f, 2.

CUMMING, Alfred (1802-1873), governor of Utah, 1857-1861. See **UTAH**: 1857-1850.

CUMMINGS CASE. See **SUPREME COURT**: 1866-1873.

CUMMINS, Albert Baird (1850-), American political leader. Member of Iowa House of Representatives, 1888; member of Republican National Committee, 1896-1900; governor of Iowa,

1902-1908; United States Senator, 1909-1915, 1915-1921. See RAILROADS: 1920: Esch-Cummins Act.

CUMULATIVE VOTING, "a system of voting where there are several representatives in which each voter has as many votes as there are representatives, and may accumulate them upon one candidate or distribute them over any number of candidates."—J. Murray, *New English dictionary*.—"The system of cumulative voting in force [in Chile] which was introduced . . . to enable true minority parties to gain some representation has not worked well. . . . It favors the creation of smaller groups within a party."—C. Seymour and D. P. Frary, *How the world votes*, v. 2, p. 279.—See also BELGIUM: 1892-1919; PROPORTIONAL REPRESENTATION: General principles.

CUNAXA, Battle of (B. C. 401). See PERSIA: B. C. 401-400.

CUNDIMARCAS, aboriginal tribe of the Andes. See CHIBCHAS.

CUNEIFORM INSCRIPTION.—The characters employed for the written languages of ancient Babylonia and Assyria have been called cuneiform, from the Latin *cuneus*, a wedge, because the marks composing them are wedge-shaped. All knowledge of those characters and of the languages expressed in them had been lost for many centuries, and its recent recovery is one of the most marvelous achievements of our age. "Travelers had discovered inscriptions engraved in cuneiform, or, as they were also termed, arrowheaded characters, on the ruined monuments of Persepolis and other ancient sites in Persia. . . . The inscriptions were in three different systems of cuneiform writing; and since the three kinds of inscriptions were always placed side by side, it was evident that they represented different versions of the same text. . . . The clue to the decipherment of the inscriptions was first discovered by the successful guess of a German scholar, Grotefend. Grotefend noticed that the inscriptions generally began with three or four words, one of which varied, while the others remained unchanged. The variable word had three forms, though the same form always appeared on the same monument. Grotefend, therefore, conjectured that this word represented the name of a king, the words which followed it being royal titles." Working on this conjecture, he identified the three names with Darius, Xerxes and Artaxerxes, and one of the supposed titles with a Zend word for "king," which gave him a considerable part of the cuneiform alphabet. He was followed in the work by Burouf, Lassen and Sir Henry Rawlinson, until, finally, Assyrian inscriptions were read with "almost as much certainty as a page of the Old Testament."—A. H. Sayce, *Fresh light from the ancient monuments*, ch. 1.—See also ÆGEAN CIVILIZATION: Minoan Age: B. C. 1200-750; ASSYRIA: Art and archaeological remains; BABYLONIA: Earliest inhabitants, Historical sources, Hammurabi; EDUCATION: Ancient: B. C. 35th-6th centuries: Babylonia and Assyria; EGYPT: About B. C. 1500-1400; LIBRARIES: Ancient Babylonia and Assyria; MONEY AND BANKING: Ancient Egypt and Babylonia; PHILOLOGY: 12, 13; SYLLABARIES.

CUNEO, town of Piedmont, Italy, situated about 55 miles south of Turin between the Stura and Gesso streams. It is the capital of the province of Cuneo. See ITALY: 1744; FRANCE: 1799 (August-December).

CUNIBERTI, Vittorio (1854-1913), Italian colonel and naval constructor. See WARSHIPS: 1893-1914.

CUNLIFFE, Frederick Hugh Gordon (1861-), British brigadier-general in the World

War operating in the Cameroons. See WORLD WAR: 1915: VIII. Africa: c, 6.

CUNNINGHAM CLAIMS. See ALASKA: 1904-1911.

CUNOBELIN (Cymbeline), British king, c. 5-40 A. D. See COLCHESTER.

CUOCOLA MURDER, Italy. See CAMORRA: 1906-1912.

CUPHARAS, Bulgarian monk. See CHRISTIANITY: 9th century: Bulgarian church.

CUP-THEGN, in Alfred the Great's time, one of the four heads of the royal household. See STALLER AND HOROERE.

CURACA, or Cacicue.—"Cacicue, lord of vassals, was the name by which the natives of Cuba designated their chiefs. Learning this, the conquerors applied the name generally to the rulers of wild tribes, although in none of the dialects of the continent is the word found."—H. H. Bancroft, *History of the Pacific states*, v. 1, p. 210, *foot-note*.—The same name was also applied to the chiefs of the Mexican Indians and those of Peru and Central America.

CURAÇAO, Colony and island of.—"The Netherlands colony of Curaçao consists of six islands in the Caribbean Sea, north of South America. They are divided into two groups, viz: Curaçao, Bonaire and Aruba which lie in the neighborhood of Venezuela and Saint Eustache, Saba and Saint Martin (the last being partly Netherlands, partly French territory) forming part of the Leeward Islands or Lesser Antilles. Of these islands Curaçao is the most important, chiefly because . . . [it] still possesses a position of importance in the world's shipping-traffic . . . [and because of its] favorably situated harbor, [Saint Anna, the harbor of Willemstad]."—*Netherlands colony of Curaçao, Netherlands commission in Curaçao (Panama Pacific International Exposition, San Francisco, 1915)*.—The island was settled by the Spaniards in 1527 and by the Dutch in 1634. It is now administered by a governor, appointed by the ruler of the Netherlands, supported by a colonial council.—See also WEST INDIES.

"CURB MARKET".—The "curb market," as its name indicates, was located at the curb, outside the New York Stock Exchange on Broad Street. It was frequented by small stock brokers and young men who had no seat in the Stock Exchange, and who received reports from the latter and carried on a business by a system of signals with employees inside the exchange. In 1921, however, a building was erected for the curb brokers and they have since carried on their business there, the "curb market" being discontinued at its former location.—See also STOCK EXCHANGE: 1909.

CURFEW-BELL.—"Except from its influence upon the imagination, it would be hardly worth while to notice the legend of the curfew-bell, so commonly supposed to have been imposed by William [the Conqueror] upon the English, as a token of degradation and slavery; but the 'squilla di lontano, che paja il giorno pianger che si muore,' was a universal custom of police throughout the whole of mediæval Europe, not unconnected with devotional feeling."—F. Palgrave, *History of Normandy and England*, v. 3, p. 627.—"In the year [1061] after King Henry's death [Henry I of France], in a Synod held at Caen by the Duke's authority [Duke William of Normandy, who became in 1066 the Conqueror and king of England], and attended by Bishops, Abbots, and Barons, it was ordered that a bell should be rung every evening, at hearing of which prayer should be offered, and all people should get within their houses and sbut their doors. This odd mixture of

piety and police seems to be the origin of the famous and misrepresented Curfew. Whatever was its object, it was at least not ordained as any special hardship on William's English subjects."—E. A. Freeman, *History of the Norman conquest of England*, v. 3, ch. 12, sect. 3.

CURFEW BILL (1846). See ENGLAND: 1846.

CURIA, Ancient Roman, political unit. See COMMITIA CURIATA, ROME: Ancient kingdom: Early character and civilization; Genesis of the people.

CURIA, Austria, one of the four divisions of the electorate in the former Austrian empire. See AUSTRIA: 1906-1909.

CURIA, Municipal, of the later Roman empire: *Decuriones*.—"It is only necessary in this work to describe the general type of the municipal organization which existed in the provinces of the Roman Empire after the time of Constantine. . . . The proprietors of land in the Roman provinces generally dwelt in towns and cities, as a protection against brigands and manstealers. Every town had an agricultural district which formed its territory, and the landed proprietors constituted the municipality. The whole local authority was vested in an oligarchical senate called the Curia, consisting probably of one hundred of the wealthiest landed proprietors in the city or township. This body elected the municipal authorities and officers, and filled up vacancies in its own body. It was therefore independent of the proprietors from among whom it was taken, and whose interests it ought to have represented. The Curia—not the body of landed proprietors—formed therefore the Roman municipality. The Curia was used by the imperial government as an instrument of fiscal extortion."—G. Finlay, *Greece under the Romans*, ch. 2, sect. 1.—"When the progress of fiscal tyranny had almost sapped the vigor of society, the *decuriones* [members of the municipal curiæ, called also *curiales*] . . . being held jointly responsible for the taxation, became the veriest slaves of the empire. Responsible jointly for the taxes, they were, by the same token, responsible for their colleagues and their successors; their estates were made the securities of the imperial dues; and if any estate was abandoned by its proprietor, they were compelled to occupy it and meet the imposts exigible from it. Yet they could not relinquish their offices; they could not leave the city except by stealth; they could not enter the army, or the priesthood, or any office which might relieve them from municipal functions. . . . Even the children of the Curial were ascribed to his functions, and could engage in no course of life inconsistent with the onerous and intolerable duty. In short, this dignity was so much abhorred that the lowest plebeian shunned admission to it, the members of it made themselves bondmen, married slave-women, or joined the barbaric hordes in order to escape it; and malefactors, Jews and heretics were sometimes condemned to it, as an appropriate penalty for their offenses."—P. Godwin, *History of France: Ancient Gaul*, bk. 2, ch. 8.—See also EDUCATION: Modern: 1540-1756; ROME: Empire: 363-379.

ALSO IN: T. Hodgkin, *Italy and her invaders*, bk. 3, ch. 9.—F. Guizot, *History of civilization*, v. 2, lect. 2.

CURIA, Papal: College of cardinals.—Consistory.—"The Court of Rome, commonly called the Roman Curia, consisted of a number of dignified ecclesiastics who assisted the Pope in the executive administration. The Pontiff's more intimate advisers, or, as we should say, his private council, were the College of Cardinals [see PAPACY: 1050; VATICAN: Present-day papal administration], con-

sisting of a certain number of cardinal bishops, cardinal priests, and cardinal deacons. The cardinal deacons, at first seven and afterwards fourteen in number, were originally ecclesiastics appointed as overseers and guardians of the sick and poor in the different districts of Rome. Equal to them in rank were the fifty cardinal priests, as the chief priests of the principal Roman churches were called; who, with the cardinal deacons, formed, in very early times, the presbytery, or senate of the Bishop of Rome. . . . According to some authorities, cardinal bishops were instituted in the 9th century; according to others not till the 11th, when seven bishops of the dioceses nearest to Rome—Ostia, Porto, Velitrae, Tusculum, Præneste, Tibur, and the Sabines—were adopted by the Pope partly as his assistants in the service of the Lateran, and partly in the general administration of the Church. In process of time, the appointment of such cardinal bishops was extended not only to the rest of Italy but also to foreign countries. Though the youngest of the cardinals in point of time, cardinal bishops were the highest in rank, and enjoyed the preëminence in the College. Their titles were derived from their dioceses. . . . But they were also called by their own names. The number of the cardinals was indefinite and varying. The Council of Basle endeavoured to restrict it to 24. But this was not carried out, and Pope Sixtus V. at length fixed the number at 70. The Council called the Consistory, which advised with the Pope both in temporal and ecclesiastical matters, was ordinarily private, and confined to the cardinals alone; though on extraordinary occasions, and for solemn purposes of state, as in the audiences of foreign ambassadors, &c., other prelates, and even distinguished laymen, might appear in it."—T. H. Dyer, *History of modern Europe*, v. 1, p. 38.—See also PAPACY: 1537-1563; 1908.

CURIA REGIS: England.—"The Anglo-Norman central council or curia regis . . . in form and appearance, and in the main in the functions it performed . . . seemed . . . identical with the Saxon national assembly that had preceded it. It was like that an assembly of the great men in church and state, of the household officers of the king, and in exceptional cases of any whom he might wish to summon. But in reality the Norman Conquest had introduced into the assembly a new controlling principle of composition which makes a decided institutional change and compels us to find its true ancestor in the Frankish, not in the Saxon state. That new principle of composition was feudal. The great council was feudalized, not in function, but in structure. The great men in church and state in attending it performed a duty which they owed no longer to the state, nor to the king as sovereign, but to the king personally as lord of vassals, just as their own vassals attended their exactly similar councils."—G. B. Adams, *Constitutional history of England*, p. 60.—See also COURTS: Germany: Feudal system.—"What was the *Curia Regis* of the twelfth and thirteenth centuries? . . . The view is at least tenable that [it] . . . meant nothing more than the royal presence actual or implied. . . . *Curia regis* is the mediæval latin for what we call the Crown. This theoretical presence pervades every court throughout the British empire at the present time and it is an attribute of the modern sovereignty of the crown except its representatives and delegates [see ENGLAND: 1100-1135]. . . . We look in vain for any definite organization of the original *curia regis*; it kept no rolls [records] until Henry II had made it a court of law. . . . That the main function of Edward I's parliaments is to continue and expand the work of Henry II's *curia regis* will appear from the briefest indication of

their procedure. The first step towards the holding of a parliament after its summons had been decided, the writs issued, and the representatives, if any, elected, was to make public proclamation in the great hall of Westminster Palace, in the chancery, in the court of common pleas, in the exchequer, in the guildhall, and in Westcheap that all who wished to present petitions at the approaching parliament should hand them in by a certain date. Thereupon, . . . the chancellor, the treasurer, and the justices of either bench were ordered to draw up in writing a brief statement of the suits pending before it which could not be determined out of parliament, so that right might be done therein. . . . The several courts of the *curia regis* were in a sense its committees: in parliament the judges and [the king's] council sat [together] in common or joint session and there decided cases reported to them; the whole was held to be greater than the part, in authority and legal wisdom as well as in size."—A. F. Pollard, *Evolution of Parliament*, pp. 25-26, 36, 40, 41, 43.

Development of modern English courts from the Curia Regis. See COURTS: England; Modern. See also ADMINISTRATIVE LAW: In England; COMMON LAW: 1066-1154; 1176; CRIMINAL LAW: 1066-1272.

CURIAL. See CURIA, MUNICIPAL.

CURIE, Marie Skłodowska (1867-), Polish scientist, wife of Pierre Curie, who collaborated with her in the discovery of radium (1898) and its properties. This work she carried on alone after his death in 1906. In 1921 she made a lecture tour of the United States and received a gift of radium from the women of the United States. She was elected full member of the French Academy of Medicine in February, 1922. See CHEMISTRY: Radio-activity: Radium; MEDICAL SCIENCE: Modern: 20th century: Study and modern treatment of cancer; NOBEL PRIZES: Physics; 1903; Chemistry: 1911.

CURIE, Pierre (1859-1906), French scientist, professor of physics at the Sorbonne in Paris; best known for his work on radium, and discoveries in radioactivity, in which he collaborated with his wife, Marie Skłodowska Curie. See NOBEL PRIZES: Physics: 1903.

CURIO, Gaius Scribonius (d. about B. C. 49), Roman general, statesman and orator. See UTICA: Curio's defeat.

CURRAGH INCIDENT.—"On March 20th [1914] it was announced that a grave crisis had arisen in connection with the troops in Ireland; that in consequence of orders to move troops into Ulster, and the sending of a warship to Belfast, many officers of the Curragh garrison [twenty-seven miles southwest of Dublin] had tendered their resignations. Mr. Asquith issued on Mar. 22nd, through the *Times*, an official statement that the movement of the troops in Ireland was purely precautionary, that no further movement was contemplated, that there was no truth in the supposition that warrants had been issued for the Ulster leaders, and that no inquisition had been made into the intention of officers in the event of their being asked to take up arms against Ulster. There had, however, been an 'honest misunderstanding.' On Mar. 24th it became known that Col. Seely (Minister for War), Sir John French (Inspector-General), and Sir J. S. Ewart (Quartermaster-General) had initialled a memorandum, given to Brig.-General H. P. Gough, commanding the cavalry on the Curragh, pointing out that it was the duty of all soldiers to obey lawful commands, but concluding: 'But they (the Cabinet) have no intention whatever of taking advantage of this right to crush political

opposition to the policy or principles of the Home Rule Bill.' The publication of this last clause caused a political sensation. On March 25th Col. Seely apologised in the House of Commons for having amplified the memorandum to Gen. Gough, after the text had been approved by the Cabinet. He tendered his resignation, which was not then accepted. A White Paper was issued, showing that on Mar. 14th the War Office had warned Gen. Sir A. Paget, commanding in Ireland, to ensure protection to stores in Ulster, and that Gen. Paget reported on Mar. 20th that Gen. Gough and 57 officers of the 3rd Cavalry Brigade preferred dismissal from the Army to going north. These officers were suspended, but afterwards reinstated. On March 26th Sir John French and Sir J. S. Ewart tendered their resignations in consequence of the Government disavowal of the final clause of the memorandum they had initialled, and although great pressure was put on them to remain, their decision, in which they were finally joined by Col. Seely, could not be shaken."—*Hazell's Annual*, 1915, pp. 352-353.

CURRENCY. See MONEY AND BANKING.

CURRENCY BILL. See U. S. A.: 1913 (April-December).

CURRICULUM: Universities and colleges during Middle Ages. See UNIVERSITIES AND COLLEGES: University customs.

Modern. See EDUCATION: Modern developments: 20th century: General; Evening schools: United States.

CURRY, George Law (1820-1878), Governor of Oregon. See OREGON: 1856-1859.

CURRY, Jacob Lamar Monroe (1825-1903), American educator, the originator of the annual conferences for education in the South.

CURRY, Montagu Crichton, British World War general. See WORLD WAR: 1915: II. Western front: c, 13, v.

CURSIVE MANUSCRIPT: Defined. See BIBLE, ENGLISH: Sources.

CURTIS, Samuel Ryan (1807-1866), American general on the Union side; defeated General Van Dorn at the battle of Pea Ridge. See U. S. A.: 1862 (January-March: Missouri-Arkansas).

CURTIS ACT (1898). See INDIANS, AMERICAN: 1893-1899.

CURTISS, Glenn Hammond (1878-), American inventor aviator. See AVIATION: Development of airplanes and air service: 1896-1910; 1910-1920.

CURTIUS, Ernst (1814-1896), German archaeologist and historian. See HISTORY: 33.

CURULE ÆDILES, Roman magistrates. See ROME: Republic: B. C. 494-402.

CURULE CHAIR.—In ancient Rome, "certain high offices of state conferred upon the holder the right of using, upon public occasions, an ivory chair of peculiar form. This chair was termed *Sella Curulis*. . . . This was somewhat in the form of a modern camp-stool."—W. Ramsay, *Manual of Roman antiquities*, ch. 2 and 4.

CURZOLA, an island off the coast of Dalmatia northwest of Ragusa; promised to Italy by the treaty of London in 1915. See LONDON, TREATY OR PACT OF.

CURZOLA, Battle of (1298). See GENOA: 1261-1290.

CURZON, George Nathaniel, 1st earl Curzon of Kedleston (1859-), English statesman; under-secretary of state for India, 1801-1802; under secretary of state for foreign affairs, 1805-1808; viceroy and governor general of India, 1809-1905; Irish representative peer since 1908; president of the Royal Geographical Society, 1914-1916; lord

privy seal, 1915-1916; member of imperial war cabinet, 1916; leader of the House of Lords since 1916; lord president of the council, 1916-1919; secretary of state for foreign affairs, 1919-1921; has written "Russia in Central Asia," "Problems of the Far East" and other works.—See also INDIA: 1800-1901; 1905-1910; 1911.

CURZON LINE, boundary line of Poland proposed by Curzon. See POLAND: 1919-1920: War with Russia; 1920: Resumption of peace negotiations.

CUSACK CASE, in which the United States Supreme Court decision, 1917, declared reasonable ordinances regulating or suppressing billboards to be constitutional. See BILLBOARDS: Court decisions.

CUSCO, a city of Peru, formerly the capital of the Incas of Peru. See PERU: 1200-1527; 1533-1548.

CUSH, CUSHITES.—"Genesis, like the Hebrews of later date, includes under the name of Cush the nations dwelling to the South, the Nubians, Ethiopians and tribes of South Arabia."—M. Duncker, *History of antiquity*, bk. 2, ch. 1.—See also ADITES; ARABIA: Ancient succession and fusion of races; EGYPT: Origin of the ancient people; HAMITES; PHENICIANS: Origin.

CUSHING, Caleb (1800-1879), American politician. Congressman, 1835-1843; first American minister to China, 1843-1844; Mexican War general, 1847; attorney-general, 1853-1857; counsel for United States in arbitration of the "Alabama Claims," 1871-1872; minister to Spain, 1874-1877. See ATTORNEY-GENERAL; CHINA: 1839-1844.

CUSHING, Thomas (1725-1788), American politician, delegate to First and Second Continental Congresses. See U. S. A.: 1774 (September).

CUSHING, William Barker (1842-1874), American naval officer who destroyed the Confederate ram *Albatross*. See U. S. A.: 1864 (October: North Carolina).

CUSHING, American steamship which was bombarded on April 28, 1915, by a German aeroplane during the World War. No lives were lost, and Germany apologized and agreed to pay for damage done. See U. S. A.: 1915 (March-May, and June).

CUSHITES. See CUSH.

CUSHMAN, Robert (c. 1580-1625), one of the founders of the Plymouth colony. See INDEPENDENTS: 1617-1620.

CUSPINIAN, Historian in the Renaissance. See HISTORY: 22.

CUSTER, George Armstrong (1839-1876), distinguished American cavalry officer; 1861, aide-de-camp to General G. B. McClellan; 1862, in Peninsular campaign; 1863, brigadier-general of volunteers; 1864, in Wilderness and Shenandoah campaigns; became division commander; with General Merritt won battle of Woodstock; at close of Civil War brevetted brigadier and major-general in regular army; 1866, lieutenant-colonel of 7th U. S. Cavalry and became famous as an Indian fighter. He was killed in an ambush in 1876.—See also INDIANS, AMERICAN: 1865-1876; MONTANA: 1876; U. S. A.: 1866-1876.

CUSTER MASSACRE. See MONTANA: 1876.

CUSTINE, Adam Philippe de, Count (1740-1793), French general, executed on a charge of conspiring to bring about a counter revolution. See FRANCE: 1792 (September-December).

CUSTOM. See ETHICS: 20th century.

CUSTOMS DUTIES. See TARIFF.

CUSTOMS UNION: American. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF.

Austrian (Ausgleich or federation compact of 1867). See AUSTRIA-HUNGARY: 1900-1903.

German (Zollverien). See TARIFF: 1833.

CUSTOZZA, Battles of (1848 and 1866). See ITALY: 1848-1849; 1862-1866.

CUTHBERT, Saint (d. 687), Bishop of Lindisfarne. See CHURCH OF ENGLAND: 597-1066; LINDISFARNE: 7th-19th centuries.

CUTLER, Manasseh (1742-1823), American clergyman, one of the drafters of the Northwest Ordinance of 1787. See NORTHWEST TERRITORY OF THE UNITED STATES: 1787.

CUXHAVEN, German naval base at the mouth of the Elbe, commanding the western entrance of the Kiel canal.

CUYP, Albert (1606-1673), Dutch painter. See PAINTING: Dutch.

CUYRIRI, one of the tribes of the Guck group of American Indians. See GUCK OR COCO GROUP.

CUZA, or Couza, Alexander John (1820-1873), first prince of Rumania. See RUMANIA: 1856-1875.

CUZCO, a city of Peru, formerly the capital of the Incas of Peru. See PERU: 1200-1527; 1533-1548.

CYAXARES I, king of Media, c. B. C. 624-584. See ASSYRIA: People, religion and early history.

CYBELE, mother of the gods. See MYTHOLOGY: Germanic: Identification of Germanic gods with Roman gods by Tacitus; RELIGION: B. C. 750-A. D. 30.

CYCLE: Jewish. See CHRONOLOGY: Cycles in use.

Medieval. See CHRONOLOGY: Medieval cycles.

Sexagenary of Chinese calendar. See CHRONOLOGY: Sexagenary cycle of the Chinese.

CYM-BRO (Combrox). See KYMRU.

CYCLADES, SPORADES.—"Among the Ionic portion of Hellas are to be reckoned (besides Athens) Eubœa, and the numerous group of islands included between the southernmost Eubœan promontory, the eastern coast of Peloponnesus, and the northwestern coast of Krête. Of these islands some are to be considered as outlying prolongations, in a southeasterly direction, of the mountain-system of Attica; others of that of Eubœa; while a certain number of them lie apart from either system, and seem referable to a volcanic origin. To the first class belong Keôs, Kythnos, Seriphus, Pholegandrus, Sikinos, Gyarus, Sýra, Paros, and Antiparos; to the second class Andros, Tênos, Mykonos, Dêlos, Naxos, Amorgos; to the third class Kimôlus, Mêlos, Thêra. These islands passed amongst the ancients by the general name of the Cyclades and the Sporades; the former denomination being commonly understood to comprise those which immediately surrounded the sacred island of Dêlos, —the latter being given to those which lay more scattered and apart. But the names are not applied with uniformity or steadiness even in ancient times; at present the whole group are usually known by the title of Cyclades."—G. Grote, *History of Greece*, pt. 2, ch. 12.—See also DELOS.

CYDONIA, Battles and siege of (B. C. 71-68). See CRETE: B. C. 68-66.

CYLON, Conspiracy of. See ATHENS: B. C. 612-595.

CYMBELINE, Kingdom of. See COLCHESTER: Origin of.

CYMRU, or Cymry. See KYMRU.

CYNOSARGES, in ancient times it was a celebrated gymnasium in Athens, connected with a sanctuary of Heracles. Here Antisthenes, a Greek philosopher, founded the school known as the Cynics. See GYMNASIA, Greek.

CYNOSCEPHALÆ, Battle of (B. C. 364). —The battle in which Pelopidas, the Theban pa-

triot, friend and colleague of Epaminondas, was slain. It was fought 364 B. C. in Thessaly, near Pharsalus, on the heights called Cynoscephalæ, or the Dog's Heads, and delivered the Thessalian cities from the encroachments of the tyrant of Pberæ.—C. Thirlwall, *History of Greece*, ch. 40.

Second battle of (B. C. 197). See GREECE: B. C. 214-146; ÆTOLIA; ROME: Republic: B. C. 215-106.

CYNOSSEMA, Naval battle of.—Two successive naval battles fought, one in July and the second in October, 411 B. C., between the Athenians and the Peloponnesian allies, in the Hellespont, are jointly called the battle of Cynossema. The name was taken from the headland called Cynossema, or the "Dog's Tomb," "ennobled by the legend and the chapel of the Trojan queen Hecuba." The Athenians had the advantage in both encounters, especially in the latter one, when they were joined by Alcibiades, with reinforcements, just in time to decide the doubtful fortunes of the day.—E. Curtius, *History of Greece*, bk. 4, ch. 5.—See also GREECE: B. C. 411-407.

CYNURIANS. See KYNURIANS.

CY-PRES DOCTRINE. See EQUITY LAW: 1601.

CYPRIAN, Plague of. See PLAGUE: 78-266.

CYPRUS, large island in the eastern part of the Mediterranean, forty miles from the coast of Asia Minor, sixty-five miles from the coast of Syria, with an area of 3,584 square miles. (See TURKEY: Map of Asia Minor.) The population of 274,108 (1911) is composed almost wholly of Greeks and Turks, who are engaged chiefly in agriculture. (See BRITISH EMPIRE: Extent.) The chief exports are wheat, barley, pomegranates, raisins, wine, carole, fruit, cotton. The island is a British possession, governed by a High Commissioner, with an executive council, and a legislature of six officials and twelve elected members, three of whom are minority representatives elected by Mohammedans.

Origin of name.—"The Greek name of the island was derived from the abundance in which it produced the beautiful plant ("Copper") which furnishes the 'al-henna,' coveted throughout the East for the yellow dye which it communicates to the nails. It was rich in mines of copper, which has obtained for it the name by which it is known in the modern languages of the West."—J. Kenrick, *Phœnicia*, ch. 4.

Early history.—"The first authentic record with regard to Cyprus is an inscription on an Egyptian tombstone of the 17th century B. C., from which it appears that the island was conquered by Thothmes III. of Egypt, in whose reign the exodus of the Children of Israel is supposed to have taken place. This was no doubt anterior to the establishment of any Greek colonies, and probably, also, before the Phœnicians had settled in the island. [See PHŒNICIANS: Origin.] . . . As appears from various inscriptions and other records, Cyprus became subject successively to Egypt, as just mentioned, to Assyria, to Egypt again in 568 B. C., when it was conquered by Amasis, and in 525 B. C. to Persia. Meanwhile the power of the Greeks had been increasing. . . . The civilization of the West was about to assert itself at Marathon and Salamis; and Cyprus, being midway between East and West, could not fail to be involved in the coming conflict. On the occasion of the Ionic revolt [see PERSIA: B. C. 521-493] the Greek element in Cyprus showed its strength; and in 502 B. C. the whole island, with the single exception of the Phœnician town of Amathus, took part with the Ionians in renouncing the authority of the Persian king." But in the war which followed, the Persians, aided by the Phœnicians of

the mainland, reconquered Cyprus, and the Cyprian Greeks were long disheartened. They recovered their courage, however, about 410 B. C. when Evagoras, a Greek of the royal house of Teucer, made himself master of Salamis, and finally established a general sovereignty over the island—even extending his power to the mainland and subjugating Tyre. "The reign of Evagoras is perhaps the most brilliant period in the history of Cyprus. Before his death, which took place in 374 B. C., he had raised the island from the position of a mere dependency of one or other of the great Eastern monarchies, had gained for it a place among the leading states of Greece, and had solved the question as to which division of the ancient world the Cyprian people should be assigned. Consequently when, some forty years later, the power of Persia was shattered by Alexander the Great at the battle of Issus, the kings of the island hastened to offer him their submission as the leader of the Greek race, and sent 120 ships to assist him in the siege of Tyre." After Alexander's death, Cyprus was disputed between Antigonus and Ptolemy. (See MACEDONIA: B. C. 310-301.) The king of Egypt secured the prize, and the island remained under the Greek-Egyptian crown, until it passed, with the rest of the heritage of the Ptolemys, to the Romans (see also EGYPT: B. C. 323-30). "When the [Roman] empire was divided, on the death of Constantine the Great, Cyprus, like Malta, passed into the hands of the Byzantine Emperors. Like Malta, also it was exposed to frequent attacks from the Arabs; but, although they several times occupied the island and once held it for no less than 160 years, they were always expelled again by the Byzantine Emperors, and never established themselves there as firmly as they did in Malta. The crusades first brought Cyprus into contact with the western nations of modern Europe."—C. P. Lucas, *Historical geography of British colonies*, sect. 1, ch. 2.—See also ÆGEAN CIVILIZATION: Excavations and antiquities: Cretan area.

ALSO IN: R. H. Lang, *Cyprus*, ch. 1-8.—F. von Loher, *Cyprus*, ch. 12 and 30.—L. P. Di Cesnola, *Cyprus; its ancient cities*, &c.

B. C. 58.—Annexed to Roman dominions.—"The annexation of Cyprus was decreed in 606 [58 B. C.] by the people [of Rome], that is, by the leaders of the democracy, the support given to piracy by the Cypriots being alleged as the official reason why that course should now be adopted. Marcus Cato, intrusted by his opponents with the execution of this measure, came to the island without an army; but he had no need of one. The king [a brother of the king of Egypt] took poison; the inhabitants submitted without offering resistance to their inevitable fate, and were placed under the governor of Cilicia."—T. Mommsen, *History of Rome*, bk. 5, ch. 4.

A. D. 47.—Visited by Paul and Barnabas. See CHRISTIANITY: A. D. 33-52.

117.—Jewish insurrection.—"This rich and pleasant territory [the island of Cyprus] had afforded a refuge to the Jews of the continent through three generations of disturbance and alarm, and the Hebrew race was now [117] probably not inferior there in number to the native Syrians or Greeks. On the first outburst of a Jewish revolt [against the Roman domination, in the last year of the reign of Trajan] the whole island fell into the hands of the insurgents, and became an arsenal and rallying point for the insurrection, which soon spread over Egypt, Cyrene and Mesopotamia. The leader of the revolt in Cyprus bore the name of Artemion, but we know no particulars of the war in this quarter, except that 240,000 of the

native population is said to have fallen victims to the exterminating fury of the insurgents. When the rebellion was at last extinguished in blood, the Jews were forbidden thenceforth to set foot on the island; and even if driven thither by stress of weather, the penalty of death was mercilessly enforced. . . . The Jewish population of Cyrenaica outnumbered the natives. . . . The hostility of the Jews in these parts was less directed against the central government and the Roman residents than the native race. . . . Of these 220,000 are said to have perished."—C. Merivale, *History of the Romans*, ch. 65.

1191.—Conquest by Richard Cœur de Lion.—Founding of Latin kingdom.—During the civil strife and confusion of the last years of the Comnenian dynasty of emperors at Constantinople, one of the members of the family, Isaac Comnenos, secured the sovereignty of Cyprus and assumed the title of emperor. With the alliance of the king of Sicily, he defeated the Byzantine forces sent against him, and was planted securely, to all appearance, on his newly built throne at the time of the third Crusade. Circumstances at that time (1191) gave him a fatal opportunity to provoke the English crusaders. First, he seized the property and imprisoned the crews of three English ships that were wrecked on the Cyprian coast. Not satisfied with that violence, he refused shelter from the storm to a vessel which bore Berengaria of Navarre, the intended wife of King Richard. "The king of England immediately sailed to Cyprus; and when Isaac refused to deliver up the shipwrecked crusaders, and to restore their property, Richard landed his army and commenced a series of operations, which ended in his conquering the whole island, in which he abolished the administrative institutions of the Eastern Empire, enslaving the Greek race, introducing the feudal system, by which he riveted the chains of a foreign domination, and then gave it as a present to Guy of Lusignan, the titular king of Jerusalem, who became the founder of a dynasty of Frank kings in Cyprus."—G. Finlay, *History of the Byzantine and Greek empires, from 716 to 1453*, bk. 3, ch. 3, sect. 1.—Before giving Cyprus to Guy of Lusignan, Richard had sold the island to the Templars, and Guy had to pay the knights heavily for the extinguishment of their rights. Richard, therefore, was rather a negotiator than a giver in the transaction.—W. Stubbs, *Seventeen lectures on the study of mediæval and modern history*, lect. 8.

1192-1489.—Kingdom under house of Lusignan.—"The house of Lusignan maintained itself in Cyprus for nearly three centuries, during which, although fallen somewhat from the blessedness which had been broken up by Isaac Comnenus, the island seems to have retained so much fertility and prosperity as to make its later history very dark by contrast. . . . Guy, we are told, received Cyprus for life only, and did homage for the island to Richard. As he already bore the title of king, the question whether he should hold Cyprus as a kingdom does not seem to have arisen. . . . On his death, in April, 1194, Richard putting in no claim for the reversion, his brother, Amalric of Lusignan, constable of Palestine, entered on the possession as his heir. . . . Amalric succeeded to the crown of Jerusalem; the crown of Jerusalem, which, after the year 1269, became permanently united with that of Cyprus, was an independent crown, and the king of Jerusalem an anointed king: the union of the crowns therefore seems to have precluded any question as to the tenure by which the kingdom of Cyprus should be held. . . . The homage then due to Richard, or to the crown of

England, ceased at the death of Guy."—W. Stubbs, *Seventeen lectures on the study of mediæval and modern history*, lect. 8.—See also JERUSALEM: 1187-1229.

1249.—Occupied during the seventh crusade. See CRUSADES: 1248-1254.

1291-1310.—Knights Hospitallers of St. John. See HOSPITALLERS OF ST. JOHN: 1118-1310.

1409.—Represented at Council of Pisa. See PAPACY: 1377-1417.

1489-1570.—Venetian dependency.—The last reigning king of Cyprus was James II, a bastard brother of Queen Charlotte, whom he drove from the Cypriot throne in 1464. This king married a Venetian lady, Caterina Cornaro, in 1471 and was declared to be "the son-in-law of the Republic." The unscrupulous republic is said to have poisoned its son-in-law in order to secure the succession. He died in 1473, and a son, born after his death, lived but two years. Cyprus was then ruled by the Venetians for fifteen years in the name of Caterina, who finally renounced her rights wholly in favor of the republic. After 1489, until its conquest by the Turks, Cyprus was a Venetian dependency, in form as well as in fact, but tributary to the sultan of Egypt.—W. Stubbs, *Seventeen lectures on the study of mediæval and modern history*, lect. 8.

1570-1571.—Conquest by the Turks. See TURKEY: 1566-1571.

1821.—Turkish massacre of Christians. See GREECE: 1821-1829.

1878.—Control surrendered by Turkey to England. See BALKAN STATES: 1878-1891; BRITISH EMPIRE: Treaties promoting expansion: 1878.

1914.—Annexed by Great Britain.—On the entry of Turkey into the World War, Great Britain definitely annexed Cyprus. Owing to the predominance of Greeks in the population, Greece aspires eventually to possess the island.

1920.—Recognition of England's rights by the Treaty of Sèvres. See SÈVRES, TREATY OF (1920): Part III. Political clauses: Egypt, Sudan, and Cyprus.

CYRANO DE BERGERAC, Savinien (1620-1655), French dramatist and novelist. See FRENCH LITERATURE: 1600-1630.

CYRENAICA, Cyrene, or Kyrene, a city, growing into a kingdom, which was founded at an early day by the Greeks, on that projecting part of the coast of Libya, or northern Africa, which lies opposite to Greece. The first settlers were said to have been from the little island of Thera, whose people were bold and enterprising. The site they chose "was of an unusual nature, especially for islanders, and lay several miles away from the sea, the shores of which were devoid of natural bays for anchorage. But, with this exception, every advantage was at hand: instead of the narrow stony soil of their native land, they found the most fertile corn-fields, a broad table-land with a healthy atmosphere and watered by fresh springs; a well-wooded coast-land, unusually well adapted for all the natural products which the Hellenes deemed essential; while in the background spread mysteriously the desert, a world passing the comprehension of the Hellenes, out of which the Libyan tribes came to the shore with horses and camels, with black slaves, with apes, parrots and other wonderful animals, with dates and rare fruits. . . . An abundant spring of water above the shore was the natural point at which the brown men of the deserts and the mariners assembled. Here regular meetings became customary. The bazaar became a permanent market, and the market a city which arose on a grand scale, broad and lofty, on two

rocky heights, which jut out towards the sea from the plateau of the desert. This city was called Cyrene. . . . Large numbers of population immigrated from Crete, the islands and Peloponnesus. A large amount of new land was parcelled out, the Libyans were driven back, the landing-place became the port of Apollonia, and the territory occupied by the city itself was largely extended. Cyrene became, like Massalia, the starting point of a group of settlements, the centre of a small Greece: Barca and Hesperides [afterwards called Berenice] were her daughters. Gradually a nation grew up, which extended itself and its agriculture, and contrived to cover a large division of African land with Hellenic culture. This was the new era which commenced for Cyrene with the reign of the third king, the Battus who, on account of the marvellously rapid rise of his kingdom, was celebrated as 'the fortunate' in all Hellas. The Battiadæ [the family or dynasty of Battus] were soon regarded as a great power."—E. Curtius, *History of Greece*, bk. 2, ch. 3.—Cyrenaica became subject to Egypt under the Ptolemys, and was then usually called Pentapolis, from the five cities of Cyrene, Apollonia, Arsinoë (formerly Teuchira), Berenice (formerly Hesperis, or Hesperides) and Ptolemais (the port of Barca). Later it became a province of the Roman empire, and finally, passing under Mohammedan rule, sank to its present state, as a district, called Barca, of the kingdom of Tripoli.—Cyrene was especially famous for the production of a plant called silphium—supposed to be assafœtida—on which the ancients seem to have set an extraordinary value. This was one of the principal sources of the wealth of Cyrene.—E. H. Bunbury, *History of ancient geography*, ch. 8, sect. 1, and ch. 12, sect. 2.—See also GREECE: Migrations to Asia Minor and islands of the Ægean.

B. C. 525.—Tributary to Persia. See EGYPT: B. C. 525-332.

B. C. 322.—Absorbed in the kingdom of Egypt by Ptolemy Lagus. See EGYPT: B. C. 323-30.

B. C. 97.—Transferred to the Romans by will.—"In the middle of this region [of Ptolemy, called Lathyrus, king of Egypt] died Ptolemy Apion, king of Cyrene. He was the half-brother of Lathyrus and Alexander, and having been made king of Cyrene by his father Euergetes II, he had there reigned quietly for twenty years. Being between Egypt and Carthage, then called the Roman province of Africa, and having no army which he could lead against the Roman legions, he had placed himself under the guardianship of Rome; he had bought a truce during his lifetime, by making the Roman people his heirs in his will, so that on his death they were to have his kingdom. Cyrene had been part of Egypt for above two hundred years, and was usually governed by a younger son or brother of the king. But on the death of Ptolemy Apion, the Roman senate, who had latterly been grasping at everything within their reach, claimed his kingdom as their inheritance, and in the flattering language of their decree by which the country was enslaved, they declared Cyrene free."—S. Sharpe, *History of Egypt*, ch. 11.

A. D. 117.—Jewish insurrection. See CYPRUS: 117.

A. D. 616.—Destroyed by Chosroes. See EGYPT: 616-628.

CYRENE. See CYRENAICA.

CYRIL (376-444), Bishop of Alexandria, patriarch, 412-444. See ALEXANDRIA: 413-415.

CYRIL, or Constantine, Saint (827-869), "Apostle of the Slavs." Famous for his missionary work among the Moravians, Bulgarians and other Slavic nations. See CHRISTIANITY: 9th century:

Bulgarian church; Conversion of Moravia; 9th-10th centuries; MISSIONS, CHRISTIAN: 7th-11th centuries.

Introduction of Cyrillic alphabet into Slavic language. See RUSSIAN LITERATURE: 9th-14th centuries; SLAVS: 9th-10th centuries.

CYRUS THE GREAT (c. B. C. 600-529), founder of the Persian Empire. He secured Persian independence from Median overlordship about 550 B. C., at the same time, totally overthrowing the Median empire. He conquered Lydia in 546 and captured Babylon in 539. In following up his conquests, he was magnanimous, merciful and liberal, and established a firm and just system of government. The Jews, released by him from their captivity in Babylon, were permitted to return home and rebuild their temple. He was killed in warfare against one of the barbarous tribes east of Persia.—See also ASIA MINOR: B. C. 724-539; BABYLONIA: Invasion by Cyrus; BACTRIA; GREECE: B. C. 500-493; Rising of Ionians of Asia Minor against Persians; JEWS: B. C. 604-536; 537; MILITARY ORGANIZATION: 2; PERSIA: B. C. 540-521.

CYRUS THE YOUNGER (d. B. C. 401), second son of Darius Nothus. He sought to deprive his elder brother Artaxerxes of the throne, and was killed in the Battle of Cunaxa. Xenophon's Anabasis recounts the adventures of the Greek auxiliaries of his army in their retreat to the sea, after the death of Cyrus. See PERSIA: B. C. 401-400.

CYZICUS, an ancient town in Asia Minor, now the ruins of Bal-Kiz, on the peninsula of Kapu Dagh, stretching into the sea of Marmora. See GREECE: Map of ancient Greece.

B. C. 411-410.—Battles at. See GREECE: B. C. 411-407.

B. C. 74.—Siege by Mithradates.—Cyzicus, which had then become one of the largest and wealthiest cities of Asia Minor, was besieged for an entire year (74-73 B. C.) by Mithradates in the third Mithradatic War. The Roman consul Lucullus came to the relief of the city and succeeded in gaining a position which blocked the besiegers and cut off their supplies. In the end, Mithradates retreated with a small remnant only, of his great armament, and never recovered from the disaster.—G. Long, *Decline of the Roman republic*, v. 3, ch. 1.

A. D. 267.—Capture by the Goths. See GOTHs: 258-267.

CZAR, or Tsar. See TSAR; CESAR: Title; RUSSIA: 1547; 1916: Russian absolutism.

CZARTORISKYS, a wealthy and powerful Polish family. See POLAND: 1763-1790.

CZARTORYISK, Galicia, occupied by the Russians in 1915. See WORLD WAR: 1915: III. Eastern front: 1, 9.

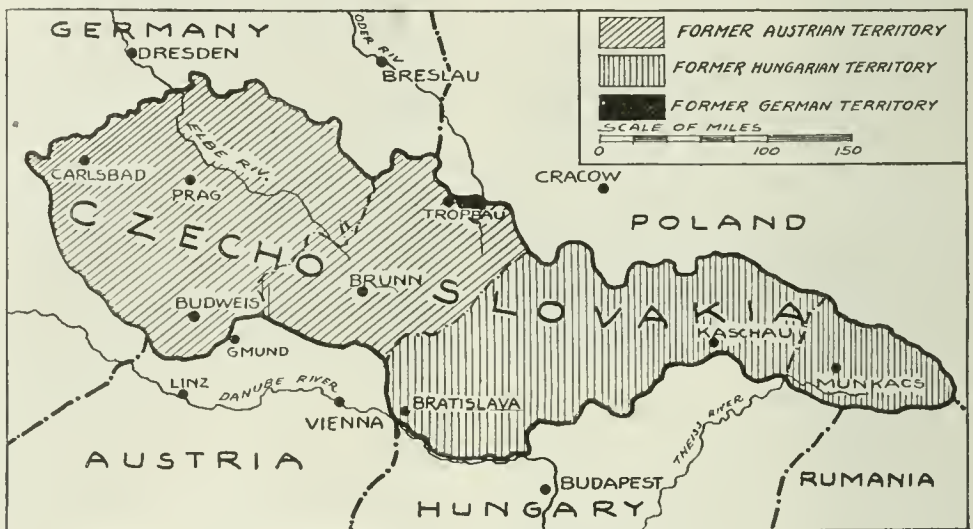
CZASLAU, or Chotusitz, Battle of (1742). See AUSTRIA: 1742 (January-May).

CZECH PARTIES. See AUSTRIA: 1900 (February); AUSTRIA-HUNGARY: 1897.

CZECHO-SLOVAKIA: Territory. — Geographical position.—Physical features.—"The Republic of Czecho-Slovakia [with an area of about 55,000 sq. miles] is comprised of the former Austrian Crown Lands of Bohemia, Moravia, and Silesia, . . . a large part of former Northern Hungary, . . . known as Slovakia, . . . and the western part of the Teschen district. . . . [The demarcation of its] boundaries gives Czecho-Slovakia the most central position in Europe. . . . On the north and west the country borders on Germany, on the south the boundary is contiguous with that of Austria and of Hungary, on the north-east with Poland, and for a short distance in the extreme east with Roumania. [Its length is about 600

miles, and the greatest breadth 185 miles.]—*Weekly Bulletin, Department of Trade and Commerce, Canada, No. 875, excerpts, pp. 1323-1324.*—“This extensive region . . . is, as a whole, mountainous, except for the Danube plain, and is richly endowed with forest.”—*Geographical Review, July, 1919.*—“Based upon Bohemia and Moravia, the new state also includes the hill countries of Slovak speech to the east as well as the northern strip formerly known as Austrian Silesia and a portion of Dečín [Teschen] with a coalfield. Its southern boundaries were difficult to settle. Linguistic frontiers are rarely linear, because of the tendency of the hill people to learn the speech of the market towns on the edges of the plains, and, besides, a frontier along foot-hills is unsatisfactory to the strategist. The plain south-west of the Tatra has, therefore, been given to Czechoslovakia, which thus has at Bratislava (Pressburg), an old Hungarian capital, a Danube port of great value.”—H. J. Fleure, *Treaty settlement of Europe, p. 68.*—See

transport facilities. . . . The Elbe [now internationalized] affords easy communication with Germany and the North Sea, the Danube with the countries of South-east Europe and the pass of the Oder river in Silesia gives an outlet to Poland and Russia. Czecho-Slovakia is therefore an industrial country, situated in the heart of Europe and surrounded on three sides by agricultural states. This gives the country a strategic position for the trade with the markets of Eastern and Southern Europe, which are large purchasers of manufactured goods. . . . Czecho-Slovakia is well supplied with railway facilities. . . . Nearly all the important (Austrian and Hungarian) lines are under the management of the Czecho-Slovak State Railways, the system of which extends over all parts of the country.”—*Weekly Bulletin, Department of Trade and Commerce, Canada, No. 875, excerpts pp. 1323-1328.*—“Agriculture in the Czecho-Slovakia Republic is highly developed and compares . . . favorably with that of the other most progressive European



CZECHO-SLOVAKIA

(Showing territory acquired from the adjoining states)

also BOHEMIA; MORAVIA; SILESIA; EUROPE: Modern: Political map; GERMANY: Map.

Natural resources.—**Industries.**—**Trade.**—**Transport facilities.**—**Agriculture.**—“The new Republic of Czecho-Slovakia is one of the most [nearly] self-supporting countries of Europe. It possesses many important manufacturing industries and is rich in coal and other minerals. It is estimated that about 80 per cent of the mines and industrial enterprises of the former Austro-Hungarian Empire are now located within the boundaries of the Czecho-Slovak Republic. The country has also abundant supplies of timber and extensive tracts of agricultural land. [See CONSERVATION OF NATURAL RESOURCES: Czecho-Slovakia.] . . . The trade of Czecho-Slovakia is that of an industrial country importing chiefly raw materials and food-stuffs and exporting finished manufactured products. . . . The industrial centers are nearly all located in Bohemia, Moravia and Silesia, and this explains the greater relative density of the population of these provinces as compared with that of Slovakia. . . . After natural resources, the most important factor in the economic development of Czecho-Slovakia has been the unrivalled

states; 41 per cent of the population are engaged in agriculture. The fact that half of the total area of the republic consists of arable land and that only 4 per cent is non-productive, shows the intensity with which cultivation is carried on. The chief crops, wheat and barley, account for 25 per cent of the arable land. In respect to the yield per acre, Czecho-Slovakia is surpassed only by Germany and Great Britain.”—B. Stepanek, *Social and economic problems [in Czecho-Slovakia] (Survey, June 11, 1921, p. 348).*

Language. See PHILOLOGY: 21.

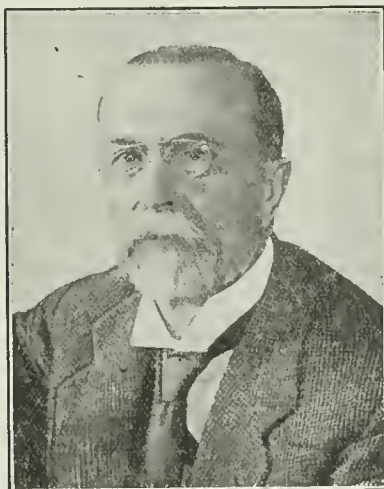
Racial characteristics.—**Population.**—“The Czechs and the Slovaks were included . . . [in] the migration of Slav races, who in the early centuries of the Christian era crossed the Carpathians from the Russian steppes in search of warmer climates and owing to the pressure of Mongol hordes coming from the East. It is certain that the Czechs established themselves as early as the eighth century in what is now Bohemia, Moravia and Silesia, where they have maintained themselves in a compact block ever since. . . . The Slovaks first settled on the plains of Hungary, but with the coming of the Magyars they retired to the foothill valleys of

the Carpathians. . . . The Slovaks are closely allied to the Czechs and there are only minor differences in the dialects spoken by these two branches of the Slav race. There are, however, important fundamental differences in character, which arise probably from a different historical development. The Czechs are an aggressive, energetic and efficient race, while the Slovaks are a peaceful agricultural people with more of the true Slav characteristics than have the Czechs."—*Weekly Bulletin, Department of Trade and Commerce, Canada, No. 876, pp. 1412-1413.*—Of the 13,595,818 (1921) inhabitants, the majority are Czechs and Slovaks. "In the extreme east of Slovakia, in the territory known as sub-Carpathian Russia, there dwell Ruthenians or little Russians, also of Slav race. . . . The principal non-Slav elements in the population of Czecho-Slovakia are the Germans, Hungarians or Magyars and the Jews. . . . The Czechs claim that the non-Slav minority number altogether about three millions."—*Ibid., p. 1413.*—See also BOHEMIA: Its people and their early history; SLAVS; and BALKAN STATES: Map showing distribution of nationalities; CZECHS.

15th-20th centuries.—Brief history of revolutionary movement for independence up to the World War.—"For a long period Bohemia was an independent kingdom with varying fortunes, the boundaries at one time extending from the Adriatic to the Baltic. In the fifteenth century a series of bitter religious wars commenced, which culminated in 1620 in the defeat of the Bohemians, who had espoused the Protestant cause. The Czechs thus came completely under Austrian domination. Conditioned by their geographical position, the Slovaks have . . . been more under Magyar domination rather than under German, to which the Czechs have been subjected. The Czechs and Slovaks availed themselves of the opportunity presented by the Great War to achieve their independence, and the movement which had been growing throughout the war finally culminated in the revolution of October 28, 1918, when the formation of Czecho-Slovakia as an independent state was proclaimed."—*Weekly Bulletin, Department of Trade and Commerce, Canada, No. 876, p. 1413.*—See also BOHEMIA; AUSTRIA: 1898; 1899-1900; 1900 (February); 1900; AUSTRIA-HUNGARY: 1904.

1914-1918.—Political conditions during the World War.—Declaration of independence (1918).—With the outbreak of the war the situation in Bohemia had grown more and more intolerable until at last it fell little short of a reign of terror. Espionage and censorship were so complete, that it was dangerous to make any public comment upon current affairs. Political life had from the first been entirely suspended. As neither the Austrian Parliament nor the provincial diets had been allowed to meet, there was no parliamentary immunity. On November 24, 1915, a decree of the Minister of the Interior announced the dissolution of the Bohemian Sokols [see SOKOLS] and of the inter-Slavonic Federation of Sokols of which Prague has always been the centre. A deadly blow was thus struck at one of the most characteristic features of Czech national life; for the 953 Sokol societies of Bohemia counted no fewer than 110,000 members, and may without exaggeration be described as the backbone of the nation. Only ten days later all the remaining Slav associations of Prague were dissolved. Germanizing tendencies became more and more marked, and on January 15, 1916, in defiance of all existing laws, German was proclaimed by the Governor as the official language of political administration throughout Bohemia. The archbishop of Prague

was transferred to the see of Olmutz and replaced by a German prelate. On May 23rd, the Young Czech leader, Dr. Kramar, and another deputy, Dr. Scheiner, the president of the famous Bohemian Sokols, had been placed under arrest, at the express orders of the military authorities and of the Archduke Frederick himself, who in a private report to Vienna charged the entire Czech nation with Russophil sentiments. In the first months of the war great efforts were made to induce the Czech parties to publish a manifesto in favour of Austria, but entirely without success. All remained ominously silent. In April, 1915, one of the Clerical leaders was persuaded to take the initiative in reviving the proposal, but he found himself entirely isolated and had to abandon the attempt.—Based upon R. W. Seton-Watson, *German, Slav, and Magyar, pp. 165-168.*—"The whole Czecho-Slovak nation aligned itself against Austria-Hungary and Germany on the side of the Allies. The movement was



THOMAS G. MASARYK
(President of Czecho-Slovakia)

spontaneous and general. . . . An open opposition to the war and to Austria was begun by the Czecho-Slovak soldiers. They refused to fight, surrendered to the enemy *en masse*, and soon formed Czecho-Slovak legions in the Allied armies. . . . The national movement was very strong. The most cruel terrorism, . . . the hangings and shootings at home, the confiscation of property and the jailing of citizens were of no avail."—*Nation, Oct. 5, 1918.*—"According to statistics published by the *Neues Wiener Tageblatt*, 720 civilians had been executed in Bohemia between August, 1914, and January, 1916, and during the same period 245 in Moravia. By the end of May the total had risen to 1,200."—R. W. Seton-Watson, *German, Slav, and Magyar, p. 169.*—When force and suppression failed Emperor Charles resorted to promises of coronation, federalization and autonomy, but too late. The Bohemian cause had gained too great a momentum to be arrested by promises. Thomas G. Masaryk had left Czecho-Slovakia December, 1914, and on July 6, 1915, the anniversary day of John Hus, he declared Bohemia's allegiance to the Allied cause. In November of the same year, the Czecho-Slovak National Council at Paris, formed with the unanimous consent of the people at home, declared the Hapsburgs deposed from the throne of

Bohemia. In addition to the National Council at Paris the Czecho-Slovaks formed one at Prague in July, 1918, and in August Great Britain recognized Czecho-Slovakia as an Allied nation. On October 28, the council took over Bohemia, Moravia, Silesia, and Slovakia and administered the government of these countries. The government was formed outside of Bohemia, and Masaryk returned to Prague in triumph, December 21, 1918, as the president of the newly formed republic.—See also AUSTRIA-HUNGARY: 1914-1915; 1917-1918.

On November 14, 1918, the following Declaration of Independence was issued:

At this grave moment, when the Hohenzollerns are offering peace in order to stop the victorious advance of the allied armies and to prevent the dismemberment of Austria-Hungary and Turkey, and when the Hapsburgs are promising the federalization of the empire and autonomy to the dissatisfied nationalities committed to their rule, [see WORLD WAR: 1918: X. Statement of war aims: k] we, the Czecho-Slovak National Council, recognized by the Allied and American Governments as the Provisional Government of the Czecho-Slovak State and Nation, in complete accord with the declaration of the Czech Deputies made in Prague on January 6, 1918, and realizing that federalization and still more autonomy, means nothing under a Hapsburg dynasty, do hereby make and declare this our Declaration of Independence. We do this because of our belief that no people should be forced to live under a sovereignty they do not recognize, and because of our knowledge and firm conviction that our nation cannot freely develop in a Hapsburg mock federation, which is only a new form of the denationalizing oppression under which we have suffered for the last 300 years. We consider freedom to be the first prerequisite for federalization, and believe that the free nations of Central and Eastern Europe may easily federate should they find it necessary. We make this declaration on the basis of our historic and natural right. We have been an independent State since the seventh century, and in 1526, as an independent State, consisting of Bohemia, Moravia, and Silesia, we joined with Austria and Hungary in a defensive union against the Turkish danger. We have never voluntarily surrendered our rights as an independent State in this confederation. The Hapsburgs broke their compact with our nation by illegally transgressing our rights and violating the Constitution of our State, which they had pledged themselves to uphold, and we therefore refuse longer to remain a part of Austria-Hungary in any form. We claim the right of Bohemia to be reunited with her Slovak brethren of Slovakia, once a part of our national State, later torn from our national body, and fifty years ago incorporated in the Hungarian State of the Magyars, who, by their unspeakable violence and ruthless oppression of their subject races have lost all moral and human right to rule anybody but themselves. The world knows the history of our struggle against the Hapsburg oppression, intensified and systematized by the Austro-Hungarian dualistic compromise of 1867. This dualism is only a shameless organization of brute force and exploitation of the majority by the minority; it is a political conspiracy of the Germans and Magyars against our own as well as the other Slav and the Latin nations of the monarchy. The world knows the justice of our claims, which the Hapsburgs themselves dared not deny. Francis Joseph in the most solemn manner repeatedly recognized the sovereign rights of our nation. The Germans and Magyars opposed this recognition, and Austria-Hungary, bowing before the Pan-Germans, became

a colony of Germany, and, as her vanguard to the East, provoked the last Balkan conflict, as well as the present world war, which was begun by the Hapsburgs alone without the consent of the representatives of the people. . . . We reject the sacrilegious assertion that the power of the Hapsburg and the Hohenzollern dynasties is of divine origin; we refuse to recognize the divine right of Kings. Our nation elected the Hapsburgs to the throne of Bohemia of its own free will, and by the same right deposes them. We hereby declare the Hapsburg dynasty unworthy of leading our nation, and deny all of the claims to rule in the Czecho-Slovak Land, which we here and now declare shall henceforth be a free and independent people and nation. We accept and shall adhere to the ideals of modern democracy, as they have been the ideals of our nation for centuries. We accept the American principles as laid down by President Wilson; the principles of liberated mankind—of the actual equality of nations—and of Governments deriving all their just power from the consent of the governed. We, the nation of Comenius, cannot but accept these principles expressed in the American Declaration of Independence, the principles of Lincoln, and of the declaration of the rights of man and of the citizen. For these principles our nation shed its blood in the memorable Hussite wars 500 years ago; for these same principles, beside her allies, our nation is shedding its blood today in Russia, Italy, and France." The rest of the document outlines the constitution and form of government to be adopted, reforms planned, and the internal and external policy of the future state.—See also AUSTRIA-HUNGARY: 1918; HUNGARY: 1918: End of the World War; EUROPE: Modern period: New balance of powers.

1918.—Armistices with Bulgaria, Turkey, Austria-Hungary, and Germany. See WORLD WAR: Miscellaneous auxiliary services: I. Armistices: c; d; e; f.

1918.—Adoption of a new flag. See FLAGS: Czecho-Slovakia.

1918-1920.—Military organization.—Campaign against Bolshevik Russia.—During the World War a Czecho-Slovak army was formed of prisoners of war, set free by the Russian government. It was recognized by France, Italy, Great Britain, and the United States as an Allied regular force, and fought on the fronts of France, Italy, and Russia. See RUSSIA: 1918-1920: Anti-Bolshevik movement; WORLD WAR: 1918: III. Russia: a; c; e; e, 1; f; V. Balkan theater: a.

1918-1920.—Provisional constitution.—New constitution.—National Assembly.—Main parties in Parliament.—"The provisional government of the Czechoslovak Republic at Prague was established by virtue of a law of November 13, 1918, on a provisional constitution. . . . The provisional constitution is an interesting document. It bestows upon the national assembly the legislative power and the power to supervise the executive until the time when a constitutionally elected assembly shall meet. . . . Thus it makes the president a figurehead and gives the national assembly the sovereign power. It had been in use only a few months before it became the subject of a great deal of discussion."—*American Political Science Review*, Nov., 1919.—It was amended on March 22, 1919, and on February 29, 1920, another constitution was adopted. "The new Constitution, adopted in February, proclaims the state to be a democratic republic with a president at its head, elected by the legislature for a term of seven years. It provides for a bicameral parliament, a senate of 150 members above twenty-six years of age elected

for eight years by universal suffrage, and a chamber of deputies of 300 chosen for six years, for which all men and women who have attained the age of twenty-one may vote. Power is really lodged in the lower house, the senate being merely a revising body. The president is bound to summon both branches to ordinary sessions each year. The president may prorogue the legislature but not for longer than one month, and only once a year; he also has the right to dissolve it. The ministers are responsible to the chamber and must resign if that body expresses lack of confidence. The Constitution contains a bill of rights modeled after that of the United States. The Czecho-Slovak language is the official language of the republic, but in all districts in which any racial minority numbers more than twenty per cent, the minority may use their own language in public offices and courts and may have their own schools. Minority representation is provided for, and voting is by districts and party lists.—*Political Science Quarterly, Supplement, Sept. 1920*.—"The national assembly was an expansion . . . of the national council at Prague . . . which was dissolved during the war . . . [and] was reorganized under the Presidency of Dr. Kramar. . . . It was this institution which assumed charge in Czechoslovakia when the revolution broke out on October 28, 1918."—*American Political Science Review, Nov., 1919*.—"On April 15 [1919] the National Constituent Assembly, having completed its work, dissolved, and the Tusar ministry resigned. New elections were held for the Chamber of Deputies on April 18 and for the senate on the 26th."—*Political Science Quarterly, Supplement, Sept., 1920*.—According to the universal political methods of European countries, the main parties in Czecho-Slovakia are the Social Democrats, the People's party, the Agrarians, the Czech Socialists, the National Democrats and the Peasants' party.

"The Parliament is composed of 209 Slovak and Tzech members who make use of the Tzechish idiom, as against 81 members who are Germans, Hungarians and Ruthenians, who, at least in Parliament, speak German. These same elements are represented in the Senate in the proportion of 101 to 40. From among the German members of Parliament hardly one-eighth understand the Tzech language tolerably. As for the Magyars and the Ruthenians, in the matter of foreign languages, with very few exceptions, they know no other but German, the language they make use of in the parliamentary debates. It is worthy of remark that under the former Austrian régime at the Diet of Prague . . . and that of Brunn, . . . all the communications, verbal and written, from the President and from the government were made in both languages—German and Tzech. The present Parliament of Prague on the contrary is monolingual—that is to say—that all official communications are made exclusively in the Tzech language. It is the same with the reports of parliamentary commissions, which have to be drawn up and read exclusively in Tzech. From all this it results that for the almost total number of the non-Tzech members, the parliamentary work remains a dead letter; while on the other side, the members of the Tzech majority only lend a negligent ear to the German speeches of the minority, which they treat with disdain. To insist upon the use of Tzechish as the exclusive language of Parliament is equivalent to shutting the door of the House to some of the most worthy representatives of the minority of the nation."—*Christian Science Monitor, June 2, 1921*.

ALSO IN: *New York Times Current History, July, 1920*.

1918-1920.—**Financial, economic, and industrial conditions.**—"The formation of Czecho-Slovakia as an independent state found the trade and industries confronted with very great difficulties. The break-up of the Austro-Hungarian Empire brought about a serious financial and currency crisis. The transport services were disorganized, and as a result of over four years of war and blockade the industries of the country were paralyzed for lack of raw materials. Decreased agricultural production owing to lack of fertilizers and other reasons had, moreover, caused a severe food shortage. The low exchange value of the crown prevented the country from importing necessary supplies of raw materials and foodstuffs. . . . The deficiency of transport facilities . . . [was] a serious handicap to the economic reconstruction of Czecho-Slovakia. There [was] . . . a shortage of locomotives and cars for the use of the Slovak railways. . . . Besides the deficiency of rolling stock the trade and industry of Czechoslovakia [was] hampered by the incompleteness of the railway system, which [resulted] . . . from the new delimitation of boundaries. . . . The railways formerly comprised part of the Austrian or Hungarian systems and the main lines extended north to south in the direction of Vienna or Budapest."—*Weekly Bulletin, Department of Trade and Commerce, Canada, No. 876, excerpts pp. 1414-1416*.—"The home industries were also greatly handicapped through lack of fuel, and many factories were not in a position to continue work.—Based upon *Review of the Foreign Press (Economic Review, June 2, 1920, quoting Narodni Listy, May 9, 1920)*.

The food shortage caused considerable labor unrest in 1920. The reduction of the bread ration in Czecho-Slovakia by one-half, as well as the incessant increase in the cost of living, led on May 11, 1920, to a large labor demonstration in Prague, accompanied by the closing of all businesses and most of the shops.—*Ibid., June 2, 1920*.—A general famine strike was . . . declared in the district round Carlsbad, which was to last until the bread supply was assured. The population had received no bread for seven weeks and no flour for five.—*Ibid., June 30, 1920*.—A general strike in the Reichenberg district caused full rations of bread and flour to be distributed, but in the Zwickau districts the total lack of bread, flour, and pulse threatened serious disturbances. In the district round Pressburg, formerly Hungarian territory, disturbances which threatened the harvest caused the proclamation of martial law.—*Ibid., Aug. 13, 1920*.—The annual report for 1919, issued by the central board of the Czecho-Slovak trade associations, shows a great increase in the strength of the trade union movement in that country.

1918-1920.—**Government activities in work of reconstruction.**—"The first problem confronting the Government was . . . the unification of the currency and the stabilization of the financial position of the country."—*Weekly Bulletin, Department of Trade and Commerce, Canada, Nov. 15, 1920*.—"With regard to currency, Czechoslovakia . . . definitely separated itself from the old Austro-Hungarian currency, . . . stamped its notes and called many of them in. The imposition of new taxes is another method of combating inflation."—*Review of the Foreign Press (Economic Review, Oct. 15, 1920)*.—According to an announcement of the minister of finance, "the system of taxation would be revised so as to impose the heaviest taxes on the rich. The Government's proposals . . . [included] new succession duties, new duties on water

power, increased salaries for civil servants, . . . heavy taxation of export profits, and the revision of municipal finances."—*Ibid.*, Dec. 3, 1920, quoting *Gazette de Prague*, Nov. 6.—"Its internal programme also . . . [included] reduction of the coal tax, regulation of the coal trade, and, if possible, the cheapening of coal; restraint of profiteering, housing, unemployment, improvement of the condition of Government officials; support of schools of all nationalities, socialisation of certain industries, land reform, and, finally, the strengthening of national defence. Great stress . . . [was] laid on the necessity of giving effect with all speed to the Army Act, which . . . [would put] the army in a condition to meet all contingencies."—*Ibid.*, Oct. 8, 1920.

1919.—Labor legislation.—"A law providing for a general eight hour day, applying with some modifications to agriculture and even to domestic service, came into operation in January. This is one of the most ambitious pieces of legislation on hours of labor which any State has yet attempted."—*Living Age*, July 19, 1919.

1919.—Child welfare legislation. See CHILD WELFARE LEGISLATION: 1873-1921; 1918-1920.

1919.—Trade union statistics. See LABOR ORGANIZATION: 1910-1919.

1919.—Dispute with Poland over boundary. See POLAND: 1919; 1919-1920: Paderewski's acquiescence.

1919.—Represented at Paris Peace Conference. See PARIS, CONFERENCE OF: Outline of work.

1919.—Treaty of Versailles.—Provisions. See VERSAILLES, TREATY OF: Conditions of peace; Part II; Part III: Section VII; Part XII: Section II: Ch. V.

1919.—Treaty of St. Germain.—Provisions. See ST. GERMAIN, TREATY OF: Part III: Section III.

1919.—Hungarian invasion.—In June, the Magyars invaded the Czech territory in Hungary and Slovakia, causing the Czechoslovaks to lose considerable ground, which was, however, recovered when, under the pressure of the Allies, the Hungarians withdrew about the middle of July.—See also HUNGARY: 1919 (March).

1919-1920.—New land laws.—"A law of the Czechoslovakian republic of 16th April 1919 orders the expropriation of large landed estates and entrusts the work to a special land office. A large landed estate is defined as an estate belonging to one person exceeding 150 hectares of farm land or 250 hectares of land of any other sort. The expropriated land belongs to the State which, by means of the above office, must take possession of it and divide it up. The compensation to be paid will be settled by another special law; the present law, however, lays down the rule that compensation shall be paid in all cases, except those specially mentioned in the law."—(*International Yearbook of Agricultural Legislation*, v. 9, 1919, *Introduction*, p. liv.)—"The legislative provisions passed on this matter in the Czechoslovakian republic can be classed in two groups, of which the first contains the laws directly regarding land reform, and the other group contains the laws destined to regulate the concession to small farmers of land obtained by means of expropriating large estates. The first group includes the laws of 16th April 1919 and 19th February 1920 which provide for and regulate the expropriation of large estates, and the law of April 1920 arranges the mode of procedure and the payment of indemnity. The first of these laws (16th April 1919) provides that in order to carry out land reform the State has power to expropriate large landed properties, over 150 hectares if of agricultural land, and 250 if other

lands. The law confides the execution of this land reform to a special body to which is given the name of land office. The second law (12th February 1920) deals with the management of landed property in the time elapsing between the day of expropriation and that on which the State takes possession for division. During this period the management of the expropriated land is confided to experts who have to exercise the greatest care in carrying out this trust in order to keep up the expropriated land and make it produce the greatest possible amount of agricultural produce. The law determines the duties of these persons in the utmost detail, and sets up a special service of supervision charged with the assiduous inspection of such lands. The third law (8th April 1920) contains in the first part rules of procedure prescribed for taking possession of expropriated lands. In the second part the law deals with the indemnity to be paid to the owners of expropriated lands. The indemnity will be commensurate with the average price paid during the course of the years 1913 and 1915 for the purchase of lands of more than 100 hectares similar in point of agriculture, in land registration and in topography to those in question. In dealing with estates of more than 1,000 hectares in the first place the price should be established according to the foregoing indications; this price should then be reduced in proportion varying from 5% minimum for land extending over from one to two thousand hectares, up to a maximum of 40% on land which is more than 50,000 hectares in extent. The State expropriating the land has the right to exact from the owner a proportion of the live stock and equipment actually on the land. This right should be exercised by the State within one month of the taking possession of the estate; the price to be paid is the current rate at the moment when the estate is taken over; and if it is not possible to agree on the matter, the price will be decided by legal experts. From the moment of the liquidation of the indemnity to be paid to the owner for the expropriation of his land, there exists in favour of the owner and at the charge of the State a credit for the amount of the said indemnity; from that moment the interest on said sum commences, which the State may pay in cash or in instalments. Finally the law deals with the position of employees on the expropriated land. The law recognises their right to a State pension and they must also be preferred when other employees are to be nominated for the management of the State lands, and they also have a right of precedence in the division of the expropriated land. The second group of laws includes a law of the 27th May 1919 and two amending laws of 6th April and 15th April 1920. These laws provide that a renter can ask the State to permit him to purchase the estate he is cultivating whether the land in question belongs to the State or has been expropriated. In order that this application may have effect, however, it is necessary that the farmer or his family shall have farmed the land in question without interruption from 1st October 1901, either personally or by his family. The applicant for possession of the land farmed by him must pay an indemnity to be decided by suitable judges who will make their valuation on the basis of the price current in the year 1913. The price may be paid at choice of the applicant either in one lot or in instalments, of which the first two must be paid before the assignment of the land is definitely made, and the other eight in the succeeding eight years. The applicant is forbidden to transfer the land for a period of ten years from the date of

purchase. Exceptions to this rule may be made with the consent of the land office."—*Introduction (International Yearbook of Agricultural Legislation, v. 10, 1920, pp. xliii-xliv)*.

ALSO IN: B. Stepanek, *Social and economic problems (Survey, June 11, 1921, p. 349)*.

1920.—Universal compulsory suffrage.—Election laws. See ELECTIONS, PRESIDENTIAL: Czecho-Slovakia; SUFFRAGE, MANHOOD: Czecho-Slovakia.

1920.—Union of Slovakia and Bohemia. See TRIANON, TREATY OF (1920).

1920.—Race antagonism.—In 1920 "relations between Czechs and Germans . . . [were] strained. By way of protest against the arbitrary closing of 100 German schools, the remainder . . . closed voluntarily. The German members of the National Assembly . . . brought an interpellation setting forth the grievances of the German minority. They complained that the promises made to them by the Government, of the protection of the minority which had induced them to join the Assembly had not been fulfilled, that they had been excluded from participation in the labours of the Assembly, and that their position had become worse under the present Government."—*Review of the Foreign Press (Economic Review, Nov. 5, 1920)*.—The end of the year 1920 was "marked by a violent outbreak of race feeling between Czechs and Germans. Each party . . . [accused] the other of unprovoked aggression and of refusing to cooperate in the common weal. The removal in Eger, by Czech soldiers, of the statue of the obnoxious Joseph II, stung the German population to reprisals. Such is the German account, but according to the official report of the commander of garrison, the statue was thrown down by some soldiers who broke out of barracks, through irritation at hostile demonstrations by the population. . . . The Czech school in Eger was destroyed and Czech women, girls, and soldiers were maltreated. These proceedings provoked counter-demonstrations in Prague, Pilsen, and Brünn involving in the first-named, destruction of German property, seizure by closing of German theatres and social institutions, closing of German schools, and the raiding and wrecking of the offices of the *Prager Tageblatt* and of the President's organ *Tribuna*. Angry protests . . . [were] made to the Premier and President by German members of Parliament. Collisions between Czech soldiers and Germans in Asch . . . resulted in loss of life."—*Ibid.*, Dec. 10, 1920.—See also HUNGARY: 1920-1921.

1920.—Schism in the church. See PAPAČY: 1920: Schism in Czecho-Slovakia.

1920 (August).—Little Entente.—"The declaration of neutrality in the Russo-Polish war . . . was followed by an act of foreign policy even more momentous, the conclusion on Czechoslovak initiative, of the Central European Triple Entente, also called 'the Little Entente.' Negotiations to bring about this alignment of the three main 'succession states,' Czechoslovakia, Jugoslavia and Rumania, were conducted by the foreign minister, Dr. Edward Benes, who left Prague for Belgrade on Aug. 19, and afterward visited Bucharest. [According to the official declaration], this entente is aimed not merely against all attempts against reaction which might menace the new states, it is not merely a defensive alliance assuring integrity and independence to the three states concerned, but is, above all, a positive agreement to facilitate a return to normal economic conditions to regularize the exchanges between these countries . . . and to establish a new order of things in accordance with the new political constitution in Central Europe. . . . The united power of Czechoslovakia,

Jugoslavia and Rumania is so considerable that no state in Central or Eastern Europe would venture to attack this alliance."—*Current History Magazine, Oct., 1920, p. 80*.—See also JUGO-SLAVIA: 1920.

1920 (December).—Hungarian plot.—Financial status.—A Hungarian plot to raid Pressburg on the night of Dec. 27, 1920, was frustrated by the watchfulness of the Czecho-Slovakian authorities. "At the end of 1920, the foreign debt was three and a half billion francs, the internal debt, twenty-five billion Czecho-Slovak crowns. The wealth of Czecho-Slovakia may be estimated as some two hundred billion Czecho-Slovak crowns."—B. Stepanek, *Social and economic problems (Survey, June 11, 1921, p. 349)*.

1920.—Coöperation movement. See COÖPERATION: Czecho-Slovakia.

1921.—Navigation of the Danube.—Danube-Oder and Elbe-Danube canals. See DANUBE: 1921.

1921.—New cabinet.—On Sept. 26 a new ministry was appointed with Eduard Benes as prime minister and minister of foreign affairs.

1921.—Represented at Portorosa conference. See PORTOROSA CONFERENCE (1921).

1922 (August-September).—Treaty with Ukraine.—Sound financial status.—A commercial and economic treaty with the Ukraine was ratified in August. It provides for a re-establishment of diplomatic relations, and in case of war between either country and a third party, the other will remain neutral. The financial situation in Czecho-Slovakia is exceptionally good. The country has been able to right itself after the World War without resorting to fiat money.

1922.—Represented at Genoa economic and financial conference. See GENOA CONFERENCE (1922).

Educational status. See EDUCATION: Modern developments: 20th century: General education: Bohemia.

ALSO IN: *Austrian Silesia, Handbook no. 2, Great Britain Foreign Office.—Slovakia, Handbook no. 3, Great Britain Foreign Office.—Bohemia and Moravia, Handbook no. 4, Great Britain Foreign Office.*—F. Lange, *Landwirtschaftlich-Statistischer Atlas, Berlin, 1917*.—E. Cenkow, *La vie politique en Tcheco-Slovaquie (Revue Politique et Parlementaire, May, 1921)*.—C. G. Georges-Picot, *La politique extérieure de la république tchécoslovaque (Revue Science Politique, April-June, 1921)*.

CZECHO-SLOVAKIA, Constitution of.—This constitution was formally adopted by the constituent assembly at Prague on Feb. 29, 1920, and was approved by President Masaryk on March 5. The main features follow those of the constitution of France. The president is elected for seven years and may hold office for two consecutive terms. The legislative body is bi-cameral, consisting of a House of Deputies and a Senate. The House of Deputies is made up of 300 members, elected for six years, and the Senate is made up of 150 members, elected for eight years. The House of Deputies is the more powerful chamber, for a majority vote of this body can overrule the president's veto, and its vote of a lack of confidence can overthrow the ministry. The system of elections is based on proportional representation. The franchise for the House of Deputies is open to all citizens of either sex over 21 years of age and for the Senate to those over 26 years of age. The full text is as follows:

Preamble

We, the Czecho-Slovak Nation, in order to form a more perfect union of the nation, establish jus-

justice and order in the republic, insure tranquil development of the Czecho-Slovak homeland, promote the general welfare of all the citizens of this State and secure the blessings of liberty to future generations, have adopted in our National Assembly on the 20th day of February, 1920, a Constitution for the Czecho-Slovak Republic, the text of which follows. On this occasion, we, the Czecho-Slovak Nation, declare that we shall endeavor to have this Constitution and all laws of our land carried out in the spirit of our history and also in the spirit of modern principles contained in the word self-determination; for we desire to join the society of nations as an enlightened, peaceful, democratic and progressive member.

Enabling Provisions

I. Laws in conflict with the Constitution, the fundamental laws which are a part of it, and laws which may supplement or amend it are void.

The Constitution and the fundamental laws which are a part of it may be changed or supplemented only by laws designated as constitutional laws.

II. The Constitutional Court decides whether laws of the Czecho-Slovak Republic and laws of the Diet of Carpathian Russia comply with Article I.

III. The Constitutional Court consists of seven members. The Supreme Administrative Court and the Supreme Court each designate two members. The remaining two members, together with the President of the Court, are appointed by the President of the republic.

Regulation of the manner in which the two above-mentioned courts select members of the Constitutional Court, its functioning, rules of procedure and effects of its judgments is determined by law.

IV. The existing National Assembly shall remain in session until the Chamber of Deputies and the Senate are constituted.

Laws adopted by this National Assembly, but not proclaimed on the day when the Chamber of Deputies and the Senate are constituted, may not go into effect if returned by the President of the republic to the National Assembly.

As to the term set by the Provisional Constitution for the exercise of the right of the President of the republic according to Section 11 and for the duty to proclaim the adopted law, the laws passed by the existing National Assembly shall be governed by the Provisional Constitution.

V. The present President remains in office until a new election has taken place. From the day on which this Constitution goes into effect he shall possess the rights herein granted.

VI. Until there is elected the full number of members of the Chamber of Deputies and the Senate provided for in the Constitution the number of members actually elected shall be applied to determine the quorum of Deputies and Senators required by the Constitution.

VII. Provisions of Articles I, II, and III. (Paragraph 1) form a part of the Constitution in accordance with Section 33 of this instrument.

Enabling laws referred to in the Constitution are not a part of this instrument within the scope of Section 1 unless otherwise expressly stated by the Constitution.

VIII. The Constitution hereto attached goes into effect on the day of its proclamation.

Section 20 of the Constitution does not apply to members of the existing National Assembly.

IX. On the day stated in Paragraph 1 of Section 8 all ordinances in conflict with the Constitution

and the republican form of government, as well as all former constitutional laws, even though some of their provisions may not be in conflict with the fundamental laws of the Czecho-Slovak Republic, become void.

X. This law goes into effect simultaneously with the Constitution, and the Government is charged with carrying out this law and the Constitution.

I. General Provisions of the Constitution

1. The people are the only source of all State authority in the Czecho-Slovak Republic.

The Constitution determines through what organs the sovereign people adopt laws, carry them out and find justice. The Constitution also sets the limits which these organs may not exceed, so that the constitutionally guaranteed rights of citizens may be protected.

2. The Czecho-Slovak State is a democratic republic, at the head of which is an elected President.

3. The territory of the Czecho-Slovak Republic forms a unitary and indivisible whole, the frontiers of which may be changed only by fundamental law.

An indivisible part of this whole, on the basis of voluntary union in accordance with the treaty between the allied and associated powers and the Czecho-Slovak Republic in Saint-Germain-en-Laye Sept. 10, 1919, is the autonomous territory of Carpathian Russia, which will receive the widest autonomy compatible with the unity of the Czecho-Slovak Republic.

Carpathian Russia has its own Diet, which elects its own officers.

The Diet of Carpathian Russia is competent to make laws in matters of language, instruction, religion, local administration, as well as in other matters which may be assigned to it by the laws of the Czecho-Slovak Republic. Laws adopted by the Diet of Carpathian Russia and signed by the President of the Republic are proclaimed in a separate series and shall also be signed by the Governor.

Carpathian Russia shall be represented in the National Assembly of the Czecho-Slovak Republic by the proper number of Deputies and Senators in accordance with Czecho-Slovak election laws.

At the head of Carpathian Russia stands a Governor appointed by the President of the Czecho-Slovak Republic upon nomination by the Government; he shall be responsible also to the Diet of Carpathian Russia.

Public servants of Carpathian Russia shall as far as possible be taken from its own population.

Details, especially the right to vote and to be elected to the Diet, are regulated by special enactments.

The law of the National Assembly, determining the boundaries of Carpathian Russia, shall form a part of the Constitution.

4. Citizenship of the Czecho-Slovak Republic is one and unitary.

Rules governing the acquiring of citizenship, its effects and its loss are determined by law.

A citizen or subject of a foreign State may not at the same time be a citizen of the Czecho-Slovak Republic.

5. Prague is the capital of the Czecho-Slovak Republic.

The colors of the republic are white, red and blue.

Coat of arms and flags are prescribed by laws.

II. Legislative Authority

6. Legislative authority for the entire territory of the Czecho-Slovak Republic is exercised by the

National Assembly, which consists of two houses: Chamber of Deputies and Senate.

Both houses meet regularly in Prague. In cases of absolute necessity they may be called to meet temporarily in some other place in the Czecho-Slovak Republic.

7. Legislative and administrative power of land Diets is abolished.

Unless a law adopted by the National Assembly provides otherwise, it applies to the entire territory of the Czecho-Slovak Republic.

8. The Chamber of Deputies consists of 300 members, elected by general, equal, direct and secret franchise in accordance with the principle of proportionate representation. Elections take place on Sundays.

9. The right to vote for members of the Chamber of Deputies belongs to all citizens of the Czecho-Slovak Republic without distinction of sex who are 21 years of age and comply with other requirements of the fundamental law governing elections to the Chamber of Deputies.

10. All citizens of the Czecho-Slovak Republic, without distinction of sex, who are 30 years of age and comply with other requirements of the fundamental law, are eligible to election to the Chamber of Deputies.

12. Details of the exercise of right to vote and election rules are contained in the law governing elections to Chamber of Deputies.

13. The Senate consists of 150 members, elected by general, equal, direct and secret franchise in accordance with the principle of proportionate representation. Elections take place on Sundays.

14. The right to vote for members of the Senate belongs to all citizens of the Czecho-Slovak Republic without distinction of sex who are 26 years of age and comply with other requirements of the fundamental law as to the composition and jurisdiction of the Senate.

15. Eligible are those citizens of the Czecho-Slovak Republic, without distinction of sex, who have reached 45 years of age and comply with other requirements of the fundamental law as to the composition and jurisdiction of the Senate.

16. The term for which Senators are elected is eight years.

17. Details of the exercise of right to vote and election rules are contained in the law as to the composition and jurisdiction of the Senate.

18. No one may be a member of both houses.

19. Contested elections to the Chamber of Deputies and the Senate are passed upon by the electoral court. Details are regulated by law.

20. An employe of the State who is elected to the National Assembly and qualifies as member receives a leave of absence for the duration of his term and is entitled to his regular salary, not including therein local or active supplement of the same, as well as to seniority promotion. University professors are entitled to leave of absence; if they make use of this right, the same provisions apply to them as to other State servants.

Other public servants are entitled to leave of absence while they are members of the National Assembly.

Members of the National Assembly may receive a salaried State appointment only after the expiration of one year from the time they cease to be members of the National Assembly.

This provision does not apply to Ministers. The time limit of one year, contained in the previous paragraph, does not apply to Deputies and Senators who were in the service of the State before their election to the National Assembly, if they remain in the same department of service.

Members of county assemblies and county and district chiefs may not be members of the National Assembly. Judges of the Constitutional Court and associate Judges of the Electoral Court may not at the same time sit in the National Assembly.

21. Members of either house may resign at any time.

22. Members of the National Assembly carry out their mandates in person; they may not receive orders from any one.

They may not intervene with public authorities in party interests. This prohibition does not apply to members of the National Assembly in so far as intervention with authorities is a part of their regular duties.

In the first meeting of the House which they attend they shall make the following pledge: "I promise that I will be faithful to the Czecho-Slovak Republic, that I will observe the laws and execute my trust according to my best knowledge and conscience." Refusal of the pledge or pledge with reservation carries with it automatic loss of mandate.

23. Members of the National Assembly cannot be molested by reason of their vote in the House or committees. For anything they may say in the exercise of their mandate they are subject only to the disciplinary power of the House.

24. Before a member of the National Assembly may be prosecuted or disciplined for other acts or omissions, the consent of the proper House must be obtained. If the House refuses its consent, prosecution is dropped permanently.

These provisions do not apply to criminal liability which a member of the National Assembly may incur as responsible editor.

25. If a member of either House is arrested in the commission of a criminal offense, the court or other proper authority shall inform the President of the House at once of the arrest. Unless the House, or during the adjournment of the National Assembly the commission elected in accordance with Section 54, signifies within fourteen days its consent to further imprisonment, imprisonment ceases. Should the commission give its consent, the House itself shall decide the question of further imprisonment within fourteen days of its convening.

26. Members of both houses may refuse to testify as to matters which were confided to them as members of the House, even after they have ceased to be members. This does not apply to charges of seducing a member of either House to abuse his trust.

27. Members of both houses shall receive compensation provided by law.

28. The President of the republic shall call both houses into two regular sessions annually, in Spring and Fall. The Spring session commences in March, the Fall session in October.

He may also call the houses into special sessions according to need. If a majority of either House makes a demand for special session on the President of the Government, stating the nature of special business, the President shall cause the houses to meet within fourteen days from the date of demand. In case of his failure to act the houses shall convene simultaneously within the following fourteen days at the call of their Presidents.

When more than four months have elapsed since the last regular session, the President of the republic shall at the request of at least two-fifths of either House call the houses to meet within fourteen days of the date of the request. In case of his failure to act the houses shall meet within

the following fourteen days at the call of their Presidents.

29. Sessions of both houses open and close at the same time.

30. The President of the republic declares the session closed.

He may prorogue the houses for no longer than one month and not oftener than once a year.

31. The President of the republic may dissolve the houses. He may not exercise this right within the last six months of his term of office. At the expiration of the term of either House or at the dissolution of either House new elections shall take place within sixty days.

Dissolution of the Senate does not stay criminal proceedings that may be pending before the Senate in accordance with Sections 67 and 79.

32. The quorum of either House, except where otherwise provided for herein, is one-third of entire membership; all acts to be valid must receive a majority vote of those present.

33. Declaration of war, amendment of the Constitution and the fundamental laws which are a part thereof may be done only by affirmative vote of three-fifths of all members of both houses.

34. The Chamber of Deputies may impeach the President of the republic, the President of the Government and members of Government by a two-thirds majority in the presence of two-thirds of the membership.

Proceedings before the Senate as a high court are regulated by law.

35. Each House elects its own President, officers and functionaries.

36. Sessions of the Chamber of Deputies and the Senate are public. Executive sessions may be held only in cases enumerated in the rules of proceeding.

37. The fundamental principles of the relations of both houses to each other, to the Government and to all outside them are regulated by special law within the limits set by constitutional provisions. For the transaction of its business each House adopts its own rules.

Until the House of Deputies and the Senate adopt their own rules, the rules of the existing National Assembly shall apply.

38. When both houses meet as National Assembly the rules of the House of Deputies apply.

Such a joint session is called by the President of the Government and presided over by the President of the Chamber of Deputies.

His alternate is President of the Senate.

39. Ministers may participate at any time in the meetings of either House and of all committees. They shall be given the floor whenever they desire to speak.

40. At the request of either House or its committee the Minister shall attend its meeting.

Otherwise the Minister may be represented by officials of his department.

41. Bills may be submitted either by the Government or by either House.

A bill submitted by members of either House shall be accompanied by a statement of expenses involved in the bill and by a recommendation as to how they shall be defrayed.

Government proposals for financial and army bills shall be laid first before the Chamber of Deputies.

42. Changes in fundamental laws shall be concurred in by both houses. This applies also to other laws, except as otherwise provided in Sections 43, 44 and 48.

43. The Senate shall take action on a bill passed by the House of Deputies within six weeks; on financial and army bills within one month. The

House of Deputies shall take action on a bill adopted by the Senate within three months.

These time limits run from the day when the printed act of one House is delivered to the other House; by consent of both houses these time limits may be extended or shortened. The limit of one month within which the Senate shall take action on financial and army bills cannot be extended.

If during the limit the term of the House which is to take action on the bill of the other expires or the House is dissolved, prorogued or its session closed, the limit begins to run anew from its next meeting.

If the second House takes no action within the above time limits, the failure is considered equivalent to approval of the decision of the first House.

44. A measure passed by the Chamber of Deputies shall become law in spite of the dissent of the Senate if the Chamber of Deputies by a vote of the majority of the entire membership reaffirms its original vote. If the Senate rejects by a three-fourths majority of the entire membership a bill which was passed by the Chamber of Deputies the bill becomes law only if repassed by the Chamber of Deputies by a majority of three-fifths of the entire membership.

Proposals of the Senate are submitted to the Chamber of Deputies. If the latter rejects the Senate bill and the Senate reaffirms its original vote by a majority vote of the entire membership, the bill is submitted once more to the Chamber of Deputies. If the Chamber of Deputies rejects the Senate bill by a majority vote of the entire membership the bill fails.

Bills which thus fail cannot be resubmitted in either House before the expiration of one year.

Amendment of a bill passed by one House in the other House is equivalent to rejection.

45. If either House has to consider for the second time a bill which it once voted or consider again a bill passed by the other House, and should the House be dissolved or its term expire before reconsideration, the action of the new House on the matter shall be considered to be its second action in the sense of Section 44.

46. If the National Assembly rejects a Government bill, the Government may order a popular vote to be taken on the question, whether the bill shall become law. Such a decision of the Government must be unanimous.

The right of vote belongs to all who are entitled to vote for members of the Chamber of Deputies.

Details are regulated by law.

Popular vote does not apply to governmental proposals changing or amending the Constitution and the fundamental laws which are a part of it.

47. The President of the republic may return with his objections a law passed by the National Assembly within one month from the day on which it was delivered to the Government.

48. If both houses in a roll call reaffirm their vote by a majority of the entire membership, the measure shall be proclaimed law.

If such a concurrent majority of both houses is not reached, the measure will nevertheless become law, if in a new roll call the Chamber of Deputies votes for it by three-fifths of the entire membership.

If the measure in question is one which requires the larger quorum and higher majority, the returned measure must be adopted in the presence of this quorum by the specified majority.

The provisions of Section 45 apply here also.

49. A law does not go into effect until it is proclaimed in the manner prescribed by law.

Laws are proclaimed by this clause: "The Na-

tional Assembly of the Czecho-Slovak Republic adopted the following law."

Laws shall be proclaimed within eight days, not including Sundays, from the limit set in Section 47. If the President of the republic makes use of his right there referred to, the law shall be proclaimed within eight days, not including Sundays, from the day when re-enactment by the National Assembly is communicated to the Government.

50. Every law must state which member of the Government is charged with its execution.

51. The law shall be signed by the President of the republic, the President of the Government and the Minister charged to execute the law. If the President is disabled or ill and has no Deputy, the President of the Government signs on his behalf.

The President of the Government may be represented in the signing of laws in the manner provided for in Section 71.

52. Each House has the right to interpellate the President and members of the Government on all matters within their jurisdiction, inquire into administrative acts of the Government, appoint committees to which the Ministers shall submit information, adopt addresses and resolutions.

The President and members of the Government shall answer the interpellations of the members of the houses.

53. The manner in which State financial economy and State debt is controlled is regulated by law.

54. (1) In the period between the dissolution of either House or the expiration of its term and the next convening of both houses, and also during the time when the session of the two houses is prorogued or closed, a commission of twenty-four members may enact urgent measures which have the force of law. The Chamber of Deputies elects sixteen members with sixteen alternates, and the Senate elects eight members and eight alternates for the term of one year. Each alternate takes the place of a definite member.

(2) First elections take place as soon as the two houses are organized. Presidents and Vice Presidents of both houses take part in voting. When a new House has been elected it selects new members of the commission, even though the one-year term of sitting members has not expired.

(3) The principle of proportionate representation shall be applied in these elections. Parties may combine. If all parties agree, members of the commission may be selected from the body of the House. This may be done if objectors do not exceed twenty Deputies or ten Senators.

(4) Members of the commission remain in office until their successors are elected. Alternates take the place of members who permanently or temporarily are unable to perform their duties. If there is a vacancy in the office of either member or alternate, supplementary election is had for the balance of the term. A newly elected member must belong to the same group as the former member unless the group in question should fail to nominate a candidate or refuse to participate in electing.

(5) A member of the Government may not be member of commission or his alternate.

(6) As soon as the commission is elected it shall organize itself by electing a President and Second Vice President out of members of the House of Deputies, and First Vice President out of Senate members.

(7) Sections 23 to 27 of the Constitution apply to members of the commission.

(8) The commission may act in all matters that come within the legislative and administrative jurisdiction of the National Assembly, but it cannot

(a) elect the President of the republic or his Deputy;

(b) amend fundamental laws or change jurisdiction of public authorities, except that it may add new duties to existing authorities;

(c) impose by its measures upon citizens new and lasting financial duties, increase military obligation, burden permanently the State finances or alienate State property;

(d) give its consent to declaration of war.

(9) A measure which is to have the effect of law or which authorizes expenditures not provided for in the budget must be approved by a majority of the entire membership.

(10) In all other cases the commission may act in the presence of one-half of its membership by a majority vote of those present. The President votes only to break the tie.

(11) Emergency measures which are in the nature of law may be adopted only upon recommendation of the Government approved by the President of the republic.

(12) Acts of the commission referred to in the preceding section have temporarily the effect of law; they are proclaimed, with a reference to Section 54, in the series of laws and ordinances, and they are signed by the President of the republic, President of the Government or his Deputy, and at least one-half of the Ministers. Acts which are not signed by the President of the republic may not be proclaimed.

(13) The jurisdiction of the Constitutional Court extends to measures which are in the nature of law; they shall be submitted to the court by the Government at the time of their proclamation in the series of laws and ordinances. The Constitutional Court decides whether measures submitted to it comply with Paragraph 8 b.

(14) President of the commission and Vice President submit a report of the actions of the commission in the first sessions of the Chamber of Deputies and the Senate, even though they may have ceased to be members.

(15) Measures which are not approved by both houses within two months of their convening are thereafter void.

III. Governing and Executive Power

55. Ordinances may be issued only for the purpose of carrying out a definite law and within its terms.

56. The President of the republic is elected by the National Assembly.

He shall be a citizen of the Czecho-Slovak Republic, qualified to be member of the Chamber of Deputies and 35 years of age.

57. Election is held in the presence of the majority of the total membership of both houses, and a vote of three-fifths of those present is necessary.

If two ballots result in no choice, the next balloting is limited to the highest candidates; he who receives a plurality of votes is elected. In case of tie the decision is made by lot.

Details are governed by law.

58. The term of office commences on the day when the newly elected President makes the promise, as provided in Section 65.

The term of office is seven years.

Election is held within the last four weeks of an expiring term.

No one may be elected for more than two successive terms. A person who has served as President for two successive terms cannot be elected again until seven years shall have elapsed from the expiration of his last term. This provision

does not apply to the first President of the Czecho-Slovak Republic.

The former President continues in office until the new President is elected.

59. Should the President die or resign during his term of office, a new election is held in accordance with provisions of Sections 56 and 57 for a term of seven years. The National Assembly shall be convened for that purpose within fourteen days.

60. Until the new President is elected (Section 59), or if the President is prevented by ill-health or other cause from performing his office, his authority is exercised by the Government, which may entrust definite functions to its own President.

61. If the President is incapacitated or ill for more than six months (Section 60), and if the Government so decides in the presence of three-quarters of its members, the National Assembly will elect an acting President who will serve as such, until the impediment is removed.

During the period for which a person is not eligible to be President in accordance with Section 58 he cannot be acting President.

62. The election of acting President is governed by rules applying to the election of President.

63. The President of the republic may not be at the same time member of the National Assembly. If a member of the National Assembly is elected acting President, he cannot execute his mandate in the National Assembly while he is exercising the office of President.

64. The President of the republic:

(1) Represents the State in its foreign relations. He negotiates and ratifies international treaties, commercial treaties, treaties which impose upon the State or the citizens burdens of a financial or personal nature, especially military, and treaties which change the boundaries of the State, need the consent of the National Assembly. In the case of changes of boundaries the consent of the National Assembly must take the form of a constitutional law (Article I. of the enabling laws);

(2) Receives and accredits diplomatic representatives;

(3) Proclaims state of war to exist, declares war after first obtaining the consent of the National Assembly, and lays before it the negotiated treaty of peace for its approval;

(4) Convenes, prorogues and dissolves the National Assembly (Sections 28 to 31) and declares the session of the houses closed;

(5) May return bills with his objections (Section 47) and signs laws of the National Assembly (Section 51), of the Diet of Carpathian Russia (Section 3), and ordinances of the commission (Section 54);

(6) Gives to the National Assembly oral or written information of the state of the republic and recommends to their consideration such measures as he may deem necessary and expedient;

(7) Appoints and dismisses Ministers and determines their number;

(8) Appoints all professors of universities, and all Judges, civil officials and army officers of the sixth or higher rank;

(9) Grants gifts and pensions in special cases upon motion of the Government;

(10) Is Commander in Chief of all armed forces;

(11) Grants pardons in accordance with Section 103.

All governing and executive power, in so far as the Constitution and laws of the Czecho-Slovak Republic, adopted after Nov. 15, 1918, do not expressly reserve it to the President of the republic, shall be exercised by the Government (Section 70).

65. The President of the republic promises before

the National Assembly (Section 58) upon his honor and conscience that he will study the welfare of the republic and the people and that he will observe constitutional and other laws.

66. The President of the republic is not responsible for the execution of his office. For his utterances, connected with the office of the President, the Government is responsible.

67. He may be criminally prosecuted only for high treason before the Senate upon impeachment by the Chamber of Deputies (Section 34). The punishment may extend only to the loss of his office and disqualification ever to hold it again.

Details are determined by law.

68. Every act of the President in the exercise of his governing or executive power is valid only when countersigned by a responsible member of the Government.

69. Provisions applying to the President of the republic apply also to the acting President (Section 61).

70. The President and members of the Government (Ministers) are appointed and dismissed by the President of the republic.

The ordinary seat of the Government is Prague (Section 6).

71. The Government elects from its membership the President's Deputy, who may take his place. If the Deputy is unable to act, the oldest member of the Government in years acts as President.

72. The President of the republic decides over which department each Minister shall preside.

73. Members of the Government promise to the President of the republic, upon their honor and conscience, that they will conscientiously and impartially perform their duties and observe constitutional and other laws.

74. No member of the Government may sit on the Board of Directors or act as representative of a stock company or a firm which is engaged in business for profit.

75. The Government is responsible to the Chamber of Deputies, which may declare its lack of confidence in the Government. This shall be done in the presence of the majority of the entire membership by a majority vote upon a roll call.

76. Motion to declare lack of a confidence shall be signed by at least one hundred Deputies and shall be referred to committee which will submit its report within eight days.

77. The Government may ask the Chamber of Deputies to vote its confidence. This motion shall be acted upon without reference to committee.

78. If the Chamber of Deputies declares lack of confidence in the Government or if it rejects the motion of Government for a vote of confidence, the Government shall hand its resignation to the President of the republic, who will select the persons who are to carry on the affairs of state until a new Government is formed.

If the Government resigns at a time when there is neither President nor acting President, the commission provided for in Section 54 accepts the resignation and takes steps to have the administration carried on.

79. If the President or members of the Government violate fundamental or other laws by their official acts either intentionally or from gross negligence, they are responsible criminally.

Right to impeach belongs to the Chamber of Deputies, and the trial is held before the Senate.

Details are regulated by law.

80. The Government acts as a college which is competent to take action only in the presence of the President or acting President and a majority of the Ministers.

81. The Government decides corporatively in particular:

(a) Government measures for the National Assembly, Government ordinances (Section 84) and recommendations to the President of the republic to make use of the power given him by Section 74;

(b) all matters of a political nature;

(c) appointment of Judges and civil officials of the eighth and higher ranks, as far as this appertains to the central authorities, and nominations of functionaries who are appointed by the President of the republic (Section 64, Paragraph 8).

82. The President of the republic may attend and preside over the meetings of the Government; he may require of the Government and its members written opinion of any matter relating to the duties of their office.

83. The President of the republic may invite the Government or its members for consultation.

84. Every Government ordinance shall be signed by the President of the Government or the acting President, and also by Ministers charged with its execution and in no case less than half the Ministers.

85. The jurisdiction of the Ministries is regulated by law.

86. In the lower State administrative offices the citizen element shall be, as far as possible, represented, and the protection of the rights and interests of the citizens (administrative judicature) shall be effectively provided.

87. No one may be at the same time an elected member of an inferior administrative organ and also of an organ that is superior or exercises supervision over the former.

Exceptions may be made by law.

88. Judicial protection against administrative organs shall be provided by the Supreme Administrative Court, composed of independent Judges, with jurisdiction over the territory of the entire republic.

Details are regulated by law.

89. The nature and authority of the inferior organs of State administration is settled in principle by law which may leave details to Government ordinances.

90. State organs which are entrusted with economic functions only, without exercising the sovereign authority of the State, are created and organized by ordinances.

91. The nature and authority of the autonomous organ are regulated by special law.

92. The law determines to what extent the State shall be responsible for illegal execution of governmental authority.

93. Public employes shall in their official acts observe fundamental and other laws. This applies also to citizen members of administrative colleges.

IV. Judicial Power

94. The judicial power is exercised by State courts; the law prescribes their organization, their jurisdiction and their procedure.

No one may be sent before any other Judge but the one who has jurisdiction by law.

Only in criminal matters extraordinary courts may be introduced, and then in cases prescribed by law in advance and for a limited period.

95. Judicial power in civil cases belongs to civil courts, either regular or special and arbitration courts; judicial power in criminal matters belongs to regular criminal courts, in so far as it is not assigned to military criminal courts, and except as such matters may, in accordance with general ordinances, be dealt with by police or financial punitive procedure.

For the entire territory of the Czecho-Slovak Republic there shall be one Supreme Court.

The place of juries in judicial procedure is regulated by special laws.

Jury trials may be temporarily suspended in cases provided for by law.

The jurisdiction of court-martial may be extended to civil population in accordance with the provisions of law only in time of war and for acts done during the war.

96. Judicial power is in all instances separated from administration.

Conflicts of jurisdiction between courts and administrative organs are regulated by law.

97. Qualifications of professional Judges are determined by law.

Judges shall take an oath of office that they will observe the laws.

The status of Judges in the service of State is regulated by special law.

98. All Judges shall execute their office independently of all considerations except only the law.

99. Professional Judges are appointed permanently; they may not be transferred, demoted or pensioned against their will, except should there be a new organization of courts and then only during the period provided for by the law, or by virtue of a proper disciplinary finding; they may be pensioned also by a proper finding when they reach the legal retirement age. Details are regulated by law which also prescribes under what conditions Judges may be suspended from office.

Judicial Senates in courts of first and second instance are in session all year; exceptions are made by law.

100. Judgments are pronounced in the name of the republic.

Sessions of court are oral and public; judgments in criminal cases are declared in public; the public may be excluded from court sessions only in cases enumerated by law.

In trials of criminal cases the principle of accusation applies.

101. Professional Judges may not hold any other paid position, permanent or temporary, except as otherwise provided by law.

102. Judges in passing upon a legal question may examine the validity of an ordinance; as to law they may only inquire whether it was properly promulgated (Section 51).

103. The President of the republic shall have power to declare amnesty, grant pardons or commute punishments, restore lost civil rights, in particular the right to vote for National Assembly and other elected bodies, and with the exception of criminal proceedings where an individual is complainant, suspend all criminal prosecution.

This power of the President of the republic does not apply to members of the Government, impeached or condemned in accordance with Section 79.

104. Liability of the State and Judges for damages caused by illegal execution of official authority is determined by law.

105. In all cases in which an administrative organ in accordance with particular laws passes upon claims for compensation the party affected may, after exhausting his remedies with higher authorities, apply for relief to courts.

Details are regulated by law.

V. Rights and Privileges, as Well as Duties of Citizens

106. Privileges due to sex, birth and calling are not recognized.

All inhabitants of the Czecho-Slovak Republic enjoy, equally with the citizens of the republic, in its territory full and complete protection of race or religion. Exceptions to this principle are admissible only as far as is compatible with international law.

Titles may be conferred only when they refer to office or occupation; this does not apply to academic degrees.

107. Personal liberty is guaranteed. Details are regulated by a law which is a part of this Constitution.

Personal liberty may be restricted or taken away only in conformity with law; likewise public authorities may compel a citizen to perform personal acts only in conformity with law.

108. Every Czecho-Slovak citizen may settle in any part of the Czecho-Slovak Republic, acquire real property there and engage in a gainful occupation, within the limits of general legal provisions.

This right may be restricted only in the public interest by law.

109. Private ownership may only be restricted by law.

Expropriation may be accomplished only in compliance with law and compensation shall be paid, except where the law specifically provides that compensation shall not be paid.

110. The right to emigrate may only be limited by law.

111. Taxes and public burdens may be imposed only in conformity with law.

Likewise threats and imposition of punishments shall be made only in conformity with law.

112. The rights of home shall not be violated.

Details are regulated by a law which is a part of this Constitution.

113. Liberty of press and the right to assemble peacefully and without arms, and to form associations is guaranteed. It is therefore illegal as a matter of principle to subject the press to censoring before publication. The manner in which the right of assembly and association shall be exercised is determined by laws.

An association may be dissolved only when its activity violates the criminal law or public peace and order.

The law may impose restrictions upon assemblies in places serving public traffic, upon the establishment of associations for profit and upon the participation of foreigners in political societies. In the same manner restrictions may be imposed upon the preceding guarantees in time of war or of domestic disorders which may menace substantially the republican form of government, the Constitution or public peace and order.

114. The right to associate for the protection and improvement of conditions of employment and economic interests is guaranteed.

All acts of individuals or associations which seem to amount to intentional violation of this right are prohibited.

115. The right of petition is inherent; legal persons and associations may exercise it only within their scope of action.

116. Secrecy of mails is guaranteed.

Details are regulated by law.

117. Every person may, within the limits of law, express his opinions by word, writing, press, picture, &c.

This applies to legal persons within their scope of action.

The exercise of this right shall not prejudice any one in his relations as employe of another.

118. Scientific investigation and publication of

its results, as well as art, is untrammelled as long as it does not violate criminal law.

119. Public instruction shall be so conducted as not to be in conflict with the results of scientific investigation.

120. Establishment of private schools is permitted only within the limits of laws.

The State administration shall have the supreme conduct and oversight of all instruction and education.

121. Liberty of conscience and profession is guaranteed.

122. No one may be compelled directly or indirectly to participate in any religious act; this does not apply to the authority of father or guardian.

All inhabitants of the Czecho-Slovak Republic have equally with citizens of the Czecho-Slovak Republic the right to practice in public or private any confession, religion or faith, as long as the practice is not in conflict with public order or good morals.

123. All religious confessions are equal before the law.

124. The performance of definite religious acts may be forbidden if they violate good order or public morality.

125. The marriage relation, family and motherhood, are under the special protection of the laws.

126. Every physically fit citizen of the Czecho-Slovak Republic shall submit to military training and obey the call to defend the State.

Details are regulated by law.

VI. Protection of National, Religious and Racial Minorities

127. All citizens of the Czecho-Slovak Republic are fully equal before the law and enjoy civil and political rights, regardless of race, language or religion.

Difference of religion, faith, confession and language shall not be a handicap to any citizen of the Czecho-Slovak Republic within the limits of general laws, in particular with reference to access to employment by the State, to offices and dignities, or the pursuit of any occupation or profession.

Citizens of the Czecho-Slovak Republic may, within the limits of general laws, freely employ any language in private or commercial relations, in matters relating to religion, in press or any publications, or in public assemblies of the people.

This shall not affect rights which belong to the organs of the State in accordance with any present or future laws based on considerations of public order, safety of the State and efficient control.

128. The right to use a definite language in public offices is regulated by special law which forms a part of this Constitution.

129. In so far as citizens may, in compliance with general laws, establish, direct and administer at their own expense charitable, religious and social institutions, schools and educational institutions, all citizens, regardless of nationality, language, religion and race, shall be equal and may in such institutions freely employ their own language and practice their religion.

130. In cities and districts in which there lives a considerable fraction of Czecho-Slovak citizens of other than Czecho-Slovak language, children of such Czecho-Slovak citizens shall receive in public schools, within the limits of the general law governing education, suitable opportunity to be taught in their own tongue; but instruction in the Czecho-Slovak language may be made obligatory.

131. Wherever in cities and districts in which there lives a considerable fraction of Czecho-Slovak

citizens, belonging to religious, national and language minorities, definite sums are to be expended on education, religion or charity from public funds on the basis of State, municipal or other public budgets, such minorities are hereby guaranteed, within the limits of general regulations applicable to public administration, a proportionate share in the expenditure of such funds.

132. Principles set forth in Sections 130 and 131, especially the definition of the expression "considerable fraction," shall be carried out by special laws.

133. Every form of forcible denationalization is forbidden. Violation of this principle may be declared criminal by law.

CZECHS: Derivation of name.—Racial characteristics.—"The great struggle known as the migration of nations, forced the Slavs to imitate their neighbours by strengthening their organization. The Slavs of Bohemia were, at a time which it is difficult to determine, divided into tribes, each of which was ruled over by a chief named, voyvode. The voyvode of the most important of these tribes, the Cechs, a name which was gradually extended to all the Slavonic tribes in Bohemia—appears to have exercised a certain supremacy over the other voyvodes, and to have been known as the knez (prince). When some of the tribes increased in number, the voyvodes divided them into several zupa (districts), over each of which they appointed a zupan (chief). The voyvodes, as well as the supreme voyvode or knez, were elected by the members of their tribe; but this selection soon tended to become merely nominal, as it became established that the choice should be limited to members of certain powerful families. The knez or prince, as well as the voyvodes and zupans, seem to have united all civil and military authority in their persons. The prince was judge over the whole people, and the voyvodes and zupans acted in the same capacity with regard to their tribe or district. These same chiefs were also leaders in time of war."—F. Lutzow, *Bohemia, an historical sketch*, pp. 7-8.—"The Czechs are the westernmost branch of the Slavs, their name being derived, according to tradition, from that of a noted ancestral chief. . . . The advent is lost in antiquity; it is known, however, that they cremated their dead, and cremation burials in northeastern Bohemia and in Moravia antedate 500 B. C. Their invasions or spread southwestward, so far as recorded in tradition or history, were of a peaceful nature. . . . Notwithstanding the most bitter struggle for every right of their own, the Czechs have

extended a helpful hand to all other branches of the Slavs, in whose intellectual advance and solidarity they see the best guarantee of a peaceful future. They have extended their great organization Sokol, which stands for national discipline, with physical and mental soundness, among all Slav nations and they are sending freely their teachers over the Slav world. . . . The Czech of to-day is not wholly the Czech of the fifteenth century, and to a casual observer may appear to differ but little from his neighbors. Yet he differs, and under modern polish and the more or less perceptible effects of centuries of oppression, is still in a large measure the Czech of the old. He is kind and with a stock of native humor. He is musical, loves songs, poetry, art, nature, and fellowship. He is an intent thinker and restless seeker of truth, of learning, but no apt schemer. He is ambitious, and covetous of freedom in the broadest sense, but tendencies to domineering, oppression, power by force over others, are foreign to his nature."—A. Hrdlicka, *Bohemia and the Czechs* (*National Geographic Magazine*, Feb., 1917).—See also BOHEMIA: Its people and their early history; and CZECHO-SLOVAKIA.

Struggle for language rights. See BOHEMIA: 1848-1897; AUSTRIA-HUNGARY: 1903-1905.

ALSO IN: W. S. Munroe, *Bohemia and the Cechs*, pp. 156-159.

CZENSTOCHOWA, a city of Poland, near the border of Silesia. In 1655 a few soldiers and monks defended its famous convent, then well fortified, against a large Swedish army; in 1914 the city was taken from the Russians by the Germans.

CZERNIN, Count Ottokar zu Chudenitz (1857-), Austro-Hungarian statesman. Became minister of foreign affairs, December, 1916; advocated peace in 1917 based on no annexations and no indemnities; represented Austria-Hungary during the Brest-Litovsk conferences which led to the peace treaty with the Soviet government of Russia (March 3, 1918).—See also AUSTRIA-HUNGARY: 1916-1917; WORLD WAR: 1917: XI. Efforts towards peace: f; XII. Political conditions in the belligerent countries: b; 1918: X. Statement of war aims: c; e.

CZERNOWITZ, the capital of Bukowina, which since 1918 has been a part of Rumania. Changed hands several times in the World War. See WORLD WAR: 1914: II. Eastern front: d, 1; 1915: III. Eastern front: c; 1916: III. Eastern front: a, 2.

CZOLGOSZ, Leon (1873-1901). American anarchist of Polish-German descent, the assassin of President McKinley. See MCKINLEY, WILLIAM: 1901.

D

DABISA OF BOSNIA. See STEPHEN II, king of Bosnia.

DACHTELFELD. See SAXONS: 772-804.

DACIA, DACIANS.—Ancient Dacia embraced the district north of the Danube between the Theiss and the Dneister. "The Dacians [at the time of Augustus, in the last half century B. C.] occupied the whole of what now forms the southern part of Hungary, the Banat and Transylvania. . . . The more prominent part which they henceforth assumed in Roman history was probably owing principally to the immediate proximity in which they now found themselves to the Roman frontier. [See also RUMANIA: B. C. 5th century-A. D. 1241.] The question of the relation in which the Dacians stood to the Getæ, whom we find in possession of these

same countries at an earlier period, was one on which there existed considerable difference of opinion among ancient writers; but the prevailing conclusion was that they were only different names applied to the same people. Even Strabo, who describes them as distinct, though cognate tribes, states that they spoke the same language. According to his distinction the Getæ occupied the more easterly regions, adjoining the Euxine, and the Dacians the western, bordering on the Germans."—E. H. Bunbury, *History of ancient geography*, ch. 20, sect. 1.

102-106.—Trajan's conquest.—At the beginning of the second century, when Trajan conquered the Dacians and added their country to the Roman empire, "they may be considered as occupying the

broad block of land bounded by the Theiss, the Carpathians, the lower Danube or Ister, and the Pruth." In his first campaign, 102, Trajan penetrated the country to the heart of modern Transylvania, and forced the Dacians to give him battle at a place called Tapæ, the site of which is not known. He routed them with much slaughter, as they had been routed at the same place, Tapæ, sixteen years before, in one of the ineffectual campaigns directed by Domitian. They submitted, and Trajan established strong Roman posts in the country; but he had scarcely reached Rome and celebrated his triumph there, before the Dacians were again in arms. In the spring of the year 104, Trajan repaired to the lower Danube in person, once more, and entered the Dacian country with an overwhelming force. This time the subjugation was complete, and the Romans established their occupation of the country by the founding of colonies and the building of roads. Dacia was now made a Roman province, and "the language of the Empire became, and to this day substantially remains, the national tongue of the inhabitants. . . . Of the Dacian province, the last acquired and the first to be surrendered of the Roman possessions, if we except some transient occupations, soon to be commemorated, in the East, not many traces now exist; but even these may suffice to mark the moulding power of Roman civilization. . . . The accents of the Roman tongue still echo in the valleys of Hungary and Wallachia; the descendants of the Dacians at the present day repudiate the appellation of Wallachs, or strangers, and still claim the name of Romûni."—C. Merivale, *History of the Romans*, ch. 63.

270.—Given up to the Goths. See **GOTHS**: 268-270.

4th century.—Conquest by the Huns. See **GOTHS**: 376; **HUNS**: 433-453.

4th-5th centuries.—Location and extent. See **EUROPE**: Ethnology: Migrations: Map showing barbaric migrations.

6th century.—Occupied by the Avars. See **AVARS**.

Modern history. See **HUNGARY**; **RUMANIA**; **TRANSYLVANIA**.

DACIA, merchant ship sold in December, 1914, by the Hamburg-American Line to an American citizen; was transferred to American registry, loaded with cotton and dispatched to Bremen; on February 27, 1915, was captured by the French, who declared the transfer illegal and held the ship as a prize.

DACOITS, armed bodies of robbers in India and Burma. The Dacoits of India, who were suppressed soon after the Thugs, were "robbers by profession, and even by birth." Dacoity "was established upon a broad basis of hereditary caste, and was for the most part an organic state of society. 'I have always followed the trade of my ancestors, Dakoitee,' said Lukha, a noted Dakoite, who subsequently became approver." The hunting down of the Dacoits was begun in 1838, under the direction of Colonel Sleeman, who had already hunted down the Thugs.—J. W. Kaye, *Administration of the East India Company*, pt. 3, ch. 3.—To be convicted of the crime of dacoity the band must consist of a membership of five or more criminals. In Burma the term was applied also to armed groups which maintained a guerilla warfare against England for some years after the defeat of the Burman army.

DACOTAS, or **Dakotas**. See **PAWNEE FAMILY**; **SIOUAN FAMILY**.

DADE'S MASSACRE (1835). See **FLORIDA**: 1835-1843.

DÆGSASTAN, Battle of.—Fought, A. D. 603, between the Northumbrians and the Scots of Dalmariada, the army of the latter being almost wholly destroyed.

DAGÓ ISLAND, island of the Baltic sea at the entrance of the gulf of Riga just north of the island of Ösel. It is thirty-four miles long and fourteen miles broad and supports a population of 14,000; was taken by the Germans in their Baltic operations. See **WORLD WAR**: 1917: III. Russia and the eastern front: 0.

DAGOBERT I, king of the Franks (Neustria), 628-638; (Austrasia), 622-633; (Burgundy), 628-638.

Dagobert II, king of the Franks (Austrasia), 673-678.

Dagobert III, king of the Franks (Neustria and Burgundy), 711-715.

DAGON, or **Dagan**, Philistine deity mentioned in the Old Testament, to the worship of whom there were temples at Gaza and Ashdod; the latter was destroyed by Jonathan, brother of Judas the Maccabee. Very little is known of the Dagon cult, which was probably similar to that of Baal.—See also **SYRIA**: B. C. 64-63.

DAHIS, Janissary or brigand-chiefs. See **SERBIA**: 1804-1817.

DAHLAK ARCHIPELAGO, number of islands along the African coast of the Red sea, just off Massawa. See **ERITREA**.

DAHLGREN, John Adolf (1809-1870), American admiral who served on the Federal side in the Civil War. In cooperation with General Gillmore he captured Morris Island, and later occupied Charleston harbor. (See **U. S. A.**: 1863 [July: South Carolina]; and 1863 [August-December: South Carolina].) Dahlgren also served in the Ordnance Department, where he attained prominence through his work in the improvement of guns. See **ORDNANCE**: 19th century.

DAHLGREN, Ulric (1842-1864), American soldier killed in a raid on Richmond, Va. See **U. S. A.**: 1864 (February-March: Virginia).

DAHLGREN GUN. See **ORDNANCE**: 19th century.

DAHLMANN, Friedrich Christoph (1785-1860), German historian and statesman. See **HISTORY**: 29.

DAHOMEY.—The West African kingdom of Dahomey was subjugated by the French in 1892-1894, the king exiled to Martinique, and the country organized under the name of "the Colony of Dahomey and Dependencies." See **AFRICA**: Modern European occupation: Later 19th century; also Map.

1895.—Under a Governor-General of French West Africa. See **AFRICA**: Modern European occupation: Chronology of European exploration, etc.: 1895.

1897.—Settlement of Togoland boundary. See **AFRICA**: Modern European occupation: Chronology of European exploration, etc.: 1897.

DAI NIPPON. See **JAPAN**: Name.

DAIL EIREANN, Irish parliament. See **IRELAND**: 1918; 1919.

DAILY COURANT, first English daily newspaper, which appeared in 1702. See **PRINTING AND THE PRESS**: 1622-1702.

DAIMBERT, or **Dagobert** (d. 1107), archbishop of Pisa. In 1099 he was made patriarch of Jerusalem. See **JERUSALEM**: 1099-1131.

DAIMLER, Gottlieb (1834-1899), German inventor of internal combustion engine for motor vehicles. See **AUTOMOBILES**: 1885-1894.

DAIMYO, name given to territorial feudal lords in Japan. These noblemen were amalgamated with

other classes of the nobility on the abolition of feudalism in 1868. See JAPAN: 1641-1853.

DAIREN, Tairen, Taliwan, or Dalny, Manchurian port on the southern extremity of the Liao-tung peninsula, about twenty miles north of Port Arthur. (See JAPAN: Map.) At the conclusion of the Russo-Japanese War in 1895, Japan succeeded to the rights of Russia. Dairen is the customs port for all the leased territory held by Japan on the peninsula. The original name, Taliwan, was changed by the Russians to Dalny, and again, by the Japanese, to Dairen or Tairen, after the treaty of Portsmouth. "The city of Dairen had been laid out by the Russians, who invested many millions of roubles in town and harbor construction. The Japanese have continued to build upon the foundations laid by the Russians. Dairen now stands a beautiful and substantial city beside a thoroughly equipped harbor. Though a shipping and railway point, it has the appearance of neither. The port lies away from the city proper beyond a low promontory. The railway yards lie in a deep cut spanned by a handsome stone viaduct. The harbor is sheltered, and the docks have complete modern facilities. Vessels berth alongside granite docks, and railway trains run on the docks. Ample warehouses have been provided, and the bean mills are near at hand. The railway has extensive shops and has built a model town—a little apart from the city—for employees. The Chinese residential quarter is also away from the main city. There is an efficient tram system with more than twenty-five miles of track; and electric lights, water-works, sewers, etc., have been installed as a matter of course."—S. K. Hornbeck, *Contemporary politics in the Far East*, p. 276.—According to the Japanese census the population was 97,231 in 1918.

1898.—Lease to Russia. See CHINA: 1898 (March-July).

1899.—Declared a free port. See CHINA: 1899 (August).

1904.—Russian evacuation. See JAPAN: 1902-1905.

1915.—Japan desires further lease on Dairen. See CHINA: 1915.

1922.—Conference between Japan and the Far Eastern Republic.—Development work by Japanese continued.—"Japan asked the Far Eastern Republic to open negotiations at Dairen . . . to determine future relations and settle outstanding disputes between Japan and the Far Eastern republics. . . . The negotiations at Dairen dragged on with reports emanating from Japan from time to time that they were making progress, until the Washington Conference closed and Japan had ascertained the intentions of the Genoa Conference. Then they came to a deadlock, and the Dairen conference also adjourned."—C. R. Smith (*Asia*, August, 1922, p. 640).—"There is nothing in the recent development at Dairen which would indicate that the Japanese intend to evacuate the territory at the expiration of the Russian lease (in 1923). In 1915 they showed very plainly that they did not intend to evacuate. . . . Japan continues her development work at Dairen wholly regardless of the terms of the Russian lease."—H. K. Norton, *Far Eastern reflections* (*Contemporary Review*, Sept., 1922, pp. 308-309).

DAJJAL. See AMAIYA.

DAKAR, fortified seaport town of Senegal (see AFRICA: Map), seat of the Government General of French West Africa. It is connected by submarine cable with Brest, in France. Situated in the Gulf of Goree on the peninsula of Cape Verde, and directly opposite the islands of that name, Dakar occupies, as a naval station, an important strategic

position on the ship routes between Europe and South Africa and South America. Since 1862—the year of its foundation—the town has grown into a prosperous rail and shipping center; in 1887 it was created a French *commune*.

DAKIN, Henry Drysdale (1880-), director of the Herter laboratory. See MEDICAL SCIENCE: Modern: 1914-1918: War medicine and surgery.

DAKOITEE. See DACOITS.

DAKOTA TERRITORY.—The name Dakota, derived from an Indian word meaning "allied," was first used to designate a group of tribes inhabiting the northern reaches of the Mississippi and the Missouri basins. Rather loosely used at first to designate the whole of the Northwest, it was ultimately narrowed down to the territory which became the states of North and South Dakota. Since the earlier history of these two states is a unit, and their later courses, in many respects parallel, the whole region is best considered under one heading.

Aboriginal inhabitants. See HIDAATA.

1800-1805.—Exploration by Lewis and Clark. See U. S. A.: 1804-1805.

1803.—Embraced in Louisiana Purchase. See LOUISIANA: 1798-1803.

1806-1833.—Opening up of territory by fur-trappers and traders.—American Fur Trading Company.—"Soon after the explorations of Lewis and Clark, American traders and adventurers became induced to penetrate the wilderness and establish their posts to traffic in furs with the Indians. All their goods for the trade with the Dakota tribes were transported up the river in open boats, propelled by oars and wind, and 'cordalled' over the bars by means of long tow-ropes attached to the boats and drawn by men walking along the shore. . . . Pierre Choteau [of the American Fur Company] appears to have been the first man who ever ran a steamboat up the Missouri River into Dakota Territory, and under his pilotship the steamers *Antelope* and *Yellowstone*, in 1832 and 1833, were the first to plow Dakota's waters, and startle the tribes of the wilderness with the scream of civilization."—M. K. Armstrong, *Centennial address on Dakota territory*, pp. 4-5.

1834-1838.—Part joined successively to Michigan, Wisconsin, and Iowa territories. See WISCONSIN: 1805-1848.

1851-1859.—First treaties with the Indians and earliest permanent settlements.—Earliest pioneers west of Mississippi.—Surrender of Sioux lands.—First permanent settlements within limits of modern Dakota states.—"In the year 1851, the memorable treaty at Traverse-de-Sioux, Minnesota, between the United States and the upper bands of Dakota Indians, was consummated, by the provisions of which the Government became possessed of the first acre of land in Dakota, to which the Indians had relinquished their title. It embraced a strip of land in the upper valley of the Big Sioux River, covering the present towns of Sioux Falls, Flandreau, and Medary. In 1857, the Dakota Land Company, of St. Paul, Minnesota, and the Western Town Company, of Dubuque, Iowa, both established themselves at points on the newly-ceded lands in the Sioux River valley. At Sioux Falls a saw-mill was started, the first in the Territory, and in the following winter was published, at the same place, the first newspaper in Dakota. In 1858 the first house was built, on the present site of the city of Yankton. . . . In the fall of the same year a small band of pioneers from Minnesota located near Bon Homme Island, on the Missouri River. During the same season the town of Medary, on the Big Sioux River, was

burned by the Indians, and the place abandoned. In 1858, treaties were formed with the Yankton and Ponka Indians, by the provisions of which those two tribes ceded to the United States about sixteen million acres of land lying in the southern part of the Territory, and watered by the Big Sioux, Dakota, Vermillion, and Niobrara Rivers. For these lands, which comprised the choicest region owned by the Sioux nation of Indians, the United States stipulated to pay two million dollars in annual installments for fifty years. In July, 1859, the Yankton tribe of Sioux Indians commenced to abandon these lands, and to remove to their new reservation of four hundred thousand acres, opposite Fort Randall, on the east bank of the Missouri. Here begins the date of permanent settlement in Dakota, . . . and here we commence the history of Dakota's white race. Scarcely had the Indians removed from their old hunting-grounds before the white settlers began to enter the Territory and erect their western cabins for future homes. In 1859 the first white families settled in the present counties of Union, Clay, and Yankton." In 1859-60 the United States mail service was extended from Sioux City, Iowa, to Yankton, a distance of sixty miles, once a week.—M. K. Armstrong, *Centennial address on Dakota territory*, pp. 5-7.

1859-1862.—Organization of Dakota territory.—Petitions of inhabitants for territorial organization.—Establishment of territorial government.—Boundaries.—Early politics.—Services in Civil War.—Floods and prairie fires.—Economic progress.—“The pioneers of the Territory soon began to take steps to secure a Territorial form of government, and on the 8th of November, 1859, the first convention of citizens assembled at Yankton to petition Congress for a Territorial organization. . . . [It was not, however, until 1861 that a bill was passed. On March 2 of that year] President Buchanan approved the organic law giving to Dakota a Territorial government. The Territory being at that time so far removed from railroads and telegraphs, the news did not reach Yankton until eleven days after the passage of the law. Under its legally defined boundaries the new Territory of Dakota . . . thus established . . . extended from Iowa and Minnesota on the east to the summit of the Rocky Mountains on the west, and from the British possessions on the north to the Territory of Nebraska on the south. In the month of June, the Federal officers of the Territory arrived, and entered upon the discharge of their duties. . . . Politics now, for the first time, began to bewilder the brains of Dakota pioneers. Captain J. B. S. Todd had already published himself as an independent candidate for Delegate in Congress; and by a convention which assembled at Vermillion on the 1st of June, A. J. Bell had been put in nomination by the so-called Union party; but not until C. P. Booge had declared himself the people's candidate may Dakota be said to have embarked in the race for Congress. . . . Election came and passed; five hundred and eighty-five votes were cast in the Territory, of which Todd received three hundred and ninety-seven, Booge one hundred and ten, and Bell seventy-eight. The Board of Territorial Canvassers therefore issued to Todd the certificate of election as first Delegate to Congress from Dakota. The Legislature, which had been chosen at the same election, consisting of nine members of the Council and thirteen members of the lower House, was convened by the Governor at Yankton, March 17, 1862, and perfected its organization by the selection of J. H. Shober, President, and James Tufts, Secretary of the Council;

and George M. Pinney, Speaker, and J. R. Hanson, Chief Clerk of the House. A creditable code of laws for the Territory was enacted, the capital located by law at Yankton, and the Pembina Settlement given a representation of three legislators. The contest over the location of the capital grew so threatening that the Governor ordered a squad of armed United States soldiers into the House to prevent violence to Speaker Pinney. Pinney next day resigned, and J. L. Tiernon was chosen Speaker. During the winter of 1861-62, in the midst of the rebellion, the Secretary of War authorized the enlistment of Company A, Dakota Cavalry, which organization, consisting of ninety-six men, was mustered into the United States service, April 19, 1862, with Nelson Miner as captain; and in the following winter, Company B, Dakota Cavalry, consisting of eighty-eight men, was mustered into the United States service, with William Tripp as captain. In March, 1862, during the breaking up of the Missouri River, that great stream became gorged with ice below the mouth of Dakota River, and the waters were thrown over the banks, covering nearly the whole valley for sixty miles to Sioux City. The settlers were driven from their homes by the floods, and were obliged to flee to the high lands, with their families and herds, for safety. The preceding winter had been one of terrible storms and drifting snows, causing much suffering in the poorly-constructed houses of the pioneers, and in some cases death from freezing; while the great prairie fires of the previous autumn had brought much disaster to property and danger to life. The season of 1862 following, however, proved to be one of comparative prosperity to the husbandman; the harvests were bountiful, the immigration increased, and towns and villages sprang to view along the wooded streams. . . . During the fall of 1862, the first United States Land Office in the Territory was opened at Vermillion. Additional surveys of lands were made by the Government in Southern Dakota, and many new homesteads were made in the Territory.”—*Ibid.*, pp. 7-10.—The Homestead Act, passed in the same year, still further assisted in the settlement of the new country.

1862-1865.—Indian wars.—Uprisings of Sioux Indians.—Measures of defense among settlers.—Appearance of federal troops.—New settlers.—Dark prospects.—Return of peace and prosperity.—“On the 30th day of August, 1862, the inhabitants were startled by the alarming news that the Sioux Indians in the adjoining State of Minnesota had broken out in bloody war against the whites. . . . The Governor immediately issued a proclamation calling into armed service all citizens of the Territory subject to military duty, to protect the frontier homes and families against the expected attack of the red man's knife and tomahawk. The town of Sioux Falls was attacked by a war-party of Indians, two citizens murdered near the village, and the inhabitants driven from the place, and most of the buildings afterwards burned to ashes. Some four hundred citizens of the Territory responded to the proclamation of the Governor, and immediately . . . formed themselves into hastily-organized militia companies, furnishing their own firearms, subsistence, and clothing. Fortifications were speedily thrown up for protection of families in the principal towns, and all the farming settlements on the Missouri slope were quickly abandoned, some sending their women and children to the neighboring States for safety, while others took refuge in the stockades at the towns, to unite with the villagers in mutual protection. . . . At Yankton all inhabitants in the

surrounding country had assembled for defence within the barracks of the town. Within these rude walls the citizens remained under arms day and night until United States troops began to arrive, and the Indians had retreated. . . . The farmers then ventured back to their devastated homes, to gather a winter's subsistence from their damaged harvests and scattered herds. . . . [Two companies of] United States Cavalry were stationed for the winter among the settlements. . . . On the 3d of March, 1863, Congress erected the new Territory of Idaho out of the western portion of Dakota, comprising that region of the Rocky Mountains in which discoveries of gold had been made in the year previous, . . . and in May, 1864, the Territory of Montana was created out of Eastern Idaho and Western Dakota. . . . Thus in two years Dakota lost its richest mines and most populous sections, which were set off into Idaho and Montana. In Southern Dakota the spring of 1863 had opened with discouraging prospects to the settlers. The fear of a long and harassing Indian war was prevalent among the people. The settlements were again almost unguarded and defenceless; no military protection was afforded by the commander of the district until a daring murder was committed by a war-party of Indians on a public highway within three miles of the capital of the Territory, and whole settlements . . . had abandoned the Territory. . . . In June, 1863, the Government dispatched to the Territory two thousand mounted United States troops, under General Sully, who pursued and punished the Indians at the battle of Whitestone Hills, and afterwards returned to garrison the frontier settlements for the winter. Fort Sully was built and garrisoned as the most frontier military post in the Territory. During the same season the Santee and Winnebago tribes of Indians were removed from Minnesota and located in reservations in Dakota. . . . In June [1864] General Sully led his second military expedition through the Territory to punish the tribes which were still on the war-path. One of his steamers made the first trip up the Yellowstone River to near the mouth of the Big Horn, carrying supplies for the troops. His command consisted of about twenty-five hundred men, and, notwithstanding the fact that small detachments of troops were left in his rear . . . the United States mail stage was attacked upon the public highways, and a murder committed almost within signal-shot of a garrisoned station. A whole family of innocent and defenceless children were horribly butchered by the Indians at St. Helena, twelve miles below Yankton. The season of 1864 was a sad one for the settlements of the Territory. Not only did lurking bands of Indians hang upon the border for rapine and murder, but unremitting drouth and clouds of grasshoppers swept [away] the bloom of the fields and the verdure of the plains, and with the approach of autumn the despondent farmers repaired with their teams to the neighboring States, to bring in a supply to subsist their families until another harvest-time. The prospects for the future were truly discouraging, and many of the earliest settlers abandoned the Territory for the purpose of making homes elsewhere. . . . The spring of 1865 gave promise of a more prosperous year. The season proved a more favorable one for farmers, and their fields yielded remunerative harvests. Schools were established throughout the settled counties, and the erection of church buildings commenced in the principal towns. The Government [improved and opened] . . . wagon roads through the Territory to the mountains, and the first permanent bridges were built over the Big

Sioux, Vermillion, and Dakota Rivers. In June, General Sully led his third military expedition up the Missouri into the Indian country, and peace and safety generally prevailed throughout the inhabited counties of the Territory."—*Ibid.*, pp. 10-13.

1866-1870.—Peace with the Indians.—Congressional elections.—Immigration and economic development.—"With the opening of spring in 1866, the three-years' war with the Indians was declared at an end, and a Board of Peace Commissioners was sent out by the Government to form treaties of perpetual peace and friendship with the wild tribes of Sioux on the Missouri River. Governor Edmunds, of Dakota, was one of the Commissioners, and M. K. Armstrong, Secretary. The Commission left Yankton . . . in May, . . . [ascended the Missouri River and] spent nearly four months in holding councils and making treaties with . . . the wild tribes on the upper river. No serious Indian disturbances occurred in the Territory during the summer, and the inhabitants of the settled counties were generally favored with peace and prosperity. . . . During the years 1867 and 1868 . . . by steady and unceasing growth, new counties were organized, towns and villages took courage, immigration was renewed, the land surveys were extended into the Red River valley, and the Territory, . . . commenced its career of permanent and unmistakable progress. The first railroad to Sioux City, Iowa, was completed in 1868, near the eastern line of Dakota. The Union Pacific Railroad was also completed through Southwestern Dakota and the Territory of Wyoming, created therefrom by an act of Congress. Prior, however, to the separation of Wyoming from Dakota, the fifth Congressional election had been held in the autumn of 1868, whereat the united vote of the two Territories was four thousand six hundred and eighty-one. . . . The annual message of Governor Faulk to the Legislature that winter revealed a very satisfactory condition of the growth, prospects, and finances of the Territory. The Great Sioux Indian Treaty had been made, and the Black Hill country in Dakota set apart as a permanent reservation for the various tribes of Sioux. . . . The white population of Southern Dakota had increased forty-two per cent. Over one thousand farms had been located by immigrants under the homestead and pre-emption laws. The husbandman was rewarded with bountiful harvests, which found a ready market by the constant demand to supply the new Indian agencies and military posts on the upper river. . . . At the close of the year, the population of the Territory was estimated at twelve thousand inhabitants. With the opening of the season of 1869, immigration again commenced to fill up the southern counties and to locate upon the newly-surveyed lands. . . . Merchants and mechanics prospered, and the farmers were favored with abundant harvests, although in some localities the great prairie fires of autumn laid waste much valuable property in the way of unprotected homes and grain stacks. During the years 1869 and 1870 several attempts were made to secure the building of a railroad along the Missouri valley through the counties of Union, Clay, and Yankton. The line of road had been surveyed, and a mile or two graded near Elk Point, but no aid being given by Congress, the project was for the time abandoned. The first telegraph line in the Territory was built in the fall of 1870, leading from Sioux City, Iowa, to Yankton. Seven newspapers were published in the Territory, each Republican in politics. In October, 1870, came the sixth Congressional election [and M. K. Armstrong was elected delegate to Congress]. . . . The na-

tional census of 1870 showed the population of Dakota to be fourteen thousand one hundred and eighty."—*Ibid.*, pp. 13-15.

1871-1876.—Building of first railroads.—Economic development.—Immigration.—Survey of territory in 1876 showing growth and prosperity.—“During the succeeding years of 1871 and 1872 renewed endeavors were made to secure the building of a railroad from Sioux City to Yankton, and two hundred and fifteen thousand dollars, in eight per cent. twenty-year bonds, were voted as a gift to any corporation that would complete the road within twelve months. The Dakota Southern Railroad Company accepted the proposition, and before the close of the year 1872 the road was completed to Vermillion, and within two months thereafter, in the dead of winter, the iron rail was laid into Yankton, and the first train of cars rolled into the capital city, eleven years after the organization of the Territory. The Northern Pacific Railroad had also, during the same season, been pushed across the Red River of the North, and constructed one hundred and thirty miles into Dakota, and along its line the sites of the present towns of Fargo, Jamestown, and Bismarck were located. Much immigration had penetrated into the rich valleys of Northern Dakota in anticipation of the road. In Southern Dakota new settlements were continually spreading out up the valleys of the Sioux, the Vermillion, and the Dakota Rivers. The Winona and St. Peter's branch of the Chicago and Northwestern Railroad was constructed forty miles into Dakota, to the head-waters of the Sioux River. Over two hundred miles of railroad were built in the Territory during the year 1872. . . . With the opening of the year 1873 everything bid fair for a prosperous era in Dakota. The railroad to the capital had been completed, and with spring navigation the Government freights for the upper military posts and Indian agencies were shipped by rail to Yankton, and there transferred to steamboats to be transported up the river. . . . The season was propitious to the husbandman, and the yield of wheat and other grains was so large that, for the first time in the history of the Territory, considerable shipments were made to Eastern markets. In fact, during the two years of 1873 and 1874 grain-raising in Dakota was inaugurated as the principal feature of farming, and additional flourishing mills were erected in different parts of the Territory. With the gathering of the harvests of 1874 it became demonstrated that the soil and climate of Dakota rendered it one of the finest wheat-growing regions of the whole West, and the grain was eagerly sought in the Eastern markets. Immigration increased, the villages prospered, and schools and churches were numerous established in the newer counties of the Territory. The new forest-culture law of Congress had done much toward settling up the prairie counties, while the reliable discoveries of gold in the Black Hills by General Custer's army had attracted large numbers of miners into Western Dakota. In October came the seventh Congressional election in the Territory. Judge J. P. Kidder was nominated by the Republicans, and M. P. Armstrong was again run by the Democrats. There were nine thousand five hundred and eighteen votes returned, indicating a population of nearly fifty thousand people. . . . [In] 1876 we find Dakota emerging from her past chequered history of frontier wars and pioneer settlement, possessing a population of fifty thousand inhabitants, with a taxable wealth of twelve and a half million dollars, aside from a rich domain of ninety-two million acres of unoccupied lands and twenty-five thousand Indians. . . . Only three years ago

the first train of cars steamed into the Territory of Dakota; now there are three hundred and one miles of running railroad in the Territory, connecting with more than one thousand miles of navigable river. There are also six hundred and forty miles of telegraph line in operation, and two thousand four hundred and fifty miles of running mail routes, supplying one hundred and fifty-two post-offices."—*Ibid.*, pp. 15-17.

1873.—National Farmers' Alliance. See U. S. A.: 1866-1877.

1876.—Great Sioux War. See U. S. A.: 1866-1876.

1882-1889.—Movement toward statehood and division of the territory.—Early proposals to divide the territory.—Division as a national issue.—North and South Dakota as states.—Difference in their character and economic interests.—“The fight for the division of the big territory into two began practically in 1871. The building of the Northern Pacific railroad had led to rapid settlement of North Dakota. In 1882 a mass meeting held at Fargo elected twenty-two delegates to proceed to Washington and urge upon Congress the importance and necessity for the division of the territory. Judge A. H. Barnes headed the delegation. The North Dakotans were defeated in their efforts at Washington by a delegation of South Dakotans who feared the division of the territory would delay statehood. The men from North Dakota returned home vowing that when South Dakota became a state, North Dakota would be her twin sister. The vow was fulfilled when the statehood bill was approved on Washington's birthday, 1889.”—Z. I. Trinka, *Out where the West begins*, p. 191.—See also U. S. A.: 1889-1890.—“The Democratic leaders declared for admission of Dakota territory as a whole, and the federal government used its influence to oppose the division movement in Dakota; therefore, a considerable party grew up in Dakota in opposition to division, but at every test the people pronounced strongly for two states. The population of Dakota was increasing rapidly, there were nearly six hundred thousand white citizens in the territory, and, under the territorial form of government, they were denied many of the privileges of citizenship. Yet year after year passed without action for their relief. The Republican national convention of 1888 made the division and admission of North and South Dakota a national issue and it was discussed from every platform in America. The Republican party prevailed in that election, and, before the close of the Congress then in existence, the bill for the division of Dakota territory and the admission of North and South Dakota was passed on St. Valentine's Day and approved on Washington's Birthday, 1889, and that bill provided that no acre of school land in South Dakota or North Dakota should ever be sold for less than the sum of ten dollars. A new constitutional convention met at Sioux Falls on July 4 of that year, with power only to amend and resubmit the constitution of 1885. The constitution was submitted to the people at an election on the first day of October. They approved it, and on the second day of November, 1889, President Harrison issued his proclamation, admitting South Dakota as a state in the Union. North Dakota was admitted as another state by the same proclamation. Statehood was welcomed by the people with real rejoicing. As a territory the people had no part in the election of a President, nor in the legislation by Congress, and all of the conditions of territorial life tended to make a people dependent rather than self-reliant. The chief concern of the people of Dakota, however, during

the ten years' fight for statehood, had been for the division of the territory into two states. In this they were moved by motives of the highest patriotism. The leaders of that period believed that it would be a crime for them to sit idly by and permit the great territory to become one state, with but two members of the United States Senate, thus entailing to posterity forever a sort of political vassalage to the small states of the eastern seaboard. Besides this there was at that period an inherent difference between the people of South Dakota and those of the North. South Dakota was chiefly occupied by homesteaders, who brought with them the conservative notions of small farmers, about public and private economy, morality, and education. On the other hand North Dakota was in the beginning chiefly settled by bonanza farmers, captains of industry, who came with large means, buying great areas of land and farming upon extensive lines. They and their camp followers were adventurous men whose traditions were entirely at variance with those of the homesteaders of the South, and the result was constant friction between the two elements. The progress of time, and new immigration to the western portion of North Dakota, has materially modified conditions there."—D. Robinson, *Brief history of South Dakota*, pp. 170-172.—See also NORTH DAKOTA; SOUTH DAKOTA.

DAKOTAS, or Dacotas. See PAWNEE FAMILY; SIOUAN FAMILY.

DAL, Vladimir Ivanovich (1801-1872), Russian writer on peasant conditions. See RUSSIAN LITERATURE: 1855-1880.

DALAI LAMA, under the Buddhist doctrine of Lamaism, a pope residing at Lhasa, whose powers of learning are claimed to be as vast as the ocean. See LAMAS; TIBET: Name.

DALBERG-ACTON, Sir John Emerich Edward. See ACTON, JOHN EMERICH EDWARD DALBERG, 1ST BARON.

D'ALBRET, House of. See ALBRET, LORDSHIP OF.

DALCASSIANS.—The people of North Munster figure prominently under that name in early Irish history.—T. Moore, *History of Ireland*, v. 2.

DALE, David (1730-1806), Scottish manufacturer and founder of the Dalites. See DALITES.

DALE, Sir Thomas (d. 1619), British naval commander. He became marshal of Jamestown in 1609 and two years later was made governor of Virginia. See VIRGINIA: 1600-1616.

D'ALEMBERT, Jean le Rond (1717-1783), French mathematician, philosopher and encyclopedist; 1754, member of French Academy; 1751-1758, assisted Diderot in editing his *Encyclopédie*; made noteworthy contributions to science and philosophy, and did a great service to letters by his *Essai sur les gens de lettres*.

DALÉN, Nils Gustaf (1860-), Swedish engineer and inventor. See NOBEL PRIZES: Physics: 1912.

DALGETY, a town in New South Wales, at one time the proposed site for the Australian capital. See AUSTRALIA: 1905-1906.

DALHOUSIE, James Andrew Broun Ramsay, 1st marquess and 10th earl of (1812-1860), British statesman and governor-general of India. See INDIA: 1845-1849; 1848-1856; 1852; RAILROADS: 1855-1915.

DALITES, or Daleites, religious sect in Glasgow in the late eighteenth century, the followers of David Dale, a wealthy cotton manufacturer who founded a Scotch church of Congregational principles and installed himself as its pastor. Dale's son-in-law was the English socialist, Robert Owen,

who succeeded him in the Lanark mills. The Dalites, also called "Old Independents," have become merged in other congregations since their leader's death in 1806.

ALSO IN: *Scots Magazine*, 1806, pp. 239, 653.

DALLAS, Alexander James (1750-1817), American Secretary of the Treasury appointed by President Madison. See TARIFF: 1808-1824.

DALLAS, George Mifflin (1792-1864), American official and diplomat. Member of the Senate, 1831-1833; attorney-general of Pennsylvania, 1833-1835; minister at St. Petersburg, 1837-1839; vice-president of the United States, 1845-1849; minister at the Court of St. James's, 1856-1861.

DALMATIA.—A narrow strip of land running southward on the eastern side of the Adriatic, along the western coast of the Balkan peninsula, deeply indented by bays and including a number of small islands. For the most part the country is mountainous. The chief industries are fishing, wine growing, olive culture. Agriculture is still of the most primitive kind. The country is a treasure-house of Roman and medieval and Renaissance architecture especially at Nona, Sebenico, and the ruins of Salona, and Spalato where Diocletian built the great palace in which he spent his last years. Some three thousand people live within its walls to-day. The Duomo, once either a temple or a tomb, is said to be, next to the Pantheon at Rome, the best and most interesting example of a Roman temple in existence. "Dalmatia is a border country in the historical as well as the geographical sense. It once separated Greek and Latin, just as it subsequently divided Venetian and Magyar, Venetian and Turk, and in our own day Slav and Italian. Its eastern neighbours in the nature of things cannot but cast longing eyes towards its seaboard; yet no Power seeking supremacy in the Adriatic is easily disposed to forgo its possession."—*Dalmatia Handbook, Historical Section (British) Foreign Office*, p. 21.—See also BALKAN STATES: Geographical position.—"According to the 1910 census, out of a total population of 645,666, the Catholics in Dalmatia number 539,074 (538,101 Roman; 973 Greek); the Orthodox Church has 105,338 members; the Evangelical Churches (Lutheran and Calvinist) 322 and 253 respectively. About 80 per cent. of the Serbo-Croat population is said to be Catholic and 16 per cent. Orthodox."—*Ibid.*, p. 29.—See also BALKAN STATES: Map showing distribution of nationalities.

B. C. 1st century-A. D. 6th century.—Roman supremacy.—Attached to Eastern empire.—"The Romans brought the province of Dalmatia into being about 34 B. C., having gradually torn it from a shadowy kingdom of Illyria, whose inhabitants are said to have left descendants amongst the Albanian tribes; they planted it with colonies, of which Zara and Salona were the principal. In the dispositions of Diocletian and Constantine it formed a province of the diocese of Illyricum [see also ILLYRICUM OF THE ROMANS], and was subsequently, between A. D. 379 and 395, definitely attached to the Western Empire as part of West Illyria. With the break-up of the Western Empire it passed through the hands of Odoacer and the Goths, and was presently annexed by the Emperor Justinian to the Eastern Empire."—*Ibid.*, p. 21.—See also BATONIAN WAR; SALONA.

7th century.—Slavonic invasion.—"The Slavonic migrations of the seventh century created the problem which remains to this day. The Italian population fled to the seaport towns; and the eastern coast of the Adriatic became, in Freeman's phrase, 'a Slavonic land with an Italian fringe.' The fringe was not, however, continuous; at points the Serbo-Croats broke through to the sea. Not

only was the country subject to a dual political attraction—eastwards and westwards—but the barrier of the Dinaric Alps impeded her intercourse in the one direction in the same degree as did the Adriatic in the other. These facts dominated the vicissitudes of her subsequent history.”—*Ibid.*, p. 22.—See also SLAVS: 6th-7th centuries.

803.—Supremacy of Eastern empire over maritime parts of Dalmatia declared by treaty of Aix-la-Chapelle. See VENICE: 607-810.

9th-14th centuries.—From Charlemagne to rise of the Serbs.—Charlemagne, who received the submission of Dalmatia in 805, arranged by an agreement with the Emperor Michael in 812 that the coast towns should be subject to the Eastern Emperor, while the interior region was included in the Holy Roman Empire. Again, at the next stage, when the inland districts, after a brief subjection to Croatia (825-’30), had passed under Hungarian control and the seaboard had been brought within Venetian protection (994-’8) [see also BYZANTINE EMPIRE: 1081-1085; VENICE: 810-961], a fresh opposition arose between the Hungarian kingdom and the Venetian Republic, the one engaging the sympathies of the farmers and the inland merchants, and the other that of the seafaring folk of the coast. The contest continued with various fortune from the year 1102 [see also HUNGARY: 972-1116], when Coloman of Hungary is alleged to have been crowned King of Croatia and Dalmatia at Zara, to the fifteenth century, and was complicated by the rise of Serbia under Stephen Nemanja, who conquered southern Dalmatia in 1169, and the rise of Bosnia [see also BOSNIA: 1376-1391], under Stephen Tvrtko, who in 1389 established a fleeting dominion over Dalmatia, including the littoral between Fiume and Cattaro.”—*Dalmatia Handbook, Historical Section (British) Foreign Office, p. 22.*—See also HUNGARY: 1301-1442.

1420-1699.—Opening of Venetian period.—Extent of Venetian dominion.—Coming of the Turks.—“By 1420, however, thanks to the pressure of the Turks upon the Hungarians, the field was clear for Venice. How far the Republic extended her actual control is disputable; Prezzolini estimates that it did not reach beyond 50 kilometres from the coast, and this not uninterruptedly. Ragusa remained independent, and became . . . a centre of Dalmatian civilization, in which both the Italian and Slavonic elements participated. Then came the time, after Hungary had been finally disposed of at Mohács (1526), when Venice had herself to face the onslaught of Islam. Once more the division between the ‘mountain’ and the ‘shore’ asserted itself, the Turks being generally masters of the inland districts and the Venetians fairly secure in the possession of the greater cities of the coast. Strategic requirements drew Venice increasingly into the interior between 1647 and 1699.”—*Ibid.*, p. 22.—“The Treaty of Carlowitz (1699) gave her the ‘*novo acquisto*,’ the so-called ‘Mocenigo’ line—which ran through Knin, Vrljika, Sinj, Clissa, Vrgorac, Castelnuovo to Cattaro, but fell short of the Dinaric Alps.”—*Ibid.*, p. 23.—See also HUNGARY: 1683-1699; TURKEY: 1684-1696; USCOCKS.

1787-1797.—Treaty of Passarowitz.—Venetian rule.—“That farther frontier—the ‘Grimani’ line—which forms the boundary to-day, was obtained by the Treaty of Passarowitz (1718) and passed under the name of the ‘*novissimo acquisto*.’ It was, therefore, only between 1718 and 1797 that the whole province was in Venetian possession. . . . The province was ruled from Zara by a governor-general, who bore the title of *Provveditore Generale*. The ‘*Rettore*’ of Cattaro held the office of *Provveditore Straordinario*. ‘Count Veneti,’ as they

were called, who were directly dependent on the *Provveditore*, presided over the local magistracies.”—*Ibid.*, p. 24.

1797-1814.—Napoleonic episode.—Growth of nationality.—Transfer to Italy by Peace of Pressburg.—Illyrian Provinces.—“In 1797 Bonaparte extinguished the Venetian Republic. [See FRANCE: 1796-1797 (October-April); 1797 (May-October).] . . . The principle of nationality which the French Revolution had engendered was, however, struggling to life . . . and, after a fresh rupture with Austria had occurred, Napoleon, at the Peace of Pressburg in December, 1805, threw Dalmatia into a transitory kingdom of Italy, of which he was himself the sovereign. [See also GERMANY: 1805-1806.] His designs at this time included the possession of Cattaro, through which he hoped to acquire an influence upon the Porte. Austria consented to surrender it; but, before the surrender took effect, Russian troops from Corfu had occupied it. Pressure from Austria failed to dislodge them; and Napoleon consequently extinguished the Republic of Ragusa and seized the town as a substitute. The subsequent disasters of Austria . . . resulted in a new organization of the conquered territory. Dalmatia was incorporated in the ‘Illyrian Provinces.’ [See also GERMANY: 1809 (July-September).] This transitory creation consisted, besides Dalmatia, of Croatia, military and civil, Carniola, Istria, and Ragusa, and was placed under the government of Marmont, who showed great administrative energy. The coast-road from Zara to Spalato was made under his direction; brigands were suppressed; schools, primary, secondary, and technical, were established; and the civilizing activities of the Franciscan clergy received State countenance. The changes involved expenses and hardship, but were probably in the long run beneficial. The ‘Illyrian Provinces’ were, however, swept away in 1814. Under the pressure of British and Austrian forces the French were expelled from Dalmatia; and Austria recovered all, and more than all, that she had lost by the French Revolution.”—*Ibid.*, pp. 24-25.—See also WORLD WAR: Causes; Indirect; b, 1.

1807.—Boundary question settled by treaty of Fontainebleau. See FRANCE: 1807-1808 (August-November).

1814-1862.—Austrian restoration.—Education.—“The administration was reorganized in 1822, when the political privileges of the Dalmatian nobility were suppressed in favour of a bureaucracy. The mayors were appointed by the Austrian Minister of the Interior or the Emperor; and the communal councillors and delegates by the Prefect, or at his pleasure by a restricted body of electors. . . . Education, owing to the teachers’ college being Italian, remained until 1864 almost entirely Italian in character, though in 1862 twenty-three Slav primary schools existed, and in the 125 mixed schools religious, but no form of secular, instruction was given in Serbo-Croatian.”—*Ibid.*, p. 25.—See also AUSTRIA: Map showing Hapsburg possessions.

ALSO IN: E. A. Freeman, *Subject and neighbour lands of Venice*.—T. G. Jackson, *Dalmatia, the Quarnero and Istria*, ch. 1-2.—M. M. Holbach, *Dalmatia*.—G. Drage, *Austria-Hungary*.

1861-1914.—Constitution and its effects.—Growth of Slav education.—Jugo-Slav movement.—Effect of First Balkan War.—“In 1861, under the new federal Constitution, the Dalmatian Diet was organized on a curial basis—the electors, that is to say, were groups representing (1) land-owners; (2) chambers of commerce; (3) rural communes; (4) towns. The growing sense of na-

tionality probably rendered it impossible that this arrangement, even if it had been administered by the most honest Government, should have satisfied the parties interested. Italian sentiment was approaching maturity; Slav sentiment had come to birth. Present-day Italians and Slavs alike judge the Constitution by the effect it had upon their respective national prospects. . . . The Italians complain that they lost immediately the very substantial majority (30 out of 43) which they had possessed in the Dalmatian Diet, and subsequently predominance in the municipalities, so that at the present time Zara alone is controlled by an Italian corporation. The Serbo-Croats, on the other hand, point out how insufficient was the representation they obtained in 1861 to satisfy the democratic theories of 1914. They have a more impressive grievance in the fact that the project of union . . . was rejected by the Dalmatian Diet, packed, as they allege, by the Governor Mamula, a Croat from the Military Frontier Province acting under the instructions of the Imperial Government. Nor was the project put into effect in the Ausgleich settlements of 1867-8. [See also JUGO-SLAVIA: 1848-1867.] Hungary, which, under the provisions of 65 of the Nagonda (i.e., the Compromise of 1868 between Hungary and Croatia), had undertaken to promote the union of Croatia and Dalmatia, left the promise unfulfilled. . . . Meanwhile, increasing, if tardy, consideration was being given to the Serbo-Croats of Dalmatia. In 1866 some knowledge of the so-called 'Illyrian' language began to be required of Dalmatian officials; and in 1869 Dalmatian was permitted in the communications addressed by the communes to the administrative authorities, and in the conduct of criminal charges. In 1883 this privilege was extended to civil charges. In 1887 the obligation to use Serbo-Croatian was laid upon administrative authorities in their correspondence with Serbo-Croatian communes. Finally, in 1909, Serbo-Croatian was put on an equality with Italian; and the party which had initiated a cause gained the right of prescribing the language in which it should be conducted.

"The events of 1878, when Bosnia and Herzegovina were occupied, and of 1909, when they were annexed by Austria, affected the interests of Dalmatia. These provinces . . . formed the head without which Dalmatia was only a face; and their inclusion in Austria seemed calculated to strengthen . . . the link between Dalmatia and the Austrian Empire. [See also AUSTRIA-HUNGARY: 1909 (December).] But the Jugo-Slav Nationalist movement had, meanwhile, outstripped the concessions and manœuvres of the Imperial Government. The resistance of the Young Jugo-Slavs of Croatia to the Kuen-Hederváry régime had evoked sympathy in Dalmatia; and Dalmatian deputies to the Reichsrat were associated with deputies from Croatia and Istria in the Conference of Fiume in October, 1905. The question of the union of Dalmatia with Croatia was the pretext of the Conference and a principal feature of its conclusions, in which it was made a condition of the support to be given by the Croats to the Magyar Opposition. . . . A majority of the Dalmatian deputies to the Reichsrat, however, remained Austrophil. In 1907 the passage of the Austrian Universal Suffrage Act altered the system of representation in a democratic direction. A continued policy of repression in Croatia . . . produced another sympathetic agitation in Dalmatia in 1912, which was greatly stimulated by the victory of the Serbs at Kumanovo in the First Balkan War. These demonstrations were at first tolerated by the Government; but ultimately repressive measures, particularly in regard to the

press, were resorted to, and at Spalato and Sebenico the town councils were dissolved. M. Katalinić, the Mayor of Spalato, was tried for using treasonable expressions in a public speech, not in a Dalmatian court but at Klagenfurt, in spite of which circumstance he was acquitted. The fear that Austria would enter into hostilities with Serbia produced a protest on the part of all the Serbo-Croat party leaders at Zara against the alleged 'attempt of the Government to involve our people in a civil war'; and this temper of mind was widely diffused, notably among the students. It had not had time to subside when the European War broke out."—*Dalmatia Handbook, Historical Section (British Foreign Office, pp. 25-28.*—See also ADRIATIC QUESTION; BALKAN STATES.

1915.—Promised to Italy by Treaty of London. See LONDON, TREATY OR PACT OF.

1916.—Division between Jugo-Slavia and Italy. See ADRIATIC QUESTION: Torre-Trumbitch agreement.

1917.—Austrian and Italian naval operations along the coast. See WORLD WAR: 1917: IX. Naval operations: b.

1918.—Independence proclaimed. See JUGO-SLAVIA: 1918: Formation of the Serb-Croat-Slovene kingdom.

1918.—In kingdom of Serbo-Croatia. See AUSTRIA-HUNGARY: 1918.

1918.—Armistice demands the withdrawal of Austrian troops from Dalmatia. See WORLD WAR: Miscellaneous auxiliary services: I. Armistices: e.

1918.—Claimed by Italy at peace conference. See ITALY: 1918-1919.

1920.—Ceded to Jugo-Slavia by Treaty of Rapallo. See BALKAN STATES: 1921: Jugo-Slavia; RAPALLO, TREATY OF (1920).

DALNY, former name of Dairen or Tairen, a Manchurian seaport. See DAIREN.

DALRIADA.—"A district forming the northeast corner of Ireland and comprising the north half of the county of Antrim, was called Dalriada. It appears to have been one of the earliest settlements of the Scots among the Picts of Ulster and to have derived its name from its supposed founder Cairbre, surnamed Righfhada or Riada. It lay exactly opposite the peninsula of Kintyre; and from this Irish district the colony of Scots, which was already Christian [fifth century] passed over and settled in Kintyre and in the island of Isla, [establishing a Scottish Dalriada]."—W. F. Skene, *Celtic Scotland*, bk. 1, ch. 3.—See also SCOTLAND: 7th century.

DALTON, John (1766-1844), English chemist and physicist. His name is mainly associated with the Atomic theory. See CHEMISTRY: General: Modern period.

D'AMADE, Albert. See AMADE, ALBERT GERARD LEO D'.

DAMAN, seaport on the western coast of India, north of Bombay. See PORTUGUESE INDIA.

DAMARALAND, region in former German Southwest Africa. See SOUTHWEST AFRICA, PROTECTORATE OF.

DAMARAS, natives of Southwest Africa. See SOUTHWEST AFRICA, PROTECTORATE OF: 1910.

DAMASCUS, chief town of Syria, capital of the vilayet of Syria, beautifully situated on a plain east of the Anti-Lebanon and southeast of Beirut. "No Scripture site is more surely identified than that of the ancient Damascus; and few possess a greater interest for the theologian, the historian, or the antiquary. It is unquestionably one of the oldest cities in the world, and is in many respects one of the most remarkable. It has outlived generations of cities, and has been a witness of the stir-

ring events of full four thousand years. It has in succession formed an important part of the most powerful empires of the world. The monarchs of Nineveh, Babylon, Persia, Greece, and Rome, have conquered it; and it has prospered under every dynasty, and outlived them all. No city in Syria, none perhaps in Western Asia, possesses such advantages in respect to situation as Damascus. At the eastern base of Antilibanus lies a plain having an elevation of about 2200 feet above the sea. The lowest ridge of the mountain-chain, a barren

its base on the south side being about twenty-eight miles long; its perpendicular on the east seventeen; and its hypotenuse, along the foot of Antilibanus, thirty-three. Its area is thus about *two hundred and thirty-six* square geographical miles.—J. S. Porter, *Five years in Damascus*, pp. 26-27.—See also CHRISTIANITY: Map of Palestine in the time of Christ.—The kingdom of Damascus, or "Aram of Damascus" as it was entitled, was formed soon after that Syrian region threw off the yoke of dependence which David and Solomon had imposed



DAMASCUS

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Showing the iron roof of the Bazar Hamidieh, which extends almost a mile through the city

line of chalky hills, runs from the foot of Hermon in a direction north-east by east, forming the north-western boundary of the plain. On its south side are two low ridges of hills called *Jebel el-Aswad* and *Jebel Maniā*, and in a narrow vale between them flows the river 'Awaj, the ancient *Pharpar*. Far away to the east may be seen a little group of conical hills, called the *Tellul*. If a line be drawn through these, north and south, till it meet the other sides, forming with them a triangle, the plain of Damascus will be circumscribed. That portion of it, however, which alone is inhabited and in part cultivated, is bounded on the east by the three lakes into which the 'rivers of Damascus' empty themselves. In form it is a rectangular triangle,

upon it. (See also JERUSALEM: B. C. 1400-700.) "Rezon, the outlaw, was its founder. Hader, or Hadad, and Rimmon, were the chief divinities of the race, and from them the line of its kings derived their names,—Hadad, Ben-hadad, Hadad-czer, Tabrimmon."—A. P. Stanley, *Lectures on the history of the Jewish church*, lect. 33.—"Though frequently captured and plundered in succeeding centuries by Egypt and Assyria, neither of those nations was able to hold it long in subjection because of the other. It was probably a temporary repulse of the Assyrians, under Shalmaneser II., by the Damascene general Naaman to which reference is made in 2 Kings v. 1: 'by him the Lord had given deliverance unto Syria.' . . . After the

great conquerors of Egypt and Asia, each in his day, had captured and plundered Damascus, it was taken without resistance by Parmenio for Alexander the Great [333 B.C.]. In it Pompey spent the proudest year of his life, 64 B.C., distributing at his pleasure the thrones of the East to the vassals of Rome. Cleopatra had received the city as a love-gift from Mark Antony, and Tiberius had bestowed it upon Herod the Great, before Aretas of Petra, the father of the princess whom Herod Antipas divorced for Herodias' sake, and the ruler whose officers watched the city to prevent the escape of Paul, made it, we know not how, a part of his dominions."—W. B. Wright, *Ancient cities*, ch. 7. —"At times before and after the commencement of Christianity it was occupied by Nabataean rulers, some of whom are known to us by inscriptions in Arabia. Christianity appears to have made way in the city at an early date, and probably long subsisted by the side of a mixture of Greek and Nabataean cults. A fresh era in its history was constituted by the Mohammedan conquest, especially when the founder of the Umayyad dynasty (661-750) made it the capital of an empire that steadily grew in extent. [See CALIPHATE: 632-639; 661; 763.] Since the termination of that period it has not been a metropolis, for even such sovereigns as Nur al-din acknowledged the suzerainty of the Caliph of Baghdad, while other rulers have been commissioned by the Sultans reigning in Cairo and Constantinople. Numerous rebellions have indeed been commenced at the Syrian capital, but their success has usually been temporary, and the independence of Syria rarely their ultimate object."—D. S. Margoliouth, *Cairo, Jerusalem and Damascus*, pp. 249-250.—See also BYZANTINE EMPIRE: 963-1025; COMMERCE: Medieval: 5th-8th centuries.

In the twelfth century Damascus was attacked and besieged by the Crusaders (see CRUSADES: 1147-1149), but was taken by Nureddin in 1154, and afterward passed into the hands of Saladin (see SALADIN, EMPIRE OF). It was his headquarters in the wars with the Franks. In 1401, when the Egyptians were vanquished by Tamerlane, the city was ruled by the Mongol conqueror, who killed most of its citizens, and burned and sacked the town. (See TIMUR.) Rebuilt, Damascus was taken from Egypt by the Turks in 1516, retaken by the Egyptians under Ibrahim Pasha in 1832, and, with all of Syria, restored to Turkey by the allied powers in 1840. (See TURKEY: 1831-1840; also Map of Asia Minor.) In 1860 occurred an uprising of Moslems against Christians, with the massacre of more than 5000 Christian people. During the World War Damascus again became the scene of military activity. In May, 1916, Damascus was declared independent by the Sykes Picot agreement (later abrogated) with French and English spheres of influence. (See SYRIA: 1908-1921.) The city was entered by Australian mounted troops on the night of Sept. 30, 1918, and next morning was occupied by British and Arab troops. It was handed over for administration to the king of the Hejaz.—See also WORLD WAR: 1918: VI. Turkish theater: c, 13; c, 21.

1920.—Pan-Syrian Congress.—Occupied by the French. See SYRIA: 1908-1921.

DAMASCUS-BAGDAD RAILWAY. See BAGDAD RAILWAY.

DAMASUS I, Saint (c. 306-384), pope 366-384.

Damasus II, pope from July 17 to August 9, 1048.

DAME SCHOOLS, England. See EDUCATION: Modern: 18th century: England.

DAMIANISTS, followers of Damian, the Monophysite patriarch of Alexandria in the sixth

century. The theory of the Damianists was similar to that of Sabellius, who held that God is One Person, but at the same time distinguished three different phases of His Being according to His "energies or modes." While this doctrine aimed to refute the Tritheists, it really led to the conclusion that there are four Gods and won for the Damianists the name of Tetratheites.

ALSO IN: G. Krüger, in *New Schaff-Herzog religious encyclopedia*, v. 3, pp. 345-346.

DAMIANUS (d. 303), patriarch of Alexandria, the founder of the Damianists. See DAMIANISTS.

DAMIETTA, town of Egypt. See CRUSADES: Map of Mediterranean lands after 1204.

1219-1220.—Siege, capture and surrender by the Crusaders. See CRUSADES: 1216-1220.

1249-1250.—Capture and loss by Saint Louis. See CRUSADES: 1248-1254.

1252.—Destruction by the Mamelukes.—"Two years after the deliverance of the king [Saint Louis], and whilst he was still in Palestine, the Mamelukes, fearing a fresh invasion of the Franks, in order to prevent their enemies from taking Damietta and fortifying themselves in that city, entirely destroyed it. Some years after, as their fears were not yet removed, and the second crusade of Louis IX. spread fresh alarms throughout the East, the Egyptians caused immense heaps of stone to be cast into the mouth of the Nile, in order that the Christian fleets might not be able to sail up the river. Since that period a new Damietta has been built at a small distance from the site of the former city."—J. F. Michaud, *History of the Crusades*, bk. 14.

DAMLOUP, redoubt and village on east bank of Meuse, near Verdun, France; during the World War, it was captured, in June, 1916, by the Germans, immediately recovered and again captured; but held by the French in November, 1916. See WORLD WAR: 1916: II. Western front: b, 15.

DAMMARRIE, town of France, the scene of fighting during the World War. See WORLD WAR: 1918: II. Western front: v, 6.

DAMNONII, or Damni. See DUMNONII.

DAMOISEL, damoiselle, or Donzello.—"In mediæval Latin 'domicella' is used for the unmarried daughter of a prince or noble, and 'domicellus,' contracted from 'domnicellus,' the diminutive of 'dominus,' for the son. These words are the forerunners of the old French 'damoisel' in the masculine, and 'damoiselle' in the feminine gender. Froissart calls Richard, prince of Wales, son of Edward: 'le jeune damoisil Richart.' In Romance the word is indifferently 'damoiseil' and 'danzel,' in Italian 'donzello.' All of these are evidently titles under the same notion as that of child and 'enfant,' of which the idea belongs to the knights of an earlier period."—R. T. Hampson, *Origines patricie*, p. 328.

DAMPIER, William (1652-1715), English explorer and author. See AUSTRALIA: 1601-1800; PACIFIC OCEAN: 1513-1764.

DAMRÉMONT, Charles Marie Denis, Count of (1783-1837), French general appointed governor of Algeria. See BARBARY STATES: 1830-1846.

DAMROSCH, Leopold (1832-1885), first violinist, court of Weimer, 1855; removed to New York, 1871, to conduct Arion Society; instrumental in founding Oratorio Society, 1874, and Symphony Society, 1878, conducting both until his death; also conducted Philharmonic Society, 1876-1877; chiefly influential in establishing German opera in New York.

DAMS. See BARGE CANAL; CONSERVATION OF NATURAL RESOURCES: Italy: B. C. 800-A. D. 1915; United States: 1890-1914; 1902-1919; EGYPT: 1898-1901; 1909-1912; PANAMA CANAL.

DANAUNA TRIBE. See GREECE: Ægean or Minoan civilization (B. C. 4000-1200).

DANBURY HATTERS' UNION, Case of. See **BOYCOTT:** 1921.

DANBY, Thomas Osborne, 1st earl of. See **LEEPS, THOMAS OSBORNE, 1ST DUKE OF.**

DANCING: Its relation to music. See **MUSIC:** Primitive.

DANCING MANIA.—"The effects of the Black Death had not yet subsided, and the graves of millions of its victims were scarcely closed, when a strange delusion arose in Germany. . . . It was a convulsion which in the most extraordinary manner infuriated the human frame, and excited the astonishment of contemporaries for more than two centuries, since which time it has never reappeared. It was called the dance of St. John or of St. Vitus, on account of the Bacchantic leaps by which it was characterized, and which gave to those affected, whilst performing their wild dance, and screaming and foaming with fury, all the appearance of persons possessed. It did not remain confined to particular localities, but was propagated by the sight of the sufferers, like a demoniacal epidemic, over the whole of Germany and the neighboring countries to the north-west, which were already prepared for its reception by the prevailing opinions of the times. So early as the year 1374, assemblages of men and women were seen at Aix-la-Chapelle who had come out of Germany, and who, united by one common delusion, exhibited to the public both in the streets and in the churches the following strange spectacle. They formed circles hand in hand, and appearing to have lost all control over their senses, continued dancing, regardless of the bystanders, for hours together in wild delirium, until at length they fell to the ground in a state of exhaustion. They then complained of extreme oppression, and groaned as if in the agonies of death, until they were swathed in cloths, bound tightly round their waists, upon which they again recovered, and remained free from complaint until the next attack. This practice of swathing was resorted to on account of the tympany which followed these spasmodic ravings, but the by-standers frequently relieved patients in a less artificial manner, by thumping and trampling upon the parts affected. While dancing they neither saw nor heard, being insensible to external impressions through the senses, but were haunted by visions, their fancies conjuring up spirits whose names they shrieked out; and some of them afterwards asserted that they felt as if they had been immersed in a stream of blood, which obliged them to leap so high. . . . Where the disease was completely developed, the attack commenced with epileptic convulsions. Those affected fell to the ground senseless, panting and labouring for breath. They foamed at the mouth, and suddenly springing up began their dance amidst strange contortions. Yet the malady doubtless made its appearance very variously, and was modified by temporary or local circumstances. . . . It was but a few months ere this demoniacal disease had spread from Aix-la-Chapelle, where it appeared in July, over the neighboring Netherlands. In Liege, Utrecht, Tongres, and many other towns of Belgium, the dancers appeared with garlands in their hair, and their waists girt with cloths, that they might, as soon as the paroxysm was over, receive immediate relief on the attack of the tympany. This bandage was, by the insertion of a stick, easily twisted tight; many, however, obtained more relief from kicks and blows, which they found numbers of persons ready to administer. . . . A few months after this dancing malady had made its appearance at Aix-la-

Chapelle, it broke out at Cologne, where the number of those possessed amounted to more than five hundred, and about the same time at Metz, the streets of which place are said to have been filled with eleven hundred dancers. Peasants left their ploughs, mechanics their workshops, housewives domestic duties, to join the wild revels, and this rich commercial city became the scene of the most ruinous disorder. . . . The dancing mania of the year 1374 was, in fact, no new disease, but a phenomenon well known in the middle ages, of which many wondrous stories were traditionally current among the people."—J. F. C. Hecker, *Epidemics of the Middle Ages: dancing mania*, ch. 1.

ALSO IN: J. L. Mosheim, *Ecclesiastical history*, v. 3, p. 382.

DANCOURT, Florent Carton (1661-1725). French dramatist and actor, a follower of Molière. See **DRAMA:** 1500-1700.

DANDOLO, Enrico (1120-1205), doge of Venice from 1193 to 1205. Led an army of Venetians and Crusaders against Zara in 1202, and against Constantinople in 1203 and 1204, gaining for Venice, besides many commercial privileges, Crete and several Ægean islands and ports.—See also **CRUSADES:** 1201-1203.

DANEFF, Stojan (1858-), Bulgarian statesman. See **WORLD WAR:** Miscellaneous auxiliary services; X. Alleged atrocities, etc.: d.

DANEGELD, "a tax of two shillings on the hide of land, originally levied as tribute to the Danes under Ethelred, but continued [even under the Plantagenets], like the income tax, as a convenient ordinary resource."—W. Stubbs, *Early Plantagenets*, p. 53.—See also **ENGLAND:** 979-1016; 1085-1086.

DANELAGH, Danelaga, Danelaw, or Danelau.—The district in England held by the Danes after their treaty with Alfred the Great, extending south to the Thames, the Lea and the Ouse; north to the Tyne; west of the mountain district of Yorkshire, Westmoreland and Cumberland. "Over all this region the traces of their colonization abound in the villages whose names end in by, the Scandinavian equivalent of the English tun or ham."—W. Stubbs, *Constitutional history of England*, ch. 7, sect. 77.—See also **BARBARIAN INVASIONS:** 5th-10th centuries; **ENGLAND:** 855-880.

DANES. See **DENMARK;** **ENGLAND:** 1016-1042; **NORMANS.**

DANGLIS, General, Greek officer. In 1916 he joined Admiral Coundouriotis and Venizelos in establishing an insurgent provisional government at Salonica. This government, recognized by the Allies, declared war on Bulgaria. See **WORLD WAR:** 1916: V. Balkan theater: d, 2.

DANIEL, Samuel (1562-1619), English poet and historian. See **ENGLISH LITERATURE:** 1530-1660.

DANIELS, Josephus (1862-), American cabinet officer. Editor successively of several North Carolina newspapers; state printer, 1887; chief clerk, department of the interior, 1893-1895; secretary of the navy under President Wilson, 1913-1921. See **LIQUOR PROBLEM:** United States: 1913-1919; U. S. A.: 1913 (March); also 1920: Controversy between Admiral Sims and Secretary Daniels.

DANILO II, reigning prince of Montenegro, 1851-1860. In 1855 after a revolt, he granted civil and religious liberty to his subjects; in 1860 he was assassinated; succeeded by his nephew Nicholas. See **MONTENEGRO:** 1380-1868.

DANISH LANGUAGE AND LITERATURE. See **SCANDINAVIAN LITERATURE;** also **PHILOLOGY:** 11.

DANISH SOUND DUES, tolls formerly collected by Denmark from vessels passing Elsinore, on the Sound, one of the passages to the Baltic. In 1857, after some negotiation, the charges were abolished.

ALSO IN: H. Wheaton, *Elements of International Law* (W. B. Lawrence, ed.), note 110, pp. 333-338.—J. C. B. Davis, *Treaties of the United States to 1873*.

DANITES, or Destroying Angels, a secret society founded in 1837 and connected with the Mormon church. See MORMONISM: 1830-1846.

DANKL, Victor (1854-), Austrian general in Galicia in 1914; fought against the Russian invaders. See WORLD WAR: 1914: II. Eastern front: b; c, 1; d, 1; d, 2.

DANNEBROG, Danish flag. See FLAGS: Denmark.

DANNEWERK, Danewerk, Dannevirke, or Danevirke, wall, south of Schleswig, erected by the Danes in the 9th century as a protection against German invasion. Although the Danes made several attempts at strengthening the rampart, they were unable to hold their position after the union of Schleswig and Holstein. In 1864, due to Prussian advance, it was entirely abandoned.

DAN-NO-URA, Battle of (1185). See JAPAN: 1150-1100.

D'ANNUNZIO, Gabriele (1864-), Italian poet, novelist, dramatist and patriot. Member of Italian Chamber, 1898; served in the World War, 1915-1918; in September, 1919, seized Fiume and held the city until Dec. 29, 1920. See FIUME: 1919-1921 (September-April); GENOA: 1915; ITALY: 1915; Giolitti's policy; ITALIAN LITERATURE: 1860-1914; 1880-1920.

DANTE (Durante) **ALIGHIERI** (1265-1321), foremost Italian poet. Spent the first part of his life in his native city, Florence, but after the defeat of the party of the Donati, to which he belonged, he was banished. His most famous work, the "Commedia" or, as it is now known, the "Divine Comedy" (though it was not so styled by its author) marks the beginning of Italian as a literary language and the introduction of the *terza rima*. See ITALIAN LITERATURE: 1283-1375; FLORENCE: 1295-1300; 1301-1313; ITALY: 1310-1313; also ASTRONOMY: 130-1609.

DANTON, Georges Jacques (1759-1794), French lawyer, greatest of the French revolutionists. Took little part in public affairs until 1790 when he was one of the founders and also president of the Cordeliers' Club; 1791, elected to the Commune, and, after the dethronement of Louis XVI in 1792, was made minister of justice; leader of the revolutionary party, and held the revolutionary government in Paris during the September massacres; in a great speech aroused the country to a sense of its danger from invasion; took vigorous measures against the enemy, and soon had the frontiers cleared; in September, 1792, resigned his ministry, but was elected to the convention, in which he was the leading spirit of the "mountain"; 1793, voted for the death of the king, became a member of the Committee of Public Safety, and approved of expulsion and death of the Girondins; 1793, resigned from the Committee of Public Safety, which he had made all powerful; 1794, fell into disfavor with the Committee, was arrested and summarily executed on April 5.—See also FRANCE: 1792 (August); (August-September); (September); (September-November); 1792-1793 (December-February); 1793 (September-December); 1793-1794 (November-June); 1794 (June-July).

ALSO IN: H. Belloc, *Danton*.—A. Bougeart, *Dan-*

ton.—J. F. E. Robinet, *Danton*.—A. H. Beesly, *Life of Danton*.

DANTZIC, or Dantzig. See DANZIG.

DANUBE (Latin *Danubius*; German *Donau*; Slav *Dunai*; Magyar *Duna*), the second great river (after the Volga) in Europe, rises in the Black Forest in Baden and describes a serpentine course of 1740 miles through Germany, Austria, Hungary, Serbia, Bulgaria and Rumania into the Black Sea. See AUSTRIA: Geography.

B. C. 5th-A. D. 15th centuries.—First mention in history.—Early settlers.—Important medieval trade route.—Under Turkish rule.—"Herodotus (484-424 B. C.), the father of history, is the first authentic writer who makes mention of the Danube. In part IV ('Melpomene') of his history under the heading 'Dareios and Skythika' he writes as follows: 'The country of the Scythians is a flat plain, covered with grass, and well watered. It is crossed by rivers, as numerous as the graves in Egypt. I shall enumerate the most important of them, those which are directly accessible from the Pontus Euxinus [Black Sea]. First comes the Istros (Danube) with its five mouths. As far as I know, the Istros is the largest of all rivers, and is equally high both in Summer and in Winter. It is the greatest river in the country of the Scythians; it has numerous tributaries: Pyretos (Pruth), Tiarantos (Aluta), Araros ('Sereth'), Napolis (Jalomitza) and Ordessos (Ardjis) in Scythia; Maris (Maros) in the country of the Agathyrsiens; Atlas, Auras and Tibisis (Theiss) in the mountains of Hâmos (Balkan); Athyris, Noes and Artanes in Thrace; Kios in the mountain of Rhodope; in Illyria Brongos, and Karpis in the country of the Ombrikens. The Istros flows through the whole of Europe, from the country of the Celts, the most distant people in Europe.' . . . As we see, Herodotus is not quite true to fact with regard to the source of the river and its tributaries. . . . The Greek name Istros, probably comes from the colony Istros founded by the Greek state Miletos on the right bank of the Danube about the year 650 B. C. . . . Another Greek writer Strabo, in the year 25 A. D., mentions the Lower Danube as a waterway, and says that trade was carried on 'on one of the seven mouths of the Danube.' The Roman Emperor Trajan, by reason of his victories in Dacia [modern Rumania] . . . in 107 B. C. came into possession of the whole river, the upper part of which was called the 'Danube,' even before the Roman conquest of that territory. 'Danuvius' was called the God of this river, and there were found in Donaueschingen and in Aquincum (near Budapest) inscriptions, which prove the truth of this story. The Romans first of all used the Danube for strategical purposes. The region round about the source of the Danube was called 'Mons Abnoba' and there are authentic proofs in Tacitus' 'Germania' that the source of the river was well known to the Romans. The ruins of the Trajan high-road are still to be seen on the left bank of the Danube at the Iron Gates, between Bâziás and Orsova, as are also the remains of a Trajan slab in the Kazan-Pass, opposite Ogradena. Roman historians give Carnuntum, a town of considerable strategic importance near Vienna, as the centre of the Danube flotilla. . . . Both the history of international law and the history of navigation are unknown in the nomadic periods, following the overthrow of the Roman Empire. [During the first decade of our era the Danube had become throughout its entire length the northern boundary of that empire.] The first people to establish themselves on the banks of the Danube after the disorders caused by the nomadic wanderings, were the Avars, who were

driven out by Charlemagne in the 9th century. The Avars were succeeded by the Bulgarians who came from the banks of the Volga. They lived on friendly terms with Charlemagne, the Emperor of Franconia, and used the Danube as a commercial way, from the mouth of the Theiss to the Black Sea, until they were conquered by the Emperor Basilus II of Byzanz [Byzantium]. The greater part of the territory occupied by them was afterwards taken by the Hungarians, the last of the nomadic races in Europe. . . . Not only did they do nothing to hamper navigation on the Danube, but they even took part in it themselves. . . . That also German merchants devoted themselves to commerce in the 12th century, can be seen from coins bearing on this period, which have, at different times, been dug out of the earth. . . . As at that time the sea-way to India had not yet been discovered, the Danube played a great part in the world's trade, as it formed a connecting link with the Crimea. The historian Rogerius, who was secretary to the Hungarian King, Béla, when speaking of Pest, calls it the 'Portus Danubii,' as early as the 12th century. In the following century it received a staple-right. . . . To illustrate the state of civilization at that time it may be mentioned that the principal part of the profits was derived from the export of female-slaves to Turkey, while the trade in male slaves had been stopped in the 10th century. There were boatmen guilds also along the banks of the Danube; historical documents of such guilds in Pest are still extant. We have authentic proof that trade on the Bavarian and Austrian parts of the river was monopolized by guilds, just as on the Rhine, at that time. But it was not so on the lower Danube, where each Riparian State did the trade on its own part. (The Greeks were also privileged to trade on the Lower Danube.) . . . From the 13th to the 15th century trade on the Lower Danube and at its mouths was mostly in the hands of the Genoese, who were principally engaged in the export of grain from Moldavia. Caffa was their principal port. Nicephorus Gregoras narrates that the Genoese merchants allowed no one to trade there who was not in possession of a Genoese passport. . . . The Turks, having taken Constantinople [in 1453], were now threatening the riparian states of the Upper Danube, and all trade was at a standstill (the Genoese historian, Foliato, tells how the Genoese were driven away from the Danube by the Turks. Caffa was captured in 1476)."—H. Hajnal, *The Danube*, pp. 107-113.

17th - 19th centuries. — Navigation. — First steamship on the river.—"At the end of the 17th century, when the Turks had been driven back, trade on the Danube began to flourish anew. In 1671 the Levant Trading Co. was founded for the purpose of trading between Ulm and the East. The treaties of Carlowitz, Posarowitz [Passarowitz] and Belgrade changed the situation completely, and made the Danube free. It may be mentioned that the rapidity with which Prince Eugen brought his reinforcements down the Danube, was, in no small measure, the cause of the overwhelming defeat of the Turks. In this he was materially helped by foreign powers. Herr C. V. Suppan, one of the present [1920] directors of the Austrian Danube Steam Navigation Company, says that, in 1692, the French Admiral François Joseph de Fleury took part in the construction of war-ships in the Austrian capital. Baron Schweiger-Lerchenfeld also reports that in 1715, the English ship-builder, Daniel Davids, was invited to come to Vienna for the same purpose. According to B. Gonda the Hungarians, smarting no longer under the Turkish

yoke, used their part of the Danube for commercial purposes. They traded in rock-salt found in the mountains of Marmaros. It is not till the end of the 17th century that we read of regular passenger traffic on the Upper Danube. The ships used for this purpose were called 'Ordinärsschiffe' and conveyed passengers from Ulm to Pressburg. The voyage from Ulm to Vienna took about 10 days; and that from Vienna to Pressburg 8 hours. There were faster-sailing ships from Ratisbon to Vienna, but they were much dearer, costing 180 Florins. As it was much safer for people to travel by water than by land, these ships were greatly preferred, just as was the case with the 'Diligences' on the Rhine. We can easily understand that there was no up-passenger-traffic, because ships took six weeks from Vienna to Ratisbon. The Empress Maria Theresa (1740-1780) like her father, Charles, was an energetic patron both of sea and river navigation. She was instrumental in abolishing all illegal river duties in Hungary. . . . The son and successor of Maria Theresa, the Emperor Joseph II. (1780-1790), encouraged navigation, not only by statutes, but also by subsidies. His object was to capture the Wallachian and Moldavian trade, and in this he was greatly helped by his chancellor Kaunitz, who was in permanent correspondence with Baron Herbert Batheal in Pera [Constantinople] . . . for the purpose of developing the export of goods to the Orient through the Danube-Delta. . . . Joseph's foresight bore good fruit, for, after the Peace-Treaty of Sistow [Sistova, 1791], in 1796 the first Navigation Company in Hungary was formed by Royal Patent. Napoleon, realising the importance of the Danube, called it the 'King of Rivers,' and so aroused in the people the enthusiasm necessary for the further development of river trade. Besides having a map of the river drawn, he also established a flotilla on the Danube, which attracted universal attention. The first Insurance Company for Shipping was founded in 1807, in Pest. This company was, at the same time, a shipping concern, having its own ships. On the Lower Danube both rowing-boats and sailing vessels took part in the trade, whereas from the Iron Gates upwards only rowing-boats could be used. . . . It was decided to acquire a ship-building yard on the bank of the Danube in Erdberg (near Vienna) and to build a steam-ship of 60 H.P. under the superintendence of Messrs. Andrews and Prichard [a British firm], and to hire this ship, which was to be named after the Emperor Francis I., to Messrs. Andrews and Prichard. The company was called: 'First Austrian Danube Steam-Navigation Company' ('Erste österreichische Donau Dampfschiffabrt's Gesellschaft'). The privilege given to Messrs. Andrews and Prichard on the 1st of September, 1829, was transferred to the Company on the 17th of September, 1830, for Austrian waters, and, on the 22nd of April, 1831, for Hungarian waters. The trial trip of the Francis I. took place on the 17th of September, 1830. The secretary of the Company in his annual report to the shareholders covering the year 1830, speaks in glowing terms of the success of the trial trip: 'What we have seen with our own eyes, together with the opinion of the experts, confirms us in our belief that no vessel could be better constructed. The trip from Vienna to Pest in 14 and a half hours, and the return trip in 48 hours 20 minutes, a distance of nearly 500 kilometres (each way) is a proof both of the rapidity of the river and of the excellence of the vessel. . . .' Although the trial trip took place in September, 1830, a regular service of steamers was not introduced till February, 1831, and then only with one ship, Francis I. . . . An

energetic patron of the Danube trade appeared in 1832 in the person of Count Stephen Széchenyi. Széchenyi, the creator of the Academy of Science at Pest, the builder of the first permanent bridge between Buda and Pest, the pioneer of civilization in Hungary, the 'greatest Hungarian,' as he is called by his grateful posterity, was, at the beginning, an apathetic onlooker, but afterwards became a whole-hearted supporter of the movement. He was a great believer in British culture; he visited France, Belgium and Great Britain several times, and employed mostly British firms and British experts in carrying out his plans. His talents and achievements were acknowledged also by his government, which appointed him royal commissioner for navigation on the Danube."—H. Hajnal, *The Danube*, pp. 114-118, 124-127.—See also HUNGARY: 1825-1844.

1850-1916.—*Danube Commission (1856)*.—Later commissions.—"Before the Crimean War the commerce of the Lower Danube was greatly hampered by the quarantine regulations imposed by Russia, which since 1829 had practically usurped control of the river mouths by establishing a series of quarantine stations. Besides these restrictions, there were natural obstacles which hindered the trade of the Danubian states. Complaints were made, chiefly by Austria at first, but by others after the adoption of free trade by Great Britain stimulated grain shipments from the Danube, that Russia was not only doing nothing to dredge the silted channel, but that she was, on the contrary, aggravating the already bad conditions for the very purpose of hindering commerce on the Danube and increasing that of Odessa. Grain ships and other cargoes were continually shoaling on the river bed, which ever shifted with flood and drought. This meant lighterage, and gave a profitable business to river barges, manned chiefly by Greeks, who were regarded and denounced as pirates, and were charged with being in collusion with river pilots to run ships aground, and with stealing freely from the cargoes. But no redress could be had, and recrimination waxed ever more bitter until the Crimean War led to an adjustment.

"The suggestion to establish an international commission to free the river from impediments seems to have originated with Charles Cunningham, British vice-consul at Galatz, who in a report of September 30, 1850, proposed as one of several methods 'that the different nations interested in the navigation of the Danube should name Commissioners (as seems to be done on the Rhine), and the Commission to attend to the duties of clearing the Sulina,' a branch of the Danube delta. This suggestion was elaborated in a memorandum of the plenipotentiaries of Austria, France and Great Britain, addressed to Prince Gortchakoff of Russia, setting down certain fundamental principles. The second principle was thus stated: 'To give the freedom of navigation of the Danube all the development possible, it appears desirable that the course of the Lower Danube, from the point where it becomes common to two riverain states, should be withdrawn from the existing territorial jurisdiction. . . . In any case the free navigation of the river cannot be assured unless it is placed under the control of a syndical authority invested with the powers necessary to remove the now existing obstacles at the outlets of the stream, or which may form there later.'

"In the conferences to discuss these principles, Baron Prokesch-Osten, one of Austria's delegates, read a statement giving his views as to the best procedure. He proposed among other measures that the principles for international rivers de-

veloped at the Congress of Vienna be applied to the Danube from the point where the river becomes common to the two states, Austria and Turkey. . . . The agreements arrived at in the various sessions of the plenipotentiaries were embodied in a memorandum which, with some changes, became the basis of the article incorporated in the Peace of Paris [1856] at the close of the Crimean War."—E. Krehbiel, *European commission of the Danube (International Conciliation, Oct., 1918)*.—"The immediate problem in 1856 was to open, and to keep open, this great highway of commerce, and the most obvious difficulty lay in the fact that, whereas the upper waters flowed through the territories of three civilised European States, Würtemberg, Bavaria, and Austria-Hungary, fate and history had allowed an Asiatic Power, the 'malignant and turban'd' Turk, to bestride the lower river from the Iron Gates to the Black Sea. It is true that Russia, by seizing Bessarabia, had penetrated to one bank of the delta, and it is true that already in 1856 the Danubian empire of Turkey was breaking up into autonomous principalities, embryos of Roumania and the Balkan States. But the oriental administration of Turkey, and the deliberate policy of Russia, had combined to make the Lower Danube impassable for commerce, and the statesmen at Paris in 1856 knew well that no treaty would secure freedom of navigation below the Iron Gates if the execution of its terms were credulously entrusted to the riparian states. This was the immediate problem which the statesmen of Europe set themselves to solve in the Treaty of Paris, and, though the future dealt somewhat ironically with their solution, their outlook coloured the whole subsequent history of the Danube and even faintly colours some of the clauses of the treaties of 1919. They began by declaring that the principles of the Treaty of Vienna [1815] should in future apply to the Danube and its mouths, and that 'the navigation of the Danube shall not be subjected to any impediment or charge not expressly provided for by the stipulations contained in the following articles.' They then immediately applied themselves to the problem of opening the mouth of the river, and for this purpose they constituted an international body, the European Commission, consisting of representatives of Austria, France, Britain, Prussia, Russia, and Sardinia, to which they entrusted the duty of executing 'the works necessary, below Isaccea, to clear the mouths of the Danube.' This Commission was to be temporary, and a permanent Commission, composed of representatives of the riparian states (the Riparian Commission), was to prepare regulations for the navigation and police of the whole river, to cause necessary works to be executed in order to keep the river open to navigation, and to take over the mouth of the river after the dissolution of the European Commission. Such was the first attempt to solve internationally this problem; time has dealt ironically with the attempt, partly because the problem itself has become more and more complicated internationally."—L. Woolf, *Problem of the Danube (New Europe, Feb. 5, 1920, pp. 86-87)*.—"The passages in the Peace of Paris relating to the new joint agent may be summarized as follows: The European nations declare that the arrangement respecting the Lower Danube 'henceforth forms a part of the public law of Europe,' and is placed under their guarantee. The regulations of police and quarantine shall rest upon the basis of facilitating as much as possible the passage of vessels, and with the exception of these regulations no obstacle whatever shall be opposed to free navigation of the river by any of the nations concerned. The European Commission was

established by Article XVI: 'With a view to carry out the arrangements of the preceding Article, a Commission, in which Great Britain, Austria, France, Prussia, Russia, Sardinia, and Turkey, shall each be represented by one delegate, shall be charged to designate and to cause to be executed the Works necessary. . . . In order to cover the Expenses of such Works, as well as of the establishments intended to secure and to facilitate the Navigation at the Mouths of the Danube, fixed Duties, or a suitable rate, settled by the Commission by a majority of votes, may be levied, on the express condition that, in this respect as in every other, the Flags of all Nations shall be treated on the footing of perfect equality.'

"The Riverain Commission was created by Article XVII: 'A Commission shall be established, and shall be composed of delegates of Austria, Bavaria, the Sublime Porte, and Württemberg (one for each of these Powers), to whom shall be added Commissioners from the Three Danubian Principalities whose nomination shall have been approved by the Porte. This Commission, which shall be permanent: 1. Shall prepare Regulations of Navigation and River Police; 2. Shall remove the impediments, of whatever nature they may be, which still prevent the application to the Danube of the arrangements of the Treaty of Vienna; 3. Shall order and cause to be executed the necessary Works throughout the whole course of the River; and 4. Shall, after the dissolution of the European Commission, see to maintaining the Mouths of the Danube and the neighboring parts of the Sea in navigable state.'

"Article XVIII: It is understood that the European Commission shall have completed its task, and that the River Commission shall have finished the Works described in the preceding Articles, Nos. 1 and 2, within the period of two years. The signing Powers assembled in Conference having been informed of that fact, shall, after having placed it on record, pronounce the Dissolution of the European Commission, and from that time the permanent River Commission shall enjoy the same powers as those with which the European Commission shall have until then been invested.'

"As the subsequent relations of the European and the Riverain Commission are complex and confusing, it is worth while giving a summary at this point. The European Commission, consisting of representatives of the greater nations, was appointed for two years and was to install the works for opening the river. It was then to turn the management over to the Riverain Commission, composed of delegates of the states bordering on the river. The riverain states were eager to get the control of the river into their own hands, and the non-riverain states, loath to lose control, sought to keep the European Commission alive. In this they were successful, and despite strong insistence from the riverain states the Riverain Commission never came into power, and was presently wholly abandoned.

"The European Commission of the Danube, created by the treaty, and consisting of seven delegates, met and organized on November 4, 1856. It fixed its headquarters at Galatz, and appointed Charles Hartley chief engineer. Its position was as follows: It depended for funds on Turkey, which had agreed to advance them and had declined the participation of other nations; it had no basis for an opinion as to the best way to attack the river problem; it found river traffic paralyzed; it was expected to complete the opening of the stream in two years. . . . A comprehensive report of the chief engineer made on October 17, 1857, cleared up many . . . points, but not before objections were heard.

The technical advisers of the British government declared that the provisional works on the Sulina were merely money thrown into the sea, and the government twice telegraphed its commissioner to cause the work to be suspended. Having voted with his colleagues, these instructions placed the commissioner in a quandary between his national and his international duty. Legally he was clearly bound to execute . . . the mandate of his nation; morally he—and his nation—were bound by his vote as a commissioner. It later developed that three other governments had sent similar instructions to their delegates. Thus four out of seven sovereign nations had given an order to stop work, but the work went on by reason of the existence of the commission. The incident is a poignant illustration of the tendency of a joint agent of nations to determine the action of its constituents. Meanwhile, prolonged discussion on the branch to be developed went on without producing any agreement; and, the two years ending, it became necessary to refer the matter to the powers. In the conferences held by them, a sharp clash arose over the continuance of the European Commission beyond the period of two years provided by the treaty, Austria and Turkey, both riverain states spiritedly opposed lengthening its life. Long and heated discussion brought no agreement, and the five non-riverain Powers—finally supported by Turkey—resolved that the European Commission should finish the work it had begun. Austria entered reservation, but was helpless by virtue of the treaty stipulation that the European Commission could be dissolved by unanimous consent only. It is another illustration of the compelling force of an international joint agent that Austria did not exercise the right she undoubtedly possessed to withdraw from the whole affair.

"The conferences of the Powers on the opening of the river continued into 1860, when work was temporarily suspended because a railway from Tchernavoda to Constanza, begun with British capital, threatened to compete with river trade. The unexpectedly satisfactory results yielded in the interval by the provisional works on the Sulina led to a decision to make those works permanent. Accordingly the seven powers through their plenipotentiaries issued the Public Act of November 2, 1865. By this the European Commission of the Danube was charged, to the exclusion of any interference, with administering, maintaining and developing the works on the river, and was given power to settle the question of the channels to be chosen. In ratifying this convention the Powers proposed to extend the life of the European Commission for an additional five years. This was eventually approved, Russia, in accepting, stating that this period should be the outside limit not to be exceeded in any case. In 1871, at the expiration of the five years, the Powers, viewing the circumstance that the commission had contracted loans for the period, lengthened its life for twelve years, or to April 24, 1883. In 1878, the Treaty of Berlin gave Rumania representation on the commission, and extended the jurisdiction of the body to Galatz. When the twelve years expired in 1883, a European conference continued the Danube Commission for a period of twenty-one years from April 24, 1883, and provided for an automatic renewal after that for periods of three years, subject to denunciation with a year's notice, at the expiration of any triennium. The jurisdiction of the commission was extended from Galatz to Braila. The Riverain Commission was not again brought into the discussion. Conformably to the terms of this arrangement, the commission has since 1904

been renewed by three-year periods. It outlasted the first years of the Great War, as is indicated by the appointment of a new commissioner by France in 1916 to succeed a deceased member."—E. Krehbiel, *European commission of the Danube (International Conciliation, Oct., 1918)*.

1856-1919.—International position of the Danube.—Reorganized by World War peace treaties.—"Article CIX of the Treaty of Vienna [1815] contains the Magna Charta of the freedom of international rivers; but it was not until forty years later in the Treaty of Paris [1856] that the Powers attempted to apply it to what is now, perhaps, the most important of international rivers, the Danube. The [World] war has once more raised, and changed, this old question of the international position of the Danube. Articles 346-53 of the Treaty of Versailles [1919] with Germany, and Articles 301-8 of the Treaty of Saint-Germain with Austria [1919], contain the skeleton of the solution adopted by the Paris Conference for this problem, but it is not possible either to understand or to explain the significance of this solution without some reference to the past. The international situation on the Danube and the international régime created by the Paris Conference [1919] are both new, but both have their roots in old treaties and in ancient history. People often speak of the 'internationalisation of the Danube' as the most successful experiment in international control. It is true that the Treaty of Paris created an international body, the European Commission of the Danube, which eventually established and maintained with great success a species of international government over a part of the river, but the whole river was never successfully internationalised and never subjected to international control. Article CIX. of the Treaty of Vienna, to which we have already referred, proclaimed that the navigation of international rivers 'along their whole course, from the point where each of them becomes navigable, to its mouth, shall be entirely free, and shall not, in respect to commerce, be prohibited to anyone'; but the Great Powers never succeeded in arriving at an agreement upon the method by which they might, upon the Danube, entrust the full carrying out of this principle to an international body, and one of the most important features of the new régime is that, if carried out, it will for the first time place the whole Danube under international control. The fact is that statesmen, though occasionally they embody general principles in the clause of a treaty, rarely act upon them; like most men and animals, they are content to take each difficulty as it comes and meet it empirically by the divine method known as 'trial and error.' That certainly is what they did with the difficulty of the Danube between 1856 and 1914. . . . Before 1856 there were only four riparian states whose commerce looked for its outlet to the Danube. In 1878 [Berlin Congress], when the next great international overhauling of eastern Europe took place, three new states, Roumania, Serbia, Bulgaria, whose economic and political life was intimately bound up with the river, had emerged, or were about to emerge, from that limbo of infant states, the Ottoman Empire. In 1919 the break-up of that other limbo, the Austrian Empire, has again added two new independent states—Hungary and Czechoslovakia—to the international complication of the problem. . . . The problem of the Danube still remained unsolved when the expert commission of the Paris Conference sat down to discuss it in 1919. And the war had made that problem both more acute and more complicated. The greater the number of independent states whose economic

life depends upon an international river, the greater is the necessity to ensure real freedom of navigation, and the greater is the difficulty of composing divergent interests and of eliminating irrelevant jealousies and hostilities. In the valley of the Danube an equitable and permanent settlement is peculiarly urgent, because the river is the great artery of the economic life of a vast region, and it is of the first importance that, in the conditions created by the war and the break-up of Austria-Hungary, it may not be used to constrict or kill the economic life of any particular state, but may be used as the chief instrument in reconstructing the international economic life of all the new states. The Paris Conference and treaties do not pretend to have arrived at a permanent settlement of the problem, but they have adopted a provisional arrangement which has some interesting features. The statesmen of 1919 return once more to the principle of 1815 and 1856, for they proclaim the Danube to be an international river from Ulm to the sea, and they therefore re-establish a principle which was certainly emasculated in 1878 and 1883. While they reduce the number and complication of the régimes applied to the river, they have not followed what might seem to be the logical course of applying to the whole river a single international régime. Their outlook is, as we said, still slightly coloured by the geographical and political conditions of 1856; they reconstitute the European Commission with jurisdiction up to Braila, and then, abolishing Austria-Hungary's special régime and rights at the Iron Gates, place the whole Danube between Braila and Ulm under the administration of an International Commission which is to consist of two representatives of German riparian states, one representative of each other riparian state and one representative of each non-riparian state represented in future on the European Commission. It should also be noted that 'as a provisional measure,' the European Commission is to consist only of representatives of Britain, France, Italy, and Roumania. This arrangement has the merit of at least simplifying the problem; the river is now subjected to two régimes only, and both of them recognize the international principle."—L. Woolf, *Problem of the Danube (New Europe, Feb. 5, 1920)*.—See also VERSAILLES, TREATY OF: Part XII: Sect. II: ch. 3.

1921.—Internationalization convention signed.—Danube Navigation Company.—British interests.—"The International Danube Conference appointed in accordance with the Peace Treaty to draw up the final regulations governing navigation on the Danube has concluded its labors. The Convention, which was signed at 4 o'clock to-day (July 23) at the Ministry of Foreign Affairs, provides for the institution for the Upper and Middle Danube of a commission which will examine the programme of works to be carried out on the river with a view to assuring uniformity of police regulations, and to fixing the taxes to be levied and the creation of a body destined to develop to the utmost the resources of the river. . . . Great Britain has already, in the Danube Navigation Company, a powerful grip upon the Danube, which will grow even stronger now that this company's vessels are running as far as Belgrade, while by the formation recently of a subsidiary Anglo-Rumanian enterprise the company can deal with traffic from Passau to the mouths of the Danube—from the Black Forest to the Black Sea. The fact that this company, which has absorbed the previous German, Austrian, and Hungarian companies, is under predominantly British control should be of great advantage to British commercial relations with all the Danubian

States, and should, if this advantage is properly realized, help British traders to resist the relentless striving of Germany to regain and even increase her old economic hegemony over these markets. These incorporated companies operate at the present day [1921] some 55 passenger steamers, 88 tug-boats, 19 ferry steamers, and 626 barges. In addition to controlling this formidable river armada the Danube Navigation Company has acquired a coal mine at Pecs—on the Hungarian-Yugoslav border—with an annual output of 650,000 tons, the Mohacs-Pecs railway, shipbuilding and repairing yards at Obuda, Korneuburg, Komarom, Orsova, and Ujpest, as well as a number of cranes, warehouses, and other plant. These figures alone suffice to show that a wonderful prize has fallen into British hands—a prize which, it may be said by one who followed the negotiations with some attention, was largely acquired owing to the desire of these riparian States to do business with Great Britain, and owing to the commercial prestige of this country. Not, of course, that the British company is going to enjoy a monopoly on the stately waters of the Danube. The Czecho-Slovaks themselves are determined to run vessels under their own flag. A certain number of such vessels are already in operation; more are on order, and more again will come into operation as soon as Mr. Hines, the American arbitrator, shall have finally divided up among the various Succession States the considerable flotilla which has survived from the days of the Dual Monarchy. There is nothing disquieting in such rivalry from friendly and allied peoples. The stream of the Danube is broad enough to bear many argosies, and when once the Danube Commission . . . shall have really got into its stride there is every prospect that the Danube, instead of being eagerly seized upon by the different States on the most flimsy pretext as a form of heaven-sent *chantage*, will become one of the very first commercial waterways of Europe. . . . This is not the place to go into all the many plans for exploiting the waterways of Central Europe, but a reference should certainly be made not only to the Danube-Oder Canal, the completion of which will be one of the duties of the Czecho-Slovak Government during the next few years, but also to the scheme for linking up the Elbe and the Danube. If this plan is realized it will be of supreme importance, not only to Czecho-Slovakia but to the whole of Central Europe, as it will bring about a system of direct transport from the North Sea and the Baltic to the Black Sea. All the preparations are now completed and certain sections of the route have already been finished. The last stages of this undertaking will not be complete for many years, but it is worth noting here that Bratislava [Pressburg] will be at one end of this gigantic link, since the Pardubice-Prerov canal connecting the Elbe and the Morava will join up with the Prerov-Bratislava canal. And thus one sees, in a general way, why the Danube Commission should have chosen Bratislava in preference to either Vienna or Budapest, as its home, and why the determination to make Bratislava a new Nijni Novgorod, an emporium for the wares of the Baltic and the Adriatic, for the products of Great Britain and Rumania, is no Utopian dream, but the practical scheme of an industrious, energetic, and far-sighted people."—*Times (London)*, July 25, 1921, p. 15

ALSO IN: W. Beattie, *The Danube, its history, etc.* (1844).—C. A. Hartley, *Description of the delta of the Danube* (1862).—A. F. Heksch, *Guide illustré sur le Danube* (1883).—F. D. Millet, *The Danube* (1803).—A. Müller, *Die Donau vom Ursprunge bis zu den Mündungen* (1839-1841).—L. de

Rosny, *Les populations danubiennes.*—Baron Schweiger-Lerchenfeld, *Die Donau als Völkerweg, Schifffahrtsstrasse, und Reiseroute* (1805).—H. C. Woods, *The Danube as an international highway* (*Fortnightly Review*, Aug., 1921).

DANUBYU (Donabue), city in Burma captured by the British in 1824, during the first Burmese war. See INDIA: 1823-1833.

DANZIG, a sea-port in West Prussia, on the Vistula river just south of its entrance to the Baltic sea with a population of about 170,000. (See GERMANY: Map.) In Roman times it was a trading station; but it increased in importance when, in the thirteenth century, the Dukes of Pomerilia made it their capital. Under them its trade increased until in 1310 it was seized by the Knights of the Teutonic Order.

1360.—In the Hanseatic league. See HANSA TOWNS.

1455-1466.—Revolt of West Prussia.—Cession of Danzig to the Polish kingdom.—At the close of the fierce war against the tyranny of the Teutonic order, Danzig, along with the rest of West Prussia was ceded to Poland by the Treaty of Thorn. (See POLAND: 1492-1548.) Under Polish rule, Danzig obtained a large measure of freedom and was able to develop in wealth and power, until it was almost the first port of the Baltic.

1577.—Submission to the king of Poland. See POLAND: 1574-1590.

1793.—Acquisition by Prussia. See POLAND: 1793-1796.

1806-1807.—Siege and capture by the French. See GERMANY: 1807 (February-June).

1807.—Declared a free state. See GERMANY: 1807 (June-July).

1813.—Siege and capture by the Allies. See GERMANY: 1813 (October-December).

1815.—Ceded to Prussia. See VIENNA, CONGRESS OF.

1919.—Made a free city under League of Nations. See POLAND: 1919 (June); VERSAILLES, TREATY OF: Part III, Sect. XI.

1920.—Constitution adopted by the "Free and Hanseatic City of Danzig."—"A constituent assembly, composed of one hundred and twenty members, was elected in May, 1920, on a basis of universal suffrage. . . . The constitution was adopted on August 11, 1920, and the Executive Council of the League of Nations, at a meeting on November 17, 1920, gave the document its approval. The most serious objection of the Council was to the use (unauthorized by the Peace Treaty) of the word 'Hanseatic' in the legal title of the city."—H. L. McBain and L. Rogers, *New constitutions of Europe*, pp. 428-429.

DARA.—One of the capitals of the Parthian kings, the site of which has not been identified.

DARA, Battle of (529). See PERSIA: 226-627.

DARBAR. See DURBAR.

DARDANELLES: Situation.—Difficulty of navigation in ancient times.—Historical and commercial importance.—Dardanelles (the ancient Hellespont), the deep narrow strait whose surface current, flowing from the sea of Marmora southwestwardly into the Ægean sea, separates the small, hilly, barren peninsula of Gallipoli in Europe, from the historic, picturesque, fertile slope of the Troad, part of Turkish Brussa, in Asia Minor. With the sea of Marmora and the Bosphorous, or Strait of Constantinople, it connects the Black sea and its extensive Bulgarian, Rumanian and Russian hinterland, and its Caucasian and Anatolian littorals, with the great Mediterranean, and constitutes one of the most important channels of trade in the civilized world; it was long the sole

sea route linking Asia to the West.—(See also CONSTANTINOPLE: Map of the Dardanelles, etc.)—In former times “The Dardanelles and the Bosphorus were even more difficult to navigate than the straits of Gibraltar. Down both there flows a strong current accompanied generally by a high wind. In the Dardanelles or Hellespont, which is considerably broader and a little deeper than the Bosphorus, the current attains an average speed of nearly two miles an hour and a maximum of six; when Byron swam across at the narrowest point he covered four miles to make one. In the Bosphorus the average is as high as three. In the Hellespont the main difficulty was to pass the first corner by Cape Sigeum which Pisistratus occupied for Athens at the very beginning of her sea power; for here the current rushes out along the Asiatic shore with great velocity. . . . When boats were small they did not attempt to round the Cape, but disembarked in the small bay opposite the island of Tenedos and carried their goods over by land to the bay just round the corner. The hill of Troy is so placed as to command this land route, and its chieftains kept up the road and levied toll on all who used it. Once inside the strait modern sailing ships ‘work up in the eddy, taking care to tack short of the main current, which may be distinctly seen’, and, after the narrows, hugging the European shore to avoid the prevalent north wind, right up to Byzantium. Ancient ships did the same, except for the tacking, for they suffered from the additional inconvenience of not being able to sail in the wind.”—H. Zimmern, *Greek commonwealth*, p. 24.—Readers of Herodotus may recall that he concludes his history with the occupation of Abydos and the reduction of Cestos by the Athenians in 479 B. C., after the precipitate retreat of Xerxes across his celebrated bridge of boats with which he spanned the Hellespont. (See also BOSPORUS.) Since the Persian invasions of Greece and the invasion of Asia by Alexander the Great a century and a half later, through the long periods of Roman, Byzantine and Turkish history, the Hellespont occupied a most important strategic position in world affairs and may to-day even be said to rival the Suez and Panama canals, in commercial importance. The historic waterway forms the approach to Constantinople, the Golden Horn, the Bosphorus, and to the Russian and Turkish Black Sea ports; some 12,000 merchant ships pass through in the course of the year, carrying to and from the Turkish capital, Sevastopol and Odessa, Batum and Trebizond, the mouths of the Danube, the Dniester, the Dnieper and the Don. “When the Black Sea was Turkish entirely and no other nation possessed any part of its shore, when, indeed, it was a ‘closed sea’ in the view of international law; then, of course, the Straits were Turkish, even after the Black Sea was no longer a ‘closed sea’; and navigation through the Bosphorus was forbidden to foreign ships of war and merchantmen equally, and through the Dardanelles as well, by the Turkish government. By various treaties since 1774 Turkey . . . [however] agreed to the free navigation of the Dardanelles by merchant vessels.”—C. H. Stockton, *Outlines of international law*, p. 131-132.

1833-1914.—Turkish jurisdiction modified by Treaties.—“By the Treaty of Unkiar Skelessi, July 8, 1833 . . . Russia became the paramount power at Constantinople. Article I of this remarkable treaty enacted a defensive alliance between Russia and Turkey . . . [and a secret article added that] the Tsar ‘will not ask for that aid if circumstances should place the Sublime Porte under the obligation of furnishing it’. Instead, ‘the Sublime Ottoman Porte, in place of the aid which it is bound

to furnish [Russia] in case of need, according to the principle of reciprocity of the Patent Treaty, shall confine its action in favour of the Imperial Court of Russia to closing the Strait of the Dardanelles, that is to say, to not allowing any Foreign Vessels of War to enter therein under any pretext whatsoever’. This simply meant that if Russia was at war with any of the European Powers, the Dardanelles would be closed to all their war-ships, but that the Russian Fleet could pass freely to and from the Mediterranean.”—A. H. Oakes and R. B. Mowat, *Great European treaties of the nineteenth century*, pp. 166-167.—See also BOSPORUS: 1832-1878.—“By treaty with the principal European powers, in 1841, Turkey declared the maintenance of its old doctrine by which the entrance of foreign men-of-war into the Dardanelles and the Bosphorus was prohibited. This was agreed to by the participating powers, as was also the declaration of the Sultan that he reserves to himself the right to deliver firmans of passage for small vessels of war to be employed as stationary vessels for the various missions of foreign powers at Constantinople. He has also, as a matter of fact, given firmans of passage to vessels carrying crowned heads, and in one case to the [American] flag-ship with Admiral Farragut on board. By the treaty of London of 1871 the right of exclusion of men-of-war from the Dardanelles and the Bosphorus was again upheld, and at the same time the right of free navigation for merchantmen of all nations was confirmed. The United States was not a participating power in this case, but, without agreeing to the validity of the arrangement, it is respected by it. An additional power was given to the Sultan by the same treaty of London to open the strait in time of peace to vessels of war of friendly and allied powers, in case he should consider it necessary in order to secure the execution of the treaty of Paris of 1856 which closed the Crimean War. . . . Finally, it cannot be said that the straits leading to the Black Sea from the Mediterranean are closed to men-of-war, as a matter of legal principle, but specifically by the free determination of the European powers to continue to that extent the ancient state of things, as an engagement with the Sultan.”—C. H. Stockton, *Outlines of international law*, pp. 132-133.—The sultan has been successively bolstered up by Russia, by England and by Germany, and by the mutual jealousy of the European powers. (See also GERMANY: 1887.) The Dardanelles is defended by forts and mines and in modern warfare can easily be held against the most formidable fleets, as was shown in the Turco-Italian and Balkan wars, when the Italian fleet under Admiral Viale bombarded the outer forts in April, 1912, and the Greek naval force of Admiral Coundouriotis blocked the channel in October, 1913, but neither penetrated the strait. “In April and May, 1912, the Turks temporarily closed the Dardanelles. One of the largest markets in the world was thus shut off from the activities of the British shipowner. The grain of Russia was left to rot in the bins of the wharves of the Black Sea, and her loss amounted to millions of pounds. England lost £15,000 to £20,000 per day; Rumania, Bulgaria, Greece as much. British steamers, headed for the Black Sea, had to be diverted through the Suez Canal towards Indian markets, with the result of depressing freights from the East, and with a consequent further loss to the shipowner. The world was thus provided with a singularly clear and instructive object-lesson in International Political Economy. The Turk had sealed the straits and he awaited the result, while the nations looked helplessly on. . . . Lord Lansdowne, as one of the

trained observers who witnessed the plight of the 185 vessels anchored east and west of Constantinople on May 2, 1912, lost no time in deploring the financial losses involved. He remarked quietly to his colleagues in the House of Lords that 'sooner or later' the nations would have to decide to what extent a belligerent Power, controlling narrow waters which form a great trade avenue for the commerce of the world, was justified in entirely closing such an avenue in order to facilitate the hostile operations in which that Power might find itself involved. And, enlarging the inquiry to all its philosophic bearings, he observed: 'Just as public opinion in any country would be slow to tolerate arrangements under which a local trade dispute might have the effect of paralysing the whole industrial life of the country, so public opinion amongst the Great Nations would be slow to tolerate a state of things under which a local conflict involving only two Powers would be allowed to create such serious detriment and disturbance to the whole trading community of the world.' Thus, in Lord Lansdowne's view, the lesson taught by the Dardanelles experiment was that perhaps, after all, the life and death interests even of two nations must, in certain circumstances, be sacrificed to the interests of 'the trading community of the world.'—W. M. Fullerton, *Problems of power*, pp. 9-10.

1915.—Military operations in World War.—“In November, 1914, Turkey had entered the war on the side of Germany and Austria. . . . It almost completely cut off Russia from her western partners, making it very difficult for them to obtain her wheat, which they badly needed, and just as hard for her to receive from them the war supplies without which she could not long do much. [See WORLD WAR: 1914: IV. Turkey: c.] It was of the greatest importance that communications be opened up again by forcing the Dardanelles and afterward taking Constantinople. Moreover, this would not only assist Russia, but it would be a momentous success in itself, and bring to an end, perhaps, the German dream of mastery in the Balkans, and Asiatic Turkey. Therefore, in February, 1915, British and French warships attempted to force the Strait of the Dardanelles. [See WORLD WAR: 1914: IV. Turkey: j.] After severe losses they desisted, though it is said that victory was within reach if they had attacked again the next day. A great expedition [under Sir Ian Hamilton] was now sent out to take the positions which guarded the entrance, and in April a landing was effected on the Gallipoli Peninsula.”—E. R. Turner, *Europe, 1780-1920*, p. 552.

“The failure of the purely naval attack on the Dardanelles on March 18th (1915) had been followed by the military preparations and landing on April 25th, and the subsequent great military offensive on the heights of Gallipoli based on the port of Mudros, in Lemnos, forty miles away. [See also WORLD WAR: 1915: VI. Turkey: a.] By the end of July that offensive had failed. At this point in the development of events—at the end of July—Mr. Lloyd George now definitely again urged on his colleagues in the [British] Government to consider once more the plan of going to the assistance of Serbia as alternative to going further forward with the Gallipoli attack. At this time he was very busy with his munition campaign in the country. But on the few occasions when he was able to take part in the deliberations of the Dardanelles Committee his attitude always was—the Germans are going to break through Serbia as soon as they can; so either make certain of getting to Constantinople quickly, or consider whether you ought not to go to the assistance of Serbia with

all the strength you can command. The forces on Gallipoli were obviously the nearest available for such a rescue.”—H. Spender, *The prime minister, a life of Lloyd George*, p. 202.—“Athens [had] offered the whole Greek fleet and one Greek division for co-operation in the attack on the Dardanelles. But already the curt refusal of the previous overtures [in January] had driven the Allies to other designs; and the pro-Bulgarian influences in Russia were now very strong. Bulgaria was now astutely offering to lend her armies for an attack on Constantinople from the north-west while the fleets were hammering at the Straits. The old Russian Court Government, always fearful of Greek designs on Constantinople, leaned towards Bulgaria, and, now that a choice seemed possible, preferred Bulgarian help to Greek. . . . Bulgaria was, in fact, during that time making offers to both sides; she was, in vulgar language, waiting to see 'how the cat jumped.' For the moment, therefore, she became 'pro-Entente.' But immediately that the failure of the Dardanelles attack became apparent she swung back into the Teutonic orbit. The diplomatic situation was, as Lord Grey fairly claimed, 'overshadowed by the military.' . . . [But] a renewed attack on Gallipoli by way of Suvla Bay in August only resulted in a more tragic and wasteful failure. . . . The very enterprise which had already taken the place of the Serbian expedition became futile from the moment of the Serbian disaster. In the beginning of October the Turks had been running so seriously short of ammunition that success for our arms seemed near at hand. By the end of the month they were fully replenished. The enterprise became plainly impossible from the moment that Germany, having now, by the conquest of Serbia and the coming in of Bulgaria, achieved a direct route to Constantinople, could pour through as much ammunition and as many big guns as the Turks required for their defence. On December 10th began the withdrawal from that fatal peninsula, and on January 8th of the following year not a single British soldier remained on those blood-stained shores.”—*Ibid.*, pp. 191, 204-205.—“In all the war there was no more glorious and disastrous enterprise than this attempt to scale the barren, rocky mountains that guarded the strait. Even the drinking water had to be brought from a long distance, and numbers went insane from thirst. Many a heroic attempt was made, and the fighting went on all through the time when the Russians were being defeated to the north. One day Allied soldiers won to the top of the mountains and saw the blue waters of Marmora in the distance; but they were soon driven out. The Turks fought with stubborn courage until the Germans, having put Russia out of the way and destroyed Serbia, were coming to relieve them. Gallipoli was evacuated, and the troops thus withdrawn were taken to the Greek city of Salonica.”—E. R. Turner, *Europe, 1780-1920*, pp. 552-553.—A commission which was appointed to inquire into the cause of the failure of the operations issued an interim report in February, 1917, followed by a final report in November, 1919:—“The final report of the Dardanelles Commission was published on Tuesday. It deals in detail with the history of the campaign after March, 1915, and briefly summarizes Lord Cromer's interim report, which dealt with the origins and early actions of the expedition and which was published in February, 1917. The Commission finds that the government did not sufficiently consider the measures which were necessary to the success of such an expedition, especially in the matter of naval co-operation, and that they greatly under-estimated the difficulties of the enter-

prise, that having decided to undertake the expedition, the government found that an adequate concentration of troops and material would involve a limitation of our efforts on the Western Front; that after the first failure there was undue delay in deciding upon future action; that the plan of attack from Anzac and Suvla was open to criticism, and that the Suvla attack should have been more vigorously pressed. The commissioners commend Sir Ian Hamilton's gallantry, but they consider that he ought to have shown a more critical spirit after the first landing. . . . The commission says that partial failure of the water supply and of the medical services was due to the breakdown of the military plan. The final decision to evacuate was a right one."—*Spectator*, London, Nov. 22, 1919.—See also BOSPORUS: 1914-1918; WORLD WAR: 1915: VI. Turkey: a.

ALSO IN: I. Hamilton (who commanded the Mediterranean Expeditionary Force), *Gallipoli diary*.—J. Masefield, *Gallipoli*.—*Reports of the Dardanelles Commission (British Government, White Paper)*.

1918 (October).—Turkey yields the Dardanelles to the Allies. See WORLD WAR: Miscellaneous auxiliary services: I. Armistices: d.

1920.—Provisions of the Turkish peace treaty.—"The navigation of the Straits, including the Dardanelles, the Sea-of Marmora, and the Bosphorus, is to be open in future both in peace and war to every vessel of commerce or of war and to military and commercial aircraft without distinction of flag. These waters are not to be subject to blockade, and no belligerent right is to be exercised nor any act of hostility committed within them unless in pursuance of a decision of the Council of the League of Nations. A 'Commission of the Straits' is established with control over these waters, to which both the Turkish and Greek Governments delegate the necessary powers. The commission is composed of representatives appointed respectively by the United States of America (if and when that Government is willing to participate), the British Empire, France, Italy, Japan, Russia (if and when Russia becomes a member of the League of Nations), Greece, Rumania and Bulgaria (if and when Bulgaria becomes a member of the League of Nations). Each power is to appoint one representative, but the representatives of the United States, the British Empire, France, Italy, Japan and Russia have two votes each, and the representatives of the other three powers one vote each. The commission exercises its authority in complete independence of the local authority, with its own flag, budget and separate organization. The commission is charged with the execution of any works necessary for the improvement of the channels or the approaches to harbors, lighting and buoying, the control of pilotage and towage, the control of anchorages, the control necessary to assure the execution in the ports of Constantinople and Haidar Pasha of the régime laid down in that part of the treaty relating to ports, waterways and railways and the control of all matters relating to wrecks and salvage and lighterage. In the case of threats to the freedom of passage of the Straits, special provision is made for appeal by the commission to the representatives at Constantinople of Great Britain, France and Italy, which powers, under the military provisions of the treaty, provide forces for the occupation of the zone of the Straits. These representatives will concert with the naval and military commanders of the allied forces the necessary measures, whether the threat comes from within or without the zone of the Straits. . . . For the purpose of guaranteeing the freedom of the

Straits all works, fortifications and batteries are to be demolished within a zone extending 20 kilometers inland from the coasts of the Sea of Marmora and of the Straits and comprising the islands of Lemnos, Imbros, Samothrace, Tenedos and Mitylene. The construction of similar works or of roads or railways suitable for the rapid transport of mobile batteries is forbidden; France, Great Britain and Italy have the right to prepare for demolition any existing roads and railways which might be utilized to this end, and to maintain such military forces within the zone as they may consider necessary; otherwise the zone is not to be used for military purposes. This provision does not exclude the employment of forces of Greek and Turkish gendarmerie which will be under the interallied command of the forces of occupation, nor the presence of the Sultan's bodyguard. Provision is also made for the acquisition of property or permanent works by the commission, the raising of loans, the levying of dues on shipping in the Straits, the transfer to the commission of the functions exercised within the waters of the Straits by the Constantinople Superior Council of Health, the Turkish Sanitary Administration and the National Life Boat Service of the Bosphorus."—*New York Times Current History*, July, 1920, pp. 717, 721.—The Turkish Peace Treaty was not handed to the Turkish delegates at Paris until May 11, 1920. As two governments were set up over the Turks, that of Mohammed VI at Constantinople under the control of the Allies, and that of the Nationalists, headed by Mustapha Kemal Pasha, at Angora, the original terms of the Treaty of Sèvres, though signed August 10, 1920, have been modified in an effort to reconcile the two factions, at the Near East Conference, held at London, February 21 to March 12, 1921, as follows:

"The Dardanelles and Bosphorus.—Further, in regard to the Straits, the Allies have in mind considerably to reduce the demilitarized zone, which would be limited:—(1) To the Peninsula of Gallipoli and the Marmora coast up to Rodosto; (2) On the Asiatic coast of the Dardanelles, from Tenedos to Karabigha; (3) On the two shores of the Bosphorus to a depth of 20 or 25 kilometers [12½ or 16 miles]; (4) To the islands commanding the Dardanelles, in the Ægean and the Marmora.

"Constantinople.—The Allies might also consent to the rapid evacuation of Constantinople, of the Ismid Peninsula, and to limit the allied occupation to Gallipoli and Chanak. They would also in these circumstances assent to the maintenance by Turkey of troops in Constantinople and to a Turkish right of free passage between Asia and Europe in the demilitarized zone of the Bosphorus."—*Ibid.*, May, 1921, p. 348.—Greece, however, contended for the original terms of the Treaty and waged war with Turkey, while the other powers apparently stood aside. Rumania asked for certain modifications in view of the action of the Near East Conference.—See also SÈVRES, TREATY OF: 1920: Part 3: Political clauses: The Straits.

1921.—Allies reduce demilitarized zone. See TURKEY: 1921 (March-April): Secret treaties.

1922.—Allied-Turkish complications.—Kemalist encroachment on neutral zone. See TURKEY: 1922.

ALSO IN: N. Buxton, *Destiny of the Turkish Straits (Contemporary Review*, 1917, v. iii, pp. 670-680).—W. R. Kermack, *Notes on the historical geography of the Dardanelles (Scottish Geographical Magazine*, 1919, v. 35, pp. 241-248).—C. Phillipson, *Question of the Bosphorus and Dardanelles*, 1917.—C. E. Callwell, *Dardanelles (Campaigns and their lessons)*.

DARDANI, an ancient tribe dwelling in Asia Minor. See TROY; ASIA MINOR: Greek colonies; AMORITES.

DAR EL BAIDA. See CASABLANCA.

DAR-ES-SALAAM (Harbor of Peace), "on the coast [of Africa] about 40 miles southwest of Zanzibar, is the principal commercial center, and the chief port of entry [of Tanganyika Territory, formerly German East Africa]. It is built on the northern shore of the landlocked bay, which forms a deep harbor nearly 5 miles long, with accommodations for at least a dozen large steamers. In many ways the town is modeled after a German city, and its most prominent features are its cleanliness and the orderly manner in which it is laid out."—*United States Consular Report*, 1914.—Dar-es-Salaam is the terminus of an important caravan route, and has a population of 21,000. During the World War it was bombarded by the British and surrendered to them on Sept. 3, 1916.—See also WORLD WAR: 1916: VII. African theater: a, 17, 18.

DARFUR, a country in East Central Africa, lying between Kordofan and Wadai. Has an area of 150,000 square miles, of which a great part is plateau 2000 or 3000 feet above the sea level. The chief towns are El-Fasher and Kober. For 400 years this country was ruled by a line of absolute sovereigns, the last of whom was defeated by the Egyptian army of conquest in 1874 and was made a part of the Anglo-Egyptian Sudan in 1875. In 1915 the British occupied El-Fasher and annexed the country to the Sudan. See SUDAN: 1914-1920.

DARIEN, a name formerly applied to the entire Isthmus of Panama, discovered by Columbus during his fourth and last voyage to the New World, 1502-1504 (see AMERICA: 1509-1511), but now confined to the forest-clad hill country lying between the Gulf of Uraba (also known as the Gulf of Darien) on the north and San Miguel on the south. (See also TIERRA FIRME.) Sir Francis Drake attacked the Spanish settlement here in 1572. In 1605 the Scottish parliament granted a charter to William Patterson to found a Scottish "Colony of Darien" on the isthmus; the venture proved a failure, and the settlement was abandoned in 1700. See also SCOTLAND: 1695-1699.

DARINI. See IRELAND: Tribes of early Celtic inhabitants.

DARIUS, Family of. See ACHÆMENIOS.

DARIUS I, the Great, king of Persia, 558-486 B. C., following a successful revolt by the nobility against the usurping Magian, Gaumata, who had seized the throne after the death of Cambyses. His reign was long and generally prosperous. He died while preparing a new expedition against Greece to revenge the defeat of his army at Marathon.—See also GREECE: B. C. 500-493; Rising of Ionians of Asia Minor against Persians; B. C. 402-401; and B. C. 490; B. C. 480; Persian Wars: Thermopylæ; PERSIA: B. C. 549-521; and 521-493; MILITARY ORGANIZATION: 5; INDIA: B. C. 600-327; SAIRAP.

Darius II (Nothus or Ochus), king of Persia, 424-405 B. C. See PERSIA: B. C. 480-405.

Darius III (Codomannus), king of Persia, 336-331 B. C. He was the last of the Achæmenian dynasty. With his defeat at Arbela by Alexander the Great and his murder shortly afterwards, the ancient Persian empire was overthrown.—See also MACEDONIA: B. C. 330-323; PERSIA: B. C. 336-331.

DARJEELING, important hill station and district in Bengal, British India. Population in 1911, station 17,053; district 250,000. It is a noted health resort and famous for its grandeur of scenery.

DARK AGES. The historical period, so-called, is nearly identical with that named the Middle

Agas, but shorter in duration, perhaps, by a century or two. See EUROPE: Middle Ages: Definition.

DARK HORSE, term used in American politics to designate a comparatively unknown man, brought forth at a nominating convention in place of a prominent rival candidate of his own party, whose nomination might cause a divided vote.—See also ELECTIONS, PRESIDENTIAL: United States: Work of nominating convention; U. S. A.: 1844.

"DARKEST ENGLAND" SCHEME. See SALVATION ARMY: 1806-1900.

DARLING, Sir Ralph (1775-1858), governor of New South Wales, 1825-1831. See AUSTRALIA: 1787-1840; NEW SOUTH WALES: 1821-1831.

DARLING DOWNS. See AUSTRALIA: 1787-1840.

DARMSTADT, city in Germany, located between the Rhine and the Main, northwest of the Odenwald and 17 miles south of Frankfort-on-the-Main. It was in existence in the 11th century. In the 14th century it was still a village and in the possession of the counts of Katzenelnbogen. In 1479 it passed into the possession of the House of Hesse. In the Schmalkaldic War it was captured by the imperial army. At the death of Philip the Magnanimous, it was given to his youngest son, George, who made it his residence (1567). He was the founder of the Hesse-Darmstadt line. Darmstadt is the capital of the grand duchy of Hesse, and consists of an old and a new town. It has a library of 600,000 volumes and 40,000 manuscripts, a museum of Egyptian and German antiquities, and a picture gallery which has in its possession the "Madonna of the Burgomaster Meyer" by Holbein the Younger.—See also HESSE.

DARNLEY, Henry Stewart, or Stuart, Lord (1545-1567), second husband of Mary, Queen of Scots. See SCOTLAND: 1561-1568.

DARTMOOR PRISON, near Princetown in Devonshire, England, was erected in 1809 for the accommodation of French prisoners. In 1850 it was opened as a convict prison.

DARTMOUTH, a famous seaport and municipal borough of South Devon, England. Richard I, Cœur-de-lion, embarked here with his Crusaders for the Holy Land.

DARTMOUTH COLLEGE, Hanover, New Hampshire. See UNIVERSITIES AND COLLEGES: 1754-1769.

DARTMOUTH COLLEGE CASE. See COMMON LAW: 1819; UNIVERSITIES AND COLLEGES: 1754-1769.

DAR-UL-HARB. See DAR-UL-ISLAM.

DAR-UL-ISLAM and DAR-UL-HARB.—"The Koran divides the world into two portions, the House of Islam, Dar-ul-Islam, and the House of War, Dar-ul-harb. It was generally been represented by Western writers on the institutes of Mahometanism and on the habits of Mahometan nations, that the Dar-ul-harb, the House of War, comprises all lands of the misbelievers. . . . There is even a widely-spread idea among superficial talkers and writers that the holy hostility, the Jehad [or Dhihad] of Mussulmans against non-Mussulmans is not limited to warfare between nation and nation; but that 'it is a part of the religion of every Mahometan to kill as many Christians as possible, and that by counting up a certain number killed, they think themselves secure of heaven.' But careful historical investigators, and statesmen long practically conversant with Mahometan populations have exposed the fallacy of such charges against those who hold the creed of Islam. . . . A country which is under Christian rulers, but in which Mahometans are allowed free profession of their faith, and peaceable exercise of

their ritual, is not a portion of the House of War, of the Dar-ul-harb; and there is no religious duty of warfare, no Jihad, on the part of true Mussulmans against such a state. This has been of late years formally determined by the chief authorities in Mahometan law with respect to British India."—E. S. Creasy, *History of the Ottoman Turks*, ch. 6.

DARWIN, Charles (1809-1882), English naturalist. First came into prominence from his voyage on board the *Beagle* which from 1831-1836 engaged in a survey of the South American coasts, and important Atlantic and Pacific islands; 1839, published his "Journal of Researches"; 1840-1843, edited the Journal of the "Voyage of H. M. S. *Beagle*"; 1842, he advanced his theory of the origin of coral reefs, which is now generally held; 1858, he read two papers before the Linnæan Society, one by himself, the other by A. R. Wallace, both dealing with the theory of evolution, on which Darwin had been working for years; 1859, appeared "The Origin of Species by Means of Natural Selection or the Preservation of Favored Races in the Struggle of Life." This monumental work, and his "Descent of Man and Selection in Relation to Sex," which appeared in 1871, made such a profound impression that they may be said to have completely changed the trend of thought with relation to natural science and kindred subjects.—See also AGNOSTICISM; ENGLISH LITERATURE: 1832-1800; EVOLUTION: Historical development of the idea; and Darwin's theory of natural selection; Classification of theories.

ALSO IN: *Life and letters of Charles Darwin* (New York, 2 vs. 1893).—*More letters of Darwin* (1903).

DARWIN, Erasmus (1731-1802), English man of science and poet; grandfather of Charles Darwin. He was a keen observer of nature, and rendered many of his observations in verse; the principal of these is his "Botanic Garden" (1789); his most important scientific work is his "Zoonomia (1794-1796) in prose. In his "Origin of Species" Charles Darwin wrote of this work that "it is curious how largely my grandfather anticipated the views and erroneous grounds of opinion of Lamarck." His last work was "Phytologia or the Philosophy of Agriculture and Gardening" (1799), in which he expresses his belief that plants have sensation and volition.—See also EVOLUTION: Classification of theories.

DASTAGERD.—The favorite residence of the last great Persian king and conqueror, Chosroes (590-628), was fixed at Dastagerd, or Artemita, sixty miles north of Ctesiphon, and east of the Tigris. His palaces and pleasure grounds were of extraordinary magnificence.—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 46.

627.—Destroyed by the Romans. See PERSIA: 226-627.

DASYUS. See INDIA: People.

DATIS, commander of army of Darius which suffered defeat at Marathon in 490 B. C. See GREECE: B. C. 490.

DATO, in the Philippine Islands, the chief of a barangay. See PHILIPPINE ISLANDS: Previous to 1521.

DATO E IRADIER, Eduardo (1856-1921), Spanish statesman. See SPAIN: 1914-1918; 1919-1920; 1921.

D'AUBIGNE, Théodore Agrippa (1552-1630), French historian, poet and soldier. See HISTORY: 24.

DAUBIGNY, Charles François (1817-1878), French painter, a master of the Barbizon school. See PAINTING: Europe (19th century).

D'AUBIGNY, Robert Stuart (d. 1544), French

general under Louis XII. See ITALY: 1499-1500; 1501-1504.

DAUDET, Alphonse (1840-1897), French poet, dramatist and novelist. See FRENCH LITERATURE: 1800-1921: Realistic school.

DAUGHERTY, Harry M., appointed Attorney-General in President Harding's Cabinet, 1921. See U. S. A.: 1921 (March): President Harding's Cabinet.

DAUGHTERS OF REBECCA. See REBECCAS.

DAUGHTERS OF THE AMERICAN REVOLUTION, society composed of women who are descendants of soldiers, sailors, or civil officers who supported the cause of American independence in 1776. Every state in the Union has one or more chapters.

D'AULNAY, Seigneur (Charles de Menou Charnisé) (c. 1605-1650), French proprietor in Acadia. See NOVA SCOTIA: 1621-1688.

DAUN, Leopold Joseph Maria, Count von (1705-1766), Austrian field marshal, active in the Seven Years' War. See GERMANY: 1757 (April-June); 1758; 1760; 1761-1762.

DAUN, Wierich Philip Lorenz, Count von, Austrian general. See ROME: Modern city: 1707.

DAUPHIN, an ancient title borne by the sovereigns of Vienne and of Auvergne. From this title was derived the name of the province of Dauphiné. This province finally became the possession of the dauphins of the Viennois, who carried three dolphins in their crests. In 1340 Humbert II, the last independent dauphin of the Viennois, sold the province to Philip VI of France, by whom it was transferred to Charles of Valois, his grandson and heir to the throne of France. The latter assumed the title of dauphin, and when in 1364 he ascended the throne as Charles V, he gave Dauphiné to his eldest son, who thereafter bore the title of dauphin, as did all succeeding eldest sons of the rulers of France. (See also DAUPHINÉ: 1340.) By extension the title was later conferred also upon the eldest sons of dauphins. The crown princes, or dauphins de France, were: Charles V; Charles VI; Charles de France (died 1386) and his brothers; Charles (died 1400); Louis (died 1415); Jean (died 1416); and Charles VII; Louis XI, and his son Joachim, who died in infancy; Charles VIII and two of his sons, both named Charles. Louis XII became king without having been a dauphin, while his two sons, who died in childhood, each bore the title, which passed next to the son of François I, also named François. Then followed as dauphins: Henri II, François II. Henri IV did not carry the title. Next came Louis XIII, Louis XIV, Louis (the *grand Dauphin*), who died 1711; Louis, duke of Burgundy (died 1712); his son, Louis, duke of Brittany, who died in the same year; Louis XV and his son Louis (died 1765); Louis XVI and his son Louis Joseph (died 1789); Louis Charles, duke of Normandy, known as Louis XVII; and finally, Louis Antoine, duc d'Angoulême, son of Charles X. The name of *false dauphins* is applied to several pretenders who represented themselves as the surviving son of Louis XVI, which son had died in 1705.

DAUPHINE (English spelling Dauphiny), old province of France. As early as the year 500 it was a part of the Burgundian domain. See BURGUNDY: 500.

877.—Part of the kingdom of Lothaire. See BURGUNDY: 843-933.

1032.—Part of the German empire. See BURGUNDY: 1032.

1349.—Acquired by Philip VI of France.—In 1349, Philip VI, or Philip de Valois, of France,

acquired by purchase from Humbert II, count of Vienne, the sovereignty of the province of Dauphiné. This principality became from that time the appanage of the eldest sons of the kings of France.—See also BURGUNDY: 1127-1378; FRANCE: Maps of medieval period: 1154-1360; and DAUPHIN.

Also in: E. Smedley, *History of France*, pt. 1, ch. 9.

DAVENANT, or D'Avenant, Sir William (1606-1668), English poet and dramatist. See DRAMA: 1660-1800.

DAVENPORT, John (1507-1670), Puritan clergyman, one of the founders of the New Haven colony, Connecticut. See CONNECTICUT: 1638; 1639.

DAVID, second king of Israel, according to traditional computation, ruled about 1055-1015 B. C.; according to some authorities his reign of forty years fell between 1033-903 B. C. or of thirty-two years between 1010-978 B. C. He was the youngest son of Jesse of Bethlehem, of the tribe of Judah. David is stated to have been thirty years old when he ascended the throne.—See also JERUSALEM: B. C. 2100-1400; 1400-700; JEWS: Kingdoms of Israel and Judah; ADULLAM.

DAVID I (1084-1153), king of Scotland, 1124-1153. See SCOTLAND: 1093-1153.

David II (1324-1371), king of Scotland, 1329-1371; son of Robert Bruce. See SCOTLAND: 1333-1370.

DAVID, Jacques Louis (1748-1825), French painter, foremost of the Classical school; studied in Rome at the height of the classical revival; painted many contemporary scenes and portraits, and also classical subjects (*Oath of the Horatii*, *Leonidas*); an active supporter of the Revolution and of Napoleon, he was exiled in 1815.—See also PAINTING: Europe (19th century).

DAVIDISTS, followers of David Joris, a Dutch ultra-enthusiast and Anabaptist of the Reformation period. Joris, who claimed to have visions, was hailed as a prophet in Oldenburg, eastern Friesland and the Netherlands, where after 1538 many of the Davidists were executed. The remarkable escapes of their leader gave rise to the belief that he could make himself invisible. His last years were passed at Basel where, under the name of John of Bruges, he lived as a respected citizen and apparently an orthodox churchman. It was not until 1559, three years after his death, that the deception was discovered. Joris was condemned as a heretic by the University of Basel, his body was exhumed and burned and his Basel adherents were forced to recant. Heresy trials of the Davidists in Holland and Hölstein, however, were not unknown late in the sixteenth century. The members of one or two other Christian sects were also called Davidists.

DAVIDSON, John (1857-1900), English poet, playwright and novelist. See ENGLISH LITERATURE: 1880-1920.

DAVIDSON, Thomas (1840-1900), member of the Fabian society. See SOCIALISM: 1883-1884.

DAVIGNON, Henri (1879-), Belgian foreign minister at the outbreak of the World War. See BELGIUM: 1914; World War; WORLD WAR: Diplomatic background: 24; 52; 61.

DAVILA, Enrico Caterino (1576-1631), Italian historian. See HISTORY: 24.

DAVILA, Miguel R., President of Honduras, 1908-1911. See CENTRAL AMERICA: 1911; HONDURAS: 1900-1915.

DAVILA, Pedrarias (1460-1530), Spanish governor of South America. See AMERICA: 1524-1528; COLOMBIA: 1499-1536.

DA VINCI, Leonardo. See VINCI, LEONARDO DA.

DAVIS, David (1815-1886), American jurist. Member of Illinois legislature and of state constitutional convention of 1847; judge of state circuit court, 1848-1862; justice United States Supreme court, 1862-1877; nominated for president on National Labor Reform ticket in 1872, but withdrew; member of the United States Senate, 1877-1883; president of the Senate in place of Chester A. Arthur, 1881-1883.

DAVIS, George Breckenridge (1847-1914), commissioner plenipotentiary to the second peace conference. See HAGUE CONFERENCES: 1907.

DAVIS, George Whitefield (1830-), military governor of Porto Rico. See PORTO RICO: 1808-1809 (October-October).

Report on civil government of Porto Rico. See PORTO RICO: 1808-1809 (August-July).

DAVIS, Henry Gassaway (1823-1916), American politician, delegate to second international conference of American Republics; Democratic candidate for vice-president of the United States in 1904. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1001-1902; U. S. A.: 1904 (May-November).

DAVIS, Isaac (1745-1775), American patriot. See U. S. A.: 1775 (April).

DAVIS, James John, appointed United States secretary of labor, 1921. See U. S. A.: 1921 (March): President Harding's Cabinet.

DAVIS, Jefferson (1808-1889), American statesman. Served in the Black Hawk War; member of Congress, 1845-1846; served with distinction in the Mexican War; member of the United States Senate, 1847-1851; 1857-1861; secretary of war under President Pierce, 1853-1857; president of the Confederacy, 1861-1865 (see U. S. A.: 1861 [February]: Adoption of a constitution; [April-May]; and [October: Virginia]); confined in Fortress Monroe, 1865-1867 (see U. S. A.: 1865 [April-May]); indicted for treason, 1866, but released in 1867.

DAVIS, John (1550-1605), English explorer. See ARCTIC EXPLORATION: 1527-1773.

DAVIS, John William (1873-), American diplomat and public official. Assistant professor of law at Washington and Lee University, 1896-1897; member West Virginia house of delegates, 1899; member United States Congress, 1911-1913; counselor American Red Cross, 1913-1918; solicitor-general of United States, 1913-1918; ambassador to Great Britain, 1918-1921.

DAVITT, Michael (1846-1906), Irish nationalist, the founder of the Irish Land League. See IRELAND: 1873-1879.

DAVOUT, Louis Nicolas, Duc d'Auerstädt and Prince d'Eckmühl (1770-1823), one of Napoleon's leading marshals. He took an active and successful part in many campaigns, including the victories from which his titles were derived; administered Poland (the grand duchy of Warsaw), 1807-1818; minister of war during the Hundred Days. See GERMANY: 1806 (October); 1806-1807; 1807; (February-June); 1812-1813; FRANCE: 1805 (March-December); also RUSSIA: 1812 (June-September); (September).

DAVY, Sir Humphry (1778-1829), English chemist. See CHEMISTRY: Modern: Lavoisier, etc.; CHEMISTRY, AGRICULTURAL; ELECTRICAL DISCOVERY: Electric lighting: 1810-1876; INVENTIONS: 19th century: Artificial light; and Liquefaction of gases; MEDICAL SCIENCE: Modern: 19th century: Discovery of anesthetics.

DAVY, Richard (fl. 1400-1402), English organist, composer, wrote the first *Passion* music.

DAWES, Charles Gates (1865-), American financier. Comptroller of the currency, 1897-

1902; director of the budget, June, 1921-June, 1922. See U. S. A.: 1921 (June); 1922 (June).

DAWES, Henry Laurens (1816-1903), American lawyer and politician. He was a member of the Massachusetts house of representatives, 1848-1849; member of the Massachusetts constitutional convention, 1853; member of United States House of Representatives, 1857-1875; and United States Senator, 1875-1893. From 1893 until his death in 1903, he was chairman of the Dawes' Indian Commission to the five civilized tribes. See INDIANS, AMERICAN: 1893-1899; OKLAHOMA: 1885-1887; 1893-1903.

DAWES, Thomas (1731-1809), American patriot, with Paul Revere from Lexington to Concord. See U. S. A.: 1775 (April).

DAWN MAN. See EUROPE: Prehistoric period: Earliest remains: Piltown man.

DAWSON AGREEMENT. See NICARAGUA: 1905-1911.

DAY, William Rufus (1849-), secretary of state during President McKinley's administration. (See U. S. A.: 1898 [April].) A prominent figure in the Spanish-American war; head of the American delegation at the peace conference which ended the war, justice of the Supreme Court of the United States since 1903; appointed commissioner for America on Claims Commission, 1922. See COPPAGE vs. KANSAS; U. S. A.: 1898 (July-December); GERMANY: 1922 (July-August).

DAY IN COURT.—This means the right of every natural or corporate person to be heard in court and have his case decided. The federal courts have declared some state laws void because they provided that corporations could not contest these laws in court without thereby forfeiting their charters.

DAY OF BARRICADES. See FRANCE: 1584-1589.

DAY OF DUPES. See FRANCE: 1630-1632.

DAY OF THE SECTIONS. See FRANCE: 1795 (October-December).

DAY OF THE SPURS. See COURTRAI, BATTLE OF.

DAYAKS, or Dyaks, wild tribes inhabiting Borneo. See BORNEO: 1865-1890.

DAYLIGHT SAVING MOVEMENT: Origin.—What is known as the daylight saving movement is said to have been first mooted by a builder in London, Mr. Willet, who suggested the possibility of securing a most important general advantage to the whole community by establishing a legal difference between summer and winter in the numbering of the hours. The proposition was to retain the standard clock time for all the year except between a given date in April and a given date in September, within which period the clocks should be set forward one hour, making six o'clock in the morning, for example, become seven. At first the proposition excited little but laughter; but the more it was considered the more advocacy it won. A bill to realize it was twice before Parliament (before 1914), failing to be passed, but gaining votes.

1916.—Adopted first in Germany.—Tried in other European countries.—Endorsed in United States.—“The ‘Daylight Saving’ plan, namely, of turning the clock forward an hour during the five summer months from the last Sunday in April to the last Sunday in September was first put into effect by Germany in the spring of 1916 as an emergency war measure. Immediately all of the other leading warring nations, except Russia, adopted the plan, as well as Norway, Sweden, Holland [Switzerland, Spain] and Denmark, on account of its great economic and other advantages.

. . . Trial [in 1916] in all of these countries resulted in such material benefits that not only all of the countries mentioned, but also Portugal, Australia, Iceland and Bermuda . . . enacted it for 1917. To ascertain the exact results of the trial, the British Parliament, the German Reichstag and the legislative body of Holland appointed investigating committees—each of which reported favorable results and recommended its permanent adoption. . . Early in May, 1916, after the adoption of the plan in Germany and other European countries, [Marcus M. Marks] organized the New York daylight saving committee, consisting of about two hundred leading men and women of New York city, to bring the movement to the attention of people throughout the country. Shortly thereafter, the plan was taken under consideration by many of the leading chambers of commerce throughout the country and its approval spread rapidly.”—M. M. Marks, *Daylight saving* (*National Municipal Review*, July, 1917).

1918.—Calder Daylight Saving Act.—Opposition.—The Calder Daylight Saving Act was passed by the Congress of the United States on March 21, 1918. It advanced standard time one hour between the last Sunday in March and the last Sunday in October. “The farmers of the United States are opposed in general and in a large majority to the daylight-saving plan tried out [during the] . . . summer [of 1918] and so generally approved in cities and towns. . . . The farmer objects to doing his early ‘chores’ in the dark. . . . Moreover, the plan throws his whole day more or less out of adjustment, for the farmer lives and works by the sun. Some rural workers have disregarded the time-change altogether and some report that they care very little for artificial time-standards, as they regulate their lives altogether by astronomical happenings. These, of course, do not strenuously object to the plan; they rather look upon it with indifference.”—*Literary Digest*, Feb. 1, 1919.

1919.—Repeal of national law in the United States.—During the summer of 1919 a rider was attached to the agricultural appropriation bill, repealing the daylight saving law. The president vetoed the bill. On July 14, the House voted, 243 to 135, to pass the bill over the president's veto. As this was not the requisite two-thirds vote, the attempt failed. In August, of the same year, the law was finally repealed over the president's veto by a vote of 223 to 101 in the House, and 57 to 19 in the Senate. “There are practically no opponents of daylight saving among the residents of municipalities. The opposition that caused Congress to repeal this health-giving measure over the President's veto was largely representative of rural districts.”—S. A. Weldon, *Let us have daylight saving* (*American City*, Nov., 1919.)

1921.—France and England.—“Clocks with three hands to show official time and the sun's time are the remedy suggested by former Premier Paul Painlevé for complaints which are growing in volume against the use of ‘Summer time’ in France. The fight is, as everywhere, between country and town. When ‘Summer time’ came into operation again some weeks ago, the clocks were all advanced one hour. Paris rejoiced in longer daylight and the economy of gas and electric light. But the complaints of the country grow in volume, and for next year there is promised the full strength resistance in the Chamber, led by Deputies from the agricultural and seaport constituencies. . . . While the country complains, it should be added that the towns of France and official departments would not give up Summer time without a struggle. Summer time will become effective in Great Britain

at 2 o'clock Sunday morning, when all the clocks in the United Kingdom will be set forward an hour. This will be the sixth year that the daylight saving schedule for the Summer months has prevailed in England."—*New York Times*, April 3, 1921.

ALSO IN: *Boston Chamber of Commerce Report (Hour of light for an hour of night, 1917)*.—*Daylight saving (Information, Jan.-Feb., 1917, v. 3, pp. 16, 101)*.—E. E. Young, *Daylight saving scheme (U. S. Department of Commerce Report, June, 1915, No. 144)*.—M. M. Marks, *Daylight saving by local ordinance (American City, Sept., 1919, p. 12)*.—*Daylight saving: symposium (Scientific American, Oct. 18, 1919, p. 389)*.

DAYS OF WEEK: Origin of names. See MYTHOLOGY: Germanic: Identification of Germanic Gods, etc.

DAYTON, city and county seat of Montgomery county, Ohio, situated on the banks of the Miami River. The site was purchased by a party of Revolutionary soldiers in 1795 and laid out as a town the following year. It was incorporated in 1805 and named in honor of Jonathan Dayton (1760-1824), an American soldier and legislator. In 1841 it received a city charter. A disastrous flood occurred in the city on March 25, 1913. The following year Dayton adopted the city manager plan of municipal government.—See also CITY MANAGER PLAN OF MUNICIPAL GOVERNMENT: Dayton, Ohio; OHIO: 1913.

DEAD MAN'S HILL (Le Mort Homme), one of the hills west of the river Meuse in northeastern France. During the World War it was the object of a prolonged German attack in the spring of 1916, figuring in the battle of Verdun; was captured by the Germans on May 29 of that year and recaptured by the French on August 20, 1917. See WORLD WAR: 1916: II. Western front: b, 9; b, 14; 1917: II. Western front: f, 1; f, 2.

DEAD SEA, salt lake in Palestine, southeast of Jerusalem. Its principal tributary is the Jordan. It is forty-seven miles long, six to nine and a half miles wide, has no outlet and its surface lies 1292 feet below the level of the Mediterranean sea.—See also PALESTINE: Land.

DEADLOCKS.—"Deadlocks" were of frequent occurrence . . . [in the United States] legislatures. One of the most famous occurred in the Pennsylvania legislature in 1899, when on January 17, it began balloting for the purpose of selecting a successor to Senator Quay, cast daily ballots until April 19, and then adjourned the following day without having effected an election. A still longer and more notorious contest was waged in Delaware by Mr. J. E. Addicks, whose fight [for the United States senatorship] in the legislature lasted, with intermissions, from 1895 to 1903."—C. A. Beard, *American government and politics*, pp. 241-242.—In his first fight (1805) for the senatorship Addicks prevented H. A. Dupont's election. Three years later the fight between the two factions, the Addicks and the Dupont, was renewed and caused a deadlock in the Delaware legislature. Because of this the state was unrepresented in the Senate in 1808 and again in 1901 when Addicks caused another deadlock. "Deadlocks between the two houses of a state legislature are not uncommon, and sometimes last for several weeks. A frequent result of a deadlock over a bill is that it fails for lack of agreement; but a common way out is the appointment of a committee of conference from the two houses, which recommends some form of compromise."—A. B. Hart, *Actual government as applied under American conditions*, p. 132.

DEAF, Education for. See EDUCATION: Mod-

ern developments; 20th century: Education for the deaf, blind and feeble-minded: Deaf-mutes.

DEAK, Ferenz (Francis) (1803-1876), Hungarian statesman. See AUSTRIA: 1856-1868; 1866-1867; 1868.

DEAKIN, Alfred (1856-), Australian statesman, leader of the federal opposition, 1910-1913. Attorney-general in first commonwealth ministry, 1901-1903; prime minister, 1905-1908; 1909-1910; representative at the Imperial conference, 1907. See AUSTRALIA: 1903-1904; 1905-1906; 1908; 1909 (May-June); BRITISH EMPIRE: Colonial and Imperial conferences: 1907.

DE AMICIS, Edmondo (1846-1908), Italian writer. See ITALIAN LITERATURE: 1860-1914.

DEAN FOREST.—The "Royal Forest of Dean," situated in the southwestern angle of the county of Gloucester, England, between the Severn and the Wye, is still so extensive that it covers some 23,000 acres, though much reduced from its original dimensions. Its oaks and its iron mines have played important parts in British history. The latter were worked by the Romans and still give employment to a large number of miners. The former were thought to be so essential to the naval power of England that the destruction of the forest is said to have been one of the special duties prescribed to the Spanish Armada.—J. C. Brown, *Forests of England*.

DEANE, Richard (1610-1653), British general, admiral and regicide. Was an important military and naval officer of Cromwell, and signed the death warrant of Charles I.

DEANE, Silas (1737-1789), American ambassador at the French court. See U. S. A.: 1776-1778.

DEARBORN, Henry (1751-1829), American general. Secretary of war at the outbreak of the War of 1812. See U. S. A.: 1800-1801; 1812 (June-October); 1812 (September-November); 1813 (April-July).

DEARBORN, Fort, early frontier fort built on the site of Chicago in 1804-1805. The garrison and settlers were attacked in 1812 by the Indians and most of their number massacred, while the fort was destroyed. The fort was rebuilt in 1817 and finally demolished in 1856. See CHICAGO: 1812-1837.

DEATH, Brethren of, an order of black robed hermits in the thirteenth century. Their salutation to each other was, "Remember that you must die."

DEATH DUTY, or Inheritance taxes.—"Inheritance taxes, or 'death duties,' as they are called in England, also form a part of the fiscal system . . . [where the tax has been imposed since 1780]. Amendments have been made [in the laws] until the tax takes three forms: one on the general estate, one on the personal property, and one on real estate. The amounts are graduated and taxed at a progressive rate, ranging from 1 to 23 per cent. . . . The Australasian and Canadian provinces have followed the lead of the mother country, and are making extensive use of the tax with steeply progressive rates."—M. H. Hunter, *Outlines of public finance*, pp. 141, 333-334.—See also TAXATION: Local taxation in the United States.

Defeated proposal in Germany. See GERMANY: 1908-1909.

ALSO IN: Josiah Stamp, *Principles of taxation*.

DEATHS. See STATISTICS: Vital statistics; WORLD WAR: Miscellaneous auxiliary services: XIV. Cost of war: b, 1.

DEBATE: Restricted in the United States Senate (1917). See CONGRESS OF THE UNITED STATES: Senate: Freedom of debate.

DEBENEY, General, commander of the French First Army in the final Allied counter-offensive in

1918. See **WORLD WAR**: 1918: II. Western front: c, 33.

DEBORAH, prophetess and judge of Israel. See **Jews**: Israel under the judges.

DEBRECZIN, city of Hungary, referred to as "Protestant Rome." It was the scene of a battle in 1849. See **AUSTRIA**: 1848-1849; **HUNGARY**: 1847-1849.

DEBS, Eugene Victor (1855-), American social agitator. Member of Indiana legislature, 1885; president of American Railway Union, 1893-1897; imprisoned for contempt of court on a charge of violating an injunction, 1894; candidate for President of the United States on Social Democratic ticket, 1900; candidate for President on Socialist party ticket, 1904, 1908, 1912, 1920; convicted for violation of Espionage Act, 1918, and sentenced to ten years' imprisonment. Pardoned in 1921 by President Harding. See **ESPIONAGE ACT**: Trials; **LABOR STRIKES AND BOYCOTTS**: 1880-1900; **SOCIALISM**: 1874-1901; 1918-1919; Debs' trial; **U. S. A.**: 1894; Strike at Pullman; 1900 (May-November).

DEBT, Laws concerning: **Ancient Greek**.—At Athens, in the time of Solon (sixth century, B. C.) the Thetes—"the cultivating tenants, metayers and small proprietors of the country . . . are exhibited as weighed down by debts and dependence, and driven in large numbers out of a state of freedom into slavery—the whole mass of them (we are told) being in debt to the rich, who were proprietors of the greater part of the soil. They had either borrowed money for their own necessities, or they tilled the lands of the rich as dependent tenants, paying a stipulated portion of the produce, and in this capacity they were largely in arrear. All the calamitous effects were here seen of the old harsh law of debtor and creditor—once prevalent in Greece, Italy, Asia, and a large portion of the world—combined with the recognition of slavery as a legitimate status, and of the right of one man to sell himself as well as that of another man to buy him. Every debtor unable to fulfil his contract was liable to be adjudged as the slave of his creditor, until he could find means either of paying it or working it out; and not only he himself, but his minor sons and unmarried daughters and sisters also, whom the law gave him the power of selling. The poor man thus borrowed upon the security of his body (to translate literally the Greek phrase) and upon that of the persons in his family. So severely had these oppressive contracts been enforced, that many debtors had been reduced from freedom to slavery in Attica itself,—many others had been sold for exportation,—and some had only hitherto preserved their own freedom by selling their children. . . . To their relief Solon's first measure, the memorable *Seisachtheia*, shaking off of burthens, was directed. The relief which it afforded was complete and immediate. It cancelled at once all those contracts in which the debtor had borrowed on the security either of his person or of his land; it forbade all future loans or contracts in which the person of the debtor was pledged as security: it deprived the creditor in future of all power to imprison, or enslave, or extort work from, his debtor, and confined him to an effective judgment at law authorizing the seizure of the property of the latter. It swept off all the numerous mortgage pillars from the landed properties in Attica, leaving the land free from all past claims. It liberated and restored to their full rights all debtors actually in slavery under previous legal adjudication; and it even provided the means (we do not know how) of re-purchasing in foreign lands, and bringing back to a renewed life of liberty in Attica,

many insolvents who had been sold for exportation. And while Solon forbade every Athenian to pledge or sell his own person into slavery, he took a step farther in the same direction by forbidding him to pledge or sell his son, his daughter, or an unmarried sister under his tutelage—excepting only the case in which either of the latter might be detected in unchastity. . . . One thing is never to be forgotten in regard to this measure, combined with the concurrent amendments introduced by Solon in the law—it settled finally the question to which it referred. Never again do we hear of the law of debtor and creditor as disturbing Athenian tranquillity. The general sentiment which grew up at Athens, under the Solonian money-law and under the democratical government, was one of high respect for the sanctity of contracts. . . . There can be little doubt that under the Solonian law, which enabled the creditor to seize the property of his debtor, but gave him no power over the person, the system of money-lending assumed a more beneficial character."—G. Grote, *History of Greece*, v. 3, pt. 2, ch. 11.

Ancient Roman.—"The hold of the creditor was on the person of the debtor. The obligation of a debt was a tying up or binding, or bondage, of the person: the payment was a solution, a loosing or release of the person from that bondage. The property of the debtor was not a pledge for the debt. It could be made so by special agreement, though in the earliest law only by transferring it at once to the ownership of the creditor. Without such special agreement, the creditor whose debtor failed to pay could not touch his property. Even when the debtor had been prosecuted and condemned to pay, if he still failed, the creditor could not touch his property. He could seize his person—I speak now of the early law, in the first centuries of the republic—and after holding him in rigorous confinement for sixty days, with opportunities, however, either to pay himself or get somebody to pay for him, if payment still failed, he could sell him as a slave, or put him to death; if there were several creditors, they could cut his body into pieces and divide it among them. This extreme severity was afterward softened; but the principle remained long unchanged, that the hold of the creditor was on the person of the debtor. If the debtor obstinately and to the last refused to surrender his property, the creditor could not touch it."—J. Hadley, *Introduction to Roman law*, lect. 10.—"During the first half of the Samnite war [326-304 B. C.], but in what year is uncertain, there was passed that famous law [Poetilian law] which prohibited personal slavery for debt. No creditor might for the future attach the person of his debtor, but he might only seize his property; and all those whose personal freedom was pledged for their debts (*nexi*), were released from their liability, if they could swear that they had property enough to meet their creditor's demands. It does not appear that this great alteration in the law was the work of any tribune, or that it arose out of any general or deliberate desire to soften the severity of the ancient practice. It was occasioned, we are told, by one scandalous instance of abuse of power on the part of a creditor. . . . But although personal slavery for debt was thus done away with, yet the consequences of insolvency were much more serious at Rome than they are in modern Europe. He whose property had once been made over to his creditors by the prætor's sentence, became: *ipso facto*, infamous; he lost his tribe, and with it all his political rights; and the forfeiture was irrevocable, even though he might afterwards pay his debts to the full; nor was it even in the power

of the censors to replace him on the roll of citizens. So sacred a thing did credit appear in the eyes of the Romans."—T. Arnold, *History of Rome*, v. 2, ch. 32.

In England.—"Debt has been regarded as a crime by primitive society in every part of the world. In Palestine, as in Rome, the creditor had power over the person of the debtor, and misfortune was commonly treated with a severity which was not always awarded to crime [Levit. 25: 39-41, and 2 Kings 4: 1]. In this country [England] the same system was gradually introduced in Plantagenet times. The creditor, who had been previously entitled to seize the goods, or even the land of the debtor, was at last authorised to seize his person. In one sense, indeed, the English law was, in this respect, more irrational than the cruel code of the Jews, or the awful punishment [death and dismemberment or slavery—Gibbon, ch. 44] which the law of the Twelve Tables [Roman Law] reserved for debtors. In Palestine the creditor was, at least, entitled to the service of the debtor or of his children, and the slave had the prospect of an Insolvent Debtor's Relief Act in the Sabbatical year. Even the law of the Twelve Tables allowed the creditors to sell the debtor into slavery, instead of resorting to the horrible alternative of partitioning his body. But in England the creditors had no such choice. They had nothing to do but to throw the debtor into prison; and by his imprisonment deprive themselves of the only chance of his earning money to pay their debts. [See also COMMON LAW: 1285; 1657.] A law of this kind was intolerable to a commercial people. The debtor languished in gaol, the creditor failed to obtain payment of his debt. When trade increased in Tudor times, the wits of legislators were exercised in devising some expedient for satisfying the creditor without imprisoning the debtor. The Chancellor was authorised to appoint commissioners empowered to divide the debtor's property among the creditors. By an Act of Anne the debtor who complied with the law was released from further liability, and was practically enabled to commence life anew. In 1826, a debtor was allowed to procure his own bankruptcy [See also COMMON LAW: 1828]; while in 1831, commissioners were appointed to carry out the arrangements which had been previously conducted under the Court of Chancery. The law of bankruptcy which was thus gradually developed by the legislation of three centuries only applied to persons in trade. No one who was not a trader could become a bankrupt; the ordinary debtor became as a matter of course an insolvent, and passed under the insolvent laws. The statutes, moreover, omitted to give any very plain definition of a trader. The distinction between trader and non-trader which had been gradually drawn by the Courts was not based on any very clear principle. A person who made bricks on his own estate of his own clay was not a trader; but a person who bought the clay and then made the bricks was a trader. Farmers, again, were exempt from the bankruptcy law; but farmers who purchased cattle for sale at a profit were liable to it. The possibility, moreover, of a trader being made a bankrupt depended on the size of his business. A petitioning creditor in bankruptcy was required to be a person to whom at least £100 was due; if two persons petitioned, their debts were required to amount to £150; if more than two persons petitioned, to £200. A small shopkeeper, therefore, who could not hope to obtain credit for £200, £150, or £100, could not become a bankrupt; he was forced to become an insolvent. The treatment of the insolvent was wholly different from that of the bankrupt. The

bankruptcy law was founded on the principle that the goods and not the person of the debtor should be liable for the debt; the insolvency law enabled the person of the debtor to be seized, but provided no machinery for obtaining his goods. . . . Up to 1838 the first step in insolvency was the arrest of the debtor. Any person who made a deposition on oath that some other person was in debt to him, could obtain his arrest on what was known as 'mesne process.' The oath might possibly be untrue; the debt might not be due; the warrant issued on the sworn deposition as a matter of course. But, in addition to the imprisonment on mesne process, the insolvent could be imprisoned for a further period on what was known as 'final process.' Imprisonment on mesne process was the course which the creditor took to prevent the flight of the debtor; imprisonment on final process was the punishment which the Court awarded to the crime of debt. Such a system would have been bad enough if the debtor's prisons had been well managed. The actual condition of these prisons almost exceeds belief. Dickens, indeed, has made the story of a debtor's imprisonment in the Marshalsea ['Little Dorrit'] familiar to a world of readers. [See also COMMON LAW: 1838.] . . . The Act of 1813 had done something to mitigate the misery which the law occasioned. The Court which was constituted by it released 50,000 debtors in 13 years. [See also COMMON LAW: 1813-1843.] But large numbers of persons were still detained in prison for debt. In 1827 nearly 6,000 persons were committed in London alone for debt. The Common Law Commissioners, reporting in 1830, declared that the loud and general complaints of the law of insolvency were well founded; and Cottenham, in 1838, introduced a bill to abolish imprisonment for debt in all cases. The Lords were not prepared for so complete a remedy; they declined to abolish imprisonment on final process, or to exempt from imprisonment on mesne process, persons who owed more than £20, and who were about to leave the country. Cottenham, disappointed at these amendments, decided on strengthening his own hands by instituting a fresh inquiry. He appointed a commission in 1839, which reported in 1840, and which recommended the abolition of imprisonment on final process, and the union of bankruptcy and insolvency. In 1841, in 1842, in 1843, and in 1844 Cottenham introduced bills to carry out this report. The bills of 1841, 1842, and 1843 were lost. The bill of 1844 was not much more successful. Brougham declared that debtors who refused to disclose their property, who refused to answer questions about it, who refused to give it up, or who fraudulently made away with it, as well as debtors who had been guilty of gross extravagance, deserved imprisonment. He introduced an alternative bill giving the Court discretionary power to imprison them. The Lords, bewildered by the contrary counsels of two such great lawyers as Cottenham and Brougham, decided on referring both bills to one Select Committee. The Committee preferred Brougham's bill, amended it, and returned it to the House. This bill became ultimately law. It enabled both private debtors and traders whose debts amounted to less than the sums named in the Bankruptcy Acts to become bankrupts; and it abolished imprisonment in all cases where the debt did not exceed £20."—S. Walpole, *History of England from 1815*, v. 4, ch. 17.—In 1869 a new court of bankruptcy was established and imprisonment for debt abolished except in certain rare cases. The Bankruptcy Act of 1883 transferred the administrative functions of the court to the Board of Trade. The act was amended in 1890. In 1906 a committee

was appointed by the Board of Trade to investigate conditions of bankruptcy and debt. The committee found no dissatisfaction with the main features of the existing law, but recommended some minor changes.—See also BANKRUPTCY: Early development and general principles; and English bankruptcy.

In the United States.—"In New York, by the act of April 26, 1831, and which went into operation on March 1st, 1832, arrest and imprisonment on civil process at law, and on execution in equity founded upon contract, were abolished. The provision under the act was not to apply to any person who should have been a non-resident of the state for a month preceding (and even this exception was abolished by the act of April 25th, 1840); nor to proceedings as for a contempt to enforce civil remedies; nor to actions for fines and penalties; nor to suits founded in torts . . . nor on promises to marry; or for moneys collected by any public officer; or for misconduct or neglect in office, or in any professional employment. The plaintiff, however, in any suit, or upon any judgment or decree, may apply to a judge for a warrant to arrest the defendant, upon affidavit stating a debt or demand due, to more than \$50; and that the defendant is about to remove property out of the jurisdiction of the court, with intent to defraud his creditors; or that he has property or rights in action which he fraudulently conceals; or public or corporate stock, money, or evidences of debt, which he unjustly refuses to apply to the payment of the judgment or decree in favor of the plaintiff; or that he has assigned, or is about to assign or dispose of his property, with intent to defraud his creditors; or has fraudulently contracted the debt, or incurred the obligation respecting which the suit is brought. If the judge shall be satisfied, on due examination, of the truth of the charge, he is to commit the debtor to jail, unless he complies with certain prescribed conditions or some one of them, and which are calculated for the security of the plaintiff's claim. Nor is any execution against the body to be issued on justices' judgments, except in cases essentially the same with those above stated. . . . By the New York act of 1846, c. 150, the defendant is liable for imprisonment as in actions for wrong, if he be sued and judgment pass against him in actions on contracts for moneys received by him (and it applies to all male persons) in a fiduciary character. The legislature of Massachusetts, in 1834 and 1842, essentially abolished arrest and imprisonment for debt, unless on proof that the debtor was about to abscond. As early as 1790, the constitution of Pennsylvania established, as a fundamental principle, that debtors should not be continued in prison after surrender of their estates in the mode to be prescribed by law, unless in cases of a strong presumption of fraud. In February, 1819, the legislature of that state exempted women from arrest and imprisonment for debt; and this provision as to women was afterwards applied in New York to all civil actions founded upon contract. . . . Females were first exempted from imprisonment for debt in Louisiana and Mississippi; and imprisonment for debt, in all cases free from fraud, is now abolished in each of those states. The commissioners in Pennsylvania, in their report on the Civil Code, in January, 1835, recommended that there be no arrest of the body of the debtor on mesne process, without an affidavit of the debt, and that the defendant was a non-resident, or about to depart without leaving sufficient property except in cases of force, fraud, or deceit, verified by affidavit. This suggestion was carried into effect by the act of the legislature of Pennsylvania

of July 12th, 1842, entitled 'An Act to abolish imprisonment for debt, and to punish fraudulent debtors.' In New Hampshire, imprisonment on mesne process and execution for debt existed under certain qualifications, until December 23, 1840, when it was abolished by statute, in cases of contract and debts accruing after the first of March, 1841. In Vermont, imprisonment for debt, on contracts made after first January, 1839, is abolished, as to resident citizens, unless there be evidence that they are about to abscond with their property; so, also, the exception in Mississippi applies to cases of torts, frauds, and meditated concealment, or fraudulent disposition of property."—J. Kent, *Commentaries on American law*, v. 2 (O. W. Holmes, Jr., ed.).—"In many states the Constitution provides (A) that there shall be no imprisonment for debt: Ind. C. 1, 22; Minn. C. 1, 12; Kan. C. B. Rts. 16; Md. C. 3, 38; N. C. C. 1, 16; Mo. C. 2, 16; Tex. C. 1, 18; Ore. C. 1, 19; Nev. C. 1, 14; S. C. C. 1, 20; Ga. C. 1, 1, 21; Ala. C. 1, 21; Miss. C. 1, 11; Fla. C. Decl'n Rts. 15. (B) That there shall be no imprisonment for debt (1) in any civil action on mesne or final process, in seven states: O. C. 1, 15; Io. C. 1, 19; Neb. C. 1, 20; Tenn. C. 1, 18; Ark. C. 2, 16; Cal. C. 1, 15; Ore. C. 1, 15; Ariz. B. Rts. 18. (2) In any action or judgment founded upon contract, in three states: N. J. C. 1, 17; Mich. C. 6, 33; Wis. C. 1, 16. (C) In six, that there shall be no person imprisoned for debt in any civil action when he has delivered up his property for the benefit of his creditors in the manner prescribed by law: Vt. C. 2, 33; R. I. C. 1, 11; Pa. C. 1, 16; Ill. C. 2, 12; Ky. C. 13, 19; Col. C. 2, 12. . . . But the above principles are subject to the following exceptions in the several states respectively: (1) a debtor may be imprisoned in criminal actions: Tenn. So (2) for the non-payment of fines or penalties imposed by law: Mo. So (3) generally, in civil or criminal actions, for fraud: Vt., R. I., N. J., Pa., O., Ind., Ill., Mich., Io., Minn., Kan., Neb., N. C., Ky., Ark., Cal., Ore., Nev., Col., S. C., Fla., Ariz. And so, in two, the legislature has power to provide for the punishment of fraud and for reaching property of the debtor concealed from his creditors: Ga. C. 1, 2, 6; La. C. 223. So (4) absconding debtors may be imprisoned: Ore. Or debtors (5) in cases of libel or slander: Nev. (6) In civil cases of tort generally: Cal., Col. (7) In cases of malicious mischief: Cal. (8) Or of breach of trust: Mich., Ariz. (9) Or of moneys collected by public officers, or in any professional employment: Mich., Ariz."—F. J. Stimson, *American statute law: Digest of constitutions and civil public statutes of all the states and territories relating to persons and property, in force Jan. 1, 1886, art. 8.*—In 1913 a statute of Kansas (Ch. 170) provides for small debtor's courts in cities. An alleged debtor can be called before these courts by mail, by telephone or orally. The case may be "tried considerably and summarily" and no costs are charged to either party. In 1917 it was held by court decisions that constitutional prohibitions of imprisonment for debt do not forbid imprisonment for refusal to pay the amount due a prisoner's wife for her support or for the non-payment of a tax debt. The prohibitions are held to apply to imprisonment for contract debt. (State vs. Wideman, 112 Miss. 1; State vs. Latham, 137 Tenn. 391).

"Where any state law conflicts with a provision of the National Bankruptcy Act, [of 1898] the former becomes inoperative. [See U. S. A.: 1898 (July).] The present national law [1898, amended in 1903] provides for both voluntary and involuntary petitions in bankruptcy. In the former cases the in-

solvent himself files a petition in a federal district court and officials are appointed by the court or elected by his creditors to take over his assets; in the case of involuntary petitions the application is made by one or more of the insolvent's creditors. After the assets have been liquidated the insolvent may under certain conditions obtain from the court a discharge from bankruptcy which relieves him of further legal liability with respect to all debts unpaid at the time of filing the petition."—W. B. Munro, *Government of the United States*, pp. 277-278.—See also BANKRUPTCY: Early development and general principles; and American bankruptcy; COURTS: United States; LOUISIANA: 1843-1853; PEONAGE: In the United States; TENNESSEE: 1870-1884.

DEBTS, Public: Ancient and medieval.—"The development of public indebtedness accompanied the decline of the older system of treasures. In its present form it is essentially a creation of the last two centuries, and even within the last fifty years [written in 1892] it has gained more ground than in all preceding periods. The causes of its rise and immense expansion must be sought in the special circumstances, both political and social, of the time. . . . The Middle Ages show little advance on—in some respects they fall below—the economic position of the Roman Empire. . . . The King borrows on his personal credit, or on his domain, which he even gives in pledge as a security for payment. These loans were usually obtained from the Church, or from foreign bankers. . . . Both in England and France, these borrowings grew more common as wealth and the cost of government increased. Francis I obtained various sums through the city of Paris, which kept a list of the creditors and distributed the interest. Appeals to Parliament in connexion with loans occur as early as the reign of Richard II. Forced loans were tried by Edward IV, and by the Tudors in the sixteenth century. The pledging of taxes as security is the last step in the older forms of borrowing. A more advanced position is found in the loans of the Italian cities, especially Genoa and Venice, which raised money through the agency of banks established for the purpose. . . . The commercial revolution of the fifteenth and sixteenth centuries which depressed the Italian towns brought those of the Low Countries into prominence. The system of state-borrowing and of lending to foreign countries was engaged in by the Dutch. . . . Imitation of the Dutch methods of commerce and Finance . . . was a principal cause of the creation and advance of the English funded debt, which has in its turn been an example to other States. . . . It is thus plain that neither ancient nor medieval Finance possessed the modern public debt system."—C. F. Bastable, *Public finance*, pp. 543-545.

France before the World War.—"The national debt of France dates from the Revolution of 1789, when the debts accumulated by the old monarchy disappeared in the overthrow of society. The public credit of France was necessarily at this time at very low ebb and remained so for some years. The years 1793 saw the appearance of the public debt in its modern form. By the law of August 24, 1793, Cambon proposed the creation of a 'Grand livre de la dette publique' in which all the existing debt forms were to be entered as a unified 5 per cent. debt. The annuities were afterwards added. The book entries were treated as conclusive evidence of the claim. After this reorganization the capital value of the debt in 1793 was nearly 3,500,000,000 francs, and the interest charge 174,000,000 francs, of which only one-quarter 1797, due to the depreciation of the assignats and general derangement

of the finances, the Government 'paid off' two-thirds of the debt in bonds exchangeable for land. In short, the debt was reduced to one-third of its original value, and after some further confiscations amounted at the end of the 18th Century to 800,000,000 francs calling for an annual charge of 40,000,000 francs. Then came the rule of Napoleon ending in 1814. He and his finance ministers believed in making war 'pay its way.' They were opposed to the use of inconvertible currency and to raising money by loans. This policy involved heavy taxation and also heavy annual burdens on the conquered countries. The total addition to the debt charge after 14 years of costly war was only 23,000,000 francs. Of this amount 6,000,000 were on account of the debts of countries taken over by France, 10,000,000 were obligations incurred by the Directory, and only 7,000,000 were chargeable to the Empire. The restored House of Bourbon, however, had to pay a heavy war indemnity imposed by the allies, it had to compensate the emigrants, and to take up large unpaid balances of the imperial expenditure. By 1815 the principal of debt had risen to about 1,280,000,000 francs. From 1815 to 1818 loans were issued at prices varying from 52.50 to 67.60 for the 5% Rente. In 1819 a law was passed creating auxiliary 'grands livres' in every department. This gave to the provincials an opportunity to invest in the rentes. From this time the credit of the nation steadily rose. This was due to a policy of debt redemption and budget surpluses. In 1830, 80,000,000 4% rentes were sold by the government at a premium. Immediately thereafter the July revolution brought about a heavy fall in quotations, so that when in 1831 the Orleanist Government offered 120,000,000 5 per cents. they could obtain for them only 84. The credit of the nation then improved again so that in 1845 the 5 per cent. rentes sold as high as 122.85, 4 per cents. at 110.5 and 3 per cents. at 86.4. At the close of Louis-Philippe's reign in 1848 the debt charge was 177,000,000 francs, equivalent on a 5% basis to a capital sum of 3,540,000,000 francs. Then followed three years of grave financial disorder. As a result of the February revolution the 3 per cents. fell to 32.50 against 86.4 in 1845. During the Second Republic the debt charge rose to 231,000,000 francs, making the capital of the debt in 1852 on a 5% basis 4,620,000,000 francs. During the Second Empire (1852-1870) the government of Napoleon Third issued in all eight loans, most of them at 3 per cent. They were sold at a heavy discount. The loans were generally much over subscribed by speculators. This policy had the effect of widely distributing rentes among the French people. In 1830 the number of rentiers was 125,000; in 1869 it had risen to 1,254,000, and in 1881 to 4,000,000—these figures do not allow for duplicates. The extravagance of the Second Empire, which brought about budget deficits, the cost of the Crimean, Mexican and Italian Wars and the undertaking of huge public works, resulted in increasing the debt charge by 129,000,000 francs. Therefore at the opening of the Franco-Prussian War the debt charge amounted to about 500,000,000 francs, or at 4% to a principal sum of about 12,500,000,000 francs. From 1870 to 1872 France endured a strain of war finance unexampled in European history. Then followed the adjustments made necessary in the repayment and funding of war obligations. These involved the payment of losses incurred by the railroads, towns and individuals, the payment of the German indemnity and the funding of the debt incurred to the Bank of France. The remarkable latent resources of France have been shown by the man-

ner in which the French people have increased their investments in rentes since 1870. The annual charge increased from 511,000,000 francs in 1870 to 1,286,000,000 francs in 1892, an increase of 775,000,000. This represented an increase in the capital of the debt of over 18,000,000,000 francs, or to a maximum of 31,000,000,000 francs. The total increase in public revenue in the same period was 1,082,000,000, so that 71 per cent. was absorbed in the debt service. Since this date until the beginning of the present war the debt of France has been practically stationary. Two refunding operations have been carried through. These resulted in placing all of the debt on a 3 per cent. basis. On January 1, 1914, the grand total of the debt of France, according to the Statesman's Year Book for 1915, was 32,888,809,509 francs, calling for an annual charge of 1,306,585,021 francs. Reduced to dollars this represents a total debt of \$6,577,761,001—and the annual charge in dollars was \$261,317,000. This was the largest public debt of any of the nations.”—Harvey Fisk & Sons, *Government Bonds, England and France* (Harvey Fisk & Sons Bond Books, pp. 35-39).

Germany before the World War.—“Till the outbreak of the Franco-Prussian war in the summer of 1870, the North German Confederation, itself only in existence since 1866-67, had made but modest demands upon the State credit—grants amounting to 17 million thalers (51 million marks) only having been obtained for naval and coast defence purposes. This sum, however, was never entirely placed, nor was it strictly speaking a loan; but it was raised by the issue of Treasury Bonds to the amount of 13.45 million thalers (40.35 million marks). A considerable quantity of these bonds were several times repaid and re-issued for small amounts, but they were finally paid off in 1872. The expenses of the war of 1870 were borne by the North German Confederation and each of the South German States on its own separate account. The new loans raised for this purpose by the North German Confederation were partly in the form of a five per cent. Consolidated Loan of 120 million thalers (360 million marks) in July, 1870, of which, however, only 113.37 million thalers were issued; partly by the issue, from time to time, of Treasury Bonds at short dates, which were soon called in; and partly by the issue of Treasury Bonds, running for five years. Thus, by the end of 1871, there was a new North German Confederation Debt of 220,020,801 thalers. However, the successful issue of the war and France's war indemnity of five milliard francs enabled the Confederation to repay these loans in full in 1872, so that only a few unredeemed bonds still exist. A small portion of the debt (17,000 marks) is still [1902] outstanding. . . . By 1873, therefore, the German Empire, in its character of legal successor to the North German Confederation, actually had no State Debt. The debt came into existence again in 1875, when the French War Indemnity had been absorbed in the costs of the war, the repayment of loans, joint Imperial expenditure, the creation of Imperial Funds, and in distribution among the separate States. . . . During the last few years [written in 1902], both the navy and the foreign policy have contributed towards the augmentation of the German Debt in a considerable degree; for some time past the loans raised have been principally for military and naval expenses. In the Budget Act of 1900, a sum of 80,477,000 marks was devoted to paying off loans; together with the loan for the China Expedition, it amounted to 233,304,000 marks, making altogether 436.5 millions. Moreover, the grants allowed by law in the Budget towards

the diminution of the national debt were reduced in 1900 to 2,291,000 marks, and altogether cancelled in 1901, in order that they should be employed to meet special expenses, and so lessen the amount of new loans to be raised. [In 1907 the German debt amounted to \$4,220,000,000.] But the revenues of the Empire, which have been hitherto steadily increasing, especially of late years, have on the other hand contributed to the maintenance of prosperous financial conditions. Only quite recently have signs of a decrease in the revenues appeared, in consequence of the general financial crisis. . . . While in the National Debt of the German Empire can only be reckoned such loans as were and still are raised for defraying the expenses of army, navy, Imperial Post, and the above mentioned railway, those dating from 1866 (in North Germany) and 1871 (South Germany), as also the debts incurred for the construction of State railways and the purchase of private lines, must be reckoned in the State debt of each separate State concerned. In the Budget of the various States the gross receipts of the railways come under State Revenue, their working expenses under State Outlay, the net profits furnishing not only the interest, and eventually the means for the repayment of the loans originally raised for this purpose, but, particularly in Prussia, a surplus over and above which goes to cover other public expenditure.”—A. Wagner, *National debt of the German Empire* (North American Review, v. 174, no. 6, June, 1902, pp. 845-846, 848-849, 856).

Great Britain before the World War.—“Prior to William's reign, [1689-1702] English sovereigns had frequently to have recourse to the goldsmiths—the moneylenders and bankers of their day—for the means of carrying on their wars or maintaining their courts. . . . In earlier and more turbulent times, before Parliament had acquired any restraining influence over the actions of the sovereign, the repayment of such debts was a fruitful source of trouble to the people who had to supply the means wherewith to meet the demands of the moneylenders together with the exactions extorted from them by the rapacity of the Revenue farmers' agents. In these days England had its own anti-semitic question,—for the despised, downtrodden Jew was frequently the lender direct or indirect,—and settled the question in a more or less mediæval fashion. . . . What really dates from his reign is not the system of borrowing but the system of funding. From a period of immemorial antiquity it had been the practice of every English government to contract debts. What the Revolution introduced was the practice of honestly paying them.' The only debt which was in existence before the Revolution, and which ultimately became incorporated with the other national funds, was the 'Bankers' Debt.' In 1672, under the influence of the Cabal Ministry, the Exchequer had been closed, and £1,328,526 advanced on the credit of supplies voted by the House of Commons had practically been confiscated. Letters Patent were issued in 1677 to Sir Robert Viner, Bt., and the other creditors for the amount due to them, and in July, 1678, a Bill was introduced into the House of Lords to confirm these Letters Patent, and was passed, but Parliament was dissolved without the bill being submitted to the House of Commons. Interest at 6 per cent. per annum was paid at irregular intervals for some years; the last payment being made in the reign of James II. by tallies for three quarters' interest up to Lady-day, 1683. The closing of the Exchequer brought financial ruin to many of the goldsmiths and their clients, and was probably one of the causes why, when the Revolution did take place, the merchants of the

City of London were as a whole in favour of the change."—J. Y. Watt, *When England defaulted* (*Journal of finance*, Nov., 1898, p. 980).—"At the peace of Ryswick in 1697 the debt had risen to £21,515,000. During the period of peace which followed a reduction took place of £5,121,000. During Queen Anne's war the sum of £35,750,000 was added to the debt, so that at the peace of Utrecht in 1713 the debt amounted to £52,145,000 bearing interest varying from 8% on the older issues down to 6% on the later issues. In the subsequent 26 years of peace the sum of £4,190,000 was paid off and refunding operations carried through which reduced the interest rate to 4%. The wars with Spain and France which followed added £31,339,000 to the debt, but such was the confidence in the public credit that the Government raised the greater part of the large amounts required at from 3% to 4%. Again the debt decreased nearly £5,000,000 and by refunding operations the interest rate fell to 3%. The debt as thus refunded was known as 'the 3% reduced annuities' and 'the 3% Consolidated annuities' or briefly as 'reduced threes' and 'Consols.' Thus we have the beginning of the familiar term British Consols for the bonds which have been called and quite justly 'the premier security of the world.' Then began the 7-years war which added to the debt £64,533,000 bringing it up to £138,865,000 in 1763 at the peace of Paris. A large part of the money cost 4%. During the subsequent peace £10,281,000 were paid off. Therefore at the beginning of the American war in 1775 the debt of England stood at £128,583,000 calling for an annual charge of £4,471,000. During the war with her American Colonies . . . the debt of England nearly doubled and the debt charge more than doubled. Then, as usual during periods of peace, there was a small reduction in the debt and Consols which had fallen to 54 in 1782 reacted to 96 in 1792. After this for 22 years England was almost continuously at war, chiefly with France. By 1814 when Napoleon had apparently been conquered the debt had reached the great sum of £742,615,000 and the debt charge was £26,647,000. Then came the return of Napoleon from Elba. Finally in 1815 the battle of Waterloo was fought and won. When the cost was reckoned it was found that the nation was facing a debt funded and unfunded of about £885,000,000. Naturally the rate of interest had risen. In 1816 the interest charge on Great Britain's debt equalled 11% of the total income of the country. The national income was estimated to be about £300,000,000. The total annual expenditure of the government equalled over 20% of the nation's entire income. In 1822 Vansittart introduced a scheme which led to the conversion of the 5 per cents., with a large saving of interest, and also provided for the establishment of a true sinking fund. By 1855 over £80,000,000 of the debt had been paid off and the price of 3% Consols had risen to par. Then came the Crimean War which added £33,000,000 by 1857. More than twice this amount, viz. £70,000,000, was paid off in the following 20 years. During all this period Consols fluctuated between 84 and 97. In the following 23 years the debt steadily decreased until in 1899 it stood at £635,000,000, some £210,000,000 less than in 1857. Meanwhile an important refunding operation had been carried through in 1889 and the interest rate reduced thereby to 2¾ per cent. subject to a further reduction in 1903 to 2½ per cent. In three consecutive years 1896, 1897 and 1898 the 2¾ per cent. Consols sold as high as 113, a 2.41 per cent. basis of yield. Then came the mutterings of the Boer war and as the danger of war became apparent Consols fell to an average

price of 103 in October, 1899, when the war broke out. As a direct result of this war the funded debt mounted to £770,778,762 in 1904. The total debt funded and unfunded amounted to about £798,000,000. By determined efforts the debt had been reduced to about £706,000,000 at the beginning of the present war, August 1, 1914."—*Government Bonds, England and France* (Harvey Fisk & Sons Bond Books, pp. 10-13).

ALSO IN: H. J. Jennings, *Our national debt* (*Quarterly Review*, Jan., 1917).

Italy before the World War.—"The whole system of Public Debt in Italy rests on the Act of Parliament of July 10th, 1861, by which the so-called *Gran Libro*, or 'Great Book of the Public Debt,' was instituted. Practically, the Great Book represents the amount of the national debt, which is by law inscribed in it, under the guarantees and the privileges which the law provides. These guarantees have their first foundation in the *Statuto*, or Constitution, which King Charles Albert granted to Piedmont in 1848, and which became lately, without any change, the Constitution of the Kingdom of Italy. Clause 31 of the Constitution provides that: 'The Public Debt is guaranteed. Any engagement of the State towards its creditors is inviolable.' The present Kingdom of Italy, with an area of 110,646 square miles and a population of about thirty-three millions, is the result of the union and amalgamation of all the old petty States into which the peninsula was divided. It is obvious, therefore, that the present [1902] amount of the Italian Public Debt must be traced to the following sources: (1) The unification of old debts inherited by the small States which existed before national unity. (2) War debts, chiefly contracted in order to carry on the great national wars of 1859 and 1866. (3) Debts incurred for the purpose of consolidating and improving the new kingdom, both by making up the deficit of the annual Budget and by developing public works, railways and the economical resources of the country. . . . The great mass of Italian Public Debts is of an international character; it can be and it is, in fact, negotiated at the exchanges of different countries, especially in Paris, Berlin and London. The coupon is paid in gold in foreign cities; it is paid in inconvertible paper currency at home. . . . As soon as the inconvertible paper currency was introduced in the year 1866, there appeared, as its natural outcome, the gold premium. The history of Italian finance for the last quarter of a century is but a continuous though ineffectual effort to redeem the country from the bane of the gold premium and from its deleterious consequences. In the history of inconvertible paper currency in Italy, four distinct periods may be traced: (1) From the war of the year 1866 up to the Banking Act of April 30th, 1874, by which some order was introduced into the paper currency of the country; (2) From the Banking Act of 1874 to the Act of April 7th, 1881, for the resumption of specie payment; (3) From the Act of the year 1881 to the new Banking Act of August 10th, 1893, which, after the failure of the Banca Romana, and the union with the Banca d'Italia of the two Tuscan banks, reduced to three the number of the Banks of Issue, viz., the Banca d'Italia, Banca di Napoli, and Banco di Sicilia. (4) From the Act of the year 1893 up to the present date. . . . In the first period (1866-1874), besides complete disorder in the issue of paper money, national finance, owing to the campaigns of the years 1866 and 1870, was in a very bad condition. The deficit in the State Budget reached \$144,000,000 in the year 1866, during the war with Austria, and gradually fell to almost \$2,000,000 in the year 1874, chiefly owing

to the noble efforts of Sella and Minghetti, the two leaders of the Conservative party then in power. The second period (1874-1881) gave hopes of a rapid improvement in the economic conditions of the country. The Budget presented an increasing surplus, which reached almost \$11,000,000 in the year 1881. . . . No sooner had this period of growing prosperity set in, than the government and the country lost sight of every principle of wise economy. Public expenditure increased continuously, so that the unprecedented surplus of almost \$11,000,000 in the year 1881 soon converted itself into a small deficit in the year 1884, which increased up to \$47,000,000 in the year 1889-90! The State construction of new railways proceeded so rapidly that large loans were issued every year in order to pay for them, up to the amount of nearly \$60,000,000, in the single year 1887-88. Exchange speculation, unsound joint-stock companies, over-building in large towns, especially in Rome and Naples, grew to such an extent, as to induce both the government and the Banks of Issue to make an illegal over-issue of paper money. Under such conditions, the resumption of gold payments soon became a failure; the gold premium reappeared; consols fell; banks failed or were utterly crippled; and there ensued a protracted financial and economical depression. This crisis reached its climax in the years 1889-1892. When Crispi's cabinet was formed in the year 1893, the financial situation of the country was most serious. Especially through Signor Sonnino's endeavors, there began a new period of financial retrenchment and of economical reconstruction. Unfortunately, the war with Abyssinia broke out, and the country again passed through a short period of depression. That war, though most unfortunate, did not cost the country more than \$30,000,000, which were added to the Public Debt. But, the Di Rudini cabinet soon began to restore order to the public finances, and by the year 1896-97, the surplus of effective income over expenditure reappeared. This surplus has been increasing from year to year. . . . It is often affirmed, chiefly by foreign writers on Italian finance, that the country is crushed by the amount of her Public Debt. There is much exaggeration in this statement, though it may have an apparent foundation in the fact that out of a total annual revenue of \$346,000,000, the Budget is charged with \$137,000,000 of interest in Public Debts of various descriptions, besides civil and military pensions to the amount of \$16,000,000. This apparent proportion of 40 per cent. between the interest on Public Debt and the total revenue is rather an unfavorable one. But it must be mentioned that, on a large portion of the interest on Public Debts, there is a taxation of 20 per cent., so that the net payments are reduced to about \$120,000,000. Moreover, more than a third of the Public Debt was contracted in order to construct or purchase railways, which yield about \$20,000,000 net revenue to the State, so that the annual burden to the Treasury is scarcely more than \$100,000,000. The proportion, though a heavy one, does not justify the pessimistic views which have frequently prevailed in some quarters. Italy was gradually progressing between 1870 and 1880, when a period of unprecedented financial and economic folly set in, in the years 1881-1893. But the inevitable reaction soon began: two different Ministers of Finance, Lauzzatti in 1891 and Sonnino in 1894, began a sound policy of retrenchment and laid the foundation of the present improved financial situation."—M. Ferraris, *Public debt of Italy* (*North American Review*, Sept., 1902, pp. 423-429, 431-432).—In 1906 Italy's debt was \$2,604,400,000.

America.—Drago doctrine.—Failure of certain

Central American countries to pay their debts has led to threats of war in several instances. One of the most notable was the case of Venezuela. "It will be remembered that during the second session of the [1902] Congress Great Britain, Germany, and Italy formed an alliance for the purpose of blockading the ports of Venezuela and using such other means of pressure as would secure a settlement of claims due, as they alleged, to certain of their subjects. Their employment of force for the collection of these claims was terminated by an agreement brought about through the offices of the diplomatic representatives of the United States at Caracas and the Government at Washington. . . . Under this agreement Venezuela agreed to set apart a certain percentage of the customs receipts of two of her ports to be applied to the payment of whatever obligations might be ascertained by mixed commissions appointed for that purpose to be due from her, not only to the three powers already mentioned . . . but also to the United States, France, [etc.] . . . who had not employed force for the collection of the claims alleged to be due to certain of their citizens."—T. Roosevelt, *Annual message to Congress*, Dec. 7, 1903.—This dispute with Venezuela led to the pronouncement of the so-called Drago doctrine, namely that there should be no use of force against an American state for the recovery of debts unless arbitration is impossible. (See DRAGO DOCTRINE.) A companion to this doctrine was that of Calvo, who said that every state would realize that honesty is the best policy, and that there should never, under any circumstances, be any use of force against an American debtor state for the collection of pecuniary claims. At the Hague Conference in 1907 the Drago doctrine was accepted by the adoption of a convention for the restriction of force in the recovery of contract debts. One of the provisions of the Platt amendment, which defined the relation of Cuba to the United States, limited the public debt of Cuba to the amount for which her ordinary revenues could provide. See CUBA: 1901 (February-March).

Russia before the World War.—"At the beginning of the reign of Catherine II, . . . the Russian Government really made its first appeals to public credit. The means employed were such as the age admitted—issues of assignats (inconvertible currency) and the placing abroad of loans of small amount repayable at short term—four, at the most, eight, years. . . . At the death of the great empress, the amount outstanding did not exceed £6,000,000. . . . The wars of Napoleon caused a new deluge of paper money. . . . The loans issued between 1817 and 1822, for the withdrawal of part of these assignats, gave birth to the debt payable to silver roubles. This debt existed undoubtedly before 1817, but the elements of which it was formed were not in general anything other than: (a) funds delivered in exchange for property acquired by the State, and (b) what long constituted a flaw in the financial organization of Russia—securities placed at the disposition of the public services and furnishing them, in the form of interest received on bonds every year, the equivalent of incompressible (but dilatable) budgetary grants. The withdrawals of the period 1818-1823 reduced the remainder of assignats issued to 595,776,310 roubles, a figure which was not subject to any modification during the twenty years following. On January 1, 1824, the national debt of Russia (exclusive of Poland) could be valued at a little over £60,000,000. . . . Two wars, the one with Persia (1826), the other with Turkey (1827-1829), and the Polish insurrection (1831) resulted in the addition of nearly £20,000,000 to the debt of the

Empire, which, in 1837, presented a total of £80,000,000. In 1842 began the first railway loans (the St. Petersburg Moscow line). The credit of Russia attains a level—if not a depth—which it was not destined to surpass till forty-eight years later (during the ministry of M. Vyshnegradski, 1887-1892). . . . One year after (June, 1848), the French five per cent. *Rente* was at fifty per cent. (owing to *ateliers nationaux*, etc.). In 1849, Russian troops were pacifying Hungary. And yet Russia was able, in the beginning of 1850, to issue in London, at an actual rate of interest of five per cent. a loan, of £5,500,000 (the so-called first four and one-half per cent. loan, the remainder of which was redeemed in 1891). . . . On the eve of the Crimean War, Russia as yet possessed but 621 miles of railways open to traffic, and her debt funded and unfunded, including the excess of the note issues over the total bullion, was near £144,000,000. After the liquidation of the expenses of the Crimean War, of those of the final pacification of the Caucasus and of those of the second Polish insurrection, that is about January 1, 1864, the Russian railway system—for the most part concessions—as yet reckoned but 2,175 miles fully open to traffic, and the operation of the redemption connected with the emancipation of the serfs was only just beginning. The incorporation of the Polish debt in the Russian budget, the completion of the emancipation operation (for which purpose securities to the amount of 600,000,000 roubles were issued, the balance of which was converted in 1891-1894), the Russo-Turkish War of 1877-1879, the pacification of Central Asia and the vigorous impulse given to the construction of the railway system from 1867 to 1886, brought the net total of the national debt on January 1, 1887, to £524,000,000. At that time, the net revenue of the total Russian railway system had never reached, for any one financial year, £0,500,000. . . . On January 1, 1900, the consolidated debt of Russia amounted to £656,000,000. . . . On January 1, 1901, the remainder of the Russian loans entering into the Public Debt reached the general total of £656,547,764."—*National debt of Russia (Bankers' Magazine, April, 1901, pp. 580-583)*.—In 1907 Russia's debt reached a total of \$4,591,400,000.

United States before the World War.—"The colonies often borrowed money of their own citizens in order to fit out military expeditions. The states did the same in the Revolution, and in 1789 over \$18,000,000 of state debt was outstanding. This sum was assumed by the United States, and for about thirty years thereafter the states had little or no debt. Then came the great era of canal-building, which involved all the states from New York to Virginia, and westward to Illinois. A little later, in the thirties and forties, came the building of railroads with state aid, causing an immediate use for millions of dollars; and at the same time a new supply of loans became available, because foreign capitalists were willing to advance large sums on the credit of the states. Matters went on flourishingly until the great panic of 1837, which instantly cut down the state revenues and for the time stopped the development of the West. Many of the states defaulted on their bonds, among them Pennsylvania, a fact which led Sidney Smith, a holder of some of the bonds, to say that he never saw a Pennsylvanian without a desire to strip him of his coat and boots. Pennsylvania eventually paid up, but other states repudiated principal and interest. The whole transaction was much confused because in some cases the state issued bonds through railroad and banking corporations, which returned only a part of the proceeds: about \$14-

000,000, which had been lent the states in good faith, was an absolute loss to the capitalists. A second period of repudiation came during and after the Civil War. By the Fourteenth Amendment it was expressly declared that no state should pay any debt incurred in aid of rebellion against the United States; hence all the loans of the eleven seceded states incurred during the war became void. The ante-bellum debts were still valid, and the reconstructed governments of the Southern states at once proceeded to make new debts. In South Carolina the accounts were so loose that nobody ever knew whether the issue of bonds was \$25,000,000 or \$35,000,000; but \$6,000,000 are known to have been put on the market without any authority of law. The debt of the state, which in 1861 was \$4,000,000, in 1871 was stated at \$29,000,000, of which about \$18,000,000 was soon after repudiated. The state of Virginia was divided during the Civil War, and therefore the reconstructed state refused to hold itself responsible for more than one-half the outstanding debt; and of the remainder a considerable part was scaled. The Southern states, together with two Northern states, between 1865 and 1885 repudiated about \$160,000,000, much of which had been contracted by state governments which did not really represent the tax-payers."—*Ibid.*, pp. 410-420.—See also SOUTH CAROLINA: 1868-1872.—"The total outstanding debt of all the commonwealths in 1870 was \$325,866,898; in 1800, \$223,107,883, and in 1902 the total debt of the states and territories was only \$234,908,873."—C. A. Beard, *American government and politics*, p. 707.—"Naturally there is a great variation in the amounts of indebtedness which the several states are carrying. . . . No one of the forty-eight states is entirely without debt, although a few of them have no net debt; in other words, their sinking-fund assets are sufficient to cover all obligations as they mature. . . . The net debt of New York state is more than one hundred and twenty-five millions. Massachusetts and California come next, with less than a quarter of that sum. . . . The states borrow money, when they have occasion to do so, by the issue of bonds. . . . In recent years it has become the practice, although there are still many departures from it, to provide a sinking-fund whenever an issue of bonds is made. This is a fund into which is paid every year out of current income a sum sufficient to enable the bonds to be redeemed when they mature. . . . A better plan of borrowing is to serialize the dates of maturity in such way that one or more bonds will come due for payment each year. . . . A definite proportion of the debt is regularly extinguished each year by applying from current revenue what would go into the sinking-fund, more or less. Many cities now use the serial plan, and a few of the states have adopted it with highly satisfactory results."—W. B. Munro, *Government of the United States*, pp. 470-472.

National debt of the United States dates from the Revolution. The United States borrowed extensively from foreign nations to pay off the revolutionary debt. "Nevertheless, in 1790 we still owed \$1,640,071 foreign interest. The domestic continental loans of the war amounted to \$13,030,168. . . . In 1835 the last of the national debt was paid [except for about \$37,000]."—J. S. Bassett, *Short history of the United States*, pp. 222, 422.—After 1835 the national debt rose to \$63,452,774 in 1850 and \$2,331,160,956 in 1870. "After the Civil War there was a fear in financial circles that some portion of the national debt might be repudiated. To allay these misgivings the Fourteenth Amendment provided in 1868 that 'the validity of the

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public debt of the United States . . . shall not be questioned.' It was furthermore stipulated that neither the United States nor any state of the Union should assume or pay any debt . . . incurred in aid of insurrection . . . against the United States. . . Debts incurred by the Confederacy or by any state of the Confederacy in connection with the Civil War were thus nullified by constitutional provision."—W. B. Munro, *Government of the United States*, p. 243.—"At the time of the declaration of war with Spain [1898] the finances of the Government were in excellent condition and the taxing machinery was in good working operation. Congress for the first time planned for war expenses on a really scientific basis by providing for an adequate scheme of taxation in connection with an issue of bonds. As far as taxes were concerned, reliance was placed almost wholly upon new internal revenue duties. An issue of \$200,000,000 3% ten-twenty year bonds was authorized. These bonds were sold at par and almost immediately thereafter were quoted at a premium. Upon the cessation of the war with Spain the Government found itself embarrassed by large surplus revenues and the process of debt paying began again. As there were no bonds subject to call, it was necessary for the Secretary of the Treasury to endeavor to buy bonds. He therefore in November, 1899, offered to purchase \$25,000,000 4s of 1907 or 5s of 1904, but succeeded in obtaining something less than \$20,000,000 bonds."—H. E. Fisk, *Our public debt*, p. 53.—Just before the World War the public debt of the United States had reached, in round numbers, \$1,000,000,000.

European debts before the World War.—In 1887 the combined debt of all civilized countries was estimated at \$27,000,000,000. Before the World War, France had the largest public debt of any country in the world—\$6,346,129,000. Germany's was comparatively small—\$1,177,418,000—in 1914. (This refers to the German empire. The combined indebtedness of the individual states was \$3,735,902,000.) Italy's debt the same year was \$2,852,148,000; Russia's was \$4,537,861,000. The national debt of Spain, in 1913, was \$1,814,270,000. That of the United Kingdom was \$3,485,818,000. Before the World War the aggregate national debt of about sixty nations of the world was \$43,200,031,000.—See also AUSTRIA-HUNGARY: 1907; HAGUE CONFERENCES: 1907.

ALSO IN: H. C. Adams, *Public debts*.—H. Secrist, *Economic analysis of constitutional restrictions upon public indebtedness in the United States*.—W. A. Scott, *Reputation of state debts*.—J. Zorn, *Thoughts on a capital levy*, pp. 3-9, 14-20, 22-31, 36-50.—G. W. Gough, *National debt*.—W. H. Dawson, *Evolution of modern Germany*, pp. 404-407.

World War and after.—During the World War the Allies borrowed from the American treasury approximately \$9,600,000,000. The aggregate debt of the sixty nations above referred to was, after the war, \$279,014,908,000.

"The amount of our [Great Britain] aggregate liabilities on March 31 next [1917] is expected to be £3,755,000,000; and, although probably nearly a thousand millions thereof represent money lent to our Dominions and Allies, the whole sum has nevertheless to be treated as a liability, and interest upon it, whether for a longer or shorter term, will have to be paid. Presumably the borrowers of the thousand millions aforesaid will pay interest for it at stated times, so what this country will actually have to find will be the interest on a net debt of £2,955,000,000. On March 31, 1914, the National liabilities amounted to £707,654,000. During 1914-15 a sum of £458,000,000 was added;

and during 1915-16 a sum of £1,031,637,000 (after allowing for the effect of conversion). Thus, on March 31, 1916, there was already a total of £2,197,500,000; and the estimated addition for the current year, together with unforeseen expenditure, will bring up the figure on March 31, 1917, to £3,755,064,000 gross, without reckoning the Japanese loan."

—H. J. Jennings, *Our national debt* (*Quarterly Review*, Jan., 1917).—"If the pre-war National Debt [of Great Britain] be added to the net amount of cash borrowed we get a total of £7,567,000,000 while actually the nominal amount on March 31st, 1919, was £7,435,000,000 but this is on the assumption that National War Bonds and War Savings certificates were taken at their issue price, and not their price of redemption."—H. G. Williams, *Britain's financial and economic position* (*British Commonwealth Union pamphlet*, no. 6, p. 8).—"Since the beginning of the war the debt [of the United States] has increased in the sum of about \$23,000,000,000 so that the debt to-day is about twenty-four times the amount at which it stood before we began to take an active part in the world war about two years ago [written in 1919]. We may assume, when adjustments and settlements have all been made, that the maximum debt for the present war may reach about \$30,000,000,000. However, against this total should be placed an asset of around ten billion dollars of interest-bearing obligations of foreign governments representing some eight and a half billion of loans made to our Allies during the progress of the war, together with another contemplated billion and a half of similar loans."—H. E. Fisk, *Our public debt*, p. 62.—"The gross debt of the United States on June 30 [1922] amounted to \$22,963,000,000 as compared with \$23,138,000,000 on May 31, with \$23,977,000,000 on June 30, 1921, and with \$26,596,000,000 on Aug. 31, 1919, when the war debt was at its peak."—*New York Times Current History*, Aug., 1922, p. 737.

"World national debts in 1921 are nearly ten times as much as at the beginning of the war. . . . The totals when transformed into United States dollars at the par value of [one hundred principal countries] . . . advanced from forty-three billion dollars in 1913 to 205 billions in 1918, the closing year of the war; 205 billions in 1919, the first full peace year; and 383 billions at the latest date for which figures available; indicating that the total of national indebtedness at the close of 1921 will approximate and perhaps exceed 400 billion dollars against the 43 billions of 1913. All debt figures given below [of the principal warring nations] have been transformed into United States currency at the pre-war normal value—the par of exchange.

	1913	1921
1. Australia	81,000,000	1,956,000,000
2. Austria	2,152,000,000	15,834
3. Belgium	722,000,000	4,670,000,000
4. Canada	483,000,000	2,345,000,000
5. Czecho-Slovakia		9,135,000,000
6. France	6,346,000,000	51,000,000,000
7. Germany	1,194,000,000	71,000,000,000
8. Hungary [including share of Austrian debt]	1,731,000,000	14,200,000,000
9. Italy	2,921,000,000	18,650,000,000
10. Japan	1,242,000,000	1,713,000,000
11. Jugo-Slavia	174,000,000	705,000,000
	[Serbian debt]	
12. New Zealand	438,000,000	978,000,000
13. Rumania	317,000,000	5,270,000,000
14. Russia	4,538,000,000	22,774,000,000
15. Turkey	676,000,000	2,310,000,000

	1913	1921
16. Union of South Africa	573,000,000	847,000,000
17. United Kingdom.	3,486,000,000	37,910,000,000
18. United States.	1,029,000,000	23,922,000,000

—O. P. Austin, *World national debts in 1921* (*National City Bank*).—See also ENGLAND: 1914-1918: Taxation policy; RUSSIA: 1917-1920: Bolshevik finances; SOUTH AFRICA, UNION OF: Constitution; SWITZERLAND: 1921; VERSAILLES, TREATY OF: Part X. Sect. III; WORLD WAR: Miscellaneous auxiliary services: XIV. Cost of the war: a.

Problem of paying World War debts.—"Yesterday's [Oct. 4, 1922] speech to the Bankers' Convention by Mr. Reginald McKenna, Chairman of the London City and Midland Bank and formerly Chancellor of the British Exchequer, was in some respects the clearest statement that has yet been made of the practical economic problem involved in the German reparations and the inter-allied debts. It ought to receive the most careful consideration. . . . He begins by saying that 'England has the ability to pay,' that he 'can unhesitatingly assert her determination to honor her bond in full,' and that he believes himself justified 'in asking you to treat England's debt to the United States as certain to be provided for.' Mr. McKenna holds that Germany has not the means of making the foreign payments imposed by the Versailles Treaty. He distinguishes between Germany's 'capacity to produce' and her 'capacity to pay foreign debt,' and it is, in his view, the failure of the Versailles experts to draw that distinction which led to what he deems their error of calculation. Briefly, his statement of the case is that before the war Germany's yearly export surplus from sale of produce or payment for foreign services did not exceed \$100,000,000. She also had, it is true, the interest on her foreign investments, which Mr. McKenna estimates to have amounted to \$5,500,000,000. But his contention is that most of these prewar foreign securities are gone, either through sale in wartime, or through seizure of enemy property, or through loss of value as in the case of Russian holdings. His conclusion is that Germany's total exportable surplus was never sufficient to enable her to make through it the annual payment stipulated at Versailles, and that it is wholly out of the question that she should do so today. On the other hand, Mr. McKenna frankly recognizes the magnitude of the balances held for account of private German citizens in foreign countries, an outcome largely of sale of German paper marks to foreigners. His estimate of these balances is \$1,000,000,000, and he believes that they could be recoverable by the German Government for the purpose of making foreign reparations payments. [See also GERMANY: 1922 (July-August).] . . .

"In the case of the inter-governmental debt owed by the Continental Entente Allies, Mr. McKenna holds a view somewhat similar to that which he takes of the German reparations. France, for example, 'has no trade surplus or reserves of accumulated or exportable wealth to enable her to meet her present external liabilities.' A debtor nation 'may, in certain circumstances, pay off its foreign debt with remarkable ease and rapidity, but the indispensable condition for such rapid repayment is that there should be an extraordinary demand for its goods, a demand which is a natural accompaniment of war, but does not exist in peace.' Aside from England, he concludes, the other countries indebted to our Treasury 'are none of them in a position to meet more than a small part of their external liabilities, and in the existing condi-

tion of Europe a definite postponement of any payment by them is desirable in the interests of all parties.' His conviction that 'an attempt to influence payment beyond a debtor's ability is injurious to the international trade of the world, lowers wages, reduces profits and is a direct cause of unemployment' he describes very fairly as uninfluenced by political considerations, or by the strictly moral obligations of the debtor States."—*New York Times*, Oct. 5, 1922.—See also EUROPE: Modern: Far-reaching effects of the World War; FRANCE: 1922 (April-July); GENOA CONFERENCE (1922); HAGUE (ALLIED) CONFERENCE (1922); ENGLAND: 1922 (July-September).

DEBUSSY, Claude Achille (1862-1918), French composer and leader of the new French school. Educated at Paris Conservatoire under Marmentel, Lavignac, Massenet and Guiraud; gained many prizes, among them, the coveted Grand Prix de Rome; enriched and widened the field of harmony by the conscious employment of overtones combined with the old church modes, and the whole tone scale; reached the climax of his creative career in the masterpiece "Pelléas et Mélisande." See MUSIC: Modern: 1830-1921.

DECAMISADOS, revolutionary party in Spain. See SPAIN: 1814-1827.

DECAMPS, Alexandre Gabriel (1803-1860), French painter of the Orientalist school. See PAINTING: Europe (10th century).

DECARCHIES, commissions of ten in Spartan government. See SPARTA: B. C. 404-403.

DECATUR, Stephen (1770-1820), American naval officer in the War of 1812. See U. S. A.: 1812-1813; Indifference to the Navy; 1814.

War against the Barbary pirates. See BARBARY STATES: 1803-1805; 1815.

DECAZES, called Doctrinaires. See DOCTRINAIRES.

DECCAN, southern India; once the name of the entire peninsula. Is now under British rule.—See also BOMBAY: Presidency; INDIA: Name; Geographical description; B. C. 2000-600; 1290-1398; 1743-1752; also Map of India.

DECELEAN WAR. See GREECE: B. C. 413.

DECEMBER RISING. See RUSSIA: 1825.

DECEMVIRS, among the Romans, an official commission of ten men. See ROME: Republic: B. C. 451-449.

DECIUS, Gaius Messius Quintus Trajanus (A. D. 201-251), Roman emperor, A. D. 249-251. See GOTH: 244-251; ROME: Empire: 192-284.

DECK COURTS. See NAVAL LAW: Deck courts.

DECKERT, Jan, burgomaster of Warsaw. See POLAND: 1791-1792.

DECLARATION OF BREDA, manifesto issued by Charles II of England in 1660. See ENGLAND: 1658-1660.

DECLARATION OF CORFU. See CORFU, DECLARATION OF.

DECLARATION OF GALLICAN LIBERTIES, or Declaration of the Four Articles, formulated by the clergy of the Gallican Church on March 19, 1682. The document was edited by Bossuet. See PAPACY: 1682-1603.

DECLARATION OF INDEPENDENCE, American: Text. See U. S. A.: 1776 (July); INDEPENDENCE HALL.

DECLARATION OF LONDON. See LONDON, DECLARATION OF.

DECLARATION OF PARIS. See PARIS, DECLARATION OF.

DECLARATION OF RIGHTS. See ENGLAND: 1689 (January-February); BILL OF RIGHTS, ENGLISH; also VIRGINIA: 1776.

DECLARATION OF SOLDIERS' RIGHTS.

See RUSSIA: 1917 (July).

DECLARATION OF THE RIGHTS AND DUTIES OF NATIONS (1916). See AMERICAN INSTITUTE OF INTERNATIONAL LAW.

DECLARATION OF THE RIGHTS OF MAN. See FRANCE: 1789 (August): Constitution-making and the rights of man.

DECLARATIONS OF INDULGENCE, royal proclamations of Charles II (1672) and James II (1687) guaranteeing more freedom to non-conformists in England. See ENGLAND: 1672-1673; 1687-1688.

DECLARATORY ACT. See U. S. A.: 1766: Repeal of Stamp Act.

DECORATION DAY, holiday, also known as Memorial Day, set apart for the decoration of graves of those who were killed in the American Civil War. The date of May 30th was designated for this observance by General John A. Logan in 1868. It is a legal holiday in all the northern states, and in Virginia, Kentucky, and Missouri. The celebration generally includes parades of veterans, ending in a visit to the cemetery "for the purpose of strewing with flowers, or otherwise decorating the graves of comrades who died in defense of their country."—J. A. Logan, Commander-in-Chief of the Grand Army of the Republic, *General order of May 5*, 1868.—In recent years, especially since the World War, Decoration Day has ceased to be a day for remembering soldiers of the Civil War only and has come to include all those who died in any of America's wars.—See also GRAND ARMY OF THE REPUBLIC.

DE COURCI, Sir John (d. 1219?), Anglo-Norman conqueror, granted Ulster by Henry II. See ULSTER: 1171-1186.

DE COVERLEY PAPERS. See PRINTING AND THE PRESS: 1709-1752.

DECRETA, Roman imperial. See CORPUS JURIS CIVILIS.

DECRETALS, False. See ECCLESIASTICAL LAW: 400-1000; 1139-1150; PAPACY: 829-847.

DECRETALS OF GREGORY IX. See ECCLESIASTICAL LAW: Definition.

DECRETUM ALBERTI REGIS (1439), decree of Albert, king of Hungary, afterwards Albert II of the Holy Roman Empire, whereby he accepted a constitution which greatly limited the royal power. See HUNGARY: 1301-1442.

DECUMÆ, meaning tenths, a tax on produce in Roman law. See VECTIGAL.

DECURION, rank or grade in Jesuit school. See EDUCATION: Modern: 16th-17th centuries: Jesuit teaching.

DECURIONES, under Roman administration, members of the senatorial order. See CURIA, MUNICIPAL.

DE CORSO WRITS. See COMMON LAW: 1258; EQUITY LAW: 1258.

DEDEL, Adrian. See ADRIAN VI, pope.

DEDITITIUS. See SERFDOM: 3rd-5th centuries.

DE DONIS CONDITIONALIBUS, article in the second Statute of Westminster enacted by Edward I, 1285. "The Statute of Westminster the Second, or 13 Edward I, is . . . the basis of many important points in Real Property Law. Like the Statute of Westminster the First 'it is a Code in itself.' . . . But the great section of the Act is the first, 'De Donis Conditionalibus,' on which the law of 'entail' to this day rests. By a judicial finesse the old power of protecting landed property from alienation had, in great measure, been swept away. The grant of land to 'A. B. and the heirs of his body' had come to be construed, not as conferring an estate strictly limited to pass from A. B. to his

descendants as long as any such existed, but as giving an estate to A. B. upon condition of having issue; so that if A. B. fulfilled the condition, by having issue born alive, he had it in his power, by taking certain steps, to bar his issue, and all others interested in reversion or remainder, so as to acquire the fee simple absolute. The Act forbids this interpretation for the future, requiring such gifts to be construed 'according to the intention of the grantor, as expressed in the words of the deed.' From this time onwards therefore a conveyance to a man and the heirs of his body was no longer construed as conferring 'a fee simple conditional,' but 'an estate tail,' 'feodum talliatum,' that is a 'bound,' or 'tied down,' or 'settled' fee, one that the holder could not alienate beyond the term of his own life."—J. H. Ramsay, *Dawn of the constitution*, p. 336.

DEEMSTERS, judges. See MANX KINGDOM.

DEERHOUND, an English yacht. See ALABAMA CLAIMS: 1862-1864.

DE FACTO GOVERNMENT, is one which is in possession without the recognized right to possess. See HUNGARY: 1919-1920; Recognition of states; RUSSIA: 1920-1921: Difficulties of establishing peace with Allies.

DEFAMATION: Jurisdiction by temporal courts. See ECCLESIASTICAL LAW: 1285-1660.

DEFEATISM. See BOLOISM.

DEFECTIVES, Education of. See EDUCATION: Modern developments: 20th century; Education of the deaf, blind and feeble-minded.

DEFENCE, British armored cruiser sunk, May 31, 1916, at the battle of Jutland. See WORLD WAR: 1916: IX. Naval operations: a, 9.

DEFENDERS, Roman Catholic society in Ulster. See IRELAND: 1784; ULSTER: 1791-1797.

DEFENESTRATION AT PRAGUE. See BOHEMIA: 1611-1618.

DEFENSE CONFERENCES, Imperial. See BRITISH EMPIRE: Colonial and imperial conferences: 1912; WAR, PREPARATION FOR: 1909: British imperial defense conference.

DEFENSE OF THE REALM ACTS. See CENSORSHIP: World War; ENGLAND: 1914-1918; IRELAND: 1917; LIQUOR PROBLEM: 1914-1918.

DEFOE, Daniel (c. 1659-1731), English author. Was a staunch follower of King William, and by his writings, such as "Shortest way with the dissenters," he incurred the hatred of the dissenters; and most famous works are "Robinson Crusoe" and the "Journal of the Plague Year."—See also ENGLISH LITERATURE: 1660-1780.

DE FOREST, Lee (1873-), American inventor, experimenting with wireless telegraphy. See ELECTRICAL DISCOVERY: Telephony and telegraphy: Wireless or radio: 1915-1921.

DE FOREST, Robert Weeks (1848-), American lawyer, chairman of the Tenement House Commission, New York, 1900. See NEW YORK CITY: 1900-1903.

DEFTERDAR, treasurer of a Turkish province. See SUBLIME PORTE.

DEGAS, Edgar Hilare Germain (1834-1917), French painter of the Impressionistic school. See PAINTING: Europe (19th century).

DEGOUTTE, General, French commander of armies in World War; distinguished himself in second Marne battle; commanded a Franco-American army at Château-Thierry in the great Allied offensive, 1918; commander of the French troops in Germany, 1921.—See also WORLD WAR: 1917: II. Western front: f, 3; 1918: II. Western front: g, 3; g, 11; g, 12; m; q, 2.

DE HERETICO COMBURENDO, ecclesiastical statute authorizing the burning of heretics,

issued in 1401 under Henry IV of England. The immediate occasion was the rising of the Lollards, followers of John Wycliffe, but later the measure was enforced against all Protestants. After numerous repeals and revivals it was finally abolished by Charles II in 1678. The writ *de heretico comburendo* provided "that none should presume to preach openly or privately without the licence of the diocesan except curates in their own churches, and that none should teach heresy, hold conventicles or favor the new doctrines: if any should offend, the diocesan of the place should cause him to be arrested and detained in his prisons till canonical purgation or abjuration, proceedings for which should take place within three months of the arrest: if he were convicted he should be imprisoned by the diocesan according to the measure of his default, and fined proportionably; but if he should refuse to abjure, or relapse after abjuration, so that according to the canons he ought to be left to the secular court, he should be given up to the sheriff or other local magistrate and be publicly burned. By this act then, the bishop had authority to arrest, imprison, and try the criminal within three months, to detain him in his own court and to call in the sheriff to burn him. . . . By the laws and customs of foreign states burning was the regular form of execution for such an offense; in England it was the recognized punishment due for heresy in common with arson and other heinous crimes; and there was nothing apparently in its enforcement here that shocked the feelings of the age."—W. Stubbs, *Constitutional history of England*, v. 3, pp. 357-359.—See also ENGLAND: 1360-1414.

ALSO IN: J. Gardner, *English church in the sixteenth century*, pp. 146, 231, 249, 346, 362.—J. H. Overton, *Church in England*, v. 1, pp. 300, 418, v. 2, p. 19.—G. M. Trevelyan, *England in the age of Wycliffe* (3d ed., 1902).—H. Gee and N. V. Hardy, *Documents*, pp. 133-137.

DEHMEL, Richard (1863-), German poet. See GERMAN LITERATURE: 1900-1922.

DEICOLÆ. See CULDEES.

DEIMLING, Berthold Karl Adolf von (1853-), German general. Was commander of the German troops of South-West Africa, 1906; crushed the revolt of the Herreros; during the World War in command of the 15th Army corps. See WORLD WAR: 1914: I. Western front: g, 2; u, 7.

DEIR, or Deir Ez-Zor, town of eastern Syria, situated on the Euphrates not far above the confluence of the Khabur. It is the capital of the Zor sanjak formed in 1857. See SYRIA: 1908-1921.

DEIRA, Kingdom of. One of the kingdoms of the Angles, covering what is now called the East Riding of Yorkshire, with some territory beyond it. Sometimes it was united with the kingdom of Bernicia, north of it, to form the greater kingdom of Northumbria.—See also ENGLAND: 547-633.

DEISM (Latin *Deus*, god), a term which in its strict sense denotes the belief in a supreme deity as opposed to atheism and pantheism. It is, however, usually accepted as referring to a certain tendency or school of rationalistic theological thought which manifested itself, more particularly in England, in the late seventeenth and early eighteenth centuries. "The name of Deists, as applied to those who are no friends to revealed religion, is said to have been first assumed about the middle of the sixteenth century, by some Gentlemen in France and Italy, who were willing to cover their opposition to the Christian revelation by a more honourable name than that of Atheists. One of the first authors, as far as I can find, that makes express mention of them is *Viret*, a divine of

great eminence among the first Reformers; who . . . in 1563, speaks of some persons in that time who called themselves by a new name, that of Deists. These, he tells us, professed to believe in a God, but showed no regard to Jesus Christ and considered the doctrine of the apostles and evangelists as fables and dreams. . . . Some of them, as he observed, professed to believe the immortality of the soul; others were of the Epicurean opinion in this point as well as about the providence of God with respect to mankind, as if he did not concern himself in the government of human affairs."—J. Leland, *Deistical writers*, v. 1, p. 2.

English deism.—Late 17th and early 18th centuries.—Origin and precursors of the movement.—"The same tendencies which produced the Latitudinarian movement led, in minds of a different cast and training, to the development of Deism, and gave rise to the Deistic controversy. There were minds less appreciative of the need and the nature of Christianity. There were special co-operative influences, among which was the effect of the Copernican discovery upon the views taken of Scripture, and its effect, along with that of the philosophy of Bacon, and of the new studies in natural science, upon the general mood of feeling. This new mood may be described, for the lack of a better term, as rationalistic. Deism in its English type did not, like the Epicurean theory, deny the Providence of the Deity. It cast aside the belief in a special revelation, and of course the reality of denied miracles. The Latitudinarians sought for the basis of the religious creed in the truths held in common by the various contending Christian, or, at least, Protestant bodies. The deists did the same in reference to the different forms of religion, including the Christian. The value of the Bible is made to consist in its republication, but without supernatural sanction of the principles of natural religion, ascertainable and ascertained by 'the light of nature.'"—G. P. Fisher, *History of Christian doctrine*, pp. 371-372.—"In England the first deist was Herbert of Cherbury (1581-1648), with his 'five fundamental propositions of religion.' The body of English deists, however, got their cue from Locke's identification of the moral law with the law of nature; but Locke himself was not a deist. The literature of deism coincides for the most part with the English moral philosophy of the period, but usually the group of English deists is supposed to include only Toland, Chubb, Tindal, Collins, Morgan, and Bolingbroke. These men lived in the first half of the Enlightenment. They were much despised by the scholars of the time as being mere dabblers in letters."—H. E. Cushman, *Beginner's history of philosophy*, v. 2, p. 175.—"It is doubtful whether Hobbes, whom Leland and other eighteenth-century writers ranked as the chief writer of the Deistic School, really went so far as Deism in his philosophy, though a superficial perusal of the *Leviathan* is apt to give the impression that he was a deist. The name of atheist, which was bestowed on him as on most of the English freethinkers who followed him, certainly did him less injustice than any of them. . . . But that Hobbes, whatever his own philosophy amounted to, by the immensely strong influence he exerted in the direction of discrediting orthodoxy and prompting free thought, was the most powerful force which operated in the birth of the Deistic school proper at the end of the century is undeniable. No writer has poured more contempt on the authority of revelation than he in his famous *reductio ad absurdum* in the *Leviathan*: 'To say God hath spoken to him in a

dream is no more than to say he dreamed that God spoke to him. To say he hath seen a vision, or heard a voice, is to say that he has dreamed between sleeping and waking. To say he speaks by supernatural inspiration is to say he finds an ardent desire to speak, or some strong opinion of himself for which he cannot allege any sufficient and natural reason.' . . . The Deistic link between Hobbes and Toland is found by Leland, the last century historian and critic of the movement, in Blount, who began his literary career in 1679" and who later wrote *The Oracles of Reason*, "the most characteristically Deistic of all Blount's writings, made up largely of a strong attack on the mediatorial scheme of Christian theology. . . . The posthumous works of Blount were followed a year later by the initial work of Toland, the first of the famous trio completed by Collins and Tindal."—J. M. Attenborough, *Eighteenth century deists* (*Westminster Review*, Dec., 1901, pp. 622-624).

"John Toland (1669-1722) was the author of *Christianity Not Mysterious* (1696). He went beyond the assertion of Hobbes and Locke, that there is nothing contrary to reason in Christianity, by maintaining that there is nothing above reason in it; that everything is plain to reason, asserting that there is no profit in anything not intelligible. In primitive Christianity there were no unsearchable mysteries, but these have been introduced, in the course of time, partly in accommodation to Judaism with its levitical rites, and Heathenism with its mysteries, and partly by the mixture of philosophy."—G. P. Fisher, *History of Christian doctrine*, p. 375.—"His enemies called him a Jesuit, a Socinian, a Nonconformist; adding that they had never read his book, and by the grace of God they never would read it. At length it was brought before Parliament. Toland wished to be present to defend himself, but this was not granted. The House agreed that the book was heretical . . . and *Christianity Not Mysterious* was burned before the gate of the House of Parliament in the august presence of the sheriffs and constables of the city of Dublin. Toland escaped from Ireland and did not give his countrymen the opportunity of taking him into custody."—J. Hunt, *Religious thought in England*, v. 2, p. 244.—"It appears that the 'deistic movement,' commonly assigned to the eighteenth century, had been abundantly prepared for in the seventeenth, which in turn was but developing ideas current in the sixteenth. When in 1696 John Toland published his *Christianity Not Mysterious*, the sensation it made was due not so much to any unheard-of boldness in its thought as to the simple fact that deistic ideas had thus found their way into print. So far the deistic position was represented in English literature only by the works of Herbert, Hobbes, and Blount; and of these only the first (who wrote in Latin) and the third had put the case at any length. Against the deists or atheists of the school of Hobbes, and the Scriptural Unitarians who thought with Newton and Locke, there stood arrayed the great mass of orthodox intolerance which clamoured for the violent suppression of every sort of 'infidelity.' It was this feeling, of which the army of ignorant rural clergy were the spokesmen, that found vent in the Blasphemy Act of 1697. The new literary growth from the time of Toland is the evidence of the richness of the rationalistic soil already created. Thinking that men craved a new atmosphere, Locke's *Reasonableness of Christianity* is an unsuccessful compromise; Toland's book begins a new propaganda era."—J. M. Robertson, *Short history of freethought*, v. 2, p. 126.

"The *Earl of Shaftesbury*, author of the *Characteristics*, is generally reckoned among the Deists. He did not admit that the term was applicable to him in any other sense than that of Theist. A Deist, he said, is not the opposite of a Christian, but of an Atheist. He had written a preface to Whichcot's sermons, and did not seem to object to be considered a rational Christian, but his opposition to enthusiasm, fanaticism, and superstition, is often expressed as if under these he included Christianity. . . . Shaftesbury's Deism is founded on a few passages which look like an application of his own doctrine of 'good humor.' 'Do not imagine,' he says in the character of a speaker in a dialogue, 'that I dare aspire so high as to defend revealed religion or the holy mysteries of the Christian faith. I am unworthy of such a task, and should profane the subject. It is of mere philosophy I speak.' . . . He was sure that if he were to exercise himself in such speculations, the further he inquired the less satisfaction he would find, for 'inquiry was the sure road to heterodoxy.' This was a mode of writing common with the Deists."—J. Hunt, *Religious thought in England*, v. 2, pp. 342-343, 357-358.

"Anthony Collins, whose first important work appeared in the year after Shaftesbury's death, had, like him, the advantage, in attempting to undermine the current theology, of starting the campaign with a good and unsuspected religious character. He was well born and had gained the friendship and warm admiration of Locke. . . . The *Discourse on Freethinking* did not any more than Shaftesbury's *Characteristics*, openly question the current theological beliefs or declare that they were unable to bear the examination of free reason. Its chief offense was that it advocated a free criticism of the Scriptures and insinuated that they were of uncertain authority, owing to the probability of corruption by the Fathers and from the many different readings in the text just collected and published by Dr. Mills. . . . The essay, though it was immediately driven into contempt by Bentley's famous reply, is really an exceedingly clever and forcible piece of writing. . . . Collins followed up the impression which the last work had made by a blow at the very root of all theologies, the doctrine of the freedom of the will. In his *Philosophic Enquiry concerning Human Liberty*, a work which deserves to give him a recognised position among English philosophical writers, he contended, in the now familiar manner, that all phenomena of volition are the results of a mechanical battle of motives, the mind being invincibly determined by its predominant motive, and entirely without liberty of choice. This work is the only one of Collins', and almost the only one which the theological controversy of the first half of the eighteenth century produced, worth perusal today. . . . Among the most resolute of Collins' numerous opponents was the profound *Samuel Clarke*. . . . Collins died in 1720. His character was universally admitted to be of great uprightness and nobility, and his bitterest enemies never dared to attack him as a man."—J. M. Attenborough, *Eighteenth century deists* (*Westminster Review*, Dec., 1901, pp. 630-633).

"The way had been prepared for this minimising of current Christian doctrine by the two treatises of the unfortunate *Thomas Woolston*, the most vigorous and effective of all the lesser Deistic writers. . . . In his two Discourses on the Gospel Miracles, without any of Tindal's regard for the feelings of orthodox believers, he treats the Gospel narrative in the most contemptuous manner and pours liberal abuse on all the orthodox champions,

. . . Woolston paid dearly for his boldness in putting his name to such open attacks on the current creed. He was heavily fined, and being, like most of his Deistic comrades, extremely impecunious, was thrown into prison, where he lingered until his death in 1733. . . . *Thomas Morgan*, a poor farmer's son, who had been charitably educated for the Nonconformist ministry, published in 1737 *The Moral Philosopher*, in which he denied quaintly that the Deity 'had ever communicated His mind by revelation' and maintained that all miracles, wherever related, were 'tricks of imposture.' The work was in the dialogue form, then so much affected, the debaters being styled a 'Christian Deist' and a 'Christian Jew.' Morgan seems to have escaped punishment by the secular arm though he naturally lost his living in the Nonconformist ministry. Another smaller writer, Annet, who dared to attempt a refutation of the replies to Woolston, was less fortunate, being pilloried and thrown into Bridewell prison."—*Ibid.*, pp. 633-635.—*Thomas Chubb*, an energetic tallow-chandler of Salisbury (d. 1747), in a multitude of tracts brought an ethical 'Christian rationalism' within the range of the unscholarly many."—J. M. Robertson, *Short history of freethought*, v. 2, p. 146.

"Tindal, the third member of the famous Deistic trio, though born earlier than either of the others, was the last to make his mark as a Deistic writer. His great work *Christianity as Old as Creation*, the last he wrote, appeared the year after the death of Toland and Collins. . . . *Christianity as Old as Creation* may be said to have raised the Deistic movement to its high water mark. It became immediately popular, and its effects on the religious thought of the country seem for a time to have been immense. Nearly a hundred and fifty replies have been enumerated, all the leading theologians deeming it their duty to make an effort to crush the book."—J. M. Attenborough, *Eighteenth century deists* (*Westminster Review*, Dec., 1901, p. 635).

"Bolingbroke (1678-1751), in writings left to be published after his death, assumes that Monotheism was the primitive religion, and argues for it on the ground of the consent of all tradition that the world had a beginning. Almost everything not contained in the creed of nature is ascribed to the shrewd invention of rulers, who, in order to keep the people in subjection, have played on their fears."—G. P. Fisher, *History of Christian doctrine*, p. 378.—"Lord Bolingbroke, who albeit more of a debater than a thinker, debated with masterly power, in a style unmatched for harmony and energetic grace. . . . His influence commonly belittled, was much greater than writers like Johnson would admit; and it went deep."—J. M. Robertson, *Short history of freethought*, v. 2, p. 170.

"The English deists passed from view at the end of the first half of the eighteenth century, crushed by the weight of the attack upon them. The more powerful orthodoxy, with its greater talent, was itself rationalistic, and could beat them on their own ground. The Churchmen showed that the objections against the God of revelation would be equally effective against the deistic God of nature. The classic argument along this line against the deists is Bishop Butler's *Analogy of Religion*. The battle was unequal, and the character of the books published during the controversy reveals the inequality of the contest. The deistic publications were small and shabby octavos, and were published anonymously. The orthodox publications were solid octavos and quartos in handsome bindings, with the credentials of powerful signatures. Even if the orthodoxy had not employed the arm

of the law against the deists, the deists would have been broken by the intellectual force against them."—H. E. Cashman, *Beginner's history of philosophy*, v. 2, pp. 175-176.—Leslie Stephen, considered by many historians of a recent date unfair in his treatment of the deists, nevertheless mirrors the spirit of the eighteenth and indeed of the nineteenth centuries in his contemptuous description of the despised school, especially where he compares them with their orthodox opponents: "On the side of Christianity, indeed, appeared all that was intellectually venerable in England. Amongst the champions of the faith might be reckoned Bentley, incomparably the first critic of the day; Locke, the intellectual ruler of the eighteenth century; Berkeley, acutest of English metaphysicians and most graceful of philosophic writers; Clarke, whom we may still respect as a vigorous gladiator, and then enjoying the reputation of a great master of philosophic thought; Butler, the most patient, original, and candid of philosophical theologians; Waterland, the most learned of contemporary divines; and Warburton, the rather knock-kneed giant of theology, whose swashing blows, if too apt to fall upon his allies, represented at least a rough intellectual vigour. Around those great names gathered the dignitaries of the Church, and those who aspired to church dignity, for the dissection of a deist was a recognized title to obtaining preferment. . . . The names indeed of the despised deists make but a poor showing when compared with this imposing list. They are but a ragged regiment, whose whole ammunition of learning was a trifle when compared with the abundant stores of a single light of orthodoxy; whilst in speculative ability they were children by the side of some of their antagonists. Swift's sneers seem to be generally justified; and their literary power would hardly have attracted attention if employed upon any other topic. Two of the deists, indeed, claimed respect as men of rank and of considerable pretensions to taste. But Shaftesbury, though a man of real power, attacked orthodoxy in the most oblique fashion; and Bolingbroke's 'blunderbuss' missed fire, because discharged when the controversy was nearly extinct. Mandeville, perhaps the acutest of the deists made like Shaftesbury, an indirect and covert assault. Collins, a respectable country gentleman, showed considerable acuteness; Toland, a poor denizen of Grub Street, and Tindal, a Fellow of All Souls, made a certain display of learning, and succeeded in planting some effective arguments. Below them we must make a rapid descent to find fitting places for poor mad Woolston, most scandalous of the deists, and Chubb, the good Salisbury tallow-chandler, who ingeniously confesses, whilst criticising the Scriptures, that he knows no language but his own. Morgan, and two or three anonymous writers, do little more than reflect the arguments of Tindal and Toland, and Annet, a broken-down schoolmaster, is a rather disreputable link between Woolston and Tom Paine. At the end of the deist controversy, indeed, there appeared two remarkable writers. Hume, the profoundest as well as the clearest of English philosophers of the century, struck a blow of which the echo is still vibrating; but Hume can scarcely be reckoned amongst the deists. He is already emerging into a higher atmosphere. Conyers Middleton, whose attack upon miracles eclipsed for a time that of his contemporary, was a formidable though covert ally of Deism, but belongs to the transition to a later period. The deists suffered from another disadvantage besides their intellectual infirmity. They had to fight in fetters. . . . The Church of

England could no longer persecute but it was still privileged. A dissenter was disqualified from office, though not regarded as a criminal. . . . The infidel was a degree lower. He was still liable to persecution, though seldom persecuted in practice. . . . It was perfectly safe and in some classes fashionable to express sceptical opinions in conversation, but it was clearly disreputable, and not quite safe to publish them. If the governing classes hated priestcraft, and cared little for Christianity, they had a great value for decorum. . . . The deist books were occasionally burnt by the hangman, which probably served as an advertisement. Collins at one time thought it necessary to retire to Holland; . . . Woolston was fined and imprisoned for language more significant of insanity than of intentional profanity; and at a later period Annet was pilloried and imprisoned. . . . But as a rule, the deists escaped without injury; their creed exposed them to much obloquy, but little danger; and they were forced, not to conceal their opinions, but to cover them with a veil of decent ambiguity."—L. Stephen, *History of English thought in the eighteenth century*, v. 1, pp. 86-89.—See also CHURCH OF ENGLAND: 18th century.

France: Influence of deism.—Voltaire.—Development into atheism.—The eighteenth century "witnessed in France the spread of deism, which took its rise in England, and with deism the advocacy and spread of a materialistic atheism. Voltaire (1694-1778), whose sway in the domain of letters surpassed that of any other author since Erasmus, defended deism, as verified both on moral grounds and by scientific proof. . . . The deism of Voltaire was followed by the materialism and atheism of the 'Encyclopaedists,'—so called from the title of the copious work of Diderot and D'Alembert, the *Encyclopédie*, which was sympathetic with the extremes of infidelity. . . . Against these debasing opinions Rousseau protested in the *Savoyard Vicar's Profession of Faith* (contained in *Emile*). . . . When we examine the evidences of Christianity, we are left in doubts and difficulties. Reasons on one side are balanced by reasons on the other. But the heart speaks with a convincing voice, affirming the inspiration of the Scriptures and that Jesus is more than man. . . . Despite oscillation and an excess of sentiment in his utterances respecting religion, Rousseau anticipates in a more indefinite way the ideas of Kant in his *Practical Reason*."—G. P. Fisher, *History of Christian doctrine*, pp. 492-493.—"What was the cause why English deists wrote and taught their creed in vain, were despised while living and consigned to oblivion when dead, refrained almost entirely from political intermeddling, and left the church in England unhurt by the struggle; while on the other hand deism in France became omnipotent, absorbed the intellect of the country, swept away the church, and remodelled the state? . . . It is a phenomenon political rather than intellectual. It depended upon the soil in which the seed was sown, not on the inherent qualities of the seed itself. . . . In the state and church all was authority; all was of the past: in the world of literature and philosophy all was criticism, activity, hope in the future. Into a soil thus prepared the seeds of unbelief on the subject of religion were introduced. We cannot deny that they were imported mainly from England. Doubt had indeed not been wholly wanting in France. In the preceding centuries Montaigne and Charron, and at the commencement of the one of which we speak, Bayle and Fontenelle were probably harassed with disbelief. . . . And free thought in the form of literary criticism of the scriptures had brought

down the denunciation of the French church on Richard Simon. But undoubtedly the direct parent of the French unbelief was English deism. . . . Voltaire spent three years of exile in England, at the time when the ferment existed concerning Woolston's attack on miracles, and both knew Bolingbroke personally, and translated his writings. . . ." Of the two periods into which the history of French doubt in the eighteenth century may be divided "the early doubters and Voltaire mark the former. . . . Diderot and the French encyclopaedists with the ramification of their school at the court of Frederick II. of Prussia, form the point of transition: Rousseau marks the opening of the second period, when unbelief was attempting to reconstruct society and remodel education. The selfish philosophy of Helvetius and his friends then carries on the course of the history of unbelief, until in the storm of the revolution it shows itself in the teaching of Volney, and the absurd acts of the theo-philanthropists."—A. S. Farrar, *Critical history of free thought*, pp. 230, 235-238.

Germany: Deistic thought.—In Germany "the first era of Rationalism was the period when the Anglo-French deism was dominant. It was the age of Frederick the Great. . . . It was the period of 'illumination' in Europe. . . . The period of 'illumination' in Biblical and historical criticism, although it had its forerunner in the Socinian and Arminian scholars, was opened by Semler (1725-91), a contemporary of Lessing. . . . Zeal for exploration in all these directions was kindled in all the German universities. Among the critics, Eichorn (1752-1827), for fifty-two years a teacher at Jena and Göttingen, brought forward suggestions and problems without number which stimulated thought and demanded solution. . . . It was inevitable that a powerful influence on the course of theology . . . should be exerted by the foremost philosopher of modern days, Immanuel Kant (1722-1804). He began as an adherent of the philosophy of Leibnitz in the form in which it was cast by Wolf. The speculations of Hume awoke him from his 'dogmatic slumber,' and compelled him to inquire for a basis of knowledge not resting on unverified assumptions, or leading to universal skepticism. . . . The teaching of Kant on the moral side was a most healthful rebuke to the lax tone and low ideals of the deistic illumination. . . . But it brought in a type of rationalism in which the distinctively religious character of Christianity was eclipsed or subordinated to an ethical legalism. . . . Thenceforward, there appear two streams in the field of German thought, a believing Christian theology, founded on the recognition of a 'consciousness of God,' indigenous in the soul, and a speculative Pantheism, the fruit of a modification, in this direction, of Kant's philosophy."—G. P. Fisher, *History of Christian doctrine*, pp. 494, 497, 499-501.

American deists.—"Perhaps the most signal of all the proofs of the change wrought in the opinions of the civilized world in the eighteenth century is the fact that at the time of the War of Independence the leading statesmen of the American colonies were deists. Such were Benjamin Franklin, the diplomatist of the Revolution; Thomas Paine, its prophet and inspirer; Washington, its commander; and Jefferson, its typical legislator. . . . It is still one of the stock doctrines of religious Sociology in England and America that deism, mis-called atheism, wrought the reign of Terror in the French Revolution; when as a matter of fact the same deism was at the head of affairs in the American."—J. M. Robertson, *Short history of freethought*, v. 2, p. 317.—See also THEISM.

ALSO IN: J. Hunt, *Religious thought in England*, v. 2-3.—A. S. Farrar, *Critical history of free thought*, lect. 4-8.—L. Stephen, *History of English thought in the 18th century*.—C. J. Abbey and J. H. Overton, *English church in the 18th century*, ch. 4.—J. Leland, *Deistical writers* (5th ed., 1837).—W. E. H. Lecky, *History of rationalism in Europe*.

DE JURE STATE, one that is legally entitled to be in power in a given political circumscription; opposed to de facto government.—See also RECOGNITION OF STATES.

DE KALB, Baron. See KALB, JOHANN, BARON DE.

DEKKAN. See DECCAN.

DEKKER, Thomas (c. 1570-1641), English dramatist. See DRAMA: 1592-1648.

DELCROIX, (Ferdinand Victor) Eugène (1798-1863), French painter of the Romantic school. See PAINTING: Europe (19th century).

DELAGO BAY ARBITRATION.—"On December 11th, 1875, Portugal concluded a treaty with the Transvaal Government under which the latter Government bound itself to continue the line of railway—which the Portuguese Government proposed to build from Lourenço-Marques to the Transvaal frontier—up to a centre of production and consumption which should insure the traffic of the line and the development of international commerce. The Portuguese Government then began to look about for a concessionaire and contractor for this line, and after some research, eventually came to terms with one Colonel Edward McMurdo, a citizen of the United States of America, who undertook to build the line without any Government subvention,—a matter of some importance to the Portuguese Government,—but upon certain conditions, of which the most important was that the concessionaire should have the right to fix the tariffs without any State interference. A contract . . . was drawn up and executed in Lisbon on December 14th, 1883." The government bound itself to grant no concession for a rival railway from the coast to the Transvaal boundary, and gave the contractor certain valuable mining rights and grants of land. On his part he was to complete the road within three years. He formed a Portuguese company for the purpose, and seems to have been prepared for success in his undertaking, when rumors began to circulate that the Transvaal government had secured from that of Portugal the right to build a steam tramway from the eastern terminus of its own line to the coast. These rumors were contradicted by the Portuguese government, but are said to have been eventually confirmed. Five months after the signing of the contract with Colonel McMurdo, the Portuguese authorities, it seems, had actually violated it in the manner described. Henceforth the contractor appears to have had every possible embarrassment thrown in his way by combined action of the Portuguese and Boer governments. His Portuguese company was broken down, but he organized another in England, which struggled on with the enterprise until 1889, when a decree from Lisbon rescinded the concession, declared the railway forfeited, and ordered military possession of it to be taken. The sufferers in the matter, being British and American citizens, appealed then to their respective governments, and both intervened in their behalf. The result was a reference of the matter to the arbitration of Switzerland. So much was settled in June, 1891; but it was not until March, 1900, that the judgment of the arbitrators was pronounced. They awarded to the Delagoa Bay Company, as its due on the railway, 13,980,000

francs. "To this is added a sum of fr. 2,000,000 as an indemnity for the land grant, which brings the total award (less £28,000 paid by Portugal on account in 1890) to fr. 15,314,000 (or about £612,500), with interest at 5 per cent. from June 25th, 1889, to the date of payment. The amount of this award came as a considerable shock to the claimants, as well it might. It was insufficient to pay even the bonds in full (including interest at 7 per cent.), and left nothing whatever for the shareholders, while even the expenses are to be borne by each party equally."—M. McLwraith, *Delagoa bay arbitration* (*Fortnightly Review*, Sept., 1900).—See also SOUTH AFRICA, UNION OF: 1895.

DELAGRANGE, Léon (1872-1910), French aviator. See AVIATION: Development of airplanes and air service: 1896-1910.

DELAMAIN, Sir Walter Sinclair (1862-), major-general in the British army, serving in the Mesopotamian region during the World War. See WORLD WAR: 1914: IV. Turkey: i; 1915: VI. Turkey: c, 3; c, 4, ii.

DE LANGLADE, Charles Michel (1720-1800), French-Canadian explorer and trader. See WISCONSIN: 1671-1685; 1755-1765.

DELAREY, Jacobus Hendrik (1848-1914), Boer general, instigator of a rebellion in South Africa. See WORLD WAR: 1914: VI. Africa: b, 1.

DELAROCHE, Hippolyte (Paul) 1797-1856), French historical and portrait painter. See PAINTING: Europe (19th century).

DELATION, DELATORS.—Under the empire, there was soon bred at Rome an infamous class of men who bore a certain resemblance—with significant contrasts likewise—to the sycophants of Athens. They were known as delators, and their occupation was delation. "The delator was properly one who gave notice to the fiscal officers of moneys that had become due to the treasury of the state, or more strictly to the emperor's fiscus." But the title was extended to informers generally, who dragged their fellow-citizens before the tribunals for alleged violations of law. Augustus made delation a profession by attaching rewards to the information given against transgressors of his marriage laws. Under the successor of Augustus, the sullen and suspicious Tiberius, delation received its greatest encouragement and development. "According to the spirit of Roman criminal procedure, the informer and the pleader were one and the same person. There was no public accuser, . . . but the spy who discovered the delinquency was himself the man to demand of the senate, the praetor or the judge, an opportunity of proving it by his own eloquence and ingenuity. The odium of prosecution was thus removed from the government to the private delator."—C. Merivale, *History of the Romans*, ch. 44.

DELATORS. See DELATION.

DELATYN, on the river Pruth in southeastern Galicia, now Polish territory, just east of Delatyn Pass through the Carpathian mountains. See WORLD WAR: 1916: III. Eastern front: a, 3.

DE LAVAL, Carl Gustaf Patrik (1845-), Swedish inventor of the steam turbine. See STEAM AND GAS ENGINES: Steam turbine engine.

DELAWARE, or De la Warr, Lord (Thomas West) (1577-1618), governor and captain of Virginia, 1610-1618. See VIRGINIA: 1609-1616; DELAWARE BAY: Error perpetuated in its name.

DELAWARE: Area.—Population.—Resources.—Delaware is the southernmost of the Middle Atlantic states and one of the thirteen original states of the Union. It has an area of 2,370 square miles of which 405 are water, and a popula-

tion of 223,003. It is mainly agricultural. In 1920 there were 10,140 farms occupying 85 per cent of the land. The principal products are maize, wheat, fruit and tomatoes. In the output of tomatoes it is the second state in the Union. Its oyster and other fisheries are gaining in importance. The mineral resources of the state are not extensive.

1606-1620.—Included in James' grants to the London and Plymouth companies. See AMERICA: Map of King James' grants.

1629-1631.—Dutch occupancy and first settlement.—The first attempt at settlement on the Delaware was made by the Dutch, who claimed the country in right of Hudson's discovery and Mey's exploration of the bay, notwithstanding the broad English claim, which covered the whole of it as part of an indefinite Virginia. In 1629, pursuant to the patent ordinance of the Dutch West India Company, which opened New Netherland territory to private purchasers, "Samuel Godyn and Samuel Blommaert, both directors of the Amsterdam Chamber, bargained with the natives for the soil from Cape Henlopen to the mouth of Delaware river; in July, 1630, this purchase of an estate more than thirty miles long was ratified at Fort Amsterdam by Minuit [then Governor of New Netherland] and his council. It is the oldest deed for land in Delaware, and comprises the water-line of the two southern counties of that state. . . . A company was soon formed to colonize the tract acquired by Godyn and Blommaert. The first settlement in Delaware, older than any in Pennsylvania, was undertaken by a company, of which Godyn, Van Rensselaer, Blommaert, the historian De Laet, and a new partner, David Petersen de Vries, were members. By joint enterprise, in December, 1630, a ship of 18 guns, commanded by Pieter Heyes, and laden with emigrants, store of seeds, cattle and agricultural implements, embarked from the Texel, partly to cover the southern shore of Delaware Bay with fields of wheat and tobacco, and partly for a whale fishery on the coast. . . . Early in the spring of 1631, the . . . vessel reached its destination, and just within Cape Henlopen, on Lewes Creek, planted a colony of more than thirty souls. The superintendence of the settlement was intrusted to Gillis Hosset. A little fort was built and well beset with palisades: the arms of Holland were affixed to a pillar; the country received the name *Swaanendael*; the water that of Godyn's Bay. The voyage of Heyes was the cradling of a state. That Delaware exists as a separate commonwealth is due to this colony. According to English rule, occupancy was necessary to complete a title to the wilderness; and the Dutch now occupied Delaware. On the 5th of May, Heyes and Hosset, in behalf of Godyn and Blommaert, made a further purchase from Indian chiefs of the opposite coast of Cape May, for twelve miles on the bay, on the sea, and in the interior; and, in June, this sale of a tract twelve miles square was formally attested at Manhattan. Animated by the courage of Godyn, the patroons of *Swaanendael* fitted out a second expedition under the command of De Vries. But, before he set sail, news was received of the destruction of the fort, and the murder of its people. Hosset, the commandant, had caused the death of an Indian chief; and the revenge of the savages was not appeased till not one of the emigrants remained alive. De Vries, on his arrival, found only the ruins of the house and its palisades, half consumed by fire, and here and there the bones of the colonists."—G. Bancroft, *History of the United States*, v. 1, pt. 2, ch. 13.

ALSO IN: J. R. Brodhead, *History of the state of New York*, v. 1, ch. 7.

1632.—Included in the Maryland grant to Lord Baltimore. See MARYLAND: 1632.

1634.—Included in the Palatine grant of New Albion. See NEW ALBION.

1638-1640.—Planting of the Swedish colony.—"William Usselinx, a distinguished merchant in Stockholm, was the first to propose to the Swedish government a scheme for planting a colony in America. He was a native of Antwerp, and had resided in Spain, Portugal and the Azores, at a time when the spirit of foreign adventure pervaded every class of society. . . . In the year 1624 he proposed to the Swedish monarch, Gustavus Adolphus, a plan for the organization of a trading company, to extend its operations to Asia, Africa, America and Terra Magellanica. . . . Whether Usselinx had ever been in America is uncertain, but he had, soon after the organization of the Dutch West India Company, some connection with it, and by this and other means was able to give ample information in relation to the country bordering on the Delaware, its soil, climate, and productions. . . . His plan and contract were translated into the Swedish language by Schrader, the royal interpreter, and published to the nation, with an address strongly appealing both to their piety and their love of gain. The king recommended it to the States, and an edict dated at Stockholm, July 2d, 1626, was issued by royal authority, in which people of all ranks were invited to encourage the project and support the Company. Books were opened for subscription to the stock. . . . Gustavus pledged the royal treasure for its support to the amount of 400,000 dollars. . . . The work was ripe for execution, when the German war [the Thirty Years War], and afterwards the king's death, prevented it, and rendered the fair prospect fruitless. . . . The next attempt on the part of the Swedes to plant a colony in America was more successful. But there has been much difference among historians in relation to the period when that settlement was made. . . . It is owing to the preservation, among the Dutch records at Albany, of an official protest issued by Kieft, the Governor at New Amsterdam, that we do certainly know the Swedes were here in the spring of 1638. Peter Minuit, who conducted to our shore the first Swedish colony, had been Commercial Agent, and Director General of the Dutch West India Company, and Governor of the New Netherlands. . . . At this time Christina, the infant daughter of Gustavus Adolphus, had ascended the throne of Sweden. . . . Under the direction of Oxenstiern, the celebrated chancellor of Sweden, whose wisdom and virtue have shed a glory on the age in which he lived, the patent which had been granted in the reign of Gustavus to the company formed under the influence of Usselinx was renewed, and its privileges extended to the citizens of Germany. Minuit, being now out of employment, and probably deeming himself injured by the conduct of the Dutch Company [which had displaced him from the governorship of the New Netherlands, through the influence of the patroons, and appointed Wouter Van Twiller, a clerk, to succeed him], had determined to offer his services to the crown of Sweden. . . . Minuit laid before the chancellor a plan of procedure, urged a settlement on the Delaware, and offered to conduct the enterprise. Oxenstiern represented the case to the queen. . . . and Minuit was commissioned to command and direct the expedition."—B. Ferris, *History of the original settlements on the Delaware*, pt. 1, ch. 2-3.—"With two ships laden with pro-

visions and other supplies requisite for the settlement of emigrants in a new country, and with fifty colonists, Minuit sailed from Sweden late in 1637, and entered Delaware Bay in April, 1638. He found the country as he had left it, without white inhabitants. Minqua Kill, now Wilmington, was selected as the place for the first settlement, where he bought a few acres of land of the natives, landed his colonists and stores, erected a fort, and began a small plantation. He had conducted his enterprise with some secrecy, that he might avoid collision with the Dutch; but the watchful eyes of their agents soon discovered him, and reported his presence to the director at New Amsterdam. Kieft [successor to Van Twiller] had just arrived, and it became one of his first duties to notify a man who had preceded him in office that he was a trespasser and warn him off. Minuit, knowing that Kieft was powerless to enforce his protest, being without troops or money, paid no attention to his mis- sive, and kept on with his work. . . . He erected a fort of considerable strength, named Christina, for the Swedish queen, and garrisoned it with 24 soldiers. Understanding the character of the Indians, he conciliated their sachems by liberal presents and secured the trade. In a few months he was enabled to load his ships with peltries and despatch them to his patrons. . . . The colony had to all appearance a promising future. . . . Within two years, however, their prospects were clouded. The Company had failed to send out another ship with supplies and merchandise for the Indian trade. Provisions failed, trade fell off, and sickness began to prevail. . . . They resolved to remove to Manhattan, where they could at least have 'enough to eat.' On the eve of 'breaking up' to carry their resolution into effect, succor came from an unexpected quarter. The fame of New Sweden, as the colony was called, of its fertile lands and profitable trade, had reached other nations of Europe. In Holland itself a company was formed to establish a settlement under the patronage of the Swedish Company." This Dutch company "freighted a ship with colonists and supplies, which fortunately arrived when the Swedish colony was about to be broken up and the country abandoned. The spirits of the Swedes were revived. . . . Their projected removal was indefinitely deferred and they continued their work with fresh vigor. The Dutch colonists were located in a settlement by themselves, only a few miles from Fort Christina. They were loyal to the Swedes. . . . In the autumn of the same year, 1640, Peter Hollaendare, who had been appointed deputy governor of the colony, and Moens Kling, arrived from Sweden with three ships laden with provisions and merchandise for the straitened colonists. They also brought out a considerable company of new emigrants. New Sweden was now well established and prosperous. More lands were bought, and new settlements were made. Peter Minuit died the following year."—G. W. Schuyler, *Colonial New York*, v. 1, *introd.*, sect. 2.

ALSO IN: I. Acrelius, *History of New Sweden (Pennsylvania Historical Society Memoirs, v. 11)*, ch. 1.—*Documents relative to colonial history of New York*, v. 12.—G. B. Keen, *New Sweden (Narrative and critical history of America, v. 4, ch. 9)*.—J. F. Jameson, *Willem Usselinx (Papers of the American Historical Association, v. 2, no. 3)*.—J. F. Scharf, *History of Delaware*.

1640-1643.—Intrusions of the English from New Haven. See NEW JERSEY: 1640-1655.

1640-1656.—Struggle between the Swedes and the Dutch and the final victory of the latter.—"The [Swedish] colony grew to such importance

that John Printz, a lieutenant-colonel of cavalry, was sent out in 1642 as governor, with orders for developing industry and trade. He took pains to command the mouth of the river, although the Dutch had established Fort Nassau on its eastern bank, and the Swedish settlements were on the western bank exclusively. Collisions arose between the Dutch and the Swedes, and when the former put up the arms of the States General on the completion of a purchase of lands from the Indians, Printz in a passion ordered them to be torn down. The Swedes gained in strength while the Dutch lost ground in the vicinity. In 1648 the Dutch attempted to build a trading post on the Schuylkill, when they were repulsed by force by the Swedes. Individuals seeking to erect houses were treated in the same way. The Swedes in turn set up a stockade on the disputed ground. Director Stuyvesant found it necessary in 1651 to go to confer with Printz with a view to holding the country against the aggressive English. The Indians were called into council and confirmed the Dutch title, allowing the Swedes little more than the site of Fort Christina. Fort Casimir was erected lower down the river, to protect Dutch interests. The two rulers agreed to be friends and allies, and so continued for three years. The distress of the Swedish colony led to appeals for aid from the home country whither Governor Printz had returned. In 1654 help was given, and a new governor, John Claude Rysingh, marked his coming by the capture of Fort Casimir, pretending that the Dutch West India Company authorized the act. The only revenge the Dutch could take was the seizure of a Swedish vessel which by mistake ran into Manhattan Bay. But the next year orders came from Holland exposing the fraud of Rysingh, and directing the expulsion of the Swedes from the South River. A fleet was organized and Director Stuyvesant recovered Fort Casimir without firing a gun. After some parley Fort Christina was also surrendered. Such Swedes as would not take the oath of allegiance to the Dutch authorities were sent to the home country. Only twenty persons accepted the oath, and of three clergymen two were expelled, and the third escaped like treatment by the sudden outbreak of Indian troubles. In 1656 the States General and Sweden made these transactions matter of international discussion. The Swedes presented a protest against the action of the Dutch, and it was talked over, but the matter was finally dropped. In the same year the West India Company sold its interests on the South River to the city of Amsterdam, and the colony of New Amstel was erected, so that the authority of New Netherland was extinguished."—E. H. Roberts, *New York*, v. 1, ch. 7.

ALSO IN: E. Armstrong, *Introduction to the record of Upland (Historical Society of Pennsylvania Memoirs, v. 7)*.—B. Ferris, *History of the original settlements on the Delaware, pt. 1, ch. 6-7*.—S. Hazard, *Annals of Pennsylvania, pp. 62-228*.—*Report of the Amsterdam Chamber of West India Company (Documents relative to colonial history of New York, v. 1, pp. 587-646)*.—G. B. Keen, *Descendants of Jöran Kym of New Sweden*.

1664.—Conquest by the English, and annexation to New York.—"Five days after the capitulation of New Amsterdam [surrendered by the Dutch to the English, Aug. 20, 1664. See NEW YORK: 1664] Nicolls, with Cartwright and Maverick . . . commissioned their colleague, Sir Robert Carr, to go," with three ships and an adequate military force, "and reduce the Delaware settlements. Carr was instructed to promise the Dutch the possession of all their property and all their present privileges,

'only that they change their masters.' To the Swedes he was to 'remonstrate their happy return under a monarchical government, and his majesty's good inclination to that nation.' To Lord Baltimore's officers in Maryland, he was to declare that their proprietor's pretended right to the Delaware being 'a doubtful case,' possession would be kept for the king 'till his majesty is informed and satisfied otherwise.' . . . The Swedes were soon made friends," but the Dutch attempted [October] some resistance, and yielded only after a couple of broadsides from the ships had killed three and wounded ten of their garrison. "Carr now landed . . . and claimed the pillage for himself as 'won by the sword.' Assuming an authority independent of Nicolls, he claimed to be the 'sole and chief commander and disposer' of all affairs on the Delaware." His acts of rapacity and violence, when reported to his fellow commissioners, at New York, were condemned and repudiated, and Nicolls, the presiding commissioner, went to the Delaware in person to displace him. "Carr was severely rebuked, and obliged to give up much of his ill-gotten spoil. Nevertheless, he could not be persuaded to leave the place for some time. The name of New Amstel was now changed to New Castle, and an infantry garrison established there. . . . Captain John Carr was appointed commander of the Delaware, in subordination to the government of New York, to which it was annexed 'as an appendage'; and thus affairs remained for several years."—J. R. Brodhead, *History of the state of New York*, v. 2, ch. 2.

1673.—Dutch reconquest. See NEW YORK: 1673.

1674.—Final recovery by the English. See NETHERLANDS: 1674.

1674-1760.—In dispute between the duke of York and the proprietary of Maryland.—Grant by the duke to William Penn. See PENNSYLVANIA: 1682; 1685; 1760-1767.

1691-1702.—Practical independence of Penn's "lower counties" acquired.—"In April, 1691, with the reluctant consent of William Penn, the 'territories,' or 'lower counties,' now known as the State of Delaware, became for two years a government by themselves under Markham. . . . The disturbance by Keith [see PENNSYLVANIA: 1692-1696] creating questions as to the administration of justice, confirmed the disposition of the English government to subject Pennsylvania to a royal commission; and in April 1693, Benjamin Fletcher, appointed governor by William and Mary, once more united Delaware to Pennsylvania." But Penn, restored to his authority in 1694, could not resist the jealousies which tended so strongly to divide the Delaware territories from Pennsylvania proper. "In 1702, Pennsylvania convened its legislature apart, and the two colonies were never again united. [See also PENNSYLVANIA: 1701-1718.] The lower counties became almost an independent republic; for, as they were not included in the charter, the authority of the proprietary over them was by sufferance only, and the executive power intrusted to the governor of Pennsylvania was too feeble to restrain the power of their people. The legislature, the tribunals, the subordinate executive officers of Delaware knew little of external control."—G. Bancroft, *History of the United States (author's last revision)*, v. 2, pt. 3, ch. 2.—The question of jurisdiction over Delaware was involved throughout in the boundary dispute between the proprietaries of Pennsylvania and Maryland. See PENNSYLVANIA: 1685; 1760-1767.

1700-1776.—Suffrage qualifications. See SUFFRAGE, MANHOOD: United States: 1621-1776.

1760-1766.—Question of taxation by Parliament.—Stamp Act and its repeal.—Declaratory Act. See U. S. A.: 1760-1775; 1763-1764; 1765; and 1766: Repeal of Stamp Act.

1766-1774.—Opening events of the American Revolution.—First Continental Congress. See U. S. A.: 1766-1767 to 1774; BOSTON: 1768 to 1773.

1775-1783.—American Revolution: Battles.—Second Continental Congress.—Peace with Great Britain. See U. S. A.: 1775 to 1783.

1776.—Further introduction of slaves prohibited. See SLAVERY: 1776-1808.

1776.—Framing of Delaware bill of rights. See U. S. A.: 1776-1779.

1787.—Ratification of Federal constitution. See U. S. A.: 1787; 1787-1789.

1787-1864.—Suffrage qualifications. See SUFFRAGE, MANHOOD: United States: 1787-1800; 1800-1864.

1861.—Governor Burton's reply to Lincoln's call to arms. See U. S. A.: 1861: President Lincoln's call to arms.

1865.—Struggle between Republican and Democratic parties.—Democrats against negro suffrage.—"After the close of the civil war there existed for many years a feeling of great bitterness between the political parties in the state [of Delaware]. The war had created fierce antagonisms, and the feeling thus engendered could only be allayed by the lapse of time. At the State election held in November, 1865, a bitter struggle ensued between the two parties for control of the State. The Democratic nominee was Gove Saulsbury, who had succeeded as Speaker of the Senate to the governorship by reason of the death of Governor Cannon. The Republicans nominated James Riddle, a New Castle County man, and a manufacturer on the Brandywine near Wilmington. . . . It resulted in the complete success of the Democratic party. . . . The Democratic majority in the General Assembly, by a strict party vote, placed itself on record as being opposed to negro suffrage, the question coming before the body on a series of resolutions which were introduced touching the matter of the recent passage by Congress of a bill granting suffrage to negroes in the District of Columbia."—H. C. Conrad, *History of the state of Delaware*, v. 1, pp. 220, 221.

1868-1869.—Extension of railways.—"About this time [1868] much activity was shown in the extension of railroad facilities in the State. The main line of the Delaware Railroad which had been in operation for several years was supplemented by several branches connected therewith. One branch extended from Clayton to Easton, Md., and was known as the Maryland & Delaware Railroad; another from Seaford to Cambridge called the Dorchester & Delaware Railroad; a third from Townsend to Centreville and a fourth branch from Harrington by way of Milford and Georgetown, to Lewes, and called the Junction & Breakwater Railroad. A new line of railroad called the Wilmington & Reading was completed in 1860 connecting the City of Wilmington with Coatesville in Chester County, Pennsylvania."—*Ibid.*, v. 1, p. 223.

1883.—Delaware fruit exchange.—This exchange was chartered for the more efficient marketing of fruit, especially peaches. It was the purpose of the plan to centralize the handling so that buyers and sellers might meet at one place. This principle of marketing has been widely adopted in fruit raising sections.

1897.—New constitution.—A new constitution for the state of Delaware, which went into effect June 10, 1897, provided that after January 1, 1900,

no citizen should vote who could not write his name and read the constitution in the English language. It also provided a registration fee of one dollar as a qualification to vote. The constitution also has a special provision for its amendment. See AMENDMENTS TO THE CONSTITUTION: United States: Other methods, etc.

1898.—Special session of the general assembly.—Contribution to Spanish-American war.—“A special session of the General Assembly convened in January, 1898, the main purpose of its meeting being to pass such laws as were necessary to carry into effect the provisions of the new constitution. The most important enactment of the session was a General Incorporation law which contained very liberal provisions for the formation of corporations and which was designed to bring a large revenue to the State. . . . On the breaking out of the Spanish-American war in April, 1898, and the issuing of the call by President McKinley for volunteers, the General Assembly of Delaware, then in session, by joint resolution appropriated \$30,000 for mobilizing, arming and equipping her national guard, and giving to the members of the guard the necessary field training that had been neglected for several years.”—H. C. Conrad, *History of the state of Delaware*, v. 1, pp. 244, 245.

1901-1903.—Representation in the United States Senate interrupted by party disruption.—The domination of J. Edward Addicks in state politics from 1893 to 1906 is unique among the states. The Addicks faction was strong in the rural sections. Wilmington with one-third the population of the state had only one-fifteenth of the representation in the legislature.—See also DEADLOCKS.

1911.—Agricultural Extension Act, and appropriations.—By the Agricultural Extension Act a division of Agricultural Extension was established as a part of Delaware College to conduct coöperative experiments; conduct Boys' corn growing contests and otherwise “interest the youth of the State in agriculture,” make farm surveys, aid individual farmers in the study of their soil and crops and “do all that it can . . . to further the Agricultural interests of the State.” \$15,000 for necessary buildings and grounds for Delaware College, and \$4,500 for the purposes of the Agricultural Extension Act, were appropriated in 1911, and at the same time an amending act was passed providing for Farmers' Institutes with a proviso that the “State Board of Agriculture may appoint a director for the State.”

1917.—Income tax law passed.—Mothers' pensions.—Workmen's compensation laws.—Other progressive legislation under Governor Townsend.—By a law passed in 1917 a tax of one per cent was levied on net incomes of natural persons having gross incomes of \$1000 or more. The state mothers' pension commission was created in that year, to consist of three women from each of the three counties of the state. Widowed or abandoned mothers of children under fourteen years may receive aid not to exceed \$8 a month for the first child and \$4 a month for each additional child. Mothers whose husbands are physically or mentally incapacitated may receive the same aid. The state bears the expense of administration and gives half the aid. An elective workmen's compensation law was passed in 1917. Some of the other laws passed during the administration of Governor J. G. Townsend (1917-1921) were the Child Labor law (1917), laws for regulating the hours of labor for women (1917) and the Inheritance Tax law (1917).

1918-1919.—Eighteenth amendment ratified.—

Men furnished in World War.—Field investigations.—Recommendations for legislative action.—Progressive legislation.—New School Code (1919).—Delaware was the ninth state to ratify the eighteenth, or prohibition, amendment, that action taking place March 18. The state provided 7,484 soldiers or 0.2 per cent of the total.

“Field studies and investigations in Delaware were begun in September, 1918, the state and county survey being the first work undertaken. . . . Field investigations in the city of Wilmington were begun late in December, 1918, and continued through the following January and part of February. The report was delivered about the middle of March [1919]. . . . The state government was found to possess 117 administrative agencies—6 elected by the people, 83 appointed by the governor (usually with the consent of the state senate), 2 appointed by the judges of the superior court, 12 appointed by boards or administrative agencies other than the governor, and 14 acting *ex-officio*. . . . The counties, it was found, have from 25 to 50 administrative agencies each, which not only are independent of one another but also are independent of any central directing and controlling authority. . . . Friction, duplication, inefficiency, and extravagance abound. . . . there are 40 distinct and detached organization units with virtually no attempt to correlate them functionally. Eight of them are responsible to the voters of the city, 8 are responsible to the mayor and council jointly, 11 are responsible to the council alone, 5 are responsible to the governor of the state, 4 are responsible to the associate judge of the superior court residing in New Castle county, 3 are *ex-officio*, and 1 is responsible to persons entirely outside of the government. . . . For the state it was suggested that the present system be supplanted by a very simple organization consisting of 9 executive departments directly responsible to the governor. These 9 departments, it was shown, could easily transact the duties now reposed in the multifarious boards, commissions, and independent officers. For the counties reorganization along the lines of the commission-manager or the commission plan was advised. . . . For the city of Wilmington simplification according to the principles of the manager plan or the independent mayor plan was recommended. . . . It was also recommended that rural New Castle county and the city of Wilmington be divorced, and that a consolidated city-county government be set up in Wilmington. Another important recommendation was that of a grant of larger powers of self-government to Wilmington, which are urgently needed because the experience of the city under the tutelage of the state legislature has been notably unhappy. . . . The reports have been laid before the general assembly of the state and Governor Townsend has requested the creation of a reconstruction commission to go over the reports and use them as the basis of recommendations for concrete legislative action. . . . Since this article was written [May, 1919] a bill creating the reconstruction commission desired by the governor has passed the Delaware General Assembly.”—C. C. Maxey, *Delaware survey (National Municipal Review, May, 1919, pp. 223, 224, 225)*.—During the same year an act was passed creating a state banking department, and a revision of the school laws took place resulting in the New School Code (1919).

1918-1921.—Service citizens of Delaware.—“A number of men and women, quickened into new hope and faith and courage by the war, all residents of Delaware, all anxious to serve the people of their State, organized the Service Citizens July

23rd, 1918. Their general purpose and aim was to do what they could to make Delaware the ideal state in all such vital matters as public health, education, Americanization, community development. They were men and women of many and varied religious affiliations; they belonged to different political parties; they hailed from the city, the town, the village and the open country; they represented scores of occupations—lawyers, clergymen, doctors, manufacturers, merchants, skilled mechanics, farmers, and so forth. They were not bent upon advancing the interests of any political party or clique, they had no thought of proselytising in the name of church or creed; they sought no financial gain for themselves or their friends—they came together to help make Delaware a healthier, happier, sweeter and more prosperous place in which to live.”—*Service citizens of Delaware*, July 29, 1919, pp. 5-6.—In furtherance of its aims, up to May 6, 1921, among other activities, the association had carried on the reference bureau begun by the general service board, established a Public Health Bureau, organized a traveling dental outfit to care for the teeth of school children, augmented the funds provided by the State for Americanization, established a pedagogic branch of the Women's College of Delaware, established thirty scholarships of \$150 a year each for two years, for the teachers' training course, provided over \$60,000 to cover school board deficits throughout the State, and had erected twenty-four new school buildings and begun the construction of fifteen more.

1920.—Population returns show continued inequality of representation.—Presidential vote.—The census of 1920 indicated that the state's population was 223,003, while that of the single city of Wilmington was 110,168, or almost half as much. By the constitution of 1831 the three counties of Delaware had equal representation in the legislature, but since New Castle county, containing Wilmington, had, after 1870, a larger population than the other two together, discontent increased until the constitution of 1897 gave New Castle county fifteen representatives and Essex and Sussex each ten (each of the three counties having seven senators). Nevertheless the representation under the constitution of 1897 continues to be disproportionate. Delaware in 1920 distributed its presidential vote as follows: Republican, 52,858; Democratic, 39,898; Socialist, 1,002; Prohibition, 998.

1921-1922.—Extension of state highways.—During this period considerable work was done under the state highway commission in carrying out their tremendous projects. Parts of Delaware's magnificent road system have been the gifts of public spirited citizens. General Coleman T. du Pont gave the state a 20 mile highway in 1921 running from Shelbyville to Georgetown.

ALSO IN: E. Dawson, *Public archives of Delaware* (Annual Report of the American Historical Association (1906), II, pp. 120-148).—A Johnson, *Swedish settlements on the Delaware*.—*Delaware school code* (1920).—A R. Hase, *Index of economic material in documents of the states of the United States, Delaware, 1789-1904*.

DELAWARE, Service Citizens of. See DELAWARE: 1918-1921.

DELAWARE BAY, situated between the states of Delaware and New Jersey, on the Atlantic coast of the United States.

1609.—Discovered by Henry Hudson. See AMERICA: 1609.

Error perpetuated in its name.—“Almost every writer on American history that I have met with appears to have taken pains to perpetuate the

stereotyped error that ‘Lord Delawarr touched at this bay in his passage to Virginia in 1610.’ . . . Lord Delawarr himself, in his letter of the 7th of July, 1610, giving an account of his voyage to Virginia, not only makes no mention of that bay, or of his approaching it, but expressly speaks of his first reaching the American coast on the 6th of June, at what time we made land to the southward of our harbor, the Chesioptock Bay.’ The first European who is really known to have entered the bay, after Hudson, was Capt. Samuel Argall [July, 1616]. . . . The name of Lord Delawarr, however, seems to have been given to the bay soon afterwards by the Virginians.”—J. R. Brodhead, *History of the state of New York*, v. 1, app., note D.

DELAWARE RIVER, Washington's passage of (1777). See U. S. A.: 1776-1777: Washington's retreat.

DELAWARES, or Lenape. —“The proper name of the Delaware Indians was and is Lenapé (â as in father, é as a in mate). . . . The Lenape were divided into three sub-tribes:—1. The Minsi, Monseys, Montheys, Munsees, or Minisinks. 2. The Unami or Wonameys. 3. The Unalachtigo. No explanation of these designations will be found in Heckewelder or the older writers. From investigations among living Delawares, carried out at my request by Mr. Horatio Hale, it is evident that they are wholly geographical, and refer to the location of these subtribes on the Delaware river. . . . The Minsi lived in the mountainous region at the head waters of the Delaware, above the Forks or junction of the Lehigh river. . . . The Unamis' territory on the right bank of the Delaware river extended from the Lehigh Valley southward. It was with them and their southern neighbors, the Unalachtigos, that Penn dealt for the land ceded to him in the Indian deed of 1682. The Minsis did not take part in the transaction, and it was not until 1737 that the Colonial authorities treated directly with the latter for the cession of their territory. The Unalachtigo or Turkey totem had its principal seat on the affluents of the Delaware near where Wilmington now stands.”—D. G. Brinton, *Lenape and their legends*, ch. 3.—“At the . . . time when William Penn landed in Pennsylvania, the Delawares had been subjugated and made women by the Five Nations. It is well known that, according to that Indian mode of expression, the Delawares were henceforth prohibited from making war, and placed under the sovereignty of the conquerors, who did not even allow sales of land, in the actual possession of the Delawares, to be valid without their approbation. William Penn, his descendants, and the State of Pennsylvania, accordingly, always purchased the right of possession from the Delawares, and that of Sovereignty from the Five Nations. . . . The use of arms, though from very different causes, was equally prohibited to the Delawares and to the Quakers. Thus the colonization of Pennsylvania and of West New Jersey by the British, commenced under the most favorable auspices. Peace and the utmost harmony prevailed for more than sixty years between the whites and the Indians; for these were for the first time treated, not only justly, but kindly, by the colonists. But, however gradually and peaceably their lands might have been purchased, the Delawares found themselves at last in the same situation as all the other Indians, without lands of their own, and therefore without means of subsistence. They were compelled to seek refuge on the waters of the Susquehanna, as tenants at will, on lands belonging to their hated conquerors, the Five Nations. Even there and on the Juniata they were en-

croached upon. . . Under those circumstances, many of the Delawares determined to remove west of the Alleghany Mountains, and, about the year 1740-50, obtained from their ancient allies and uncles, the Wyandots, the grant of a derelict tract of land lying principally on the Muskingum. The great body of the nation was still attached to Pennsylvania. But the grounds of complaint increased. The Delawares were encouraged by the western tribes, and by the French, to shake off the yoke of the Six Nations, and to join in the war [1754-1703] against their allies, the British. The frontier settlements of Pennsylvania were accordingly attacked both by the Delawares and the Shawnees. And, although peace was made with them at Easton in 1758, and the conquest of Canada put an end to the general war, both the Shawnees and Delawares removed altogether in 1768 beyond the Alleghany Mountains. . . The years 1765-1795 are the true period of the power and importance of the Delawares. United with the Shawnees, who were settled on the Scioto, they sustained during the Seven Years' War the declining power of France, and arrested for some years the progress of the British and American arms. Although a portion of the nation adhered to the Americans during the War of Independence, the main body, together with all the western nations made common cause with the British. And, after the short truce which followed the treaty of 1783, they were again at the head of the western confederacy in their last struggle for independence. Placed by their geographical situation in the front of battle, they were, during those three wars, the aggressors, and, to the last moment, the most active and formidable enemies of America. The decisive victory of General Wayne (1794), dissolved the confederacy; and the Delawares were the greatest sufferers by the treaty of Greenville of 1795." After this, the greater part of the Delawares were settled on White River, Indiana, "till the year 1819, when they finally ceded their claim to the United States. Those residing there were then reduced to about 800 souls. A number . . . had previously removed to Canada; and it is difficult to ascertain the situation or numbers of the residue at this time [1836]. Those who have lately removed west of the Mississippi are, in an estimate of the War Department, computed at 400 souls. Former emigrations to that quarter had however taken place, and several small dispersed bands are, it is believed, united with the Senecas and some other tribes."—A. Gallatin, *Synopsis of the Indian tribes (Archæologia Americana, v. 2), introd., sect. 2.*—See also ALGONQUIAN FAMILY; ALLEGHANS; CHEROKEES; INDIANS, AMERICAN: Cultural areas in North America: Eastern Woodlands area; IROQUOIS CONFEDERACY; MORAVIAN OR BOHEMIAN BRETHERN: In Saxony and America; OHIO: 1774; SHAWANESE; U. S. A.: 1765-1768.

DE LA WARR, or Delaware, Lord (Thomas West). See DELAWARE, LORD.

DELBRÜCK, Clemens (1856-), German statesman. Burgomaster of Danzig, 1806; governor of West Prussia, 1902; minister of commerce and industry, 1905. In 1909 he was appointed minister of the interior. See GERMANY: 1916; Change of government and army personnel; WORLD WAR: Diplomatic background: 78.

DELCASSÉ, Théophile (1852-), French statesman. Elected to the chamber of Deputies, 1889; was connected with the French colonial office, 1893-1895; minister of foreign affairs, 1898-1905, during which period he worked to isolate Germany and did much to strengthen friendly relations of France with other European powers. In

1905 he resigned in order to relieve the tenseness of the Moroccan situation, and avoid war. Re-elected to Chamber of Deputies in 1906; minister of marine, 1911-1912; minister of foreign affairs, 1912. In August, 1914, he became a member of Viviani's nonpartisan war cabinet; resigned in 1915 as a protest against the sending of an expeditionary force to Serbia. See FRANCE: 1915 (October); WORLD WAR: Causes: Indirect: f.

DELFT, small city in South Holland between Rotterdam and The Hague, founded in 1071 by Gottfried, duke of Lorraine.

1584.—Assassination of the Prince of Orange. See NETHERLANDS: 1581-1584.

1813.—Revolt against the French. See NETHERLANDS: 1813.

DELHI, capital of British India since 1912. It is situated in what was formerly the southeastern corner of the province of Punjab; but by a proclamation issued Oct. 1, 1912, the city and its surroundings now constitute a separate province. (See INDIA: Map.) It is a very ancient city and was formerly the capital of the Mogul empire (1605). It was rebuilt in 1638-1648 by Shah Jahan, who gave to it the title Shah-Jahanbad. Based on the census of 1911 the population of the new city is about 413,000 and the area 573 square miles.

11th century.—Capture by Mahmud of Gazna. See TURKEY: 999-1183.

1192-1290.—Capital of the Mameluke or Slave dynasty. See INDIA: 977-1290.

1316-1339.—Under Tughlak sultans. See INDIA: 1290-1308.

1399.—Sack and massacre by Timur. See TIMUR.

1526-1605.—Founding of Mogul empire by Babar and Akbar. See INDIA: 1399-1605.

1739.—Sack and massacre by Nadir Shah. See INDIA: 1662-1748.

1760-1761.—Taken and plundered by the Maharrattas, then by the Afghans.—Collapse of the Mogul empire. See INDIA: 1747-1761.

1803.—Captured by Lake. See INDIA: 1798-1805.

1857.—Sepoy mutiny.—Massacre of Europeans.—Explosion of the magazine.—English siege and capture of the city. See INDIA: 1857 (May); (May-August); (June-September).

1903.—Great durbar. See INDIA: 1903 (January).

1911.—Durbar.—Personal attendance of the king-emperor of India.—Made the capital of India instead of Calcutta.—"The great event [December 12] of the year 1911, perhaps the greatest in modern Indian history, is over, leaving a pleasant memory of how the King-Emperor of India came from a distant land and in words full of graceful condescension announced the solemnity of his coronation to a loyal and loving people of diverse races, creeds and colours. No prince or potentate had, up to this time, done so. . . . The chief event of the Coronation was the transfer of the capital of the Empire from Calcutta to Delhi, an event which was never expected. . . . The wholesale trade of Calcutta is not likely to suffer much by this change. A few European houses may be losers of custom, but the great seaborne trade of the place will remain as it is."—B. Nath, *Delhi: ancient and modern (East and West, Feb., 1912, pp. 105, 106).*—"One of the reasons why Lord Hardinge was attracted to Delhi as his capital and why in the building of the new Imperial city he urged plans and expenditure on what seemed to be a scale of only too characteristically oriental extravagance, was that he might be nearer to the

Native States and thus be more frequently in their minds, and that the seat of government might appeal to them as truly Indian in its grandeur. One has only to look at a political map of India to see how Delhi lies in the midst of what is still native in India, and that when the British Government went there it seemed to cut itself off from the alien settlements of British race and merge itself in the dreams, in the ruins, in the traditions that to the great mass of the people are India."—J. R. Macdonald, *Government of India*, pp. 117, 118.—"Wherever the merit or demerit of that decision [to change the capital of India from Calcutta to Delhi] lies, it cannot be attributed to Lord Hardinge personally. Lord Hardinge reached India towards the end of 1910. The mind of the Government of India must have been made up early in the following summer, for the despatch which asked for the sanction of the Secretary of State not only to the exchange of capitals, but to the abandonment of the lately instituted Province of Eastern Bengal and the creation of another new Province out of Behar and Orissa, was dated Aug. 25, 1911; and it is patent that so big a scheme could not have been worked out in a night. But in August, 1911, Lord Hardinge, if he had seen Delhi at all, can only have been there on a flying visit to inspect the ground-breaking for the Royal Durbar. . . . The adoption of Delhi was only one part of a many-sided scheme which had several purposes; and the Government, in their despatch, frankly stated that an ideal capital would be hard to find. Some of the hopes with which the scheme was adopted have turned out better than expectation; in other respects the results are less satisfactory."—*India under Lord Hardinge* (*Quarterly Review*, July, 1916, p. 100).—"Very rarely since the sixteenth century, when Akbar laid the foundations of Fatehpur-Sikri and of the modern city of Agra, has there been any city-building project of so much interest and importance, not only for India, but for the whole Western world, as the building of the new capital for the Government of India at Delhi. [See CITY PLANNING: India]."—E. B. Havell, *Building of the new Delhi* (*Asiatic Quarterly*, Jan., 1913, p. 87).

1916-1921.—Viceroy.—Lord Hardinge was succeeded in 1916 by Lord Chelmsford, who was in turn followed in 1921 by Lord Reading.

1918.—War conference. See INDIA: 1914-1918.

1919.—Riots.—In March, 1919, the unrest prevalent in various parts of India during that year took the form of street riots in Delhi. Six were reported killed and seventeen wounded by the troops which fired upon the mob.—See also INDIA: 1919.

1921.—First session of Indian parliament.—"The great hall of audience of the Mogul Emperors on Feb. 8 witnessed one of the most beautiful and impressive ceremonies it ever beheld. . . . For the first time in their history the Princes and ruling chiefs of India met as a consultative body. . . . Sir A. B. Wood, Joint Foreign Secretary, read the proclamation of the British Emperor, which made the Chamber of Princes an auxiliary and guide at the side of the Government of India, to advance the interests common to their territories and to British India. . . . The first meeting of the new Council of State was held on Feb. 14. The session was mainly devoted to a resolution proposing a committee to consider the repealing or modifying of 'repressive laws.'"—*New York Times Current History*, April, 1921, pp. 137, 138, 139.

ALSO IN: J. Finnemore, *Delhi and the durbar*.—C. P. Ilbert, *Coronation durbar and its consequences*.

DELIAN CONFEDERACY. See ATHENS: B. C. 477; GREECE: B. C. 477-461; MILETUS: B. C. 479.

DELIAN FESTIVAL. See DELOS.

DELILLE, or Delisle, Jacques (1738-1813), French poet and translator. See FRENCH LITERATURE: 1700-1794.

DELINQUENT CHILDREN: Courts for. See CHILD WELFARE LEGISLATION: 1800-1921.

DELIUM, Battle of (424 B. C.).—"A serious defeat suffered by the Athenians in the Peloponnesian War, 424 B. C., at the hands of the Thebans and other Boeotians. It was consequent upon the seizure by the Athenians of the Boeotian temple of Delium—a temple of Apollo—on the sea-coast, about five miles from Tanagra, which they fortified and intended to hold. After the defeat of the army which was returning from this exploit, the garrison left at Delium was besieged and mostly captured. Among the hoplites who fought at Delium was the philosopher Socrates. The commander Hippocrates was slain."—Thucydides, *History*, bk. 4, sect. 89-100.—See also GREECE: B. C. 424-421.

ALSO IN: G. Grote, *History of Greece*, pt. 2, ch. 53.

DELLA TORRE FAMILY. See MILAN: 1277-1447.

DE LONG, George Washington (1844-1881), American Arctic explorer. See ARCTIC EXPLORATION: 1867-1901; Chronological summary: 1879-1882; and Map of Arctic regions.

DE L'ORME, Philibert (c. 1510-1570), French architect; studied in Italy, where he was employed by Pope Paul III; in France he was made architect to Francis I (1545), and favored by Henry II and Charles IX; principal work, Château d'Anet (destroyed), parts of Chenonceaux and Tuileries, tomb of Francis I at St. Denis.

DELOS, the smallest island of the group called the Cyclades, but the most important in the eyes of the Ionian Greeks, being their sacred isle, the fabled birthplace of Apollo and long the chief seat and center of his worship. "The Homeric Hymn to Apollo presents to us the island of Dêlos as the centre of a great periodical festival in honour of Apollo, celebrated by all the cities, insular and continental, of the Ionic name. What the date of this hymn is, we have no means of determining: Thucydides quotes it, without hesitation, as the production of Homer, and, doubtless, it was in his time universally accepted as such,—though modern critics concur in regarding both that and the other hymns as much later than the Iliad and Odyssey. It cannot probably be later than 600 B. C. The description of the Ionic visitors presented to us in this hymn is splendid and imposing; the number of their ships, the display of their finery, the beauty of their women, the athletic exhibitions as well as the matches of song and dance,—all these are represented as making an ineffaceable impression on the spectator: 'the assembled Ionians look as if they were beyond the reach of old age or death.' Such was the magnificence of which Dêlos was the periodical theatre, and which called forth the voices and poetical genius not merely of itinerant bards, but also of the Delian maidens in the temple of Apollo, during the century preceding 560 B. C. At that time it was the great central festival of the Ionians in Asia and Europe."—G. Grote, *History of Greece*, pt. 2, ch. 12.—During the war with Persia, Delos was made the common treasury of the Greeks; but Athens subsequently took the custody and management of the treasury to herself and reduced Delos to a dependency. The island was long the seat of an extensive commerce, and Delian bronze was of note in the arts.

B. C. 490.—Spared by the Persians. See GREECE: B. C. 490.

B. C. 477.—Delian confederacy. See ATHENS: B. C. 477; GREECE: B. C. 478-477.

B. C. 454.—Removal of the confederate treasury to Athens. See ATHENS: B. C. 466-454.

B. C. 425-422.—Purifications.—“In the midst of the losses and turmoil of the [Peloponnesian] war it had been determined [at Athens] to offer a solemn testimony of homage to Apollo on Delos, 425 B. C.—a homage doubtless connected with the complete cessation of the pestilence, which had lasted as long as the fifth year of the war. The solemnity consisted in the renewed consecration of the entire island to the divine Giver of grace; all the coffins containing human remains being removed from Delos, and Rhenea appointed to be henceforth the sole burial-place. This solemnity supplemented the act formerly performed by the orders of Pisistratus, and it was doubtless in the present instance also intended, by means of a brilliant renewal of the Delian celebration, to strengthen the power of Athens in the island sea, to give a festive centre to the Ionic world. . . . But the main purpose was clearly one of morality and religion. It was intended to calm and edify the minds of the citizens.”—E. Curtius, *History of Greece*, bk. 4, ch. 2.—Three years later (422 B. C.) the Athenians found some reason for another purification of Delos which was more radical, consisting in the expulsion of all the inhabitants from the island. The unfortunate Delians found an asylum at Adramyttium in Asia, until they were restored to their homes next year, through the influence of the Delphic oracle.—Thucydides, *History*, bk. 5, sect. 1.

B. C. 88.—Pontic massacre.—Early in the first war of Mithradates with the Romans (88 B. C.), Delos, which had been made a free port and had become the emporium of Roman commerce in the east, was seized by a Pontic fleet, and pillaged, 20,000 Italians being massacred on the island. The treasures of Delos were sent to Athens and the island restored to the Athenian control.—W. Ihne, *History of Rome*, bk. 7, ch. 17.

B. C. 69.—Ravaged by pirates.—“Almost under the eyes of the fleet of Lucullus, the pirate Athenodorus surprised in 685 [60 B. C.] the island of Delos, destroyed its far-famed shrines and temples, and carried off the whole population into slavery.”—T. Mommsen, *History of Rome*, bk. 5, ch. 2.

Slave trade under the Romans.—“Thrace and Sarmatia were the Guinea Coast of the Romans. The entrepôt of this trade was Delos, which had been made a free port by Rome after the conquest of Macedonia. Strabo tells us that in one day 10,000 slaves were sold there in open market. Such were the vile uses to which was put the Sacred Island, once the treasury of Greece.”—H. G. Liddell, *History of Rome*, bk. 5, ch. 48.

DELPHI, CRISSA, KIRRHA.—“In those early times when the Homeric Hymn to Apollo was composed the town of Krissa [in Phocis, near Delphi] appears to have been great and powerful, possessing all the broad plain between Parnassus, Kirphis, and the gulf, to which latter it gave its name,—and possessing also, what was a property not less valuable, the adjoining sanctuary of Pytho itself, which the Hymn identifies with Krissa, not indicating Delphi as a separate place. The Krissæans, doubtless, derived great profits from the number of visitors who came to visit Delphi, both by land and by sea, and Kirrha was originally only the name for their seaport. Gradually, however, the port appears have grown in importance at

the expense of the town; . . . while at the same time the sanctuary of Pytho with its administrators expanded into the town of Delphi, and came to claim an independent existence of its own. . . . In addition to the above facts, already sufficient in themselves as seeds of quarrel, we are told that the Kirrhæans abused their position as masters of the avenue to the temple by sea, and levied exorbitant tolls on the visitors who landed there. . . . Besides such offence against the general Grecian public, they had also incurred the enmity of their Phocian neighbours by outrages upon women, Phocian as well as Argeian, who were returning from the temple. Thus stood the case, apparently, about 595 B. C., when the Amphiktyonic meeting interfered . . . to punish the Kirrhæans. After a war of ten years, the first Sacred War in Greece, this object was completely accomplished, by a joint force of Thesalians under Eurylochus, Sikyonians under Kleisthenes, and Athenians under Alkmæon; the Athenian Solon being the person who originated and enforced, in the Amphiktyonic council, the proposition of interference. Kirrha . . . was destroyed, or left to subsist merely as a landing place; and the whole adjoining plain was consecrated to the Delphian god, whose domains thus touched the sea. . . . The fate of Kirrha in this war is ascertained: that of Krissa is not so clear, nor do we know whether it was destroyed, or left subsisting in a position of inferiority with regard to Delphi. From this time forward, the Delphian community appears as substantive and autonomous, exercising in their own right the management of the temple; though we shall find, on more than one occasion, that the Phocians contest this right. . . . The spoils of Kirrha were employed by the victorious allies in founding the Pythian Games. The octennial festival hitherto celebrated at Delphi in honour of the god, including no other competition except in the harp and the pæan, was expanded into comprehensive games on the model of the Olympic, with matches not only of music, but also of gymnastics and chariots,—celebrated, not at Delphi itself, but on the maritime plain near the ruined Kirrha,—and under the direct superintendence of the Amphiktyons themselves. . . . They were celebrated in the latter half of summer, or first half of every third Olympic year. . . . Nothing was conferred but wreaths of laurel.”—G. Grote, *History of Greece*, pt. 2, ch. 28.—See also AMPHIKTYONIC COUNCIL; GREECE: B. C. 357-336; ORACLES; PYTHO.

B. C. 449-445.—Quarrel with Phokians. See GREECE: B. C. 449-445.

B. C. 279.—Discomfiture of the Gauls. See GAUL: B. C. 280-279.

B. C. 357-338.—Seizure by the Phokians.—Sacred Wars.—Deliverance by Philip of Macedonia.—With with Amphissa. See GREECE: B. C. 357-336.

DELPHI, Temple of. See GREECE: B. C. 357-336.

DELPHIC ORACLE. See ORACLES.

DELPHIC SIBYL. See SIBYLS.

DELVILLE WOOD, position about six miles south of Bapaume, northeastern France, taken (1916) by the Allies in the Battle of the Somme. See WORLD WAR: 1916: II. Western front: c, 3; d, 4; d, 7 to d, 11.

DELYANNIS, or Delijannis, Theodoros (1826-1905), Greek premier, also minister of foreign affairs, finance and the interior; representative at the Congress of Berlin; assassinated in 1905. See GREECE: 1882-1895; 1905.

DEMBINSKI, Hendryk (1791-1864), Polish general. See HUNGARY: 1847-1849; 1848-1849.

DEMES, territorial divisions of ancient Attica. See **ATHENS**: B. C. 508; **PHYLE**.

DEMETES, one of the tribes of ancient Wales. See **BRITAIN**: Celtic tribes.

DEMETRIUS I, surnamed Poliorcetes ("Taker of cities" or "Besieger") (B. C. 337-283), king of Macedonia, B. C. 294-287. He was the son of Antigonus, one of the followers of Alexander the Great. See **ATHENS**: B. C. 288-263; **GREECE**: B. C. 307-197; **MACEDONIA**: B. C. 315-310; 310-301; **RHODES, ISLAND OF**: B. C. 304.

Demetrius II, king of Macedonia, B. C. 239-229.

Demetrius I, surnamed Soter (c. B. C. 187-150), king of Syria, c. B. C. 162.

Demetrius II, surnamed Nicator (died c. B. C. 125), king of Syria.

Demetrius III, called Euergetes and Philometor (d. B. C. 88), king of Syria, B. C. 94-88.

DEMETRIUS, the name of four pretenders to the Russian throne. See **RUSSIA**: 1533-1682.

DEMETRIUS, called Phalereus (c. B. C. 345-283), Greek orator, statesman and philosopher. See **EDUCATION**: Ancient: B. C. 7th-A. D. 3rd centuries: Greece: Socrates, etc.

DEMIR HISSAR, town in Turkey northeast of Salonika. See **WORLD WAR**: 1916: V. Balkan theater: b, 2, i.

DEMIURGE, or Demiurgus, name given by Gnostics to the creator of spirit and matter, who is differentiated from the supreme God. See **GNOSTICS**.

DEMIURGI, COSMOS, TAGOS (or Tagus).—Of the less common titles applied among the ancient Greeks to their supreme magistrates, are "Cosmos, or Cosmos, and Tagos (signifying Arranger and Commander), the former of which we find in Crete, the latter in the Thessalian cities. With the former we may compare the title of Cosmopolis, which was in use among the Epizephyrian Locrians. A more frequent title is that of Demiurgi, a name which seems to imply a constitution no longer oligarchical, but which bestowed certain rights on the Demos. In the time of the Peloponnesian war magistrates of this kind existed in Elis and in the Arcadian Mantinea. . . . The title is declared by Grammaticus to have been commonly used among the Dorians. . . . A similar title is that of Demuchus, which the supreme magistrates of Thespiæ in Bœotia seem to have borne. . . . The Artyni at Ætina and Argos we have already mentioned."—G. Schömann, *Antiquities of Greece: The state*, pt. 2, ch. 5.

DEFINITION.—"What do we mean by democracy? . . . There is no word in the English language now more misused and misunderstood than this much-abused word, 'democracy.' Born in ancient Greece, it has come down through the ages as a shibboleth of the age-long and irresistible struggle of humanity toward what we might call civilization."—E. N. Dingley, *What is democracy?* (pamphlet, p. 3).—"Neither De Tocqueville nor Bryce, neither Mill nor Sumner Maine, has satisfactorily described either liberty or democracy. . . . Democracy is nowhere truthfully portrayed because no writer ever views it comprehensively. Democracy is more than a form of government; it is more than universal suffrage; it is more, even, than popular power. . . . Scientifically democracy must be defined as a form of society, or as a combination of the three. As a form of government, democracy consists in the actual administration of political affairs through universal suffrage. Democracy as a form of government cannot coexist with representative institutions; it admits executive and judicial offices only

of the most restricted ministerial type; it demands the decision of every question of legal and executive detail, no less than of every fundamental principle of right and of policy, by a direct popular vote. There is no such thing as a democratic government on a large scale. Democracy as a form of the state is popular sovereignty,—that is, a popular distribution of formal political power. It signifies the right of the masses of the people to participate in the creation of the government or machinery of administration. It may act through representative institutions, as well as directly. . . . Democracy as a form of society is not so often or quite so easily discriminated. It is a democratic organization and control of the non-political forms of association. It is also something besides. In a perfectly democratic society the masses would possess that indefinite, unformed, but actual political power which lies back of the formal power that registers its decisions through the act of voting. In the poorer ranks of the population there would be a volume of feeling, opinion, and will, that might at any moment assume a political form, either legal or revolutionary. In Professor Burgess's nomenclature, democracy as a form of society is popular sovereignty behind the constitution, as distinguished from popular sovereignty in the constitution. In the language of Professor Dicey, it is popular political sovereignty as distinguished from popular legal sovereignty."—F. H. Giddings, *Democracy and empire*, pp. 199-200, 203.—See also **CONSTITUTIONS**: Functions and purpose.—"I refrained . . . from attempting to lay down an inclusive definition. Such a course appeared necessary, if I would not attribute to American democracy of the past all that we now find to be theoretically involved in the action and character of thoroughly democratic people. If we analyze the subject, we shall see that we now find implied in it much that men would not have seen or not accepted in most of the decades of the past. Inasmuch as a democratic society includes naturally within itself the character, the aspirations, and the qualities of the main body of the people, we must expect, as the years go by, that some of the characteristics of democracy, portions at least of its visible significance, will vary. Successive experiences and developing social needs recreate, modify, and enlarge the scope and content of democratic responsibility."—A. C. McLaughlin, *Steps in the development of American democracy*, pp. 168-169.—"Democracies are absolutely dependent for their existence upon the preservation of law. Autocracies can give commands and enforce them. Rules of action are a convenience, not a necessity for them. On the other hand, the only atmosphere in which a democracy can live between the danger of autocracy on one side and the danger of anarchy on the other is the atmosphere of law. . . . The conception of an international law binding upon the governments of the world is, therefore, natural to the people of a democracy, and any violation of that law which they themselves have joined in prescribing is received with disapproval, if not with resentment."—E. Root, *Effect of democracy on international law* (*American Society International Law, Proceedings*, 1917, pp. 7-8).—See also below: Basis and value.

In primitive society.—"Critical ethnologists have come into essential agreement that the earliest type of social organization among primitive men was that of the *local group* organized about the institutions of the family and the village, and characterized by the absence of any elaborate kinship organization. It is in these small social groupings that the nearest approach is found to the so-called 'primitive democracy.' Here one finds small groups

on a basis of intimate association . . . and the component individuals participate in the whole culture of the group to a degree unknown in modern society."—H. E. Barnes, *Outline of the history of democracy*, p. 1.—See also CLANS.

In early political society.—The political state was the result of the amalgamation of warring groups for mutual protection. In this "nation making age," as Walter Bagehot calls it, there was a complete absence of democracy. The only form of government was absolute despotism.

ALSO IN: F. S. Marvin, *Living past*, ch. 3.

During the classical period.—"The democracy of ancient Hellas was a reaction against barbarism and a step made necessary to secure national safety and defence. Solon first tore the shackles of tyranny and aristocracy from the wrists of the wretched weaklings of ancient Athens. . . . But Solon's democracy was a failure, ending after thirty years of strife in a tyranny more pronounced than ever."—E. M. Dingley, *What is democracy?* (pamphlet, p. 3).—See also ATHENS: B. C. 504; GREECE: B. C. 8th-5th centuries: Political evolution of the leading states; HELLEA.—"The eccentricities of modern education make us dependent for a number of our primary political terms upon those used by the thinkers of the small Greek republics of ancient times before those petty states collapsed, through sheer political ineptitude, before the Macedonians. They thought in terms of states so small that it was possible to gather all the citizens together for the purposes of legislation. These states were scarcely more than what we English might call sovereign urban districts. Fast communications were made by runners; even the policeman with a bicycle of the modern urban district was beyond the scope of the Greek imagination. There were no railways, telegraphs, telephones, books or newspapers, there was no need for the state to maintain a system of education, and the affairs of the state were so simple that they could be discussed and decided by the human voice and open voting in an assembly of all the citizens. That is what democracy meant."—H. G. Wells, *In the fourth year*, pp. 112-113.—There was no real democracy either in Greece or Rome. Both countries, however, made valuable contributions to the theory of democracy. The "Politics" and "Ethics" of Aristotle have had a great influence on modern history, especially in England. "The curriculum of the oldest and most important branch of studies in Oxford finds in the *Republic* of Plato and the *Ethics* of Aristotle its central texts; and truths drawn from Greek thought have been learned in Oxford, and enforced in the world, not only by the thinkers, but also by the men of action, who have been trained in this curriculum. Generations of students have learned from Plato and Aristotle the lessons that 'man by the law of his being is a member of a political community'; that the true State is a 'partnership in a life of virtue'; that law is the expression of pure and passionless reason; that righteousness consists for each man in the fulfilment of his appointed function in the life and action of the community. These lessons have not been forgotten. 'If you take English political thought and action, from Pitt and Fox onwards,' writes Prof. Murray, 'it seems to me that you will always find present . . . strands of feeling which are due—of course among many other causes—to this germination of Greek influence; and unquestioning respect for freedom of life and thought, a mistrust of passion . . . a sure consciousness that the poor are the fellow citizens of the rich, and that statesmen must as a matter of fact consider the welfare of the whole State.'

The ultimate basis of the idealist philosophy of the State is thus to be found in the writings of Plato and Aristotle, and in a steady tradition of study and teaching of the *Republic* and the *Ethics*."—E. Barker, *Political thought in England*, pp. 24-25.—Aristotle's and Plato's theory of the state was that the "intelligent and capable" should rule. "We must consider . . . whether we establish guardians with this view, that they may enjoy the greatest happiness,—or, looking to the entire state, we regard whether it is to be found therein; and we must compel these allies and guardians to do this, and persuade them to become the best performers of their own particular work, and act also towards all others in the same manner; and thus, as the whole city becomes prosperous, and well constituted, we must permit the several classes to share in that degree of happiness which their nature admits. . . . By this smallest class [the guardians] and portion of the state then, and by the science that presides over and governs it, is the whole city wisely established on natural principles. . . . A democracy . . . arises when the poor prevailing over the rich, kill some, and banish others, and share the state-offices and magistracies equally among the remainder . . . and it seems to be a pleasant sort of government, both anarchical and variegated, distributing a certain equality to all alike, both equals and unequals. . . . The same malady . . . that existed in an oligarchy destroys this form likewise. . . . For excessive liberty seems only to degenerate into excessive slavery. . . . Probably then, tyranny is established out of no other form than democracy."—Plato, *Republic* (trans. by H. Davis), bk. 4, ch. 1, 7, bk. 8, ch. 10-11, 15.—The idea of a governmental compact originated with the Greeks. The great contribution of Rome to the history of democracy was the theory that the consent of the people was the foundation of the ruler's authority.—See also ACHÆAN LEAGUE; ATHENS: B. C. 508; 472-462; 461-431: Periclean democracy; 413-411; 336-322; GREECE: B. C. 4th century: General conditions; EUROPE: Ancient: Greek civilization: Political development.

In the Middle Ages.—"Lassalle traces the course of social evolution from the Middle Ages, to discover in what way social classes have been marked off from each other, in what way power and privilege have been distributed among them, and by what conditions their relations to one another have been determined; the retrospect disclosing a progressive broadening of the basis of power and privilege, accompanied by moral not less than material gains. Going back to the Middle Ages, Lassalle finds the same social grades as now, but not well developed or defined, and one grade and one element—the landed interest—dominating all the others. The cause—a simple one—he discovers in the economic conditions of the time. Agricultural produce was the staple wealth. Trade was but slightly developed, manufacturing still less, and movable possessions were so little thought of in comparison with possession of the soil that chattels were alienable without the consent of heirs, while property in land was not. Four highly important social consequences resulted from this predominance of the landed interest. First, a vast development of the feudal system, with its obligations of service in the field; second, the limitation of the right of representation to the owners of real estate; third, the exemption of landed proprietors from taxation, on the principle that a ruling, privileged class, invariably seeks to throw the burden of maintaining the existence of the state on the oppressed classes that have no property; fourth, the contempt

with which every labour or profession not connected with the land was socially regarded."—F. H. Giddings, *Democracy and empire*, pp. 100-101. —"The political conditions of the Middle Ages were unfavourable to the growth of republican sentiment. War was chronic, communication difficult, and social inequality ingrained in the necessary institution of feudalism. The countries which were best ordered were those the extent of whose territory did not exceed the powers of a medieval monarchy to control, such as Aragon, Sicily, England; and the advance of monarchy was a sure indication of national progress. Clerk and burgess looked to the King for protection against the rapacity of the noble, and the whole influence of the Roman Church was enlisted in the support of an institution from which she received and expected material benefits, and which she believed to be founded on the impregnable rock of Scripture. The political theory of the early Middle Ages, forged in the stress of the conflict between the Empire and the Papacy, bears witness to this general belief in the necessity and divinity of Kingship. The Papalist controversialists of the twelfth century contested not the God-ordained character of the Roman Empire nor questioned its duration. Still less did they propound republican ideals. It was a sufficient step for them to assert that monarchy was an office founded upon a contract, and that if the contract were violated by the sovereign he could be lawfully deposed. In England, constitutional growth was sure and wholesome, and though the Barons' War was stoutly contested, the song of Lewes which proclaims the theory of the opposition to the Crown does not belong to the category of democratic documents. It proclaims no republic, sketches no scheme of natural rights. The remedy for the ills of the harassed nation is that Henry III., whose 'gentle soul' flits through Dante's 'Purgatory,' should govern with the consent of his baronage. . . . The greatest of the Gentile philosophers supported a tenet which was believed to be a part of the divine providence by the doctors of the Catholic Church. Aristotle maintained that of all forms of government the most perfect was the rule of one good man, and the Christian teacher saw in the government of God both the pattern of the perfect monarchy and the exemplar expressly divined for the imitation of His human subjects. A curious instance of the power of this belief is afforded by Savonarola's 'Treatise upon the rule and government of States,' written in 1494 for the guidance of the city of Florence. It was the object of this remarkable discourse to explain that the people of Florence, being at once the most intellectual and spirited community in Italy, were unsuited to a monarchical or aristocratical government. A monarchy might do well enough for the Northern races, who were robust but unintellectual, or again it might be adapted to Orientals, whose activity of mind was balanced by physical languor; but wherever intellect and high spirit were combined, some form of popular government (*Governo civile*) must be established. Yet this conclusion is prefaced by an elaborate profession of belief in monarchy as the ideal form of government, not only because concentrated power was stronger than dispersed power, but also because monarchy was more like God. . . . It is true that from time to time the physical miseries of an uncomfortable age produced a crop of speculations which went far beyond the orbit of respectable thought. The right of the Church to possess wealth, or of the State to exercise coercive power, was questioned in the thirteenth century by the sectaries of Southern France, for whose chastisement was invented the

terrible weapon of the Inquisition. But such anti-social vagaries were rigidly suppressed. The heresies of the early Middle Ages contained a mixture of wild fancy and obdurate realism, exactly calculated to secure the discomfiture of those who held them. They were in the main the beliefs of the poor and oppressed, of men who felt the full force of the ironic contrast between the promises of the gospel and the performance of the world; who questioned doctrine where it seemed to conflict with the patent evidence of the senses; and finding the world full of evils, cried out against the fundamental principles upon which it was arranged. Such a spirit of wholesale revolt is common to every age and clime. In the Middle Ages, when the State was loosely jointed, and the dominant evil was to be found rather in the deficiency than in the excess of governance, the spirit of democratic protest was sporadic and unorganized. No comprehensive political programmes were drawn up; no revolutionary philosophy of the State was formulated."—H. A. L. Fisher, *Republican tradition in Europe*, pp. 8-9, 11-13.—See EUROPE: Middle Ages.—The only sign of democracy at this period was the equality which existed in the monasteries. Christianity introduced into the world the idea of the "brotherhood of man," although church organization was more autocratic than democratic. When the phrase "the people" was used during the Middle Ages it meant only the first three estates. The peasantry, by far the most numerous class of the population, was not included.

Progress in 17th and 18th centuries.—English revolutions.—American revolution.—Effects of the American revolution.—The revolution of 1649 in England was an important landmark in the history of democracy. [See ENGLAND: 1649 (February).] The continental countries at this time were establishing a new system, but it had little relation to democracy. "The new system was based on one fundamental idea, the supremacy of the state, an idea that dominated the public law of the seventeenth and eighteenth centuries. But the embodiment of the state was not the nation, it was the prince, . . . the prince, autocrat, suzerain, and chosen of God. To this conception of the state the tendencies of fourteen centuries had been contributing: the Roman law and institutions, the feudal law and customs, the Christian doctrine regarding the divinity of kings had tended to advance the interests of the prince rather than those of the people, to encourage not the liberty of man but the authority of the state."—C. M. Andrews, *Historical development of modern Europe* (*Students' ed.*, p. 2).—"The Whig Revolution of 1689 [see ENGLAND: 1688 (November-December); 1689 (January-February); (April-August)] and even the Puritan Rebellion of 1642 [see ENGLAND: 1642 (January); (January-August)], were from one point of view conservative movements. Their aim was to preserve the law of the land from either innovations or improvements introduced by arbitrary power. Coke was the legal hero of the Puritans, and Coke was the stiffest of formalists. A devotee of the common law, he detested the reforming ideas of Bacon fully as much as the despotic arbitrariness of James. The Revolution of 1689 was conducted under the guidance of Whig lawyers; they unwittingly laid the foundations of a modern constitutional monarchy, but their intention was to reaffirm in the Bill of Rights and in the Act of Settlement, not the innate rights of man but the inherited and immemorial liberties of Englishmen. This is the basis of truth which underlies the paradox exaggerated by the rhetoric of Burke that the statesmen who carried through the Revo-

lution of 1689 were not revolutionists. They assuredly believed that the liberties of Englishmen were bound up with the maintenance of the common law. The conservatism then of the English Revolution found its natural representatives in English lawyers."—A. V. Dicey, *Relation between law and public opinion in England during the 19th century*, p. 82.—"We do not understand the long quarrel about the stamp tax, the writs of assistance, and the precious tea, if we do not see that there had arisen in England, mainly in London, an oligarchy of wealthy traders who had managed to get within their grasp practically all the powers of the British commonwealth. The directors of the India and the fur companies—merchant princes and owners of the vast fleets that carried the commerce of the world—were as much the enemies of the British people as they were of the Southern tobacco growers or the New England rum traders. It was against this and not against the ancient and beloved constitution that the Americans fought. On this side of the Atlantic, wealth was far more equitably distributed; every man who would might acquire property enough to vote, and representation was not wholly unequal. In the wilderness of North America, the principles of the British constitution prevailed, and it was to preserve the ancient and substantial equality of men that Sam Adams and Franklin and Jefferson led the way to war. The best men in England saw that the colonists were fighting for the best interests of the British people, although neither Burke, nor Camden, nor Chatham had any zeal for or faith in that democracy which nerved the arms of the Americans. . . . Perhaps American democrats did as much for the English-speaking peoples of the world in that cruel war of revolution as British swords and ships a little later did for the world in breaking the power of Napoleon."—W. E. Dodd, *Converging democracies* (*Yale Review*, Apr., 1919, pp. 451-452).—See also U. S. A.: 1764.—"The foundation of the United States of America was a fact the magnitude and import of which was at once perceived in Europe. It proved that a great modern State could adopt the republican form; it showed that a pure democracy was capable of avoiding the follies and dangers which were considered to be peculiar to democratic government. The example given by the New World might be copied in the obsolescent States of Europe. In the New World, a whole continent, stretching from the Atlantic to the shore of the Pacific, would in the inevitable march of time be brought into one great democratic federation. A whole continent would be rescued from the barbarism of dynastic wars by the simple expedient of having no dynasties. The principle which in America secured the everlasting peace of a great section of the globe, by establishing a system of federated republics, might eventually be extended to Europe. If kings could be made to vanish, with their absurd family ambitions, their costly armies, and their intriguing diplomats; if every State in Europe could be governed by the popular voice, it was reasonable to expect that the gravest obstacles to international union would disappear. It was argued that states with homogeneous constitutions must themselves be homogeneous; that the interests of democracies are essentially identical; and that communities regulated upon the principles of natural justice would find their ethical satisfaction in the sentiment of human fraternity. No country in Europe was so quick as France in appropriating morals from the American Revolution. The war of American independence had been waged against England, the enemy of many centuries, and seemed in

the eyes of patriotic Frenchmen to be the retribution of Providence for the British conquest of Canada, and a triumph of natural right over force and fraud. A French army had helped to procure the American triumph, and returned to its native land saturated with republican spirit. The French navy had recaptured some of its lost prestige. By an ironic coincidence the last military triumph of the old dynasty was combined with the first practical demonstration of those principles of natural right which, passing from the writings of the French philosophers into the common mind of France, with all the splendid corroboration of the Peace of Versailles and the American Constitution, helped to undermine the fabric of the monarchy."—H. A. L. Fisher, *Republican tradition in Europe*, pp. 67-69.—See also FRANCE: 1789; Survey of France on the eve of the revolution: *Résumé* of causes.

Enlightened despotism in Europe. See EUROPE: Modern: Era of benevolent despots.

Genesis of modern democracy in the industrial and French revolutions.—Views of Locke and Blackstone.—Utopian socialism contained a germ of democracy, though the philanthropic attitude of most of the Utopian socialist leaders prevented it from developing into real democracy or even real socialism. The cause of the workingman was upheld by the great Utopians Fournier, Saint-Simon, and Owen, during the early stages of the industrial revolution. These Utopians advocated a society organized in the form of ideal communities, where the members worked on equal terms and shared the profits. Their doctrines were distinctly socialistic, but so different from those of later schools that the adjective "Utopian" has been necessary to describe them. (See SOCIALISM: Utopias; 1800-1824; 1805-1827; 1817-1825; 1832-1847).

The election of the deputies of the Third Estate to the meeting of the States-General in 1789 . . . definitely began the era of modern democracy on the continent of Europe. "In convoking the States-General France solemnly confessed the impotence of the old institutions. With this gathering of the representatives of the estates all those ideas and principles that had been agitating France for half a century were called into action. The men of the Third Estate, who constituted a majority of the Constituent Assembly, were dominated by the democratic idea. . . . Under the spell of the ideal, they sought to destroy the old and build up the new."—C. M. Andrews, *Historical development of modern Europe*, p. 11.—"On September 14, 1791, after a fortnight's consideration, Louis accepted the Constitution and solemnly swore to uphold it. . . . With the first session of the National Legislative Assembly, October 1, 1791, France began to live under its new constitution. Could Louis have been induced to reign as a constitutional king . . . something like quiet might have returned. But . . . the entire nation was almost immediately convinced that the court was plotting against the new order of things and invoking foreign aid to help punish the patriots. This suspicion, apparently justified by so many acts of Louis, made even a constitutional monarchy . . . no longer possible. . . . In the first session of the Convention (September 21, 1792) all parties united in abolishing monarchy and in declaring France a republic, and in due time a committee was appointed to draw up a new constitution."—S. Mathews, *French Revolution*, pp. 180, 182, 215.—See also FRANCE: 1789 (May); 1791 (June); (July-September); 1792 (September-November).—The "social contract" theory, first advanced by Æneas Sylvius,

was well expressed by Rousseau. "What is the government?" he asked. "An intermediate body established between the subjects and the sovereign for their mutual correspondence, charged with the execution of the laws and with the maintenance of liberty, both civic and political."—J. J. Rousseau, *Social contract*, bk. 3, ch. 1.—"Locke was Rousseau's most immediate inspirer. . . . The philosopher of the Revolution of 1688 probably carried its principles further than most of those who helped in the Revolution had any intention to carry them, when he said [in his essay on 'Civil government'] that 'the legislature being only a fiduciary power to act for certain ends, there remains still in the people a supreme power to remove or alter the legislative.' . . . Again, besides the principles of popular sovereignty, Locke most likely gave to Rousseau the idea of the origin of this sovereignty in the Civil state in a pact or contract."—J. Morley, *Rousseau*, v. 2, pp. 149-150.—The doctrine of "natural rights" also appeared at this time. "The rights of man are not founded upon history: they are rooted in his nature," writes Turgot in a letter to Mlle. Lespinasse (1770). "Property, security, and liberty constitutes the whole of the social order."—M. De la Rivière, *L'ordre naturel et essentiel des sociétés politiques*, v. 2, p. 615 (quoted in C. Gide and C. Rist, *History of economic doctrines*, p. 7).—"Natural right is indeterminate in a state of nature. The right only appears when justice and labour have been established."—F. Quesnay, *Tableau économique*, p. 43.

"[John Locke] proclaims essentially democratic doctrines—freedom, equality, self-government: 'Men being by nature of all free, equal, and independent, no one can be put out of this estate and subjected to the political power of another without his own consent.' Men form governments, he continues, by agreeing with others to join and unite into a community. They make a compact or contract. The purpose of this is the 'preservation of their lives, liberties, and estates.' If governments act contrary to the trust that is placed in them the right of the rulers is forfeited: 'The people have a right to act as supreme and continue the legislative in themselves or place it in a new form, or new hands as they think good.' Finally we may mention among the philosophers, who did much to express the conviction of freedom and liberty, Blackstone, the famous author of the 'Commentaries on the Laws of England,' which were published in 1765. He has been studied by practically all English and American lawyers since his day. We might say that his writings have seemed almost sacred to them. When we remember that in America our legislatures are very largely made up of lawyers, so that our laws are made as well as applied by Blackstone's disciples, we can appreciate what a great influence he has exerted. In the first chapter of his book he speaks of the rights of men as 'absolute.' He means by this that they come before all laws and all society. It is the same theory which Locke has in mind, but it is stated even more emphatically: 'For the principal aim of society is to protect individuals in the enjoyment of those absolute rights, which were vested in them by the immutable laws of nature, but which could not be preserved in peace without that mutual assistance and intercourse which is gained by the institution of friendly and social communities. Hence it follows, that the first and primary end of human laws is to maintain and regulate those absolute rights of individuals.' What, now, are these absolute or natural rights of man? 'The absolute rights of man—are usually summed up in one general appellation and denominated the natu-

ral liberty of mankind. This natural liberty consists properly in a power of acting as one thinks fit, without any restraint or control, unless by the law of nature; being a right inherent in us by birth and one of the gifts of God to man at his creation when he endued him with the faculty of free-will."—J. H. Tufts, *Our democracy*, pp. 132-134.—Another doctrine which Locke proclaimed was the legal supremacy of the legislative branch of the government. This was of importance as being the only sure way for the people to control the policy of their government. When the legislature is subordinate to the executive, as it was in Germany until 1919, it matters little how democratic a government is in other respects. That government is not a democracy.

Influence of Rousseau.—Intellectual development in Europe. See EUROPE: Modern: Revolutionary period; Intellectual development.

Progress following the industrial revolution.—Trend in England and France.—"There were three stages in the democratic movement of the period following the industrial revolution, (1) an elimination of the vestiges of the old régime; (2) the liberal rule of the 'benevolent bourgeoisie'; (3) attack upon the supremacy of the bourgeoisie by the proletariat. All of these movements were started by the industrial revolution. 'Does not the advance of democracy afford the clue to the development of English law since 1800?' This inquiry is suggested by some indisputable facts. In England, as in other European countries, society has, during the last century, advanced in a democratic direction. The most ordinary knowledge of the commonest events shows us that in 1800 the government of England was essentially aristocratic, and that the class which, though never despotic, was decidedly dominant, was the class of landowners and of large merchants; and that social conditions, the feelings and convictions of Englishmen in 1800, were even more aristocratic than were English political institutions. No one, again, can doubt that by 1900, and indeed, considerably before 1900, the English constitution had been transformed into something like a democracy. The supremacy of the landowners had passed away. . . . The electorate, which had in the main represented the landed interest, was extended in 1832 so as to give predominant power to the middle classes and to the manufacturers. [See ENGLAND: 1830: Reform movement; 1830-1832.] In 1867 the artisans of the towns acquired the parliamentary suffrage. [See ENGLAND: 1865-1868.] Subsequent legislation, ending with the Reform Acts of 1884-1885, admitted householders in counties to the same rights as the artisans, and finally established the system of so-called household suffrage, under which England is, in theory at least, governed by a democracy of householders. [See ENGLAND: 1884-1885; SUFFRAGE, MANHOOD: British empire: 1832-1885.] Of the real extent and the true nature of this advance towards democracy it is hardly necessary here to speak. All that need be noted is that alterations in parliamentary and other institutions have corresponded with an even more remarkable change, in a democratic direction, of public sentiment. . . . [In 1918 another parliamentary reform bill was passed, and, to-day, both men and women enjoy full suffrage rights (see SUFFRAGE, WOMAN: England; 1860-1905; 1916-1918).]—"The bill for the reform of Municipal Corporations [see MUNICIPAL GOVERNMENT: Development of the city, etc.] was carried before the close of the session [1836]. It abolished much confusion and corruption, establishing in each corporate town a mayor, annually elected, and a town council for the management of

borough funds."—H. D. Traill, *Social England*, v. 6, p. 114.—This, according to A. V. Dicey, was a step in the development of Benthamism, and secured democratic management of city government. At the same time this reform of local government took no thought of country laborers, and county administration was left to appointed magistrates. It did, however, improve the social condition of laborers and place poor relief under the supervision of the state.

"It was a natural, if not an inevitable step for the Bordeaux assembly to place the extreme executive power in the hands of Thiers. He was the only statesman who commanded the confidence of the whole nation. . . . The task which lay before him was to make peace with Prussia, to repair the havoc of war, and to give France a constitution; with a true instinct for a delicate and complex situation, he saw that the first two objects should be patiently and immediately pursued to their solution, the last should be left to ripen in the dark. The *de facto* government was republican. The peace was made in the name of the Republic. . . . The armies obeyed the Republic. The civil servants were appointed and dismissed by the government of the Republic. . . . Thiers saw that France must eventually come to the Republic, for, as he said, 'It is the form of government which divides us least,' . . . and he took a decision of critical importance when he implored the Assembly to devote itself to the reconstruction of France, and gave a pledge that he would in no way seek to prejudice the constitutional issue. . . . In the autumn of 1873 every political club and salon in Versailles and Paris was agog with speculation. . . . The fate of France, however, was not destined to be decided by a trial of parliamentary strength. The Comte de Chambord, the Bourbon candidate for a monarchy, refused to accept the tricolor as his flag. . . . This refusal meant the Republic. In one of the early debates . . . a deputy expressed the wish that the Republic would not come in *par la petite porte*. The phrase is happy, but the hope was disappointed. The third Republic came in surreptitiously by the postern gate. The constitution was built up piecemeal by an Assembly [which was half monarchist], which did not wish to build it at all, and neither in its successive parts, nor in its entirety, was it ever submitted to a *plébiscite* of the French nation. There was none of the old rapture as at the discovery of a new world of happiness. The Republic was accepted *faute de mieux*. . . . On January 30, 1875, it was carried in the Assembly by a single vote. The character of the new Republic can find no better expression than in the speeches of Gambetta. . . . He believed in it, he preached it up and down the country, he made it his mission to define republican ideas and to spread an enthusiasm for republican institutions. As Gambetta conceived of the Third Republic, so has the Third Republic substantially become. His appetites and repulsions, his enthusiasms and recoils are the appetites and repulsions, the enthusiasms and recoils of the political class which carries on the government of France, and of which he was a type. . . . He represented the bourgeoisie of France, the small proprietors, tradesmen and professional men . . . who make the backbone of the community; he knew the arguments which would go home to them, and the kind of polity adapted to their needs."—H. A. L. Fisher, *Republican traditions in Europe* (*Lowell lectures*, 1910, pp. 289, 293-294, 296).—See also FRANCE: 1871-1876.

Tendencies of the 19th century.—Growth of political democracy.—*Laissez-faire* followed by

state activity.—General public education.—Economic features.—Labor unions and social reform.—Corporations.—Democracy in politics.—Politically, democracy made great strides in Europe during the nineteenth century. "With the departure of Napoleon to Elba and the return of the Bourbons, France to all outward appearance was approaching the position she had occupied before the Revolution. . . . But it needs only a brief examination to show that such an appearance was only on the surface and that Europe had passed through a period in which an organic change had taken place both in the social structure and in the ideas and expectations of the people at large. War had diverted . . . the progressive tendencies of the period before 1789, but it had in no sense destroyed them. . . . It is only in the history of the next fifty years that we can find the demonstration of propositions laid down by the Constituent Assembly. National unity and individual liberty constitutionally defined are the terms that indicate the forces that the Revolution set loose. . . . That which effected the overthrow of Metternich's supremacy . . . was the Greek revolution [1827]. [See GREECE: 1821-1829.] . . . So effectual was the check given to the reactionary policy in the matter of the Greek revolution that almost no attempt was made to apply . . . the principle of intervention as a European policy when the next occasion for its maintenance arrived. In 1830, immediately after the revolution which overthrew the Bourbons in France, Belgium rose in revolt against the house of Orange, and determined to undo the work of the congress of Vienna by gaining independence as had Greece. [See BELGIUM: 1830-1832.] . . . At the congress . . . of London, December, 1830, to which all the five Powers sent representatives, the policy of Troppau and Verona was reversed; Belgium was declared independent, and a new law governing the European state system was proclaimed. In this congress the more liberal and progressive notion of non-intervention supported by France and England won its first great victory over the reactionary ideas of Austria and Prussia. . . . [See also EUROPE: Modern period; Revolutionary movement for self-government.] The revolution of 1848 in its inception and in the sequel followed the lines of that of 1789; . . . that of 1848 was an attempt to realise social and economic liberty by a similar application of principles for which the opportunity had been furnished by a revolution. . . . On April 23d France experimented with a suffrage 'the most radically universal,' says Barrot, 'that had ever been recognised or practised in the world.' Eight million electors, under a system of direct and universal suffrage for all persons over twenty-one years of age, voted according to the *scrutin de liste* by a secret ballot."—C. M. Andrews, *Historical development of modern Europe*, v. 1, pp. 86-87, 125, 128-129, 362, 352.—See also FRANCE: 1842-1848; 1848 (April-December); EUROPE: Modern; Political revolution of 1848.—In 1870 the third French republic was proclaimed, after the empire of Napoleon III had collapsed, in a revolution that was comparatively quiet, although followed by the bloody days of the Commune. [See FRANCE: 1870 (September), and after.] In 1875 the organic laws were passed which compose the present constitution of France. (See FRANCE, CONSTITUTION OF.) "From 1848 to 1880 the general tendency is towards individualism. The policy of *laissez-faire* finds general acceptance. *Laissez-faire* means on the one hand, and in domestic politics, a restriction of governmental activity to the bare minimum: on the other hand, and in foreign affairs,

a policy of free trade and of friendship between nations. [See **TARIFF**: 18th century.] . . . By 1880 the doctrine of *laissez-faire*—the preaching of non-intervention as the supreme duty of the State, internally as well as externally—seems to have passed. It had not only been undermined by the literary prophets: facts themselves were against it. Since 1870 the State had been concerning itself seriously with education; and still further extensions of its powers were being made inevitable by the crying needs of the time. . . . Legislation, according to Prof. Dicey, had become perceptibly 'collectivist' about 1870, when Mr. Forster passed the first Education Act.—E. Barker, *Political thought in England*, pp. 19-20, 204.—A second education act was passed in 1902 and the latest in 1918. "Every public educational system of our day, broadly speaking, is the child of the nineteenth century. The educational system of Germany, which in its results has been of hardly less value to mankind than to Germany itself, dates from the reconstitution of the German universities after the battle of Jena. Whatever system France may have had before the Revolution went down in the cataclysm that destroyed the ancient régime, so that the educational system of France also dates from the Napoleonic period. In the United States, while the seeds of the public school system may have been planted in the eighteenth, or perhaps even in the seventeenth century, it has only been in the nineteenth century, with the development of the country, that our public school system has grown into what we now see; while in England, the system of national education, in a democratic sense, must be dated from 1870. . . . Out of the growth of the democratic principle has come the belief that it is worth while to educate all the children of the state; and out of the scientific method, which has led to the general acceptance of the evolutionary theory, has been developed the advance in educational method which is so marked a feature of the last decades of the century."—S. Low, *Trend of the century* (*Atlantic Monthly*, Aug., 1898).—See also **EDUCATION**: Modern: 19th century.—The "mid-century period of English history . . . [is] seen to be highly significant in the economic sphere. It was the period in which trade-unionism grew rapidly, solidified itself, perfected its machinery, and discussed and clarified the demands of the laboring class. The effect of this preliminary work was apparent later. Workmen were receiving in their unions a kind of education in politics and management. . . . The Combination Act of 1800 which, in connection with the law of conspiracy then in force, made a trade union an unlawful association, was repealed in 1824. Since then such organizations have not been illegal. They have grown greatly and now enjoy strong legal protection."—C. D. Hazen, *Europe since 1815*, p. 457, and footnote.—"It was not until after 1850, however, that trade-unionism got a firm hold on British industries: first, by the organization of local unions of workmen in the various trades, such as the machinists, the iron and steel workers, the miners, the bricklayers, the spinners; then, by a national amalgamation of the local unions; and finally by a general federation of all the trades and the organization of a trades congress. In the seventies this powerful organization was able to force Parliament to repeal many of the old laws limiting the action of organized labor, and to give to the trade unions the right of bringing their influence to bear upon non-union working men, without being liable, as they formerly had been, to prosecution under the conspiracy laws."—J. H. Robinson

and C. A. Beard, *Development of modern Europe*, v. 2, pp. 389-390.—See also **LABOR ORGANIZATION**: 1843-1894.—In Germany "in regard to the right to combine for the defense of economic interests a valuable safeguard is secured to the majority of wage earners . . . by Section 152 of the Industrial Code [1869] which declares that 'All prohibitions . . . against industrial employers, industrial assistants . . . or factory operatives regarding agreements and combinations for the purpose of obtaining more favourable conditions of wages and of work, particularly by means of the suspension of work . . . are repealed.' The provision constitutes a defence of strikes and lock-outs. [See **LABOR ORGANIZATION**: 1848-1918.] . . . On the whole [however, under the Empire], it may be said that the law of combination [was] . . . more liberal than its interpretation by the courts and the police."—W. H. Dawson, *Evolution of modern Germany*, pp. 107-108.—Germany has excelled in state insurance in the interest of the working classes. The chief laws are those of 1885 and 1889. [See **SOCIAL INSURANCE**: Details for various countries: Germany.] These cannot be classed as democratic legislation, however, for their main purpose, as admitted by Bismarck, was to combat socialism. France had already legalized strikes in 1864. Russia was behind all the other great countries, economically, as well as politically. Serfdom, which had disappeared centuries before in England, had ended in France with the Revolution, and had been abolished between 1808-1811 in Prussia, still existed in Russia as late as 1861. In that year, Alexander II. issued the edict of emancipation, freeing about twenty-three million men. (See **RUSSIA**: 1861-1864).

"Democracy, as a political theory, emphasizes the equality of men and the equal rights and privileges of all men before the law. The tendency of it has been, in this country [the U. S.], to develop in multitudes of men great individuality and self-reliance. Side by side with this tendency, however, we see the corporation supplanting the individual capitalist, and the trade union obliterating the individual laborer, as direct agents in the work of the world. Strange as this contrast is, both tendencies must be consistent with democracy, for the corporation and the trade union flourish most where democracy is most developed. Indeed, they seem to be successful and powerful just because democracy pours into them both its vital strength. . . .

"The tendency to democracy in politics is unquestionably the dominant political fact of the [19th century] century. . . . Outside of Russia, and possibly even there, monarchical government in Europe is obliged to depend for its support upon the great body of the nation, instead of upon the power of the great and the noble. . . . In the United States, the century, though it began with a limited suffrage, ends with universal manhood suffrage, and even with woman suffrage in some of the Western States."—S. Low, *Trend of the century* (*Atlantic Monthly*, Aug., 1898).

Progress in the early part of the 20th century.—In England, fifty labor representatives were returned to Parliament in 1906. The Liberal cabinets of Campbell-Bannermann and Asquith contained one Labor member. "The ministers succeeded . . . in passing many important acts, including measures to compensate workmen for injuries received as a result of their employment, and to allow old age pensions to persons over seventy not in receipt of parish relief. The hours for work in coal-mines were fixed by law not to exceed eight hours; an act was passed for the

protection of children, called the *Châdren's Act* [see CHILD WELFARE LEGISLATION: 1903-1920] and two new universities were set up in Ireland. . . . In 1909 the great measure was the budget of Lloyd George [see ENGLAND: 1909 (April-December)]."—T. F. Tout, *Advanced history of Great Britain*, pp. 737-738.—National insurance against unemployment, sickness, accident, and old age is another great advance in the history of democracy. "The outstanding example of this system is compulsory nation-wide insurance in Great Britain. Beginning there in 1912 with 2,500,000 workers so protected, the plan, as a result of eight years of practical experience, was extended in 1920 to cover twelve million workers or two-thirds of all employed persons—nearly one-fourth of the entire population."—J. B. Andrews, *Unemployment prevention and insurance (American Labor Legislation Review, Dec., 1920, pp. 236-237)*.—France passed state insurance laws in 1905 and 1906, and Italy followed suit in 1908 and 1912.—See also SOCIAL INSURANCE: Details for various countries; Great Britain: 1911-1913; 1916-1920; also FRANCE; ITALY.—The tsar of Russia promised in 1905 to summon a *duma* or council, which should represent all Russia. [See RUSSIA: 1905 (October).] This *duma*, elected by approximate universal suffrage, met on May 10, 1906. It seemed that Russia had at least a semblance of parliamentary government. After two months, however, the tsar dissolved the *duma*. [See RUSSIA: 1906.] The same thing happened to the second *duma*. New election regulations radically reduced the number of workingmen and peasants in the *duma* of November, 1907. Autocracy and oppression continued. (See also RUSSIA: 1916: Russian absolutism.) Universal suffrage was established in Italy in 1912. Of all the countries in the world up to the outbreak of the World War, Australia and New Zealand were the most advanced. "Two of the characteristic features of extreme democracy in a new country have been very well marked in some of the Australian colonies,—the tendency towards strict forms of protection in commerce, and the desire to thrust all duties and responsibilities on the Government till State socialism is almost in view. Legislation to prevent the accumulation of large properties, by heavy progressive taxation, has also been heard of. Victoria has always been in the van in such democratic ideas. . . . New Zealand . . . is in sentiment the most democratic of all the Australasian colonies, and has gone further even than Victoria on the road towards placing all social enterprise, industry, and commerce under State control."—C. W. Oman, *England in the nineteenth century*, pp. 243-245.—"Of France one may, as Lord Bryce shows, draw as depressing a picture as one pleases, and then find that one has misjudged a great people and its institutions. Before the World War 'observers thought they saw in France a people torn by internal dissensions, religious and political, a legislature changeful and discredited, a large part of the people indifferent to politics, only a small fraction of the finest intellect of the country taking part in its politics. They remembered the Panama scandals, the *affaire Dreyfus*; they naturally concluded that France was a decadent country; in which the flame of national life was flickering low. Then came a war more terrible than any known before. Political dissensions continued. . . . But the nation rose to confront the peril that threatened its existence.' One may find as many detestable details in French political life as one pleases. The group-system in the legislature, with its constant atmosphere of intrigue and its ever-shifting ministers; the atmosphere of petty jobbing in pre-

ferences and committee rooms; the rancorous intolerance in religious matters with secret *dossiers* that it involved down to the outbreak of the war in 1914; the inequalities of the *droit administratif*—these are things on which Lord Bryce has had to expatiate, as in duty bound. Yet is the Republic responsible? 'Class hatred, religious intolerance, deficient respect for personal liberty, were not brought into France by democracy. They were matters of long standing, heritages of the *ancien régime*, for which the Republic is responsible only so far as it has not succeeded in eliminating them. It is the misfortune, not the fault of the Republic that antagonisms are stronger than affinities.' And in the world crisis of 1914-1918 public opinion proved sound; the diseases were on the surface of the body; they did not affect the heart."—C. Oman, *Review on Bryce's Modern democracies (Quarterly Review, July, 1921, pp. 135, 136)*.—"Though social as well as political equality reigns in France, there are still differences of rank, more significant in their disabling than in their recommending effect. Very few deputies come from the ancient nobility, or from the large land-owners. . . . 'Big business' has few representatives, and among these, extremely few persons of great wealth. The largest element consists of professional men, lawyers, physicians, journalists, retired functionaries, and professors or school teachers, this last class being the fewest."—J. Bryce, *Modern democracies*, v. 1, p. 278.

"The annals of Switzerland, the nearest approach to an ideal republic that the world can show, are edifying in the highest degree, but dull beyond compare. Happy, as the cynic said, is the land that has no history—and from the point of view of the writer of drum-and-trumpet chronicles, Switzerland has had no history since the Sonderbund War of 1848. Her citizens, intelligent, public-spirited, progressive, yet cautious have managed her affairs with the minimum of friction. The constitutional-specialist knows her mainly as the motherland of those two modern democratic experiments, the 'Referendum,' and the so-called 'Initiative,' viz. the right of a prescribed number of citizens to propose the passing of an enactment by popular vote. In Switzerland herself these devices have been worked with the moderation and good sense that characterize Swiss politics. They are used sparingly, they generally deal with questions in which all voters take a genuine and intelligent interest, and are decidedly popular institutions. It may seem strange to learn that they have reduced rather than intensified party feeling. . . . Happy are the Swiss who have no 'bosses,' no wealthy and corrupt party machine, very few cranks, and an admirable tradition of honest politics and 'playing the game.' With them a political life is not in the pecuniary sense a profession; it is hardly even a career. . . . Representatives do not inveigh against their colleagues, but take it for granted that they are acting according to their lights. There is an atmosphere of reciprocal respect, and the soundness of public life is secured by the existence of a vigilant and patriotic public opinion."—C. Oman, *Review on Bryce's Modern democracies (Quarterly Review, July, 1921, pp. 135, 136)*.—"The United States [has] "certainly . . . the most rigid Government among the great free peoples. It is in some respects so inflexible as to inhibit for long periods the operation of the public will. It would not, of course, be made so irresponsible to the final authority by any creative act of today. We seem, however, in this respect to have so strong a prejudice in favor of the form that we do not see that we lose the substance. In this we are not free but bound."—W. C. Redfield, *Democracy and the human equa-*



VOTING RING IN SWITZERLAND

Session of a Landsgemeinde where voting for officers and legislative measures is done by acclamation. The whole citizen body of the community makes up this assembly.

tion (*New York Times Book Review and Magazine*, Jan. 30, 1921, p. 11).—"Within recent years there has been much dissatisfaction with various hindrances to self-government. In some cases, this dissatisfaction has been because the representatives in legislatures have not passed laws which the people have desired. In other cases, mayors of cities or other administrative officers have failed to carry out laws which have been passed. In still a third type of cases, judges have declared laws unconstitutional which have been adopted by legislatures, or have decided cases in a way which was opposed to the general view, although it may have been in accordance with the law as the judge understood it. To meet these difficulties, methods called the 'Initiative, the Referendum, and the Recall' have been proposed, and, in some states, adopted."—J. H. Tufts, *Our democracy*, p. 250.—See INITIATIVE AND REFERENDUM: Criticism.

World War and democracy.—Modern democratic tendencies.—It is too soon to estimate the full effect of the World War upon democracy. The revolutions in Russia (see RUSSIA: 1917 [March 8-15], and after) and Germany (see GERMANY: 1918 [November], and after), however, were important steps in democratic history, though Russia has since abandoned democracy for Bolshevism. Germany, in her new constitution of 1919, adopted universal suffrage for men and women. "Prediction is hazardous; but it would seem that the Great War has carried most European countries beyond the reasonable hope of solving the industrial problem by a mere extension of governmental intervention and the elaboration of bureaucratic supervision. To-day, at all events, the insurgent cry for the right of 'life, liberty, and the pursuit of happiness' calls for something more than a little humanitarian mitigation of the present order. The trend of thought and action in Europe reveals little disposition to magnify the state or to increase the powers of government. The significance of the present movement in the labor world, such as the activities of the 'triple alliance' in England or of the railroad brotherhoods in the United States, the significance of the soviet idea in all its varied forms, is that these are attempts to get the 'will' of real economic groups 'represented' in government; and in so far they imply a modification of the system of representation on the basis of territorial areas. . . . The concentration of economic power in the hands of a class, the more or less effective control of the state by this class, the rationalization of the state so controlled on some foundation of divine right or of papal or popular infallibility—these are indeed old enemies of human welfare. They have appeared in every stage of history, and the latter-day result of the political and industrial revolutions of the last two centuries have been chiefly to present them in new forms. That these old enemies have taken on the protective coloring of democracy makes them no less real, but only more insidious. To mistake the form for the substance of democracy, to assume with complacency that institutions under which liberties were once won will always guarantee them—this will be, for any people in the twentieth century, to court disaster. It is perhaps the peculiar danger of the United States."—C. Becker, *United States—an experiment in democracy*, pp. 331-333.—See also EUROPE: Modern period: Far-reaching effects of the World War.

Basis and value of.—"Democracy rests upon education. Of course it is conceivable that in a perfectly simple state with narrow limits you might have democracy without very much intelligence,

but in the complexity of modern life it is utterly impossible to carry forward the affairs of popular government without wide and sound education. We sometimes wonder, not so much whether men are morally capable of living up to their responsibilities, as whether the human intellect is capable of actually solving the problems of modern life and managing public affairs for the common good. Society has become so intricate, there are so many interrelations and interdependencies, that we are sometimes staggered at the very prospect and shrink from the attempt to find intellectual solutions for our problems. . . . But when I have said that democracy rests on education, and prompts wealthy men to endow schools and colleges, and leads the public to pour out its money in educational undertakings, I have been dwelling only on education in the very formal, though more ordinary sense of the word. The more important truth is that democracy is itself educating. The duties to which men are called, the matters which each individual man is asked to consider, in themselves demand thought. Any social or political system which asks the individual man to think is in the highest degree education. Progress must come from human effort, and, above all, from the effort to think. 'In the free state,' said the French philosopher, Montesquieu, 'it does not make so very much difference whether men think things out correctly or incorrectly. The important thing is that they think at all.' At times in the course of heated elections, when complicated questions of state are involved, we doubt whether the untrained public is capable of understanding the actual issues. The truth simply is that in a free state it does not make such a tremendous amount of difference whether a question is thought out correctly or not, if men by their responsibilities are tempted to think about things which otherwise they would have no thought about. The educational and uplifting force comes from reaching out for ideas and logical principles just a little bit beyond our reach; and it is this reaching, this effort to do what one has not done before, this attempt to grasp what is perhaps unattainable, that is most desirable. It is better that men should reach and fail to grasp than never to have reached at all."—A. C. McLaughlin, *Steps in the development of American democracy*, pp. 185-189.—"Democracy is well enough, if you do not expect too much of it. It works no miracle. . . . It does not alter nature. Selfishness, short-sightedness, callousness remain what they were and play their part. In particular that 'great heart of the people' beats but feebly. For, at bottom, the main defect of democracy is the comparative indifference of the majority to public interests. They will not take the trouble. They will not give sustained continuous attention. There is much that in any case they cannot judge, for instance, the characters of men not known to them personally, complicated financial issues, or the bearing of a move in the diplomatic game. Nor are we to suppose that 'pure art's birth is still the Republic's. Art and letters flourish, or decay, under all manner of institutions, under Louis XIV as under Pericles. Democracy neither destroys nor creates them. What is more serious, it has not reconciled peoples nor classes. It has given something of liberty, and equality, but not fraternity. But after all was it reasonable to suppose that it should do these things? Why should it be supposed that the ordinary feelings of mankind will be materially lessened by the form of government any man lives under? . . . Democracy has shown itself capable of performing the main functions of government,

defence, order, justice, a competent executive. Not that it has always done so equally well. . . Democracies have often so far misunderstood the meaning of equality as to suppose one man can manage affairs as well as another. Hence they have refused sufficient payment for judges and civil servants, and have got inefficient administration and defective justice in consequence. . . Democracy, however, has not shown itself incompetent in politics. On the contrary, the great catastrophes have come from and through military autocracies and oligarchies, and in Lord Bryce's book on Modern Democracies a succession of burning topics of the last century is set out in which the 'masses' were nearer to the side of right than the 'classes'! On the whole then democracy has given the world as good a government as its competitors. Has it improved them? If it has not brought all the blessings that were expected, it has in some countries destroyed, in others materially diminished, many of the cruelties and terrors, injustices and oppressions that had darkened the souls of men for many generations."—L. T. Hobhouse, *Democracy and civilization* (an essay on Bryce's "Modern democracies," *Sociological Review*, July, 1921, pp. 126-127).—See also SUFFRAGE; BOSS: In politics; Bossism and democracy; PROLETARIAN DICTATORSHIP.

ALSO IN: H. Adams, *Degradation of democratic dogma*.—J. Stephens, *Lectures on the French Revolution*.—J. Locke, *History of civil government*, ch. 8, 11, 13.—B. Adams, *Incoherence of American democracy*, pp. 1-12.—J. F. Fenton, Jr., *Theory of the social compact*.—H. Niles, *Principles and acts of the American Revolution*.—*Life and works of John Adams*, v. 4, pp. 114-150, v. 10, p. 314-359.—T. Jefferson, *Complete works*, v. 1, p. 125, v. 4, p. 493, v. 6, pp. 197-591, v. 7, pp. 1-359.—J. Madison, *Writings*, v. 4, pp. 10-423.—A. L. Cross, *History of England and greater Britain*, 18-44.—G. Clark, *New road to equality* (*Atlantic Monthly*, July, 1921).—W. Cunningham, *Western civilization in its economic aspects*, bk. 5.—C. J. H. Hayes, *Political and social history of modern Europe*, v. 1.—F. Oppenheimer, *State*, ch. 6.—C. Seignobos, *Medieval and modern civilization*, ch. 17.—W. A. Dunning, *History of political theories from Luther to Montesquieu*.—G. P. Gooch, *History of English democratic ideas in the seventeenth century*.—G. L. Scherger, *Evolution of modern liberty*.—C. Becker, *United States, an experiment in democracy*.—W. L. Davidson, *Political thought from Bentham to John Stuart Mill*, pp. 216-241.—L. T. Hobhouse, *Democracy and reaction*.—H. Maine, *Popular government*.—J. Stephen, *Liberty, equality, fraternity*.—F. W. Maitland, *Political theories of the middle ages*.—J. N. Figgis, *From Gerson to Grotius*.—S. Webb, *History of trades unionism*.—S. Webb, *Industrial democracy*.—J. T. Merz, *History of European thought in the nineteenth century*, v. 4.—H. Laski, *Authority in the modern state*.—P. Kester, *Conservative democracy*.—E. S. Morgan, *Democracy in England* (*Edinburgh Review*, Oct., 1919, pp. 358-370).—W. Lippman, *Basic problem of democracy* (*Atlantic Monthly*, Nov., 1919, pp. 616-627).—D. S. Jordan, *Democracy and world relations*.—R. Michels, *Political parties*.—C. Borgeaud, *Adoption and amendment of constitutions*, p. 41.—E. L. Godkin, *Unforeseen tendencies of democracy*.—D. M. Wallace, *Russia* (ed. of 1905), pp. 442-490.—A. Ireland, *Democracy and the human equation*.—E. D. Adams, *Great Britain, America, and democracy* (pamphlet).—H. Croly, *Progressive democracy*.—W. E. Smythe, *Constructive democracy*.—S. J. Duncan-Clark, *Progressive movement: its principles and its program*.—S. R. Orth, *Social-*

ism and democracy in Europe.—T. Roosevelt, *Progressive principles*.—F. C. Howe, *Privilege and democracy in America*.—J. Bryce, *Modern democracies*.—J. Q. Deale, *State and government*, ch. 22.—E. Boutroux, *Morality and democracy* (*North American Review*, Aug., 1921).—H. H. Haynes, *Growth of our democracy* (*Constitutional Review*, July, 1921).—F. J. C. Hearnshaw, *Democracy and the British empire*.

"DEMOCRATIC DONKEY".—The use of the donkey as the symbol of the Democratic party is said to have originated in a cartoon by Thomas Nast, January 15, 1870. The cartoon portrayed the Democratic press attacking Edwin M. Stanton after his death, and was entitled: "A live jackass kicking a dead lion." Though the point of the cartoon has no present significance; the use of the donkey to represent the Democratic party has remained to this day.

DEMOCRATIC PARTY, United States, term first applied in American politics in the years 1789-92 to the Anti-Federalists, and for the next thirty years to the party then known as Republican because of the latter's adoption of French principles of government. At the disappearance of the Federalist party (1816) there remained the Republican party, made up of two groups, the National Republicans and the Democratic Republicans. It is this latter group that Jackson organized into the present Democratic party in 1828. Its first national convention was held at Baltimore, May 21, 1832. See U. S. A.: 1789-1792; 1825-1828; 1845-1846; 1864 (May-November); 1896: Party platforms and nominations; 1900 (May-November); 1904 (May-November); 1908 (April-November); 1912: Woodrow Wilson and the election; 1912-1916; 1914 (November); 1918 (November); 1920 (May-November); CAUCUS: United States: 1895-1910; 1910-1915; CONSERVATIVE PARTY: United States: ALABAMA: 1848: Alabama platform; LOUISIANA: 1874-1877; MISSOURI: 1874-1920; NEW YORK: 1823; 1863-1871; OREGON: 1856-1859; 1876-1898; TENNESSEE: 1834-1856; WISCONSIN: 1856-1893.

DEMOCRITUS (c. B. C. 460-357), Greek philosopher. See MILETUS; EUROPE: Ancient: Greek civilization: Philosophy.

DEMOS, citizen body of the ancient Greek city-states. See SUFFRAGE, MANHOOD: B. C. 5th century.

DEMOSTHENES (d. 413 B. C.), Athenian general. Defended Pylos from the Spartans, 425 B. C., though the credit was given to Cleon; commander under Nicias in the expedition against Syracuse, 413 B. C. See GREECE: B. C. 425; SYRACUSE: B. C. 415-413.

DEMOSTHENES (c. 384-322 B. C.), Greek orator and patriot. His aim, in all his orations, was to form a united Greece, under Athenian leadership. His hatred for Philip of Macedon (who he felt was slowly crushing Greek freedom) was made famous by his orations, the Philipics. Gained for Athens the alliance of Byzantium and assisted Thebes against Philip; was the greatest power in the city government of Athens, 338-322 B. C. After the Grecian defeat in the Lamian War, which he sponsored, he was condemned to death, and fled to Calauria where, on the point of capture, he took poison. See ATHENS: B. C. 359-338; 336-322; GREECE: B. C. 357-336; 351-348; 323-322; GREEK LITERATURE: Oratory as literature.

DEMOTIC WRITING. See HIEROGLYPHICS; Egyptian; PHILOLOGY: 12.

DEMUCHUS. See DEMURGI.

DENAIN, Battle of (1712). See NETHERLANDS: 1710-1712.

DENARIUS, Roman coin. See **AS**; **MONEY AND BANKING**: Ancient Rome; Medieval: Coinage and banking in the Middle Ages.

DENBY, Edwin (1870-), secretary of the navy, United States, 1921. See **U. S. A.**: 1921 (March): President Harding's Cabinet.

DENDERMONDE, town in Belgium on the Scheldt southwest of Antwerp. See **NETHERLANDS**: 1584-1585; 1706-1707.

DENE, name given by anthropologists to a culture area of North American Indians in the Canadian Northwest. See **INDIANS, AMERICAN**: Cultural areas in North America; Mackenzie area.

DENESHWAI, town of northeastern Egypt, hostile to the British. See **EGYPT**: 1906-1907.

DENIKIN, Anton (1872-), Russian general and anti-Bolshevik leader. Was for a time successful in his efforts to combat the Soviet forces (1919-1920). See **RUSSIA**: 1918-1920; **UKRAINE**: 1917-1921; **WORLD WAR**: 1917: III. Russia and the eastern front: I.

DENISON, Sir William Thomas (1804-1871), governor-general of New South Wales, 1855-1861. See **NEW SOUTH WALES**: 1831-1855; **TASMANIA**.

DENMARK: Territory and physical features.—**Population**.—**Agriculture**.—**Scientific dairying**.—**Industrial coöperation**.—"Denmark consists of three large and some smaller islands, and a large promontory from North Germany. The large islands are Sjoelland, Fuhnen and Lolland, and the promontory is Jutland. [The total area, according to the census of 1921 is 16,609 square miles, and the population 3,267,831.] Copenhagen, the capital, is situated on Sjoelland, often called Sealand. . . . Only the small island of Bornholm . . . to the south-east, and far out in the Baltic, contains any really rugged scenery. The rest of Denmark is for the most part quietly rural in character. . . . The country abounds in small lakes and meres, generally overhung by dense beechwoods. . . . The coasts of Denmark are in the main low and sandy. . . . There are no large rivers in Denmark. The Gudenaä is the longest. . . . Of forests, Denmark boasts but few. Only 8.3 per cent of the area is covered with trees."—W. J. Harvey and C. Reppien, *Denmark and the Danes*, pp. 18-21.—"Denmark relies principally on its agriculture [which occupies about two-fifths of the population], its fisheries, and its shipping to sustain the credit side of its foreign trade balance. Its other industries, in the main, produce only enough, or not quite enough, for home consumption."—*Supplement to Commerce Reports*, Oct. 11, 1920.—The state maintains large porcelain works at Copenhagen, where there are also a number of distilleries. Sugar is produced from beets, which are largely grown.—"Less than a hundred years ago agriculture in Denmark was no whit more developed than in any other country in Europe. To-day the Danish farmer takes his place as one of the most scientific farmers of the age, while Denmark is, *pro-rata* to its area and population, almost the greatest grower of farm produce that history has seen. . . . The cumulative effect of the succeeding land laws has been to make Denmark a land of small and medium properties. One half of the area is appropriated to farms of between 38 and 150 acres. . . . Until the close of the eighteenth century the land remained in the absolute possession of a minority of large landowners, who let it, in most cases on unconscionable terms, to the small-farmer class. The properties of these latter were so split up that a system termed 'community of ownership' had to be devised as the only means whereby a living could be made. This system provided that, when within a given area

one tenant farmer desired to sow corn all the other farmers in the same area must likewise do the same, and on the same day, it not being practicable for one man to grow rye on his small patch while his neighbour produced barley or wheat. Moreover, at this time the small properties were burdened with villenage to the greater, the tenant of the former paying in labour for the use of his land. . . . Finally, there were the ecclesiastical tithes, from which the land is not yet quite free, although they are now being converted under the following generous State scheme. An Act of Parliament provides the payment of a capital sum amounting to twenty-five times the average of the tithes for the previous ten years. Of this the Government is paying seven twenty-fifths and the farmers themselves eighteen twenty-fifths, which the State will loan to them. . . . In the nineteenth century great strides were made in the direction of altering the system of land tenure, of abolishing villenage, and of converting the tithes aforementioned. Proprietors of entailed estates were allowed by law, and even encouraged, to sell portions of their lands to their tenants, while the State did all in its power to assist the latter with their purchases. . . . And in this manner it has come about that the Denmark of to-day is largely a country of small peasant proprietors. In the last fifty years some 10,000 farms have become the absolute property of their holders, and at the present time only 27 per cent. of the area of Denmark is burdened with rent."—W. J. Harvey and C. Reppien, *Denmark and the Danes*, pp. 103-115.—A "Danish farm is a scientific machine as nearly perfect as it is humanly possible to be, a machine in which the possibility of error is all but eliminated. . . . For such a small country the Danish farmers employ an inordinate number of farming machines. . . . No opportunity is lost of obtaining the latest farming devices, and the young farmers particularly show great originality in overcoming the difficulties which face them. . . . Much of the success of Danish farming can be directly traced to two scientists, N. J. Fjord and T. R. Segelecke, both professors at the High School of Agriculture. These gentlemen in the seventies directed their energies towards farm work and agrarian questions in general, though more particularly in the direction of devising methods for increasing the production of milk and the manufacture of pure butter [of which large quantities are exported, principally to London]. One important feature of their earlier work was the instruction of the peasants in modern and scientific methods, and proving to them the value of co-operation."—W. J. Harvey and C. Reppien, *Denmark and the Danes*, pp. 134-145.

Education. See **EDUCATION**: Modern developments: 20th century: General education: Denmark.

Language.—**Relation to Norway and Sweden in language and blood**. See **PHILOLOGY**: 11; **SCANDINAVIAN STATES**: Their relations in language and blood.

Survey of history.—"Danish history first emerges from obscurity and tradition into something resembling fact and record about the year 800 A.D. Before this time it is difficult, if not altogether impossible, to disentangle the Danish elements from the vast fabric of the general Norse myth and legend. One fact can be stated with certainty. From the earliest times the Northmen had been quick and daring pirates, a race of freebooters and sea robbers, a violent people who loved fighting. . . . For seven or eight hundred years the Vikings pursued unchecked their career of slaughter and violence. Then in 826 the German monk

Ansgar travelled into Denmark, and set the first seeds of Christianity in the heart of this untamed and barbaric people. [See also MYTHOLOGY: Norse Mythology: Relation to the whole body of Germanic mythology.] . . . At length, however, weary of fighting with each other, the Northmen launched their galleys into the farthest waters of the then known world. To England they came, driven and buffeted by wind and wave, to Scotland and Iceland, to France and the fair countries of the South, until the Northern barbarians were the terror of civilized Europe. [In Denmark, as in England, before the year 800, the country was divided into several trihal kingdoms, of which those of the Sealanders and the Jutes were the strongest and the most feared.] The history of Denmark between the years of 800 and 1042 is so interwoven with that of England that it cannot easily be written apart. The Danes in the reign of Ecgberht swept up the Thames to London, and although in succeeding reigns they were repeatedly repulsed and driven back, they continued to arrive in England in greater and greater numbers. Alfred the Great and his sons succeeded in temporarily destroying their power, but under Swain the Two-bearded they renewed their supremacy. [One of their mightiest kings, who ruled in the middle of the twelfth century, was Valdemar the Great. He united under his scepter Jutland, Sealand and the South Swedish provinces, and subjugated the Wends, by whom the kingdom had been persistently harassed.] It was in the following reign, however, that of Valdemar the Victorious, that Denmark advanced to the proudest position in its history. This truly great monarch continued . . . the conquest of Northern Germany, until . . . he . . . ruled from Lund to Hamburg and Lubeck. . . . The Baltic had become a Danish Mediterranean. . . . The King devoted his declining years to internal administration. His legal code was used in Sleswick until the year 1000. The century following Valdemar was the darkest in Danish history. [The country became impoverished, owing to internal strife, caused by the subdivision of the kingdom among the younger sons of the kings. Moreover most of the territory was mortgaged to the counts of Holstein, and they virtually ruled Denmark. It recuperated, however, under Valdemar Atterdag.] When he died in 1375, Denmark was again a power in the North. [His daughter Margaret, widow of the king of Norway, brought about the first union of the three Scandinavian countries.] In the year 1396 the so-called Kalmar Union was devised, a constitution which had for its object the perpetual union of Scandinavia, while according local autonomy to the separate countries. [After the disruption of the Union in 1412, Sweden and Denmark were again united under Hans, son of Christian I, who was the first king of the Oldenburg family which ruled in Denmark for more than four hundred years (1448-1863). The fifteenth century is characterized by wars with Sweden and fights between the Catholic and Protestant parties; which ended with the abolition in Denmark of the Catholic church in 1536.—See also SCANDINAVIAN STATES: 1018-1397; 1397-1527.]

"The history of Denmark in the sixteenth, seventeenth and eighteenth centuries is the history of a rapidly declining power. Since the separation from Sweden in 1520 the relations between the two countries had been constantly strained. From 1563 to 1570 they were at war. [Under Christian IV (1588-1648) Denmark became embroiled in the Thirty Years' War. The events up to 1659 caused general discontent, and the power was withdrawn

from the nobles and entrusted entirely in the hands of the king. The towns were, however, granted extensive powers in local matters.] An age of absolutism followed for a century and three quarters. This period, although it added no new possessions to the Danish crown, was productive of much lasting good to the Danish people. Education became more general. Trade and industry revived. The old code of Valdemar was carefully revised and adapted to the altered conditions. Important reforms in the system of land tenure were instituted. The peasants, however, still had much ground for complaint. [In 1701, a law was passed attaching them to the land from their fourteenth to their thirty-fifth year, and later to their fifty-fifth year.] During the era of absolutism Danish mercantile trade commenced, and was fostered by the foundation of many companies designed expressly for foreign trade and exploitation. . . . The long peace which Denmark enjoyed from 1720 until the Napoleonic era was a period of internal development, but not external expansion. At the beginning of the nineteenth century this beneficent peace was rudely shattered, and Denmark was plunged into wars with both England and Sweden. . . . The war dragged desultorily on until . . . the Danes were compelled to sue for peace. The terms were the surrender of Norway to Sweden and of Heligoland to England. This was in 1814. The Dano-Norwegian Union had then lasted for more than four hundred years. Denmark had now been shorn of all her foreign possessions in Europe with the sole exception of Holstein. There followed a period of internal reconstruction. In 1813 the State had verged on bankruptcy, owing to the heavy expenses entailed by the war. Trade and commerce had been crippled. . . . The recuperative decade was rudely broken in 1848, the year of the revolts in Paris and Berlin. The German-speaking population of the provinces of Holstein and Sleswick rose against the Danish rule."—M. T. Harvey and C. Reppien, *Denmark and the Danes*, pp. 65-83.

4th-5th centuries.—Location of the Danes in Europe. See EUROPE: Ethnology: Map showing Barbaric migrations.

515.—Murder of Theudebert of Ripuarria by Hygelac the Dane. See SCANDINAVIAN STATES: 8th-9th centuries.

541.—Battle of Fontenay.—Defeat of the Austrasians. See SCANDINAVIAN STATES: 8th-9th centuries.

6th-11th centuries.—Influence of the Danes on English literature. See ENGLISH LITERATURE: 6th-11th centuries.

8th-9th centuries.—Military organization and seacraft.—Ravages of the Danes on the continent. See SCANDINAVIAN STATES: 8th-9th centuries; PARIS: 845; JOMSBERG.

8th-10th centuries.—Appearance of the Danes in Ireland. See SCANDINAVIAN STATES: 8th-9th centuries; IRELAND: 9th-10th centuries; 1014.

8th-11th centuries.—Kingdom under Gorm, Harold and Sven.—Frontiers. See SCANDINAVIAN STATES: 8th-11th centuries.

787-880.—Invasion of England by the Danes. See BARBARIAN INVASIONS: 5th-10th centuries; ENGLAND: 855-880; NORMANS: 787-880; SCANDINAVIAN STATES: 8th-9th centuries; LINDISFARNE: 7th-10th centuries.

9th-11th centuries.—Conversion to Christianity. See CHRISTIANITY: 9th-11th centuries.

10th century.—Discovery of Greenland by Eric the Red. See GREENLAND: Early history.

10th century.—Influence of Danish invasions

on the growth of feudalism. See FEUDALISM: Continental growth.

10th-11th centuries.—Exploration and discovery in America. See AMERICA: 10th-11th centuries.

979-1134.—Further Danish conquests in England.—Reign of Danish kings in England.—Empire of Canute and its dissolution. See ENGLAND: 979-1016; 1016-1042; SCANDINAVIAN STATES: 1018-1397.

14th-18th centuries.—Iceland under Danish rule. See ICELAND: 14th-18th centuries.

1361-1363.—Plunder and annexation of Gothland.—Its effect on later history. See SCANDINAVIAN STATES: 1018-1397.

1387-1397.—Reign of Queen Margaret and the Union of Kalmar. See SCANDINAVIAN STATES: 1018-1397.

1397-1527.—Under the Union of Kalmar to its dissolution.—Christian II and his overthrow.—Reformation. See SCANDINAVIAN STATES: 1397-1527.

1523-1604.—War with Sweden. See SWEDEN: 1523-1604.

1533-1559.—Founding the Royal library. See LIBRARIES: Modern: Scandinavian states: Denmark.

1611-1629.—War with Gustavus Adolphus of Sweden. See SWEDEN: 1611-1629.

1623-1630.—Protestant alliance.—Engagement of Christian IV in the Thirty Years' War.—Country overrun by Wallenstein.—Treaty of Lübeck. See GERMANY: 1621-1623; 1624-1626; 1627-1629.

1643-1645.—War with Sweden.—Torstenson's conquest of Holstein and Schleswig.—Peace of Bromsebro. See GERMANY: 1640-1645.

1658-1697.—War with Sweden.—Alliance with Poland.—Charles X and XI. See BRANDENBURG: 1640-1683; SWEDEN: 1644-1697.

1674-1679.—In coalition against France.—Peace of Nimeguen. See NETHERLANDS: 1672-1674; 1674-1678; NIMEGUEN, PEACE OF.

1683-1905.—Poor relief system. See CHARITIES: Denmark.

18th century.—Development of literature. See SCANDINAVIAN LITERATURE: 1711-1770.

1700.—Alliance with Poland against Charles II. See SWEDEN: 1697-1700.

1715.—Extent of territory. See EUROPE: Map of Central Europe (1715).

1720.—Treaty of Stockholm. See SWEDEN: 1710-1721.

1721.—Hans Egede's settlement in Greenland. See GREENLAND: Modern history.

1723-1811.—Educational reforms of Basedow. See EDUCATION: Modern: 18th century: Basedow, etc.

1733.—Purchase of the Virgin Islands. See VIRGIN ISLANDS: Discovery and settlement.

1750-1850.—Romanticism in literature. See SCANDINAVIAN LITERATURE: 1750-1850.

1780.—Armed neutrality league. See ARMED NEUTRALITY.

1792.—Abolition of slave trade. See SLAVERY: 1792-1807.

1797.—Extent of territory. See EUROPE: Map of Central Europe (1797).

19th century.—Romanticism in literature. See SCANDINAVIAN LITERATURE: 1782-1870.

1801-1802.—Northern maritime league.—English bombardment of Copenhagen and summary extortion of peace. See FRANCE: 1801-1802.

1807-1810.—Drawn into Napoleon's alliance.—War with Sweden. See FRANCE: 1807-1808 (August-November); SWEDEN: 1807-1810.

1812.—Extent of the kingdom. See EUROPE: Modern: Map of Central Europe (1812).

1814.—Peace of Kiel. See SWEDEN: 1813-1814.

1815.—Loss of Swedish Pomerania.—Annexation of the Duchy of Lauenburg. See VIENNA, CONGRESS OF; LAUENBURG.

1818.—Money and banking.—Bank of Denmark. See MONEY AND BANKING: Modern: 1813-1908.

1839-1848.—Royal succession growth of political feeling.—Frederick VI was succeeded in 1839 by Christian VIII, whose nine-year reign witnessed renewed demands for a popular constitution; he was succeeded in 1848 by Frederick VII.

1848-1862.—Schleswig-Holstein question.—First war with Prussia.—“The two Duchies of Schleswig and Holstein lie to the south of modern Denmark. Holstein, the more southern of the two, is exclusively German in its population. Schleswig, the more northern, contains a mixed population of Danes and Germans. In the course of the 14th century Schleswig was conquered by Denmark, but ceded to Count Gerard of Holstein—the Constitution of Waldemar providing that the two Duchies should be under one Lord, but that they should never be united to Denmark. This is the first fact to realise in the complex history of the Schleswig-Holstein question. The line of Gerard of Holstein expired in 1375. It was succeeded by a branch of the house of Oldenburg. In 1448 a member of this house, the nephew of the reigning Duke, was elected to the throne of Denmark. The reigning Duke procured in that year a confirmation of the compact that Schleswig should never be united with Denmark. Dying without issue in 1450, the Duke was succeeded, by the election of the Estates, by his nephew Christian I. of Denmark. In electing Christian, however, the Estates compelled him in 1460 to renew the compact confirmed in 1448. And, though Duchies and Crown were thenceforward united, the only link between them was the sovereign. Even this link could possibly be severed. For the succession in the Duchy was secured to the male heir in direct contradiction of the law of Denmark. . . . It would complicate this narrative if stress were laid on the various changes in the relations between Kingdom and Duchies which were consequent on the unsettled state of Europe during the three succeeding centuries. It is sufficient to say that, by a treaty made in 1773, the arrangements concluded more than 300 years before were confirmed. Schleswig-Holstein reverted once more to the King of Denmark under exactly the same conditions as in the time of Christian I., who had expressly recognised that he governed them as Duke, that is, by virtue of their own law of succession. Such an arrangement was not likely to be respected amidst the convulsions which affected Europe in the commencement of the present century. In 1806 Christian VII. took advantage of the disruption of the German Empire formally to incorporate the Duchies into his Kingdom. No one was in a position to dispute the act of the monarch. In 1815, however, the King of Denmark, by virtue of his rights in Holstein and Lauenburg, joined the Confederation of the Rhine; and the nobility of Holstein, brought in this way into fresh connection with Germany, appealed to the German Diet. But the Diet, in the first quarter of the 19th century, was subject to influences opposed to the rights of nationalities. It declined to interfere, and the union of Duchies and Kingdom was maintained. Christian VII. was succeeded in 1808 by his son Frederick VI., who was followed in 1839 by his cousin Christian VIII. The latter monarch had only one son, afterwards

Frederick VII., who, though twice married, had no children. On his death, if no alteration had been made, the crown of Denmark would have passed to the female line—the present reigning dynasty—while the Duchies, by the old undisputed law, would have reverted to a younger branch, which descended through males to the house of Augustenburg. With this prospect before them it became very desirable for the Danes to amalgamate the Duchies; and in the year 1844 the Danish Estates almost unanimously adopted a motion that the King should proclaim Denmark, Schleswig, Holstein, and Lauenburg one indivisible State. In 1846 the King put forth a declaration that there was no doubt that the Danish law of succession prevailed in Schleswig. He admitted that there was more doubt respecting Holstein. But he promised to use his endeavours to obtain the recognition of the integrity of Denmark as a collective State. Powerless alone against the Danes and their sovereign, Holstein appealed to the Diet; and the Diet took up the quarrel, and reserved the right of enforcing its legitimate authority in case of need. Christian VIII. died in January, 1848. His son, Frederick VII., the last of his line, grasped the tiller of the State at a critical moment. Crowns, before a month was over, were tumbling off the heads of half the sovereigns of Europe; and Denmark, shaken by these events, felt the full force of the revolutionary movement. Face to face with revolution at home and Germany across the frontier, the new King tried to cut instead of untying the Gordian knot. He separated Holstein from Schleswig, incorporating the latter in Denmark but allowing the former under its own constitution to form part of the German Confederation. Frederick VII. probably hoped that the German Diet would be content with the half-loaf which he offered it. The Diet, however, replied to the challenge by formally incorporating Schleswig in Germany, and by committing to Prussia the office of mediation [see GERMANY: 1848 (March-September)]. War broke out, but the arms of Prussia were crippled by the revolution which shook her throne. The sword of Denmark, under these circumstances, proved victorious; and the Duchies were ultimately compelled to submit to the decision which force had pronounced. These events gave rise to the famous protocol which was signed in London, in August, 1850, by England, France, Austria, Russia, Sweden, and Denmark. This document settled the question, so far as diplomacy could determine it, in the interests of Denmark. The unity of Denmark, Schleswig, Holstein and Lauenburg was secured by a uniform law of succession, and their internal affairs were placed, as far as practicable, under a common administration. The protocol of 1850 was signed by Lord Palmerston [for Great Britain] during the Russell Administration. It was succeeded by the treaty of 1852, which was concluded by Lord Malmesbury. This treaty, to which all the great powers were parties, was the logical consequence of the protocol. Under it the succession to Kingdom and Duchies was assigned to Prince Christian of Glücksburg, the present reigning King of Denmark. The integrity of the whole Danish Monarchy was declared permanent; but the rights of the German Confederation with respect to Holstein and Schleswig were reserved. The declaration was made in accordance with the views of Russia, England, and France; the reservation was inserted in the interests of the German powers; and in a manifesto, which was communicated to the German Courts, the King of Denmark laid down elaborate rules for the treatment and government of the Duchies. Thus, while the succession to the

Danish throne and the integrity of Denmark had been secured by the protocol of 1850 and the treaty of 1852, the elaborate promises of the Danish King, formally communicated to the German powers, had given the latter a pretext for contending that these pledges were at least as sacred as the treaty. And the next ten years made the pretext much more formidable than it seemed in 1852. . . . The Danes endeavoured to extricate themselves from a constantly growing embarrassment by repeating the policy of 1848, by granting, under what was known as the Constitution of 1855, autonomous institutions to Holstein, by consolidating the purely Danish portions of the Monarchy, and by incorporating Schleswig, which was partly Danish and partly German, in Denmark. But the German inhabitants of Schleswig resented this arrangement. They complained of the suppression of their language and the employment of Danish functionaries, and they argued that, under the engagements which had been contracted between 1851 and 1852, Holstein had a voice in constitutional changes of this character. This argument added heat to a dispute already acute. For it was now plain that, while the German Diet claimed the right to interfere in Holstein, Holstein asserted her claim to be heard on the affairs of the entire Kingdom."—S. Walpole, *Life of Lord John Russell*, v. 2, ch. 30.—In the first period of the war of 1848-9, the only important battle was fought at Duppeln, June 5, 1848. The Prussians were superior in land forces, but the Danes were able to make use of a flotilla of gunboats in defending their strong position. "After a useless slaughter, both parties remained nearly in the same position as they had occupied at the commencement of the conflict." The war was suspended in August by an armistice—that of Malmö—but was renewed in the April following. "On the 20th April [1849] the Prussians invaded Jutland with 48 battalions, 48 guns, and 2,000 horse; and the Danish generals, unable to make head against such a crusade, retired through the town of Kolding, which was fortified and commanded an important bridge that was abandoned to the invaders. The Danes, however, returned, and after a bloody combat dislodged the Prussians, but were finally obliged to evacuate it by the fire of the German mortars, which reduced the town to ashes. On the 3d May the Danes had their revenge, in the defeat of a large body of the Schleswig insurgents by a Danish corps near the fortress of Fredericia, with the loss of 340 men. A more important advantage was gained by them on the 6th July," over the Germans who were besieging Fredericia. "The loss of the Germans in this disastrous affair was 96 officers and 3,250 men killed and wounded, with their whole siege-artillery and stores. . . . This brilliant victory was immediately followed by the retreat of the Germans from nearly the whole of Jutland. A convention was soon after concluded at Berlin, which established an armistice for six months," and which was followed by the negotiations and treaties described above. But hostilities were not yet at an end; for the insurgents of Schleswig and Holstein remained in arms, and were said to receive almost open encouragement and aid from Prussia. Their army, 32,000 strong, occupied Idstedt and Wedelspang. They were attacked at the former place, on the 25th of July, 1850, by the Danes, and defeated after a bloody conflict. "The loss on both sides amounted to nearly 8,000 men, or about one in eight of the troops engaged; a prodigious slaughter, unexampled in European war since the battle of Waterloo. Of these, nearly 3,000, including 85 officers, were killed or wounded on the side of the Danes, and 5,000 on that of the

LINEAGE OF THE SOVEREIGNS OF DENMARK

1ST GENERATION.	2D.	3D.	4TH.	5TH.	6TH.	7TH.	
<p>CHRISTIAN I. 1448-1481, <i>King of Denmark, Norway, and Sweden, Duke of Schleswig-Holstein, married Dorothea of Brandenburg.</i></p>	<p>JOHN 1481-1513, married Christina of Saxony.</p> <p>FREDERICK I. 1523-1533 married Anne of Brandenburg.</p>	<p>CHRISTIAN II. 1513-1523, died 1559, married Isabella, sister of Emperor Charles V.</p> <p>CHRISTIAN III. 1534-1559.</p>	<p>FREDERICK II. 1559-1588.</p>	<p>CHRISTIAN IV. 1588-1648, married Anne Catherine of Brandenburg.</p>	<p>FREDERICK III. 1648-1670.</p>	<p>CHRISTIAN V. 1670-1699.</p>	
	8TH.	9TH.	10TH.	11TH.	12TH.	13TH.	14TH.
<p>FREDERICK IV. 1699-1730.</p>	<p>CHRISTIAN VI. 1730-1746.</p>	<p>FREDERICK V. 1746-1766, married 1. Louisa of England. 2. Mary of Brunswick.</p>	<p>CHRISTIAN VII. 1766-1808, married Caroline Matilda of England.</p> <p>Frederick, died 1805.</p>	<p>FREDERICK VI. 1808-1839.</p>	<p>CHRISTIAN VIII. 1839-1848.</p> <p>Charlotte, married Frederick William of Schleswig-Holstein.</p>	<p>FREDERICK VII. 1848-1863.</p> <p>Louisa, married CHRISTIAN IX. (descended from Christian III.) 1863-1906.</p>	<p>FREDERICK VIII. 1906-1912, married Louisa of Sweden. Alexandra, married Albert Edward, Prince of Wales (Edward VII.). George King of Greece, married Olga of Russia. Dagmar (Marie), married Alexander III., Czar of Russia. Thyra, married Ernest Augustus, Duke of Cumberland.</p>
<p>CHRISTIAN X 1912-</p> <p>Carl (afterwards Haakon VII., King of Norway), married Maud, daughter of Edward VII. of England.</p>							

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insurgents, whose loss in officers was peculiarly severe."—A. Alison, *History of Europe*, 1815-1852, ch. 53.—From 1855 to 1862 the history of Denmark was uneventful. But in the next year King Frederick VII. died, and the Treaty of London, which had settled the succession upon Prince Christian of Glücksburg, failed to prevent the reopening of the Schleswig-Holstein question.

ALSO IN: C. A. Gosch, *Denmark and Germany since 1815*, ch. 3-9.—*Forgotten war* (*Spectator*, Sept. 22, 1804, reviewing Count von Moltke's "*Geschichte des Krieges gegen Dänemark*, 1848-49").

1849-1874.—Danish constitution.—Relations of Iceland to Denmark.—"Denmark became a constitutional monarchy in 1849. The principal provisions of the Constitution are these: Every king of Denmark, before he can assume the government of the monarchy, must deliver a written oath that he will observe the constitution. He alone is invested with the executive power, but the legislative he exercises conjointly with the Assembly (Rigsdag). He can declare war and make peace, enter and renounce alliances. But he cannot, without the consent of the Assembly, sign away any of the possessions of the kingdom or encumber it with any State obligations. . . . The king's person is sacred and inviolable; he is exempt from all responsibility. The ministers form the Council of State, of which the king is the president, and where, by right, the heir-apparent has a seat. The king has an absolute veto. The Rigsdag (Assembly) meets every year, and cannot be prorogued till the session has lasted for two months at least. It consists of two Chambers—the Upper Chamber, 'Landsting,' and the Lower Chamber, 'Folketing.' The Upper Chamber consists of 66 members, twelve of which are Crown-elects for life, seven chosen by Copenhagen, and one by the so-called Lagting of Farø. The 46 remaining members are voted in by ten electoral districts, each of which comprises from one to three Amts, or rural governorships, with the towns situated within each of them included. The elections are arranged on the proportional or minority system. In Copenhagen and in the other towns one moiety of electors is chosen out of those who possess the franchise for the Lower House, the other moiety is selected from among those who pay the highest municipal rates. In every rural commune one elector is chosen by all the enfranchised members of the community. . . . The Lower House is elected for three years, and consists of 102 members; consequently there are 102 electorates or electoral districts. . . . The Lower House is elected by manhood suffrage. Every man thirty years old has a vote, provided there be no stain on his character, and that he possesses the birthright of a citizen within his district, and has been domiciled for a year within it before exercising his right of voting, and does not stand in such a subordinate relation of service to private persons as not to have a home of his own. . . . The two Chambers of the Rigsdag stand, as legislative bodies, on an equal footing, both having the right to propose and to alter laws. . . . At present [1891] this very Liberal Constitution is not working smoothly. As was to be expected, two parties have gradually come into existence—a Conservative and a Liberal, or, as they are termed after French fashion, the Right and the Left. The country is governed at present arbitrarily against an opposition in overwhelming majority in the Lower House. The dispute between the Left and the Ministry does not really turn so much upon conflicting views with regard to great public interests, as upon the question whether Denmark has, or has not, to have parliamentary government.

. . . The Right represents chiefly the educated and the wealthy classes; the Left the mass of the people, and is looked down upon by the Right. In 1800 the old Althing (All Men's Assembly, General Diet), which had existed from 930, came to an end. Forty-five years later it was re-established by King Christian VIII. in the character of a consultative assembly. . . . The Althing at once began to direct its attention to the question—What Iceland's proper position should be in the Danish monarchy when eventually its anticipated constitution should be carried out. The country had always been governed by its special laws; it had a code of laws of its own, and it had never been ruled, in administrative sense, as a province of Denmark. Every successive king had, on his accession to the throne, issued a proclamation guaranteeing to Iceland due observance of the country's laws and traditional privileges. Hence it was found entirely impracticable to include Iceland under the provisions of the charter for Denmark; and a royal rescript of September 23, 1848, announced that with regard to Iceland no measures for settling the constitutional relation of that part of the monarchy would be adopted until a constitutive assembly in the country itself 'had been heard' on the subject. Unfortunately, the revolt of the duchies intervened between this declaration and the date of the constitutive assembly which was fixed for 1851. The Government took fright, being unfortunately quite in the dark about the real state of public opinion in the distant dependency. . . . The Icelanders only wanted to abide by their laws, and to have the management of their own home affairs, but the so-called National-Liberal Government wanted to incorporate the country as a province in the kingdom of Denmark proper. This idea the Icelanders really never could understand as seriously meant. . . . The constitutive assembly was brusquely dissolved by the Royal Commissary when he saw that it meant to insist on autonomy for the Icelanders in their own home affairs. And from 1851 to 1874 every successive Althing (but one) persisted in calling on the Government to fulfil the royal promise of 1848. It was no doubt due to the very loyal, quiet, and able manner in which the Icelanders pursued their case, under the leadership of the trusted patriot, Jon Sigurdsson, that in 1874 the Government at last agreed to give Iceland the constitution it demanded. But instead of frankly meeting the Icelandic demands in full, they were only partially complied with, and from the first the charter met with but scanty popularity."—E. Magnusson, *Denmark and Iceland (National life and thought*, ch. 12).—See also ICELAND: 1830-1854.

See also PROPORTIONAL REPRESENTATION: Denmark; SUFFRAGE, MANHOOD: Denmark: 1849-1921.

1863.—Accession of Christian IX.—In November, 1863, Christian IX. acceded to the throne; he reigned until 1906.

1864.—Schleswig and Holstein transferred to Prussia.—In 1864, the Schleswig-Holstein question was re-opened by the claim of Frederick of Angustenburg to Holstein. Bismarck desired the annexation of the two duchies to Prussia; they were invaded by the Prussians and Austrians, and by the Treaty of Vienna they were transferred to their conquerors. See GERMANY: 1861-1866; EUROPE: Modern Wars of the Great Powers (1848-1878).

1866.—Suffrage reform. See SUFFRAGE, MANHOOD: Denmark: 1849-1921.

1866-1915.—System of coöperation. See COOPERATION: Denmark.

1873.—Adoption of gold standard for inter-

national exchange. See MONEY AND BANKING: Modern: 1867-1893.

1875-1901.—Struggle between the two houses of Parliament.—“For nineteen years (1875-94) J. B. S. Estrup governed Denmark against the will of the majority of the Folkething, supported by the King and the Landsting. He tried to establish the complete equality of the two Houses, and he fortified Copenhagen with money which had been, not voted but refused, by Parliament. All legislation was paralysed and at a standstill and provisional financial decrees took the place of budgets rejected by the Folkething, more than four-fifths of which were in opposition to him in 1884 and subsequent years. There was talk of a revolution, and some people refused to pay taxes which had not been granted by Parliament; an unsuccessful attempt was made on the life of the Premier. Finally, in 1894, the Opposition made a compromise with Estrup. He was to retire, but the illegal use of money to fortify Copenhagen, and the provisional financial decrees, were to be regularized. One Conservative Ministry succeeded the other in 1894-1901, and the struggle between the two Houses continued. While the ‘Rights’ (Conservative) party disintegrated more and more, the ‘Left’ grew stronger in the country at every election. At last Christian IX consented to ask Deuntzer to form a Ministry of the ‘Left,’ the first parliamentary Cabinet in Denmark.”—J. Stefansson, *Denmark and Sweden*, pp. 150-151.

1899.—Complaints from Danish Schleswig of German treatment.—The strictness with which the German government was enforcing its regulation prohibiting the use of the Danish language except in religious instruction aroused general discontent in Schleswig and caused a storm of protest. See GERMANY: 1899.

1899.—Representation in the Peace Conference at the Hague. See HAGUE CONFERENCES: 1899: Constitution.

20th century.—Status of education.—Workers’ education. See EDUCATION: Modern developments; 20th century: General education: Denmark; also Workers’ education: Denmark.

1901.—Democratic victory.—Landlordism in Denmark, entrenched in the upper house of Parliament, was dislodged from the control of the government by the Democratic party, in the elections of April, 1901, after a struggle of thirty years. “Out of 114 members in the lower house only 5 were won by the Conservatives, with small majorities, and even the strong Conservative majority in the upper house was reduced to one vote through the rebellion of the Conservatives. The Danes are now a thoroughly radical and democratic people, with a more perfect system of self-government in politics and business than perhaps any other nation. . . . The victory of April 3, . . . [1901] was as complete over the Moderates as over the Government. Before the poll the Moderates were twenty-two strong, but Mr. Bojesen, the evil genius of the democracy, withdrew his candidature. . . . [The] constituency, which he had represented since 1869, was taken by the Radicals, and the Moderates, now reduced to twelve or thirteen . . . lost all their former importance. . . . Mr. Jens Christian Christensen [was] . . . the most important member of the new cabinet. . . . Of late years, [he had] practically ruled the country in his capacity of president of the finance committee of the Folkething. . . . [A few months prior to the election he had been elected] a ‘revisor of the state’. . . . [After the election he became] minister of religion and education.”—*American Review of Reviews*, October, 1901.

1902-1909.—Fortification and naval defense question in Danish politics.—Formation of the Zahle ministry.—“A commission which was appointed in 1902 to decide by which means Denmark could best defend her neutrality, reported in 1908. [Premier] Neergaard laid a defence bill before Parliament, but he soon resigned and a Cabinet formed expressly for the purpose by Count Holstein-Ledreborg carried the Defence Bill through both Houses in 1909. Copenhagen was to be strongly fortified on the sea side and detached advance forts were to be built ashore in support, but the old illegal land fortifications erected by Estrup were to be left standing till 1922, when it is to be decided by a referendum of the people whether they shall be demolished or not. Stress was to be laid on torpedoes and coast defence by the Navy, which was to have a fortified *point d'appui* in the Great Belt. New taxation, confined to the well-to-do classes, was introduced to meet the increase in military expenditure.”—J. Stefansson, *Denmark and Sweden with Iceland and Finland*, pp. 152-153.—The question of defense, between land fortification and naval development, was for some time a very live one in Danish politics. Politically, the controversy was curiously altered in February, 1909, by a sudden change of front on the part of the Premier, M. Neergaard. In the Cabinet, which was formed upon Neergaard’s resignation, Christensen was included as minister of defence. The appointment of the latter was offensive to a large part of the public. An immense popular demonstration against the obnoxious minister of defence was carried out at Copenhagen on August 29; but he stayed in office some weeks longer, until a scheme of defence had been agreed upon between ex-Premier Neergaard and himself, and carried through parliament, September 24. The scheme provided for strong sea fortifications for Copenhagen, while the land defences of the eighties were to be maintained and somewhat strengthened by two new forts, which were, however, officially characterized as sea forts. Three weeks after the passage of the Defence Act Christensen resigned, and was followed out of office by the whole Holstein-Ledreborg Ministry before the end of October. For the first time in Denmark a Radical Ministry was then formed, under Zahle.

1903.—Power of Socialist party. See SOCIALISM: 1899-1908.

1906.—Death of King Christian IX.—Succession of Frederick VIII.—Gains by Social Democrats in the spring elections.—Visit from the Icelandic parliament.—On January 29, 1906, King Christian IX died, at the age of eighty-eight. He was succeeded by his son, Frederick VIII, who is said to have inherited his father’s character and ability in a marked degree. He had already reached the age of sixty-three when he came to the throne. When his accession was proclaimed he spoke from the balcony of the palace at Copenhagen to the multitude of people assembled in these words: “Our old King, my dearly beloved father, has closed his eyes. He fell asleep peacefully and calmly, having faithfully discharged his royal duties to the last. In taking over the heavy heritage placed on my shoulders, I cherish the confident hope, and offer a sincere prayer, that the Almighty may grant me strength and happiness to carry on the government in the spirit of my dearly beloved father, and that I may have the good fortune to reach an understanding with the people and their chosen representatives on all that tends to the good of the people and the happiness of our beloved fatherland. Let us join in the cry, ‘Long live the fatherland!’” In September, on the invitation of King

Frederick, the members of the Icelandic parliament visited Denmark.

1907.—Second Hague Conference. See HAGUE CONFERENCE: 1907.

1908.—Treaty for the maintenance of the status quo on the North Sea.—The governments of Denmark, France, Germany, the Netherlands and Sweden entered an agreement to "preserve intact and mutually to respect" their sovereign rights, and to act in concert in case their territorial status quo is threatened. See NORTH SEA: 1908.

1909 (June).—Murder of General Beckman.—In June, 1909, during a visit of the Tsar of Russia to the Danish Court, at Copenhagen, a Swedish anarchist, Adolf Vang, who had planned an attempt at the murder of the Russian sovereign, and was enraged on being baffled by the police, fired at two officers whom he met, provoked by nothing but their uniforms, and slew one, General Beckman.

1910.—Court of arbitration.—Its duties, etc. See ARBITRATION AND CONCILIATION, INDUSTRIAL: Denmark: 1910-1918.

1910.—Trade union statistics. See LABOR ORGANIZATION: 1910-1919.

1912.—Accession of Christian X.—Frederick VIII died suddenly in Hamburg and was succeeded by his son Christian X on May 14, 1912.

1914.—Meeting of the kings of Norway, Denmark and Sweden. See SCANDINAVIAN LEAGUE; SWEDEN: 1914-1918.

1914-1918.—Situation at the outbreak of the World War.—Cost of the War. See WORLD WAR: 1914: XII. Neutral nations; Miscellaneous auxiliary services: XIV. Cost of the war: b, 9, v.

1914.—Pan-German plan. See PAN-GERMANISM: Pan-German league and its branches.

1914.—Poor laws.—Loss of privileges incurred by receipt of poor relief. See CHARITIES: Denmark: 1891-1914.

1914-1921.—Social insurance. See SOCIAL INSURANCE: Details for various countries: Denmark: 1914-1921.

1914-1921.—Effects of World War on shipping. See COMMERCE: Commercial age: 1914-1921.

1915.—Reclamation of heath land. See CONSERVATION OF NATURAL RESOURCES: Denmark.

1915.—Revision of the constitution.—"By far the most important event of the year . . . was the inauguration of the third Danish Constitution, which gave the vote to all men and all women who had reached the age of twenty-five years. Under the second constitution of 1866, the suffrage for the Folkething was limited to honest and independent men aged thirty or upward; and the effect of the new Bill was to include women and servants. The new Constitution provided also for the election on a basis of proportional representation of a number of new members to the Folkething in addition to the 114 returned by the existing constituencies. The change affected also the Constitution of the Landsthing; its numbers were raised from 66 to 72. Of these 18 were to be nominated by the old Landsthing before its extinction; while the remaining 54 were to be returned on a thoroughly democratic system of proportional representation. Nomination of members by the king was altogether abolished; and women were empowered not only to vote in the elections both to the Landsthing and the Folkething, but also became eligible to sit in both Houses. Moreover the old differentiation between electors, which gave the most representation to the landowners and highly taxed voters, was done away with. [See also SUFFRAGE, MANHOOD: Denmark: 1849-1921.] . . . The new scheme, however, was not to come in force until 1916 and the extension of the suffrage

was to take place gradually, not being finally completed for some years. The new constitution was voted on April 23 and again by a new Parliament on June 5, the anniversary of the first Danish Constitution of 1849. On the same day it was signed by the king, in whose honor a large procession of women filed past the royal palace. . . . The adoption of the new Constitution marked the triumph after fifteen years' struggle over the opposition of the Right, and was in the main the result of a compromise between that party and the Radicals and Socialists of the Left, under the immediate influence of the king."—*Annual Register*, 1915, pp. 277-278.

1917.—Sale of the Danish West Indies to the United States.—By a treaty signed on August 4 by the Danish minister to the United States, and ratified by the Folkething and the Landsting in December, the Danish West Indies (the Virgin Islands) were sold to the United States for \$25,000,000. The sale was at first opposed by both houses of the Rigsdag, and after a protracted fight, the question was settled by a plebiscite, held on December 14.—See also U. S. A.: Historical geography; 1917 (March); VIRGIN ISLANDS: United States purchase of the Islands.

1917-1920.—Economic and industrial conditions.—Industrial enterprises: electric power stations.—"Although the country was . . . free from serious political troubles, the [World] War had adverse economic effects upon the people. . . . The Danes suffered incidentally from the British blockade. No serious privations arose from this cause up to the end of 1916, but during 1917 the agricultural interests of Denmark undoubtedly suffered somewhat severely. . . . Compulsory rationing of sugar and bread was adopted."—*Annual Register*, 1917, pp. 277-278.—"The steady depreciation of the currency [1920] is causing quite a panic in the stock market. . . . *Politiken* censures the government for the inaction which has brought the country to such a pass, and urges the necessity of a stringent policy of stabilization. . . . Lively discussions are proceeding in the Rigsdag on the subject of the new Corn Laws, which will necessitate a further rise in the price of bread."—*Economic Review*, Sept. 10, 1920.—A "review of industrial conditions emphasizes the lack of sufficient fuel in Denmark and the general need of a future reliable market for coal."—*Supplement to Commerce Reports*, Oct. 11, 1920.—To remedy the coal shortage, Denmark planned to convey electric power from the funnels of the Skien and Rjukan Falls, in Southern Norway, either by means of an underwater cable across the Skagerrak to Jutland, or by means of an air line via Sweden.

1918.—Act conferring on Iceland the status of a sovereign state. See ICELAND: 1918.

1919.—Represented at Conference for international union of academies. See INTERNATIONAL UNION OF ACADEMIES: Conference called by French Academy.

1919.—Land reform law.—"A Danish law of 4th October, 1919, enacts that parochial lands, which owing to their nature and situation are capable of being cultivated shall be expropriated as the opportunity arises so as to create small holdings for the benefit of agricultural wage workers. To obtain a small holding under the present law, the applicant must give proof of his capacity to work it, of his possessing sufficient monetary resources, and also of his sobriety and honesty. The law then establishes rules for settling the price and regulates the way in which it shall be paid. Another Danish law of 4th October, 1919, decrees the division of all public lands suitable for

cultivation and the cession of single lots to farm workers. Another Danish law of 4th October, 1919, deals with all fiefs, trusts and entails; it enacts that the property in question shall remain free of all servitudes in the possession of the present holders who shall pay a certain proportion of its value and hand over a portion of land to the State. The lands which the State thus acquires must be allotted or ceded in accordance with the provisions of the above laws."—*Introduction (International Yearbook of Agricultural Legislation, v. 6, 1919, p. li.*—By a law of the same year entitled *property became freehold*, and one-third of the area of such estates became subject to expropriation for small holdings. Also, the state became entitled to a part of the capital value of the estate. Another law decreed that land held under lease should become freehold. All this important legislation is part of the general movement, in Europe, to divide up the large estates which have descended from feudal times.

1919.—German boundary line. See VERSAILLES, TREATY OF: Part II.

1919.—Trade union statistics. See LABOR ORGANIZATION: 1910-1919.

1919-1920.—Provisions for Schleswig under the Versailles treaty.—Holding of the plebiscites.—"The chief attention of the country was . . . directed towards the question of Schleswig, rather than towards any problem of internal politics. It will be remembered that in the original draft of the Treaty of Versailles, Schleswig had been divided into three zones—northern, middle, and southern—in all of which plebiscites were to be held to decide whether the several zones should be Danish or German [see VERSAILLES, TREATY OF: Part III: Sect. XII]. At the express wish of the Danish Government, however, the third (southern) zone had been subsequently excluded from the scheme altogether, since it was now thoroughly Germanised, and had, indeed, been largely Germanised even before 1864. The two other plebiscites were, however, to be held as soon as the Treaty of Peace had duly come into force. After the final ratification of the treaty in Paris on January 10, [1920], no time was lost in making preparations for the polls. . . . The population of the first zone was in the main Danish speaking; and it was foreseen that it would vote by a large majority for reunion with Denmark. The second zone was smaller than the first, but was nevertheless of great importance because it included the port of Flensburg, a town with a population of over 70,000 persons, which, if it were reunited to Denmark, would be the second city of that country. The voting in the first zone took place on February 10, as arranged. The total number of persons entitled to vote was 111,191. The total of the votes cast for Denmark was 75,431. . . . The result was naturally greeted with great enthusiasm in Denmark. There was great excitement both in Denmark and in Flensburg when the date of the polling in the second zone approached. The plebiscite was fixed for March 14. From a linguistic point of view the second zone was very mixed. . . . The second zone voted German by a large majority. The result of the poll in the second zone was one of the contributory causes which led to the remarkable political crisis which occurred at the end of March."—*Annual Register, 1920, pp. 262-263.*—On July 7, 1920, the international commission which had been in charge of North Schleswig from January 10, handed over the administration to the Danish authorities.

1919-1920.—Food regulation. See FOOD REGULATION: 1918-1920.

1920.—Dismissal of the Zahle ministry.—"Easter crisis."—Formation of a coalition government.—New election law.—Composition of the new Folkething.—Neergaard appointed prime minister.—Incorporation of northern Schleswig.—Constitutional amendment.—"The first intimation that all was not well with the state of Denmark came with the news of King Christian's sudden dismissal of the Zahle Ministry. This took place on the morning of 29 March. The explosion merely represented the climax of strained relations that had existed between the King and his Cabinet for some time, and which had been brought to a head by the announcement of the result of the Slesvig plebiscite. The existing Zahle Ministry, which had been criticised by the parties of the Right for its attitude towards the German question, announced its intention of adhering absolutely to the decision in zone 2, which went in favour of Germany by a three to one majority. The king, on the other hand, took a stiffer line. His personal and dynastic feelings were engaged in recovering Slesvig for the Kingdom, and he was enabled to take a bold stand in view of the fact that he had behind him an undoubtedly large body of support. Opinion indeed was inflamed, and resolved itself into two sharply divided camps. The Government's following consisted of the Social Democrats and the Radical Left; the Opposition's, of the Moderate Left and the Conservatives. The King therefore sought to take advantage of the nationalist feeling which had been aroused in the parties of the Right to get rid of a Government which was distasteful to him. . . . Although the Danish Constitution . . . in Article 13 expressly invests the King with the power of electing and dismissing the Ministers, the literal exercise of this prerogative caused a great sensation."—*New Europe, Apr. 15, 1920.*—"A storm of protest arose and, under threat of proclaiming a republic, Progressives throughout the country demanded the reinstatement of the dismissed cabinet ["Easter crisis"]. M. Neergaard failing to command a majority, the King appealed to M. Liebe to form a non-political government whose chief function would be to order new elections for the lower house (Folkething). Faced by a general strike, the Liebe government resigned after four days' tenure of office, and a provisional cabinet, opposed to the King's action in dissolving the Zahle government, was assembled by M. Fries, former Director of the Ministry of Justice."—*Political Science Quarterly, Supplement, 1920, pp. 140-141.*—Following the election experiment in 1918, a new election law, conforming with the amended constitution of 1915, was passed on April 11, 1920. In accordance with it the members of the Folkething, whose number is fixed at 140, are elected by a dual method, combining both the proportional representation method and the single-member district method, employed in the United States. "The main point of the electoral bill is the lowering of the age for the vote. The old electoral law gave the vote only to persons over 30, although a later modification aimed at gradually lowering this limit till it reached 25. The new bill, introduced by the Radical Left and the Social Democrats, will give the vote to every man and woman over 21. The main accretion of votes anticipated by the Left as a result of this measure is expected to come from the farm labourers and their women folk."—*New Europe, Apr. 15, 1920.*—As a result of the elections, held April 25, 1920, the new Folkething was composed of fifty-nine members representing the former Government parties, i.e., the Radical Left and the Social Democratic parties, and eighty

members representing the former opposition parties, i.e., the Left, the Conservative People's Parties and the Conservative Tradesmen's Party. The Liberal leader, Niels Neergaard, headed the new Cabinet as Prime Minister and Minister of Finance.

"After he came into office, Mr. Neergaard made it clear that he could not support the agitation of the extreme Danish Nationalists; but he was ready to endeavor to obtain guarantees for the just treatment of the Danish minority in Middle Schleswig. . . . A treaty between the Principal Allied Powers (Great Britain, France, Italy, and Japan) and Denmark was drawn up, the agreement being necessary for the transfer of Northern Schleswig to Denmark. The treaty was duly signed in Paris on July 5. At about the same time a 'North Schleswig Reunion Act' was passed through the Danish Parliament and was signed by the King on July 9. . . . After the Bill incorporating Northern Schleswig had been passed by the Rigsdag, Parliament was immediately dissolved in order to give the people an opportunity of expressing their opinion on the measures which had been approved. The second General Election was held on July 6. . . . The Bill incorporating the territory was passed by the new Parliament and was then finally submitted to a plebiscite at the beginning of September. The plebiscite resulted in the Bill being approved."—*Annual Register, 1920, pp. 264-265.*—The expansion of Danish territory resulting from the incorporation of northern Schleswig necessitated a constitutional amendment to allow the people of Schleswig to take part in the fall elections. This amendment was duly passed September 10th, and the elections were held on the 21st with the people of Schleswig voting. At this election the voting age was twenty-five for the first time.

"A new political party, the *South Jutland Left*, [was] formed at Aabenraa (Apenrade) with the object of promoting the amalgamation of the restored territory with the kingdom of Denmark in a peaceful and liberal manner, and with the shortest possible period of transition."—*Economic Review, Aug. 6, 1920.*—See also EUROPE: Modern: Political map.

1920.—*Social Aid League organized to break strikes.*—"The Social Aid League, which came into public notice during . . . [a] strike of transport workers and seamen in Denmark in April, is stated to be a non-political body organised in February of this year with the object of affording voluntary labour and assistance to the State in cases where labour disputes bring about the stoppage of activities vital to the life of the community. It is designed to give temporary assistance to the community—not to support or weaken either party to an industrial dispute. The League was organised by a group of men which included two advocates, a consul, an engineer, two merchants, two professors and a captain. In the middle of April the membership was stated to number a thousand, including engineers, doctors, architects, professors, students and tradesmen; it was believed that none came from the working class."—*Labour overseas (Ministry of Labour, London, Apr.-June, 1920, p. 02).*

1921.—*Administration of Neergaard.*—*Reorganization of Foreign Office.*—*Negotiations with Germany.*—*Labor conditions.*—*Financial status.*—The administration of Neergaard was concerned with the task of solving those problems, in particular, which arose from the international after-effects of the war. "In recognition of the fact that something more than purely economic measures would be required to obviate international difficulties, the Government realised that its

first duty was to reorganise the Foreign Office with special regard to modern commercial policy. With this object in view the Foreign Secretary on February 3, 1921, introduced into the Rigsdag a Bill which after some opposition was passed early in May. The fundamental principle of the project is to coördinate under a single head political as well as economic questions, formerly dealt with by separate departments. This unification is further symbolised by the fact that the general direction is to be placed in the hands of a permanent Director who is now M. O. C. Scavenius. In April [1921] it was decided to initiate direct negotiations with Germany in order to settle certain practical questions arising out of the restoration of South Jutland to Denmark. They were begun in May and concluded in December, when an agreement was reached in regard to water courses, fisheries, and local economic problems.



DANISH TERRITORY RECOVERED FROM GERMANY BY THE PLEBISCITE HELD ACCORDING TO THE TERMS OF THE VERSAILLES TREATY

. . . The Great Northern Telegraph Company has resumed its old activities in transmitting the world's telegraphic messages to the East across Russia. In March a Danish-Dutch Union and a Danish Czecho-Slovakian Chamber of Commerce were formed. In the autumn a concession for the exploitations of 65,000 hectares of forest were obtained from the Latvian Government. Further, a Danish-Australian Chamber of Commerce was created. The work in progress with a view to the development of Danish colonial enterprise in Greenland is of preponderating interest, and this work is especially marked by new administrative proposals, put forward in December, 1920. . . . Labour conditions in Denmark assumed a serious complexion during the spring in consequence of friction within several trades. On March 18 a lockout was declared, and was met with strikes comprising about 100,000 workers. Towards the middle of the following month the Government's arbitrator succeeded in bringing about a reconcilia-

tion involving amongst other things certain minute reductions in wages. Unemployment, which kept pace with the depression in trade, industry, and shipping, continued till the end of the year, and involved at its close approximately 80,000 workers. Shortly after the reopening of the Rigsdag in October the Minister of the Interior brought forward a proposal for the alteration of the terms on which maintenance and work should be given to the unemployed. But as the proposal implied a stricter control in granting allowances and at the same time aimed at reducing their amount, it was fiercely opposed by the Labour Party. Certain changes, intended to meet the objections of Labour, having been introduced, the proposal was passed with the consent of all parties and took effect as from January 1, 1922. During the Autumn session the attention of the Rigsdag was concentrated on the great fiscal reforms foreshadowed by the Government. . . . At the end of 1921 the general financial depression which weighed heavily on most European countries, did not affect Denmark severely. . . . At the close of the year 1921, Denmark can boast of a balanced Budget, favourable trade returns, a firm exchange which perceptibly improved during 1921 and was nearing par as the year ended, a discount rate of 5½ per cent., and a much reduced circulation of paper currency."—*Annual Register*, 1921, pp. 251, 252, 253, 254.

1922.—Represented at Genoa conference. See GENOA CONFERENCE (1922).

See also CHARITIES: Denmark; COMMERCE: Commercial age: 1914-1921; COÖPERATION: Denmark; EDUCATION, AGRICULTURAL: Denmark; FLAGS: Denmark; HOUSING: Denmark; MUSIC: Folk music and nationalism: Scandinavia; PROPORTIONAL REPRESENTATION: Denmark; PUBLIC HEALTH: Denmark; RURAL CREDIT; SCANDINAVIAN LITERATURE; SCANDINAVIAN STATES; SOCIAL INSURANCE: Details for various countries: Denmark.

ALSO IN: M. Thomas, *Denmark, past and present*.—E. C. Otté, *Denmark and Iceland*.—M. P. Thomson, *Denmark*.—H. R. Haggard, *Rural Denmark and its lessons*.—H. W. Foght, *Rural Denmark and its schools*.—Marius Hansome, *Slesvig's reunion with Denmark* (*New York Times Current History*, Dec., 1921).

DENMARK, Constitution of: Principal provisions.—The "Grundlov," or charter, of June 5, 1849, first introduced a constitution into Denmark. The constitution was revised in 1866 and called the second constitution. This was followed by a revised or third constitution in 1915, amended September 10, 1920. See DENMARK: 1849-1872; 1915; 1920.

The principal provisions of the third constitution are as follows: The executive power is vested in the king who rules through his ministers; the king cannot declare war or sign a peace without the consent of the Rigsdag, and he must be a member of the Evangelical-Lutheran church, the State church; the legislative power is vested in the king and the Rigsdag jointly. The Rigsdag is composed of two houses: the Folkething (lower house) and the Landsting (upper house or Senate). Suffrage is enjoyed by all men and women of 25 years of age and with a fixed abode. The Folkething is composed of 149 members, 117 of which are elected by proportional representation; the term is four years but the king can dissolve it before that time. To this body the government must submit all money bills. The Landsting is composed of 56 members elected indirectly by voters of 35 years of age. The term is eight years, but elections are held every four for one half the body. Ministers may speak in either assembly, but can vote only

in the body of which they are members. The Landsting appoints from its own members, judges who together with others form the Rigsret, a body which tries parliamentary impeachments. The Rigsdag meets annually on the first Tuesday in October.

DENMARK, Royal house of: Genealogical table. See DENMARK: 1848-1862.

DENNEWITZ, or Juterbog, Battle of. See GERMANY: 1813 (August-October).

DENNIKON, Peace of (1531). See SWITZERLAND: 1531-1648.

DENONVILLE, Jacques René de Brésay, Marquis de, French governor-general of Canada. See NIAGARA: 1687-1688.

DENSMORE, Emmet (1837-1912), American pioneer in the invention of the typewriter. See INVENTIONS: 16th century: Typewriter.

D'ENTRECASTEAUX ISLANDS, group of small islands east of New Guinea; used by the Australians in the World War in their operations against German New Guinea.

DENVER, city of the United States, capital of the State of Colorado and county seat of Denver county, is situated at the junction of the South Platte river and Cherry creek. An important railroad center, the city lies 2,025 miles from New York and 1,457 miles from San Francisco. It covers an area of sixty square miles and is regularly laid out in straight lines with geometrical precision; it contains a large number of fine public buildings, the State capitol, numerous parks, recreation and playgrounds. Denver University was created in 1880; within its buildings is housed the famous Chamberlain Observatory. Beginning as a mining settlement in 1858, Denver received its city charter in 1859 and was named after the then governor of Kansas, General J. W. Denver. It was reincorporated by the first Territorial Legislature in 1861 and became the capital of the territory in 1867. Population, 1920, 256,491.—See also COLORADO: 1776-1858.

Juvenile court of Judge Lindsey. See CHILD WELFARE LEGISLATION: 1899-1921.

Poor relief. See CHARITIES: United States: 1921.

DEOS, Portuguese word for a god. See Joss.

DEORHAM, Battle of (577).—Fought near Bath, England, between the invading West Saxons and the Britons.—J. R. Green, *Making of England*, pp. 125-131.

DEPARTMENT, word applied in the United States to the ten chief divisions of the executive branch of the government. The department heads comprise the cabinet. In Great Britain it is applied to the subordinate divisions only of great offices, corresponding to the American use of the word bureau. In France it denotes a territorial division of the country. "The old thirty-two provinces were abolished and France was divided into eighty-three departments of nearly uniform size. The departments were divided into *arrondissements*, these into *cantons*, and these into municipalities or *communes*. These are terms which have ever since been in vogue. . . . Whereas formerly the central government had been represented in each province by its own agents or office-holders, the intendants and their subordinates, in the departments of the future the central government was to have no representatives."—C. D. Hazen, *Modern Europe*, p. 146.—"On February 17th, 1800, the law was proclaimed which forms to-day the basis of French administrative apparatus. According to its provisions in every 'department' the chief administrative officer is a prefect, in every 'Arrondissement' a sub-prefect, in every 'Commune' a mayor,

—all three classes being appointed by the Chief Magistrate and subordinated to the Minister of the Interior.”—A. Fournier, *Napoleon the First*, p. 223. —The French departments now number ninety-three, three in Algeria since 1881, and three of Alsace-Lorraine since 1918, being treated as parts of France.—See also ARRONDISSEMENT; COLONIZATION: French; FRANCE: 1801-1800.

DE PAUW UNIVERSITY. See UNIVERSITIES AND COLLEGES: 1769-1884.

DEPENDENCIES, Insular, United States. See TERRITORIES AND DEPENDENCIES OF THE UNITED STATES.

DEPEW, Chauncey Mitchell (1834-), American lawyer, politician and orator. Member New York Assembly, 1861-1862; secretary of state of New York, 1863; prominent railroad attorney and official; delegate at large, Republican national conventions, 1888, 1892, 1900, 1904; member United States Senate, 1890-1911.

ALSO IN: C. M. Depew, *My memories of eighty years*.

DEPORTATIONS. See BELGIUM: 1914-1918: Belgian deportations; WORLD WAR: 1916: X. German rule in northern France and Belgium: a; b; Miscellaneous auxiliary services: XI. Devastation: c; U. S. A.: 1920 (June).

DEPOSIT, Right of.—This expression referred to the right asserted by the United States about 1795-1800 to unload goods in Spanish Louisiana and reload them on ocean-going craft. This was claimed as a right included in that of free navigation of the Mississippi river. The withdrawal of this privilege by Spain before transferring Louisiana to France led President Jefferson to seek the purchase of territory at the mouth of the river and resulted in the purchase of Louisiana.

DE PRES, Després, or Desprez, Josquin (c. 1445-1521), celebrated French composer. Chapel master at St. Quentin; pupil of Okeghem; chorister in Sistine Chapel, 1471-1484; in papal choir again, 1486. Attached at various times to courts of Hercules in Ferrara, Lorenzo in Florence and Louis XII in Paris. Baini calls him the “idol of Europe,” until it was only Josquin in Italy; only “Josquin in France; in Germany, in Flanders, in Bohemia, in Spain, only Josquin.” Prolific composer of church music in forms perfected by Okeghem.

DEPRETIS, Agostino (1813-1887), Italian statesman. Took an active part in the Mazzinian conspiracies; was appointed governor of Brescia, 1850; went to Sicily to try to reconcile the policy of Cavour with that of Garibaldi, 1860; appointed pro-dictator of Sicily by Garibaldi, 1860; Premier of Italy, 1876-1879, 1881-1887.—See also ITALY: 1870-1901.

DEPTFORD, formerly a town in the counties of Surrey and Kent, England; now a metropolitan borough of London. See TRINITY HOUSE.

DEQUINCY, Thomas (1785-1859), English essayist. See ENGLISH LITERATURE: 1780-1830.

“DER TAG” (The day), for some years previous to the World War, said to have been a popular toast in the German navy, signifying the day on which the Germans should meet the British fleet in combat.

DERAA, or Ed Deraah, about thirty miles east of the River Jordan. See WORLD WAR: 1918: VI. Turkish theater: c, 12; c, 21.

DERBENT, or Derbend, town in the province of Daghestan, Caucasia, a port on the Caspian sea. It was conquered by the Arabs in the seventh century, by the Mongols in 1220, by the Russians in 1722. According to a treaty signed in 1723 the town was ceded to the Persians. In 1796 it was

once more besieged by the Russians and formally annexed in 1813.—See also JUROPACH.

DERBY, Edward Geoffrey Smith Stanley, Earl of (1789-1869), English statesman. Member of the House of Commons, 1820-1851, when his father's death raised him to the peerage; 1830, was made chief secretary for Ireland, opposed O'Connell, carried the Coercion Bill, and also introduced and carried the Irish Education Act; 1833, appointed secretary for the colonies and carried the Emancipation Act; 1852, he was called upon to form an administration, but was not upheld by the country; 1858, premier for a year; 1866, formed the ministry which carried the Reform Bill; 1867, resigned office and the leadership of the conservative party in favor of Disraeli.—See also ENGLAND: 1851-1852; 1858-1859; 1865-1868; 1868-1870.

DERBY, Edward George Villiers Stanley, Earl of (1865-), British statesman, soldier and diplomat; served in South African War; financial secretary to the war office in 1900, and in 1903 was made post-master general; 1915, was created director general of recruiting, and “conducted a final three-months' campaign for soldier volunteers throughout the length and breadth of the British Isles”; 1916-1918, secretary of state for war; 1918-1920, ambassador to Paris.—See also ENGLAND: 1915 (October 21).

DERBY, Edward Henry Stanley, Earl of (1826-1893), English statesman; 1858, secretary for the colonies; 1858-1859, secretary of state for India after he had successfully carried the India Bill through the House of Commons; 1866 and 1874, foreign secretary associated with Disraeli in the purchase of the Suez canal shares. In 1880 went over to the Liberal party; was secretary for the colonies under Gladstone, 1882 to 1885; led the Liberal Unionists in the House of Lords, 1886-1891.—See also ENGLAND: 1873-1880.

DERBY, Henry, Earl of (1367-1413), son of John of Gaunt, and afterwards Henry IV of England. See ENGLAND: 1399-1413.

DERBY, James Stanley, 7th earl of (1607-1651). Sided with Charles I in the civil war, and after Charles' failure retired to the Isle of Man, where he ruled with a strong hand, and provided a refuge for royalists. He assisted Charles II in the abortive attempt made in 1651 to secure the crown, and escaped with Charles from Worcester, but was captured, sentenced to death and executed at Bolton in October, 1651.—See also ENGLAND: 1642-1651.

DERBY, Thomas Stanley, Earl of (1435-1504). As Baron Stanley he was made Lord of the Isle of Man by Henry IV; made chief justice by Edward IV, 1461; an executor of Edward IV; made constable of England by Richard III; present at Bosworth in 1485 but took no part in the fight which made his stepson, Henry Richmond, king; 1485, created earl of Derby by his step-son, Henry VII.

DERBY, The.—A celebrated horse-race held each year on Epsom Downs, fifteen miles from London, “was instituted by the 12th Earl of Derby in 1780. A year earlier the same racing peer had started the Oaks, named after his place at Banstead Downs—the Valley of Lambert's Oaks. Lord Derby won his own race in 1787 with Sir Peter Teazle. . . Little could Lord Derby have imagined that by the time of his grandson—the Prime Minister of the early part of Queen Victoria's reign—the Derby would be the occasion of a national festival. . . How soon Derby Day became a national fête day cannot be said, but it was a great holiday in the early part of the last century. On

May 18, 1847. Lord George Bentinck—a real power in the political and racing world of those days—moved the adjournment of the House of Commons over Derby Day. This motion was moved each year by a private member, until in 1860 Lord Palmerston moved it as a Government measure 'as a part of the unwritten law of Parliament.' Sir Stafford Northcote abandoned the motion as a Government motion in 1879, and on the proposal of Lord Wolmer it was rejected in 1892. The House, therefore, did not adjourn in that year, but it was so empty that it could not transact any important business. . . . The adjournment was proposed this year [1921] by Mr. Bottomley, but not carried! . . . The Derby was run without a break from 1780 until 1914, and in 1915 the Epsom stands and course were put to other even more important uses. A substitute Derby which cannot count was run at Newmarket in 1915, 1916, 1917, and 1918.

"As an instance of the importance attached to the Derby, the following extract from the biography of Lord George Bentinck by Lord Beaconsfield is not without interest. Lord George had sold his whole stud at the Goodwood Meeting of 1846 to Mr. Mostyn for £10,000. Among the stud was Surplice, winner of the Derby of 1848:—

"A few days before—it was the day after the Derby, May 25, 1848—the writer met Lord George Bentinck in the Library of the House of Commons. He was standing before the bookshelves, with a volume in his hand, and his countenance was much disturbed. His resolutions in favour of the colonial interests, after all his labours, had been negated by the Committee on the 22nd and 24th; his horse Surplice, whom he had parted with among the rest of his stud, solely that he might pursue, without distraction, his labours on behalf of the great interests of the country, had won that paramount and Olympic stake, to gain which had been the object of his life. He had nothing to console him and nothing to sustain him, except his pride. Even that deserted him before a heart, which he knew at least could yield him sympathy. He gave a sort of superb groan.

"All my life I have been trying for this, and for what have I sacrificed it?' he murmured.

"It was in vain to offer solace.

"You do not know what the Derby is,' he moaned out.

"Yes, I do, it is the *Blue Riband of the Turf*."

"It is the Blue Riband of the Turf,' he slowly repeated to himself, and sitting down at a table he buried himself in a folio of statistics.

"There have been foreign attacks on the Derby, and strong forces have been landed on Epsom Downs on many occasions. In 1865 Gladiateur came from France and won, from which country Durbar II., the property of an American, also came. Kisber, who won in 1876, was a Hungarian, and Iroquois, who won in 1881, came from America."—*The Times (London) Weekly Edition, June 6, 1921.*

DERBY - DISRAELI MINISTRIES. See ENGLAND: 1851-1852; 1858-1859; 1865-1868; 1868-1870.

DERCETO - APHRODITE, Cult of. See SYRIA: B. C. 64-63.

DE RE DIPLOMATICA, treatise on the science of diplomatics written in the seventeenth century by the great French scholar, Mabillon. See HISTORY: 25.

DE RETZ FACTION, name given to the followers of the Cardinal de Retz in his struggle against Mazarin and the court during the war of the Fronde. See FRANCE: 1650-1651.

DERFFLINGER, German battle cruiser; took part in the action off Dogger Bank, January 24, 1915, and in the Battle of Jutland, May 31, 1916.

DERNA, town on northern coast of Africa in the province of Barca. In 1803 it was besieged by the United States. See BARBARY STATES: 1803-1805.

DERNA INCIDENT. See ITALY: 1911-1913.

DERNANCOURT, village in France, department of the Somme, sur l'Ancre. See WORLD WAR: 1918: II. Western front: c, 30.

DE ROBECK, Sir John Michael (1862-), British vice-admiral. In 1915 during the World War commanded naval forces at the Dardanelles; covered the landing of troops on the Gallipoli peninsula. See WORLD WAR: 1915: VI. Turkey: a; a, 1 and 3.

DÉROULEDE, Paul (1864-1914), French poet and politician. Founder of the Ligue des Patriotes, which was designed to invigorate the feeling of *revanche* against Germany; was tried and convicted of treasonable conspiracy in 1900 (see FRANCE: 1899 [February-June]; 1899-1900 [August-January]) for the political part taken by him after the death of President Faure; sentenced to ten years' exile; 1905, permitted to return to France after the passage of the law of amnesty.

DERRY, old name for Londonderry. See LONDONDERRY.

DE RUSSY, Fort: Capture of. See U.S.A.: 1864 (March-May: Louisiana).

DE RUYTER, Michael Adrianzoon (1607-1676), Dutch admiral. See ENGLAND: 1652-1654; NETHERLANDS: 1672-1674.

DERVISHES, members of religious brotherhoods or orders in Mohammedan countries resembling in many ways the monks of Christendom. The meaning of the name is probably "a poor fellow who goes from door to door for assistance." "The doctrines of the darwesh orders are those of the Sufi mystics, and their religious ceremonies consist of exercises called *zikrs* or 'recitals.' . . . It was about A. H. 49 (A. D. 766) that the Shaikh Alwan, a mystic renowned for his religious fervor, founded the first regular order of faqirs, now known as the *Alwaniyah* with its special rules and religious exercises, although similar associations of men without strict rules had existed from the days of Abu Bakr, the first Khalifah. And although there is the formal declaration of Mubammad, 'Let there be no monasticism in Islam,' still the inclinations of Eastern races to a solitary and a contemplative life carried it even against the positive opposition of orthodox Islam, and now there is scarcely a . . . learned man in Islam who is not a member of some religious order. Each century gave birth to new orders. . . . M. D'Obsson . . . gives a list of thirty-two orders, but it is by no means comprehensive. Three of these orders, the Bastamiyah, the Naqshbandiyah, and the Bakhtashiyah, descend from the original order established by the first Khalifah, Abu Bakr. The fourth Khalifah, 'Ali, gave birth to all the others. Each order has its *silsilah*, or chain of succession from one of these two great founders. . . . The Maulawiyah are the most popular religious order in the Turkish empire. They are called by Europeans, who witness their *zikrs* and various religious performances at Constantinople and Cairo, the 'dancing,' or 'whirling' darweshes. . . . They have service at their *takyah* or 'convent' every Wednesday and Sunday at two o'clock. There are about twenty performers, with high round felt caps and brown mantles. At a given signal they all fall flat on their faces, and rise and walk slowly round and round with their arms folded, bowing and turning slowly several times. They then cast off

their mantles and appear in long bell shaped petticoats and jackets, and then begin to spin, revolving and turning with extraordinary velocity. . . . The most popular order in India is that of the Murdariyah. . . . From these have sprung the Malang faqirs who crowd the bazaars of India. They wear their hair matted and tied in a knot. The Rufaiyah order is also a numerous one in some parts of India. They practise the most severe discipline, and mortify themselves by beating their bodies. They are known in Turkey and Egypt as the 'Howling Darweshes'. Another well-known order of darweshes is the *Qalandariyah* or 'Wandering Darweshes'.—T. P. Hughes, *Dictionary of Islam, article Faqir*, pp. 116-119.—The fanaticism of the dervishes has often made them dangerous political factors and has led to serious disturbances in Egypt and other parts of the Mohammedan East.—See also EGYPT: 1885-1896; 1897-1898; 1899-1900.

DE SANCTIS, Francesco (1817-1883), Italian critic. See ITALIAN LITERATURE: 1860-1914.

DESCARTES, René (1596-1650), French philosopher. In 1617 he entered the army as a volunteer in order to widen his experience and served under Maurice of Nassau, Tilly and Buquoy; left the army four years later; 1629, retired to Holland, where he prepared most of his work; 1649, went to Sweden in answer to the invitation of Queen Christina. "Descartes, like Bacon, resolutely sets his face against the old authorities and, like him, emphasizes the practical character of all philosophy. 'Philosophy is a perfect knowledge of all that man can know, as well for the conduct of his life as for the preservation of his health and the discovery of all the arts.' Unlike the English empiricist [Bacon] however, he takes mathematics as the model of his philosophical method; study logic, he tells us, and practise its rules by studying mathematics. . . . At the same time, he accepts the fundamental principles of the time-honored idealistic or spiritualistic philosophy and attempts to adapt them to the demands of the new science: his problem is to reconcile mechanism and the notions of God, soul, and freedom. . . . Among Descartes's works are the *Discours de la méthode* (which appeared with *Dioptries, Meteors, and Geometry* in a series of *Philosophical Essays*) in 1637; *Meditations de prima philosophia* (to which were added objections by several learned men, Arnauld, Hobbes, Gassendi, and others, together with rejoinders by the author himself), 1641; *Principia philosophia*, 1644; *Les passions de l'âme*, 1650."—F. Thilly, *History of philosophy*, pp. 272-273.—See also ALGEBRA; EUROPE: Modern: Revolutionary period; FRENCH LITERATURE: 1608-1715; MEDICAL SCIENCE: Modern: 17th century: Descartes and the dawn of modern physiological science.

DESCENT, Doctrine of. See EVOLUTION: Basis of theory of organic evolution.

DESCHANEL, Paul Eugène Louis (1856-1922), French statesman and author. Vice-president of Chamber of Deputies, 1896, and its president, 1898-1902; president of the commission on foreign and colonial affairs, 1905-1912; president of Chamber of Deputies, 1912-1914; president of France, 1920, resigning on account of ill health. His writings have dealt chiefly with political subjects.—See also FRANCE: 1920 (January).

DESERET, Proposed state of. See UTAH: 1849-1850; 1857-1859; 1861-1865; NEVADA: 1848-1864.

DESERT LAND ACT (1877). See CONSERVATION OF NATURAL RESOURCES: United States: 1847-1901.

DESERTAS, group of rocky islets, part of the Madeira group. See MADEIRA ISLANDS.

DE SMET, Peter John (1801-1872), Jesuit missionary among the Indians of Wyoming. See WYOMING: 1834-1862.

DESMICHELS, Louis Alexis, Baron (1779-1845), French general. See BARBARY STATES: 1830-1846.

DES MOINES, capital of Iowa, at the junction of the Raccoon and Des Moines rivers, one of the most productive coal regions of the state. A fort for the protection against the Sacs and Foxes was established there in 1843. It was incorporated as a town, 1851, and chartered as a city, 1857.

1907.—Adoption of "Des Moines plan" of commission government. See COMMISSION GOVERNMENT IN AMERICAN CITIES: 1907; CITY PLANNING: United States: Progress.

DESMOND REBELLIONS. See IRELAND: 1559-1603.

DESMONDS. See GERALDINES.

DESMOULINS, Lucie Simplicie Camille Benoist (1760-1794), French revolutionist and journalist, member of the Jacobin club and of the "Mountain." Was nominated deputy for the baillage of Guise, 1789; brought the revolutionary feeling in Paris to a head in 1789 by a fiery speech on the dismissal of Necker; formed the nucleus of the Parisian militia which on July 14, destroyed the Bastille; was a popular leader, but was greatly influenced by stronger minds, notably Danton and Robespierre; November, 1789, began the publication of *Les Révolutions de France et de Brabant*, a weekly periodical; 1793, became secretary to Danton, who was then secretary of state, and later was elected a deputy for Paris, and voted for the death of Louis, for whose deposition he had asked in 1791; together with Danton fell into disfavor, 1793; was tried in April, 1794, and executed.—See also FRANCE: 1789 (July); 1790; 1792 (August), to 1793-1794 (November-June).

DE SOTO, Hernando (Fernando). See SOTO, HERNANDO.

D'ESPEREY, Franchet. *See ESPEREY, FRANCHET D'.

DESPOT OF EPIRUS.—"The title of despot, by which they [the mediæval princes of Epirus] are generally distinguished, was a Byzantine honorary distinction, never borne by the earlier members of the family until it had been conferred on them by the Greek Emperor."—G. Finlay, *History of Greece from its conquest by the Crusaders*, ch. 6, sect. 1.—See also EPIRUS: 1204-1350.

DESPOTISM. See ABSOLUTISM.

Benevolent. See EUROPE: Modern: Era of the benevolent despots; AUSTRIA: 1765-1790.

Greek. See TYRANTS.

Italian. See ITALY: 1250-1520.

Paternal. See PERU: Paternal despotism of the Incas.

DESSALINES, Jean Jacques (1758-1806), Negro soldier, known as the Emperor of Haiti. See HAITI, REPUBLIC OF: 1804-1880.

DESSAU, Battle of (1626). See GERMANY: 1624-1626.

DESSAU, League of (1525). See GERMANY: 1524-1525.

D'ESTOURNELLES DE CONSTANT, Paul Henri Benjamin, Baron (1852-), member of French senate; author of publications on science, disarmament, peace, etc. See NOBEL PRIZES: Peace: 1909.

DESTRIERS, PALFREYS.—"A cavaliere or man-at-arms was accompanied by one 'Destriero' or strong war-horse, and one or two, sometimes

three, mounted squires who led the animal fully caparisoned; or carried the helmet, lance and shield of their master: these 'Destrieri' ('rich and great horses' as Villani calls them), were so named because they were led on the right hand without any rider, and all ready for mounting: the squire's horses were of an inferior kind called 'Ronzini,' and on the 'Palafreni' or palfreys the knight rode when not in battle."—H. E. Napier, *Florentine history*, v. 1, p. 633.

DESTROYERS, large, speedy torpedo craft used to combat ordinary torpedo boats and submarines. See **WORLD WAR**: 1918: IX. Naval operations: c, 3.

DESTROYING ANGELS, or **Danites**, secret society founded in 1837 and connected with the Mormon church. See **MORMONISM**: 1830-1846.

DE THOU, Jacques Auguste (1553-1617), French historian. See **HISTORY**: 23; 24.

DETMOND, town in Germany, southwest of Hanover. See **SAXONS**: 772-804.

DETROIT, American city of great commercial importance, and largest in the state of Michigan; situated on the Detroit river. It possesses a splendid harbor with a water front of nearly eleven miles. The Detroit river is here a boundary between the United States and Canada and is sometimes referred to as the "Dardanelles of the New World." "The name Detroit is from the French 'd'étroit,' meaning the strait and was so called because of its situation on the narrow strait connecting Lake St. Clair with Lake Erie. The history of Detroit is closely interwoven with that of the whole northwest, which began as early as Canada and Virginia."—H. Keep and M. Burton, *Guide to Detroit*, p. 5.

1648.—First occupied by the **Coueurs de Bois**. See **COUREURS DE BOIS**.

1670.—Visited by La Salle.—In 1670 La Salle stopped at Detroit but made no permanent settlement.

1686-1701.—First French forts.—**Cadillac's founding of the city**.—At the beginning of the war called "Queen Anne's War" (1702) "Detroit had already been established. In June, 1701, la Mothe Cadillac [Commandant of the French territory near Detroit], with a Jesuit father and 100 men, was sent to construct a fort [Fort Pontchartrain] and occupy the country; hence he is spoken of as the founder of the city. In 1686, a fort [called Fort St. Joseph] had been constructed to the south of the present city, where Fort Gratiot now stands, but it soon fell into decay and was abandoned. It was not the site selected by Cadillac."—W. Kingsford, *History of Canada*, v. 2, p. 408.—"Fort St. Joseph was abandoned in the year 1688. The establishment of Cadillac was destined to a better fate and soon rose to distinguished importance among the western outposts of Canada."—F. Parkman, *Conspiracy of Pontiac*, v. 1, p. 213.

1701-1755.—Importance to the French. See **CANADA**: 1700-1735.

1760.—French settlement when surrendered to the English.—"The French inhabitants here are settled on both sides of the river for about eight miles. When I took possession of the country soon after the surrender of Canada they were about 2,500 in number, there being near 500 that bore arms (to whom I administered oaths of allegiance) and near 300 dwelling houses. Our fort here is built of stockadoes, is about 25 feet high, and 1,200 yards in circumference. . . . The inhabitants raise wheat and other grain in abundance, and have plenty of cattle, but they enrich themselves chiefly by their trade with the Indians, which is

here very large and lucrative."—R. Rogers, *Concise account of North America*, p. 168.

1763.—**Pontiac's siege**. See **PONTIAC'S WAR**.

1775-1783.—Held by the British throughout the War of Independence. See **U. S. A.**: 1778-1779: Clark's conquest.

1805.—Made the seat of government of the territory of Michigan. See **INDIANA**: 1800-1818.

1805-1847.—Development from a village to capital of the state.—Detroit was incorporated as a village in 1815, and in 1824 it was chartered as a city by the Legislative Council of Michigan territory. It served as capital of the territory from 1805 to 1837 and as capital of the state of Michigan from 1837 to 1847 when the seat of the government was moved to Lansing.

1812-1813.—Surrender of General Hull.—American recovery. See **U. S. A.**: 1812 (June-October); 1812-1813: Harrison's northwestern campaign.

1812-1916.—Growth of the city.—**Industries**.—**Automobiles**.—Organization of the Bureau of Governmental Research.—"The real development of the community began immediately after the war of 1812. Since then, few cities have enjoyed such a steady and rapid growth. In 1830, Detroit was the fifty-third city in size among American municipalities, in 1910 Detroit stood ninth, and today, [1916] it stands in fourth place. The present rapid increases in population, building construction, commerce and industry indicate that it has not yet reached its final rank among the cities of America."—T. L. Munger, *Detroit and world trade*, p. 114.—"The advent of the automobile, in fifteen years, has made Detroit the most distinctively industrial center in the United States. . . . In the first five years of the active automobile industry at Detroit, from 1904 to 1909, the value of this output increased from six to sixty million dollars. In 1915 this valuation had increased to over \$260,000,000. . . . Having already established a manufacturing product-value aggregating upwards of a hundred million dollars before the automobile came to be a factor, Detroit led in the making of stoves, varnishes and paints, pharmaceutical preparations, electrical furnaces and was sixteenth in rank among the manufacturing cities of the country. . . . Detroit today [1916] has more than three-quarters of a million population, makes more than \$600,000,000 worth of manufactured goods annually—among them more than half of all the automobiles manufactured in America—and is one of the most important shipping points in the country."—R. C. McLean, *Detroit, the industrial city (Western Architect, Oct., 1916, pp. 120, 136)*.—"The Detroit Bureau of Governmental Research was organized March 22, 1916: (1) To get things done for Detroit through co-operation with persons who are in office, by increasing efficiency and eliminating waste, and (2) To serve as an independent, non-partisan agency for keeping citizens informed about the city's business."—*Citizen and the city government (Detroit Bureau of Governmental Research, July, 1917, p. 2)*.

1917-1919.—Manufacture during the World War.—"With the start of the European War in 1914, a number of Detroit factories accepted war orders from the various allied nations, and so when the United States declared war against Germany, on April 6, 1917, Detroit was prepared industrially to some degree for the vast flood of domestic war orders that poured in. . . . Chief among the Detroit munition products were the Liberty airplane motor, the special recoil mechanism for French howitzers, Eagle boats, shells, gun caissons, store wagons, tractors, tanks, motor

trucks, uniforms, gas masks, helmets, and one concern manufactured complete airplanes."—T. L. Munger, *Detroit and world-trade*, pp. 27-28.

ALSO IN: A. E. Parkins, *Historical geography of Detroit*.—L. P. Powell, *Historic towns of the western states*, pp. 87-119.

1918-1920.—New charter.—Satisfactory results.—"Detroit adopted a new charter in 1918 'as a war measure.' The short ballot was not adopted in full, but a 42-man council elected from twenty-one wards gave way to a nine-man council under a strong mayor. . . . They [the people of Detroit] went through the procedure of drafting, adopting, and putting to work a new charter in which there is a unique combination of the board of directors principle, the general manager plan, and the ancient theory of an elective mayor and council. After nearly two years of experience under this plan the great majority of tax payers and voters are satisfied. . . . Since its adoption June 25, 1918, by a majority of almost eight to one, it has received nine amendments, none of which caused the slightest change in its fundamental principles. . . . [The framers] sought a modern constitution in which local experience and local personnel were not shunted aside entirely. Thus they excluded at the time proportional representation, a city manager chosen by a commission, and insistence on one-man commissions. The accepted rule was to substitute one for more than one, but the exceptions, such as the water board, the arts, city plan, and other boards, prevailed wherever satisfactory results were being attained with division of responsibility. . . . [The framers placed] all governmental activities in charge of a mayor and nine council-men, all chosen at large on a non-partisan ballot, and for a term of two years. . . . Abnormal growth has brought its difficulties, such as lack of houses, and thousands of transients who never heard of civic interest. Our worst obstacle is the perennial controversy over street car transportation. . . . James Couzens [was elected mayor in 1918] . . . on a platform which derided politics and politicians. Business men predominate in the nine-man council. . . . Of the council members, five were members of the old and grossly objectionable ward council—these five, however, standing for progress, and three of them known as of the minority. . . . Few cities, big or little, are willing to put so much responsibility on their mayors as Detroit has done."—W. P. Lovett, *Detroit and its new charter*, pp. 149-151.—The charter abolished the Board of Estimates and placed the power of determining appropriations and bond issues in the hands of the mayor and his council. Elections are held at a separate time from those of the nation and state; the ballot is non-partisan; the judges hold office for four years and are elected on a general ticket. The charter changed the Board of Education, made up of a member from each ward, to a board of seven members elected on a general ticket and holding office for six years.

1919-1922.—Purchase of street railway.—At the time of Mayor Couzens's election the people voted to acquire the street railway system, but the company's terms could not be agreed upon. After a protracted street railway war the mayor was re-elected and took office in 1921. The company finally agreed to sell, and the purchase was authorized at a special election, April 17, 1922.

1920.—Reform in judicial machinery.—"The city of Detroit has recently established an important innovation in its judicial machinery. In place of the two former more or less independent courts—the police court, of three judges, having

jurisdiction of misdemeanors, and the recorder's court, of two judges, having jurisdiction of felony and city ordinance cases—there now exists a single criminal court, to be known as the recorder's court, which possesses all kinds of criminal jurisdiction. This change is expected materially to reduce the delays and uncertainties inherent in the former system, which secured for professional criminals comfortable respites; this protection, under the old system, came, in felony cases, from the provision for preliminary hearing in the police court and trial in the recorder's court; in misdemeanor cases, from the provision for trial in the former court with right of appeal and new trial in the recorder's court. The bill was bitterly fought in the 1919 session of the state legislature, and the opponents secured some modifications of the original bill, one of them requiring reference of the bill to the voters of Detroit. Following a keenly contested popular campaign, the act was approved at the election held April 5 of this year by a vote of 106,132 to 30,617."—F. W. Croker, *Michigan, 1920: Detroit Courts (American Political Science Review, Nov., 1920, no. 4)*.

1920.—Adoption of platoon plan of education.—"The 'Gary plan', modified into the 'platoon or duplicate plan', has been adopted as the official policy of the schools of that city [1920]. . . . The platoon school offers a type of organization and building in which a well-balanced, modern curriculum may be provided and effectively used. . . . Fifteen of these 'platoon schools' are now organized, and fifteen more are under organization. The school officials have determined upon a 'gradual reorganization of the elementary system on the platoon basis.' . . . The Board of Education stands solidly behind this policy. . . . The realization of this undertaking will place within the reach of Detroit children elementary school facilities unexcelled by those of any other city in the United States."—J. K. Hart, *Platoon schools in Detroit (Survey, Oct. 9, 1920, pp. 60, 70)*.

1921.—Unemployment.—Establishment of unemployment bureau.—"In Detroit, Fred R. Johnson, associate secretary of the Detroit Community Union, reports that it is estimated that the automobile industry is running at about 30 per cent of its normal capacity. According to his reckoning, from 100,000 to 125,000 workers have been laid off with the closing or partial closing of factories. The situation is being somewhat relieved, he says, by the large number of unattached men and families who are leaving the city for their previous homes. It has been estimated that not to exceed 75,000 of those who were laid off remain in Detroit. With these, however, Detroit has undertaken to deal constructively. Concerning the measures of relief and adjustment which have been proposed, Mr. Johnson says: The municipality itself has taken a progressive stand. With the approval of Mayor James Couzens the Department of Public Welfare established an employment bureau through which employment on public work in the various city departments is being provided. Out of 11,204 registered to date with this bureau 3,857 have been given work. Mr. Couzens is now advocating that the city should at once begin the construction of the bridge over the Detroit River to Belle Isle for which \$3,000,000 was voted at a recent city election."—*Unemployment in Detroit (Survey, Jan. 8, 1921, p. 527)*.—See also HOUSING: United States.

ALSO IN: S. Farmer, *History of Detroit and Michigan*.—C. M. Burton, *Cadillac's village*.—F. Parkman, *Half a century of conflict*.—L. P. Powell, *Historic towns of the western states*.—E. D. Grape

and H. J. Carmen; *Record of political events (Political Science Quarterly, Supplement, Sept., 1920)*.

DETTINGEN, Battle of (1743). See **AUSTRIA**: 1743.

DEULE CANAL (Haut Deule), waterway stretching south of Lille, northeastern France. In the Allied 1918 offensive it was crossed under difficulties by American and British troops.

DEUDEDIT, or Adeodatus, pope, 615-618.

DEUTERONOMY, fifth book of the Bible, last of the Pentateuch. See **CODES**: B. C. 13th-6th century; **HISTORY**: 14.

DEUTSCH: Origin of the name. See **GERMANY**: National name.

DEUTSCHBROD, Battle of (1422). See **BOHEMIA**: 1419-1434.

DEUTSCHE BANK.—"The rapid development of the Deutsche Bank [of Berlin] from its establishment in 1870 quickly placed it in the front rank of German credit institutions. For many years now it has been by far the largest bank in Germany, excluding the Reichsbank. The New York branch was opened in 1871. In 1886 was formed the subsidiary Deutsche Ueberseeische Bank [Banco Aleman Transatlantico], later the Mexikanische Bank für Handel und Industrie, and in 1889 it helped to create the Deutsch-Asiatische Bank [and, in company with other German banks it helped to finance the Anatolian Railway in Turkey; in 1903 it took part in the promotion of the Bagdad Railway]. Prior to the War the parent institution controlled subsidiaries, or was allied with institutions operating, in almost every country, but hostilities placed a ban upon its foreign activities, and its business is now largely confined to its numerous offices in Central Europe. In 1917 two banks—the Schlesischer Bankverein of Breslau and the Norddeutsche Creditanstalt of Koenigsberg—were absorbed, and in 1920 similar arrangements were made with the Hannoversche Bank, the Privatbank zu Gotha, and the Braunschweiger Privatbank, whilst the already close relations existing with the Wuerttembergische Vereinsbank and the Hildesheimer Bank have since been further strengthened. The inflation which characterised German finance in 1920 resulted in a very large increase in the figures of the Bank's business for that year, the turnover reaching the enormous sum of 1,281,552,229,719 marks, or nearly treble the previous year's total and practically ten times the 1913 turnover. As, however, the mark had fallen to less than one-tenth its pre-War value, it is evident that if assets and liabilities were converted into their gold equivalents the 1920 figures would have been lower than those for 1913. It will be noted that the nominal increase in the business of the Bank during last year occurred mostly under deposits, among the liabilities, and under advances and bills receivable, on the assets side of the balance sheet. Acceptances display a marked contraction from their pre-War volume, even without allowing for the attenuated value of the mark. Investments, Stock Exchange loans, and participations in syndicates are items which show little alteration since before the War. Net profits for 1920 amounted to 173,742,242 marks, were about treble those of 1919, and five times those of 1913. If profits had increased in proportion to turnover, those for 1920 should have been ten instead of five times the 1913 figure. A dividend of eighteen per cent., against twelve per cent. in the preceding year, was declared."—*The Statist*, v. 98, Dec. 10, 1921, p. 981.—"By the increase of capital and its fusion with the Deutsche Petroleum-Aktien-Gesellschaft in May, 1922, the Deutsche Bank increased its resources (in capital and reserves) by more

than two billion marks."—*Die Bank*, Aug., 1922, p. 111.—See also **WORLD WAR**: Diplomatic background: 73, i.

DEUTSCHLAND AND U-53, Cases of.—The *Deutschland*, an unarmed German merchant submarine, in 1916 made two trips to America, bringing drugs and dyestuffs and returning with rubber and nickel. On her second return voyage, she was captured by the British. In the same year the armed submarine *U-53* visited Newport, R. I., and later sank several British vessels off the American coast. The two cases excited widespread discussion.—See also **SUBMARINES**: 1913-1920; U. S. A.: 1916 (July): Voyage of the *Deutschland*; **WORLD WAR**: 1916: IX. Naval operations: b.

"**DEUTSCHLAND ÜBER ALLES**," German semi-national anthem and popular slogan, both much heard during the World War. Allied sympathizers regarded it as meaning Germany ruling over all; Germans publicly explained that it means that a German should hold the interests of the fatherland superior to all other things; thus, "Germany over (i.e., before) everything."

DEVA, one of the Roman garrison towns in Britain, on the site of which is modern Chester, taking its name from the castra or fortified station of the legions. It was the station of the twentieth legion.—T. Mommsen, *History of Rome*, bk. 8, ch. 5.

DE VALERA, Edward (Eamonn) (1882-), leader of revolutionary party in Ireland; member of Sinn Fein organization and took leading part in the Easter revolution of 1916; sentenced to death; sentence commuted to penal servitude for life; released in general amnesty of June 15, 1917, and elected member of Parliament for East Clare; elected "President of the Irish Republic" by the Sinn Fein convention of October 26-27, 1917; president of the Gaelic league since 1917; entered into negotiations with Great Britain with a view to an Irish settlement, 1921; fighting against the Irish treaty with England, 1922. See **IRELAND**: 1919; 1920-1921.

DEVAS, in Hindu and Buddhist mythology, beneficent deities, while in Persian mythology, spirits of evil. See **RELIGION**: B. C. 1000; **ZOROASTRIANS**.

DEVASTATION: In the World War. See **WORLD WAR**: Miscellaneous auxiliary services: XI. Devastation.

DEVEBOYUN, Battle of (1878). See **TURKEY**: 1877-1878.

DEVELOPMENT AND ROAD IMPROVEMENT FUNDS ACT (1909). See **CONSERVATION OF NATURAL RESOURCES**: Great Britain.

DEVENS, Charles (1820-1891), American lawyer and jurist, served on the Union side in the Civil War. See U. S. A.: 1861 (October: Virginia): *Affair at Ball's Bluff*.

DEVENTER, town of Holland east of Amsterdam. See **EDUCATION**: Modern: 15th-16th centuries: Netherlands.

DE VICK, Henry, German inventor. See **INVENTIONS**: Ancient and medieval: Measurements.

DEVIL, general term for a spirit of evil. It is applied especially to the Christian and Jewish Satan, the supreme antagonist of God and good. He is believed to be a former angel, doomed to everlasting misery on account of his revolt against the divine supremacy, but permitted during a limited time to afflict men and tempt them to evil. He is supposed to be the leader of an army of malign spirits, who execute his designs, tempt and persecute human beings, and torment the wicked after death. He is sometimes believed to take possession of the bodies of living persons, and to

inspire them to become leaders in evil-doing or teachers of wickedness, or to drive them insane.

DEVIL'S CAUSEWAY, popular name of an old Roman road in England which runs from Silchester to London.

DEVIL'S HOLE: Ambuscade and massacre at.—On September 19, 1763, during the progress of Pontiac's War, a train of wagons and pack-horses, traversing the Niagara portage between Lewiston and Fort Schlosser, guarded by an escort of twenty-four soldiers, was ambuscaded by a party of Seneca warriors at the place called the Devil's Hole, three miles below the Niagara cataract. Seventy of the whites were slain, and only three escaped.—F. Parkman, *Conspiracy of Pontiac*, v. 2, ch. 21.

DEVIL'S ISLAND, French penal colony, situated off the coast of French Guiana, South America, celebrated as the place of imprisonment of Captain Alfred Dreyfus. See FRANCE: 1894-1906.

DEVIL-WORSHIPPERS. See YEZIDIS.

DEVLIN, Joseph (1872-), Irish Nationalist. See IRELAND: 1920.

DEVON COMMISSION, royal commission appointed in 1843 to investigate the occupation of land in Ireland. See IRELAND: 1843-1848.

DEVONPORT, Hudson, Ewbanke-Kearley, 1st viscount (1856-), British food controller, 1916-1917. See PRICE CONTROL: 1914-1918: World War: Great Britain.

DEVONSHIRE, Victor Christian William Cavendish, 9th Duke of (1868-), governor-general of Canada. See CANADA: 1916 (November).

DEVONSHIRE, third largest county in England, situated in the southwest of the kingdom, famous for its wild moors, the beauty of its landscape and coasts, and for the richness of its cultivated land which comprises about three-fourths of the area. The Druidic and other ruins which still exist on the moors show that Devon had a considerable British population, over which the Saxons are said to have established supremacy by infiltration rather than conquest. In the end of the eighth century, the district became part of the kingdom of Wessex, and before the end of the ninth century the amalgamation of the people seems to have been complete. Many of the "hundreds" into which the land was divided still retain the boundaries which appear in the Domesday Book of the eleventh century. Devon was not favorable to Harold, and therefore suffered comparatively little at the time of the Norman Conquest, though great fiefs were parcelled out among the Norman barons, whose descendants brought war into the county during the long struggle between Matilda and Stephen. It was divided between Yorkists and Lancastrians during the Wars of the Roses in the fifteenth century, but throughout the Civil War which distracted England in the seventeenth century, both Devon and its western neighbor Cornwall enjoyed a measure of peace. From time immemorial the tin miners of Devon held special courts for the regulation of mining customs. These courts, called "stannaries" courts from the Cornish word *stean* (Latin *stannum*, tin), originally met in open air "parliament" on one of the tors. Later they were held at Tavistock, Ashburton, Chagford and Plympton. They were abolished in 1896 by an act which transferred their jurisdiction to the county courts. Among the famous men of England who were natives of Devon were Drake, Hawkins and Raleigh of Elizabethan times.—See also BRITAIN: 6th century; DUMNONII.

DE VRIES, David Pieterszen, Dutch colonial

settler in America. See DELAWARE: 1629-1631; NEW YORK: 1638-1647.

DE VRIES, Hugo (1848-), Dutch botanist. See EVOLUTION: Mutation theory of De Vries.

DEWAR, Sir James (1842-), British chemist; experimented with the liquefaction of gases. See CHEMISTRY: Physical: Laws of gases; INVENTIONS: 19th century: Liquefaction of gases.

DE WET, Christian Rudolph (1854-1922), noted Boer military leader; prominent in the two wars against England, 1880-1881 and 1899-1902; in the latter, commander-in-chief of the Orange Free State forces; 1885-1897, member of the Orange Free State Volksraad; 1907, elected to Parliament, and, 1907-1915, minister of agriculture, Orange River Colony; 1908-1909, a representative in the Closer Union convention. At the outbreak of the World War he took part in a rebellion directed against the British connection and was held a prisoner for six years. Author of "Three Years' War."—See also SOUTH AFRICA, UNION OF: 1900 (June-December); 1901 (January); 1914; WORLD WAR: 1914: VI. Africa: b, 1.

DEWEY, George (1837-1917), American naval officer. Served under Admiral Farragut in the Civil War; in command of Asiatic fleet in Spanish-American War; and destroyed the Spanish fleet in the battle of Manila Bay, May 1, 1898; raised in rank from commodore to admiral of the navy, the only American officer to hold that title; member of the first Philippine commission.—See also U. S. A.: 1898 (April-July); (May-August).

DEWEY, John (1859-), American philosopher and educator. See EDUCATION: Modern developments: 20th century: General education: United States: Experimental schools.

DE WITT, Cornelius (1623-1672), Dutch naval officer. See NETHERLANDS: 1672-1674.

DE WITT, John (1625-1672), Dutch statesman, grand pensionary of Holland. See NETHERLANDS: 1651-1660 to 1672-1674.

DHANIS, Francis (1861-1909), Belgian baron and colonial administrator. See AFRICA: Modern European occupation: Beginnings of European exploration: 1897.

DHIHAD, or Jihad. See DAR-UL-ISLAM.

DHULEEP SINGH (1838-1893), maharajah of Lahore. He fought unsuccessfully against the progress of British rule in India, and spent the latter part of his life in virtual exile.—See also INDIA: 1845-1849.

DIACONOFTSCHINS, Russian sect of dissenters founded by Alexander the Deacon at Veska in 1706.

DIADOCHI, or Diadokii, immediate successors of Alexander the Great, who divided his empire. "The word diadocbi means 'successors,' and is used to include Antigonus, Ptolemy, Seleucus, Lysimachus, etc.—the actual companions of Alexander."—J. P. Mahaffy, *Story of Alexander's empire*, ch. 5.—See also MACEDONIA: B. C. 323-316.

DIADORA, ancient name for Zara. See ZARA.

DIALA RIVER, river of Mesopotamia rising in Persia and flowing into the Tigris near Bagdad. During the World War it was the scene of conflict between the Turks and the British and Russians. In 1916 and 1917 the Turks were temporarily driven back but regained the Diala in May, 1917, after the outbreak of the Russian revolution, the British, however, remaining in Bagdad.—See also WORLD WAR: 1917: VI. Turkish theater: a, 1, iii; a, 1, v; c, 4, i.

DIAMOND, Battle of (1795). See IRELAND: 1795-1796.

DIAMOND FIELDS: In Southwest Africa. See SOUTHWEST AFRICA: 1908-1914.

In Griqua, South Africa.—Discovered 1867. See GRIQUAS.

DIAMOND JUBILEE, Queen Victoria's. See ENGLAND: 1897 (June).

DIANA, Roman goddess of the Moon. See MYTHOLOGY: Germanic: Sources of knowledge, etc.; also ARTEMIS.

DIANA, Temple of. See TEMPLES: Stage of culture represented by temple architecture.

DIARBEKR, or Diarbekir, town in Northern Mesopotamia. See AMIDA, SIEGES OF; TURKEY: Map of Asia Minor; WORLD WAR: 1915: VI. Turkey: d, 1.

DIASPORA, scattered communities of Jews outside of Palestine. Generally this word is applied particularly to the dispersion among the Hellenic and Roman peoples. The diaspora resulted in some cases from a voluntary search for new commercial opportunities, in other cases from conquest by stronger peoples.—See also JEWS: B. C. 332-167; B. C. 116.

DIAZ, Armando, Italian general. In 1911, as a colonel, he served in Libya against the Turks; on November 8, 1917, was appointed commander-in-chief of the Italian armies, succeeding General Cadorna; the following year he achieved the overwhelming victory over Austria, known to the Italians as Vittorio-Veneto. See WORLD WAR: 1917: IV. Austro-Italian front: d, 4; 1918: IV. Austro-Italian theater: b.

DIAZ, Felix, Mexican general, nephew of Porfirio Diaz. See MEXICO: 1914-1915.

DIAZ, Porfirio (1830-1915), president of Mexico. Served under Alvarez in his revolt against Santa Anna, 1854; fought with Juarez and the Liberal party in the War of Reform, 1855-1861; during the French invasion (1862) and the landing of the emperor Maximilian (1864) took an active part; provisional president, 1876; president, 1877-1880, 1884-1910, resigned in May, 1911. The presidency of Diaz marked a new epoch in the history of Mexico. He reorganized the national finances, encouraged home industries, established railroads and telegraphs, and united the people of the country under his autocratic rule.—See also MEXICO: 1867-1892; 1898-1900; 1904-1905; 1909; 1910-1913; U. S. A.: 1914 (April): Mexican situation.

DIÁZ DE LA PEÑA, Narcisse Virgille (1807-1876), French painter of the Barbizon school. See PAINTING: Europe (19th century).

DIAZ DEL CASTILLO, Bernal (c. 1402-1581), Spanish soldier. See MEXICO: 1519 (October).

DIBBS, George Richard (1834-1904), Australian statesman. See AUSTRALIA: 1894-1895.

DIBRA, town in eastern Albania, occupied by the Bulgarians in 1915. See WORLD WAR: 1915: V. Balkans: b, 4.

DICASTERIA.—The great popular court, or jury, in ancient Athens, called the *Heliaea*, or *Heliastæ*, consisting at one time of six thousand chosen citizens, was divided into ten sections, called *Dicasteria*. Their places of meeting also bore the same name.—G. F. Schömann, *Antiquities of Greece: The state, pt. 3, ch. 3*.—See also ATHENS: B. C. 445-431.

DICK BILL (1903). See NATIONAL GUARD, UNITED STATES.

DICKENS, Charles John Huffam (1812-1870), English novelist. As a young man he worked chiefly as a parliamentary reporter; made two trips to the United States in 1842 and 1867; in 1858 began giving a long series of public readings, which eventually broke down his health. Among his best known novels are "David Copperfield" and "Oliver Twist."—See also ENGLISH LITERATURE:

1832-1880; BIBLE, ENGLISH: Modern estimates of the Bible.

DICKINSON, Jacob McGavock (1851-), secretary of war in President Taft's cabinet. See U. S. A.: 1909 (March): Inauguration of President Taft.

DICKINSON, John (1732-1808), American statesman and publicist. Member of Delaware Assembly, 1760; of Pennsylvania Assembly, 1762-1765, 1770-1776; of Stamp Act Congress, 1765; of First Continental Congress, 1774-1776; served in the Revolutionary War, rising in rank from private to brigadier general; member of Second Continental Congress, 1779-1780; governor of Delaware, 1781-1782; governor of Pennsylvania, 1782-1785; member of Constitutional Convention, 1787; wrote "Declaration of Rights," "Petition to the King," first draft of "Articles of Confederation," and other state papers.—See also U. S. A.: 1765; Stamp Act Congress; 1767-1768; 1774 (September); 1776 (July).

DICKMAN, Joseph Theodore (1857-), American World War general in command of the 3d Division. See WORLD WAR: 1918: II. Western front: n, 2; XI. End of the war: c.

DICTATOR, Roman. See CONSUL, ROMAN.

DICTATORSHIP OF THE PROLETARIAT. See PROLETARIAN DICTATORSHIP.

DIDEROT, Denis (1713-1784), French encyclopædist and man of letters. See FRENCH LITERATURE: 1700-1814; 1750-1785; DRAMA: 1700-1799; FRANCE: 1789: Survey of France on the eve of revolution: Literary forerunners; ENCYCLOPÆDISTS.

DIDIAN LAW. See ORCHIAN, FANNIAN, DIDIAN LAWS.

DIDYMÆUM, Oracle of. See ORACLES.

DIEBITSCH, Hans Karl Friedrich Anton, Count (1785-1831), Russian general. See POLAND: 1830-1832.

DIEDENHOFEN, Battle of (1639). See GERMANY: 1634-1639.

DIEDERICHS, Admiral von (d. 1808), commanded five German ships which entered Manila harbor, after Admiral Devey's victory in 1808, at the same time that Captain Chichester, with three British ships, arrived.

DIEPPE, seaport of France at the mouth of the Argues river, on the English channel. In 1442 it was besieged by the English and in 1694 was bombarded and destroyed by the joint action of the English and Dutch fleet. See FRANCE: 1694.

DIERJAVINO, Gabriel Romanovitch (1743-1816), Russian poet. See RUSSIAN LITERATURE: 1752-1816.

DIES ATRI.—The days on which the Romans thought it unlucky to undertake business of importance—for example, the day after the Calends, Nones and Ides of each month—were called *Dies Atri*.—W. Ramsay, *Manual of Roman antiquities, ch. 11*.

DIES FASTI; DIES NEFASTI; DIES FESTI. See FASTI, and LUDI.

DIESKAU, Ludwig August von (1701-1767), German general in French service. See CANADA: 1755 (September).

DIET, "an assembly, council, . . . Parliament. . . . The peculiar sense of the word undoubtedly arose from a popular etymology that connected it with the Lat. 'dies,' a day, esp. a set day, a day appointed for public business; whence, by extension, a meeting for business, an assembly."—W. Skeat, *Etymological dictionary*.

Germanic.—"The annual general councils and special councils of Charles the Great did not long survive him, and neither his descendants nor their

successors revived them. They were compelled, to be sure, both by custom and by policy to advise with the chief men of the kingdom before taking any important step or doing anything that depended for success on their consent and coöperation, but they varied the number of their counsellors and the time, place, and manner of consulting them to suit their own convenience. Great formal assemblies of counsellors summoned from all parts of the realm were termed Imperial Diets (Reichstage); small, or local, or informal assemblies of a similar kind were known as Court Diets (Hoftage). Princes and other royal vassals, margraves, palsgaves, Graves, barons, and even royal Dienstmänner, were indiscriminately summoned, but the Diets were in no sense representative bodies until the Great Interregnum [see GERMANY: 1250-1272] when certain cities acquired such influence in public affairs that they were invited to send delegates. The first Diet in which they participated was held at Worms in February, 1255, by King William of Holland. Most of the cities of the Rhenish League were there represented, and they constituted an important factor of the assembly. The affairs of the church shared attention with temporal affairs in the Diets until the Popes succeeded in making good their claims to supremacy in spiritual matters. Thereafter they were altogether left to synods and church councils. . . . Imperial Diets and Court Diets continued to be held at irregular intervals, whenever and wherever it pleased the king to convene them, but Imperial Diets were usually held in Imperial cities. These were not such heterogeneous assemblies as formerly, for few royal vassals, except princes, and no royal Dienstmänner whatever were now invited to attend. Graves and barons, and prelates who were not princes, continued to be summoned, but the number and influence of the Graves and barons in the Diets steadily waned. Imperial cities were for many years only occasionally asked to participate, that is to say, only when the king had especial need of their good offices, but in the latter half of the 14th century they began to be regularly summoned. Imperial Diets were so frequently held during the Hussite War and thereafter, that it became pretty well settled what persons and what cities should take part in them, and only those persons and those cities that were entitled to take part in them were regarded as Estates of the realm. In the 15th century they developed into three chambers or colleges, viz., the College of Electors [see GERMANY: 1125-1272], the College of Princes, Graves, and Barons, usually called the Council of Princes of the Empire (Reichsfürstenthum), and the College of Imperial Cities. The Archbishop of Mentz presided in the College of Electors, and the Archbishop of Salzburg and the Duke of Austria presided alternately in the Council of Princes of the Empire. The office of presiding in the College of Imperial Cities devolved upon the Imperial city in which the Diet sat. The king and members of both the upper Colleges sometimes sent deputies to represent them, instead of attending in person. In 1474 the cities adopted a method of voting which resulted in a division of their College into two Benches, called the Rhenish Bench and the Swabian Bench, because the Rhenish cities were conspicuous members of the one, and the Swabian cities conspicuous members of the other. In the Council of Princes, at least, no regard was had to the number of votes cast, but only to the power and influence of the voters, whence a measure might pass the Diet by less than a majority of the votes present. Having passed, it was proclaimed as the law of the realm, upon receiving

the king's assent, but was only effective law in so far as the members of the Diet, present or absent, assented to it. . . . Not a single Imperial Diet was summoned between 1613 and 1640. The king held a few Court Diets during that long interval, consisting either of the Electors alone, or of the Electors and such other Princes of the Empire as he chose to summon. The conditions of membership, and the manner of voting in the College of Electors and the College of Imperial Cities remained unchanged. . . . The cities long strove in vain to have their votes recognized as of equal weight with the others, but the two upper Colleges insisted on regarding them as summoned for consultation only, until the Peace of Westphalia settled the matter by declaring that 'a decisive vote (votum decisivum) shall belong to the Free Imperial Cities not less than to the rest of the Estates of the Empire.' Generally, but not always, the sense of each College was expressed by the majority of votes cast. The Peace of Westphalia provided that 'in religious matters and all other business, when the Estates cannot be considered one body (corpus), as also when the Catholic Estates and those of the Augsburg Confession go into two parts (in duas partes euntibus), a mere amicable agreement shall settle the differences without regard to majority of votes.' When the 'going into parts,' (itio in partes) took place each College deliberated in two bodies, the Corpus Catholicorum and the Corpus Evangelicorum. The king no longer attended the Imperial Diets in person, but sent commissioners instead, and it was now the common practice of members of both the upper Colleges to send deputies to represent them."—S. E. Turner, *Sketch of the Germanic constitution*, ch. 4, 5 and 6.—"The establishment of a permanent diet, attended, not by the electors in person, but by their representatives, is one of the most striking peculiarities of Leopold's reign" (Leopold I, 1657-1705). This came about accidentally rather than with intention, as a consequence of the unusual prolongation of the session of a general diet which Rudolph convoked at Ratisbon, soon after his accession to the throne. (See also EUROPE: Renaissance and Reformation: Catholic reformation.) "So many new and important objects . . . occurred in the course of the deliberations that the diet was unusually prolonged, and at last rendered perpetual, as it exists at present, and distinguishes the Germanic constitution as the only one of its kind—not only for a certain length of time, as was formerly, and as diets are generally held in other countries, where there are national states; but the diet of the Germanic empire was established by this event for ever. The diet acquired by this circumstance an entirely different form. So long as it was only of short duration, it was always expected that the emperor, as well as the electors, princes, counts and prelates, if not all, yet 'the greatest part of them, should attend in person. . . . It is true, it had long been customary at the diets of Germany, for the states to deliver their votes occasionally by means of plenipotentiaries; but it was then considered only as an exception, whereas it was now established as a general rule, that all the states should send their plenipotentiaries, and never appear themselves. . . . The whole diet, therefore, imperceptibly acquired the form of a congress, consisting solely of ministers, similar in a great degree to a congress where several powers send their envoys to treat of peace. In other respects, it may be compared to a congress held in the name of several states in perpetual alliance with each other, as in Switzerland, the United Provinces, and as

somewhat of a similar nature exists at present in North America; but with this difference,—that in Germany the assembly is held under the authority of one common supreme head, and that the members do not appear merely as deputies, or representatives invested with full power by their principals, which is only the case with the imperial cities; but so that every member of the two superior colleges of the empire is himself an actual sovereign of a state, who permits his minister to deliver his vote in his name and only according to his prescription.'—S. A. Dunham, *History of the Germanic empire*, v. 3, bk. 3, ch. 3 (quoting Putter's *Historical development of the Germanic constitution*).—On the later diet of the Germanic confederation, see GERMANY: 1789; 1814-1820; 1848 (March-September): Constitution of the Empire; AUSTRIA: 1848; CITIES, IMPERIAL AND FREE, OF GERMANY.

Hungarian. See HUNGARY: 1825-1844.

Japanese. See JAPAN: 1868-1894.

Polish. See POLAND: 1578-1652.

Swiss. See SUFFRAGE, MANHOOD: Switzerland: 1830-1848.

DIETRICH OF BERN, identified in German popular legend with Theodor the Great who lived at Verona (Bern). See VERONA: 493-525.

DIEUZE, town in Lorraine, France, belonging to Germany before the World War. See WORLD WAR: 1914: I. Western front: h.

DIFFIDATION, Right of. See LANDFRIEDE.

DIGBY, Sir Kenelm (1603-1665), English philosopher and political figure. See ENGLAND: 1641 (October).

DIJON, town of eastern France, the capital of the province of Burgundy. The old capital of the dukes of Burgundy was originally a strong camp-city—an "urbs quadrata"—of the Romans, known as the *Castrum Divionense*. Its walls were 30 feet high, 15 feet thick, and strengthened with 33 towers. The town became a seat of a bishopric in the eighteenth century.

500.—Defeat of Guidobad by Godegisel and Clovis. See BURGUNDY: 500.

DIKKI DIVISION, Russian cavalry. See MILITARY ORGANIZATION: 38.

DIKTE, Mount. See CRETE: Effect of position and physical features.

DILEMITES, the Buyid dynasty. See CALIPHATE: 815-945.

DILLINGHAM ACT (1921). See IMMIGRATION AND EMIGRATION: United States: 1920-1921: Efforts to check immigration; 1921.

DILMAN, town in Persia, in the province of Azerbaijan, the scene of a battle in 1915. See WORLD WAR: 1915: VI. Turkey: d.

DINAN, Battle of (1597). See FRANCE: 1593-1598.

DINANT: Destruction of (1466).—Some young men of Dinant having caricatured Duke Charles the Bold, of Burgundy, in the course of his war with Liège (to the bishopric of which Dinant belonged), he took the town, sacked it, tied 800 of the citizens in pairs and drowned them, hanged many more, and made slaves of the surviving men. Then he burned the city and removed the materials of which it had been built.—J. F. Kirk, *Charles the Bold*, bk. 1, ch. 8-9.

ALSO IN: E. de Monstrelet (Johnes), *Chronicles*, bk. 3, ch. 138-139.—Philip de Commines, *Memoirs*, bk. 2, ch. 1.

Modern Dinant, Belgian village on the Meuse about twenty miles south of the fortress of Namur; in 1914 the Allies here for a time checked the German invasion, but the village was finally captured by the Germans. See WORLD WAR: 1914: I. West-

ern front: i; Miscellaneous auxiliary services: X. Alleged atrocities, etc.: a, 3; a, 6.

D'INDY, Vincent (1851-), French composer and pianist, studied with Diémer, Marmontel and Lavignac; later with César Franck: member of orchestra under Colonne. Best known works are "Wallenstein" and "Le Chant de la Cloche."

DINGLEY TARIFF. See U. S. A.: 1895-1896 (December-February); 1897 (March-July); 1899-1901; 1900-1901.

DINIZ, king of Portugal, 1270-1325.

DINKA, Negro tribe of Egyptian Sudan. See SUDAN: 1914-1920.

DINNSENCHUS, legendary history. See ANNALS: Irish annals.

DINWIDDIE, Robert (1693-1770), Colonial governor of Virginia. See U. S. A.: 1750-1753.

DINWIDDIE COURT HOUSE, Battle of (1865). See U. S. A.: 1865 (March-April: Virginia).

DIOBOLY.—Pericles "was the proposer of the law [at Athens] which instituted the 'Dioboly,' or free gift of two obols to each poor citizen, to enable him to pay the entrance-money at the theatre during the Dionysia."—C. W. C. Oman, *History of Greece*, p. 271.—See also ATHENS: B. C. 461-431.

DIOCESSES OF THE ROMAN EMPIRE.—"The civil government of the empire was distributed [under Constantine and his successors] into thirteen great dioceses, each of which equalled the just measure of a powerful kingdom. The first of these dioceses was subject to the jurisdiction of the Count of the East. The place of Augustal Prefect of Egypt was no longer filled by a Roman knight, but the name was retained. . . . The eleven remaining dioceses—of Asiana, Pontica, and Thrace; of Macedonia, Dacia and Pannonia, or Western Illyricum; of Italy and Africa; of Gaul, Spain, and Britain—were governed by twelve vicars or vice-prefects."—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 17.—See PRETORIAN PREFECTS.

DIOCLES, Laws of.—A code of laws framed at Syracuse, immediately after the Athenian siege, by a commission of ten citizens the chief of whom was one Diocles. These laws were extinguished in a few years by the Dionisian tyranny, but revived after a lapse of sixty years. The code is "also said to have been copied in various other Sicilian cities, and to have remained in force until the absorption of all Sicily under the dominion of the Romans."—G. Grote, *History of Greece*, pt. 2, ch. 81.

DIOCLETIAN (Gaius Aurelius Velerius Diocletianus) (245-313), Roman emperor, 284-305. See ROME: Empire: 192-284; 284-305; 303-305; and ALEXANDRIA: 206; BRITAIN: 284-305.

Court of Diocletian. See NICOMEDIA: 292-305. Imperial guard. See PALATINI.

Abdication.—"The ceremony of his abdication was performed in a spacious plain about three miles from Nicomedia [May 1, 305]. The Emperor ascended a lofty throne, and, in a speech full of reason and dignity, declared his intention, both to the people and to the soldiers who were assembled on this extraordinary occasion. As soon as he had divested himself of the purple, he withdrew from the gazing multitude, and, traversing the city in a covered chariot, proceeded without delay to the favourite retirement [Salona] which he had chosen in his native country of Dalmatia."—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 13.—See also SALONA.

DIODORUS, surnamed Siculus, a Greek historian. See HISTORY: 14.

DIODOTUS I (c. B. C. 256), Seleucid satrap of Bactria. See **BACTRIA**.

Diodotus II (c. B. C. 240), son and successor of Diodotus I; made an alliance with the Parthians.

DIONONDADIES, Indian tribe. See **HURONS**.

DIONYSIA AT ATHENS.—"The four principal Attik Dionysiak festivals were (1) the Dionysia Mikra, the Lesser or Rural Dionysia; (2) the Dionysia Lenaia; (3) the Anthesteria; and (4) the Dionysia Megala, the Greater or City Dionysia. The Rural Dionysia, celebrated yearly in the month Posideon (Dec.-Jan.) throughout the various townships of Attike, was presided over by the demarch or mayor. The celebration occasioned a kind of rustic carnival, distinguished like almost all Bakchik festivals, by gross intemperance and licentiousness, and during which slaves enjoyed a temporary freedom, with licence to insult their superiors and behave in a boisterous and disorderly manner. It is brought vividly before us in the 'Acharnes' of Aristophanes. . . . The Anthesteria, or Feast of Flowers, celebrated yearly in the month Anthesterion (Feb.-March), . . . lasted for three days, the first of which was called Pithoigia, or Tap-barrel-day, on which they opened the casks and tried the wine of the previous year. . . . The Dionysia Megala, the Greater or City Dionysia, celebrated yearly in the month Elaphebolion (March-April) was presided over by the Archon Eponymos, so-called because the year was registered in his name, and who was first of the nine. The order of the solemnities was as follows: I. The great public procession. . . . II. The chorus of Youths. III. The Komos, or band of Dionysiak revellers, whose ritual is best illustrated in Milton's exquisite poem. IV. The representation of Comedy and Tragedy; for at Athenai the stage was religion and the theatre a temple. At the time of this great festival the capital was filled with rustics from the country townships, and strangers from all parts of Hellas and the outer world."—R. Brown, *Great Dionysiak myth*, ch. 6.—See also **DRAMA**: Origin.

DIONYSIUS. See **BACCHUS**.

DIONYSIUS EXIGUUS, sixth century monk and scholar. See **CHRONOLOGY**: Christian era.

DIONYSIUS THE ELDER (c. B. C. 432-367), tyrant of Syracuse, 406-367 B. C. See **SYRACUSE**: B. C. 397-396; 394-384; and **RHEGIUM**, **SIEGE OF**: B. C. 387.

DIONYSIUS THE YOUNGER, tyrant of Syracuse, 367-343 B. C. See **SYRACUSE**: B. C. 344.

DIOPHANTUS (c. 350), Greek mathematician. See **ALGEBRA**.

DIPA NEGARA, Javanese prince. See **JAVA**: 1825-1020.

DIPHThERIA: Appearance of. See **PLAGUE**: 18th century.

Discovery of antitoxine treatment of. See **MEDICAL SCIENCE**: Modern: 19th century: Antitoxine.

DIPLAX, Greek garment. See **PEPLUM**.

DIPLOMACY. See **INTERNATIONAL LAW**; **DIPLOMATIC AND CONSULAR SERVICE**; **EUROPE**: Modern: Rise of the nation-state in European polity; **EXTRATERRITORIALITY**; **STATE**, **DEPARTMENT OF**, **UNITED STATES**; **TREATIES**, **MAKING AND TERMINATION OF**; **WORLD WAR**: Diplomatic background.

DIPLOMACY, Dollar. See **DOLLAR DIPLOMACY**.

DIPLOMATIC. See **HISTORY**: 10.

DIPLOMATIC AND CONSULAR SERVICE: Distinction and functions.—Diplomatic and consular agents may both be described as representing abroad the interests of sovereign states. There is, however, an important distinction. A

diplomatic agent carries on political relations between the state by which he is sent and the state to which he is accredited; he is a means of communication between states. A consul, on the other hand, "is not, as such, an international agent. He is an official of the country for which he acts, intrusted with duties of a multifarious kind in a foreign country, and permitted by that country to discharge them within its borders."—F. Smith, *International law*, p. 79.—While both officials are entrusted with the protection of the interests of their country and of their fellow-citizens, the functions of the diplomatic agent are political, those of the consul mainly commercial. The consul "is not like the diplomatic agent, directly concerned with affairs of state; he has no representative character, though in effect he is often the local representative of the diplomatic agent accredited to the state."—G. G. Wilson and G. F. Tucker, *International law*, p. 103.—A consul may even be charged with a diplomatic mission; but the two services are distinct, not only in function, but in historical development.

Consular service: Origin and development.—

The consular institution, like the diplomatic, claims great antiquity. "The Egyptians, apparently as early as the fourteenth century B. C., intrusted the trial of certain maritime cases to a designated priest. The Mediterranean merchants appealed to the *judicium mercatorum et maritimum* in the sixth century B. C. The Greek *proxenos* performed some consular functions. Rome later had similar public servants."—*Ibid.*, p. 190.—These officials were natives of the states in which they resided, however, and acted for that state in dealing with foreigners. The modern system of sending consuls from one state to reside in another state and there perform their duties in behalf of their fellow-countrymen, goes back "to the second half of the Middle Ages. In the commercial towns of Italy, Spain, and France the merchants used to appoint by election one or more of their fellow-merchants as arbitrators in commercial disputes, who were called *Juges Consuls* or *Consuls Marchands*. When, between and after the Crusades, Italian, Spanish, and French merchants settled down in the Eastern countries, founding factories, they brought the institution of consuls with them, the merchants belonging to the same nation electing their own consul. The competence of these consuls became, however, more and more enlarged through treaties, so-called 'Capitulations,' between the home States of the merchants and the Mohammedan monarchs on whose territories these merchants had settled down. The competence of the consuls comprised at last the whole civil and criminal jurisdiction over, and protection of, the privileges, the life, and the property of their countrymen. From the East the institution of consuls was transferred to the West. Thus, in the fifteenth century Italian consuls existed in the Netherlands and in London, English consuls in the Netherlands, Sweden, Norway, Denmark, Italy (Pisa). These consuls in the West exercised, just as those in the East, exclusive civil and criminal jurisdiction over the merchants of their nationality. But the position of the consuls in the West decayed in the beginning of the seventeenth century through the influence of the rising permanent legations on the one hand, and, on the other, from the fact that everywhere foreign merchants were brought under the civil and criminal jurisdiction of the State in which they resided. This change in their competence altered the position of consuls in the Christian States of the West altogether. Their functions now shrank into a general supervision of the commerce and navigation of

their home States, and into a kind of protection of the commercial interests of their countrymen. Consequently, they did not receive much notice in the seventeenth and eighteenth centuries, and it was not until the nineteenth century that the general development of international commerce, navigation, and shipping drew the attention of the Governments again to the value and importance of the institution of consuls. The institution was now systematically developed. The positions of the consuls, their functions, and privileges, were the subjects of stipulations either in commercial treaties or in special consular treaties, and the single States enacted statutes regarding the duties of their consuls abroad, such as the Consular Act passed by England in 1826."—L. Oppenheim, *International law*, pp. 463-465.—The consular service of the United States was reorganized by the acts of 1906 and 1908, and was put under the civil service system, with appointment by examination, and promotion on merit. (See CIVIL SERVICE REFORM: 1906-1909.) The following summary was compiled shortly after that time. The effects of the World War on the foreign services have, of course, been profound, and are not yet fully determined. "Our consular service . . . consists of the following: five consuls-general at large; fifty-seven consuls-general; eighteen vice consuls-general; twenty-five deputy consuls-general; forty-two vice and deputy consuls-general; two hundred and forty-one consuls; seventy vice consuls; twenty deputy consuls; one hundred and fifty-three vice and deputy consuls; three hundred and seven consular agents; seventeen consular assistants; eight marshals; twenty-four interpreters; thirteen student interpreters. . . Consular representation is maintained by this government at six hundred and five different places, in forty-seven different countries."—F. Van Dyne, *Our foreign service*, pp. 128-129.—The duties of the various officers are prescribed in detail in the "United States Consular Regulations" promulgated by the president.—See also CONGRESS OF THE UNITED STATES: SENATE: POWERS; SUPREME COURT: 1789-1835; U. S. A.: 1895 (September); EXECUTIVE: EXEQUATOR; EXTERRITORIALITY: Application to consuls.

Consular service: Status in non-Christian countries.—"Fundamentally different from their regular position is that of consuls in non-Christian States, with the single exception of Japan. In the Christian countries of the West alone consuls have, as has been stated before, lost jurisdiction over the subjects of the appointing States. In the Mohammedan States consuls not only retained their original jurisdiction, but the latter became by-and-by so extended through the so-called Capitulations that the competence of consuls comprised soon the whole civil and criminal jurisdiction, the power of protection of the privileges, the life, and property of their countrymen, and even the power to expel one of their countrymen for bad conduct. And custom and treaties secured to consuls inviolability, extritoriality, ceremonial honours, and miscellaneous other rights, so that there is no doubt that their position is materially the same as that of diplomatic envoys. From the Mohammedan countries this position of consuls has been extended and transferred to China, Japan, Korea, Persia, and other non-Christian countries, but in Japan the position of consuls shrank in 1899 into that of consuls in Christian States."—L. Oppenheim, *International law*, pp. 479-480.—Consular jurisdiction is now generally felt as a derogation of sovereignty by nations making the concession. It was abolished in Egypt and mixed courts established in 1870. Turkey attempted to abrogate the system in 1914.

Diplomatic service: Origin and development.—"The right of sending Embassies on *extraordinary* occasions, is as old as Society itself. There are scarce any customs which begin sooner to appear, nor is there a tribe of savages so low in the scale of Humanity, as not to feel the necessity of adopting them. It may therefore almost be said to amount to a *natural* right; certainly, at least, the intercourse of mankind would be forever retarded, if the attempts of nations to communicate with one another, were attended even with the apprehension of insecurity. Hence the universal opinion concerning the sacredness and inviolability of the character of an Ambassador, within the territories of those to whom he is addressed. . . . All this, however, does not amount to that right of custom, now so universal in Europe, of entertaining public Ministers for a regular continuance of time at the Court, and in the Cabinets, as it were, of each other; a circumstance remarkable in itself, and unknown to almost all other nations. . . . Ambassadors in *Ordinary* have been attributed by some to Ferdinand the Catholic, whose policy led him to entertain them at various courts, as a kind of honourable spies; by others, with no small probability, to an imitation of the Pope, who had long been in the habit of sending *Nuncios* to reside at various courts in the service of religion. . . . But, whatever was their origin, the jurists seem to agree that they are not of natural right; . . . and, however universal they may since have grown, doubts . . . were apparently entertained of their utility. . . . So late as 1660, a Member of the Polish Diet asserted, that the Ambassador of France had no cause of residence there, and that as he did not return home, according to the custom of Ambassadors, he ought to be considered as a spy. Two years afterwards, the Deputies proposed very warmly to send home all Ambassadors whatsoever, and to make a law regulating the time of their stay; and even the Dutch, who, one would imagine, had greater reason than the Polish nobles for encouraging an intercourse with foreigners, debated in 1651, how far this sort of embassy was of any advantage to them."—R. Ward, *Foundation and history of law of nations*, pp. 477-478, 483-484.—The institution of permanent embassies is ascribed by other writers to the Italian states, and in particular to Venice. That the general distrust of them was not wholly unfounded is evident from the many cases of conspiracy and intrigue which arose in the sixteenth and seventeenth centuries. Adoption of the custom was made possible only by the growth of the rule of non-interference in domestic affairs. "The rise of permanent legations created the necessity for a new class of State officials, the so-called diplomatists; yet it was not until the end of the eighteenth century that the terms 'diplomatist' and 'diplomacy' came into general use. And although the art of diplomacy is as old as official intercourse between States, such a special class of officials as are now called diplomatists did not and could not exist until permanent legations had become a general institution. . . . During the sixteenth century a distinction between two classes of diplomatic envoys gradually arose, and at about the middle of the seventeenth century, after permanent legations had come into general vogue, two such classes became generally recognized—namely, extraordinary envoys, called Ambassadors, and ordinary envoys, called Residents; Ambassadors being received with higher honours and taking precedence of the other envoys. Disputes arose frequently regarding precedence, and the States tried in vain to avoid them by introducing during the eighteenth century another class—namely, the so-called Minister Pleni-

potentiary. At last the Powers assembled at the Vienna Congress came to the conclusion that the matter ought to be settled by an international understanding, and they agreed, therefore, on March 19, 1815, upon the establishment of three different classes—namely, first, Ambassadors; second, Ministers Plenipotentiary and Envoys Extraordinary; third, Chargé d'Affaires. And the five Powers assembled at the Congress of Aix-la-Chapelle in 1818 agreed upon a fourth class—namely, Ministers Resident, to rank between Ministers Plenipotentiary and Chargés d'Affaires."—L. Oppenheim, *International law*, pp. 418, 423-424.—"Only the great Powers possess the highest class of agent, technically called ambassadors, at all; and they only send them to each other. The other classes are employed by and sent to the smaller States, each State as a rule reciprocating in kind."—J. Lorimer, *Institutes of the law of nations*, v. 1, p. 242.—Previous to the World War, the United States had ambassadors in ten countries: Great Britain, France, Germany, Russia, Italy, Japan, Spain, Brazil, Turkey and Austria-Hungary; envoys extraordinary and ministers plenipotentiary in thirty-four; ministers resident in two. Since 1914, the diplomatic envoys from the United States to Argentina, Chile, Peru, Spain and Belgium have been raised to the rank of ambassadors. It is interesting to note the widespread use since 1914 of the older custom of special commissions or embassies. The most important phases of coöperation among the Allies were entrusted not to the resident ambassadors, but to special missions usually of experts empowered to deal with specified matters.—See also ASYLUM, RIGHT OF: Right of asylum in legations and embassies; EX-TERRITORIALITY: Application to diplomatic agents.

See also STATE, DEPARTMENT OF, UNITED STATES: 1909-1913.

ALSO IN: A. Bullard, *Diplomacy of the great war*.—J. W. Foster, *Century of modern diplomacy*.—D. J. Hill, *History of diplomacy in the international development of Europe*.—J. B. Moore, *American diplomacy*.—E. Satow, *Guide to diplomatic practice*.—F. Snow, *Treaties and topics in American diplomacy*.—W. J. Carr, *American consular service*.—E. C. Stowell, *Le consul*.

"DIPLOMATIC REVOLUTION," phrase applied to the interval between the War of the Austrian Succession and the Seven Years' War (1756), when France repudiated the alliance of Frederick the Great and joined hands with Austria, her old enemy, in an alliance arranged by Prince von Kaunitz-Rietburg. This new alliance took France away from Prussia, and by forcing England and Prussia into alliance gave Frederick strength to commence the invasion of Silesia which produced the Seven Years' War.

DIPYLUM, double gate between inner and outer Ceramicus. See CERAMICUS OF ATHENS.

DIRECT ACTION "can, in a general way, be defined as the use of some form of economic power for the securing of ends desired by those who possess that power. Taken in this general sense it is merely another name, where employed by the workers, for the strike [or for sabotage, the "strike on the job"], when used by the employers, for the lock-out. It is an attempt on the part of the workers or of the employers to extract advantages for themselves by their control over the economic life of society."—W. Mellor, *Direct action*, p. 1.—This use of economic methods of compulsion is particularly contrasted with political methods.—"Against direct action which seeks ends that are not likely to threaten the structure of Capitalism itself, very little criticism is raised. The history of

the hundred years of Trade Unionism and of the last hundred years of Capitalist development is the history of the greater acceptance by 'the community' of the idea that an employer has the right in combination with other employers, to refuse to continue his business except on his own terms, and that the workers have an equal right to refuse to sell their labour power on terms that they deem unsatisfactory. The strike for higher wages, or shorter hours, is today regarded as perfectly legitimate, if not justifiable, and a whole series of laws has been passed to enable the Trade Unions to engage in this particular form of direct action."—W. Mellor, *Direct action*, pp. 16, 17.—"There has recently arisen for consideration the question how far a strike called for political objects—'direct action,' as the journalists have called it—that is a strike to interfere with or constrain the government in conduct which the trade unions do not approve, can be said to be a strike in contemplation or in furtherance of a trade dispute."—H. H. Slessor, *Laws [English] relating to trade unions*, pp. 72-73.—On August 4, 1920, a threat of war by Great Britain against Russia in aid of Poland was made. "On August 9, a Joint Conference of the Trades Union Congress, the Labour Party and the Parliamentary Labour Party was held at the House of Commons, and the following resolution, calling into being the Council of Action, was passed—'That this Joint Conference, representing the Trades Union Congress, the Labour Party and the Parliamentary Labour Party, feel certain that war is being engineered between the Allied Powers and Soviet Russia on the issue of Poland, and declares that such a war would be an intolerable crime against humanity; it therefore warns the Government that the whole industrial power of the organized workers will be used to defeat this war. . . . 'And that a Council of Action be immediately constituted to take such steps as may be necessary to carry the above decisions into effect.' . . . On August 13 the National Labour Conference demanded—'(1) An absolute guarantee that the armed forces of Great Britain shall not be used in support of Poland, Baron Wrangel, or any other military or naval effort against the Soviet Government. (2) The withdrawal of all British naval forces operating directly or indirectly as a blockading influence against Russia. (3) The recognition of the Russian Soviet Government and the establishment of unrestricted trading and commercial relationships between Great Britain and Russia. The Labour Movement further refuses to be associated with any Alliance between Great Britain and France, or any other country, which commits us to any support of Wrangel, Poland, or the supply of munitions or other war material for any form of attack upon Soviet Russia.'"—Wm. Mellor, *Direct action*, pp. 152-155.—The miners' strike in England, 1920-1921, and the miners' strike of 1920-1921 in West Virginia are also instances of direct action.

DIRECT ELECTION OF SENATORS. See CONGRESS OF THE UNITED STATES: Qualifications of congressmen and senators.

DIRECT PRIMARY. See PRIMARIES OF THE UNITED STATES: Origin of direct primary system. New York. See NEW YORK: 1913.

DIRECT TAX. See TAXATION: Direct and indirect taxes.

DIRECTOIRE, or Directory, French. See FRANCE: 1795 (June-September); (October-December); 1797 (September); 1799 (November).

DIRIGIBLE: Development and use of. See AVIATION: Development of balloons and dirigibles; Development of airplanes and air service: 1918-

1921: Air service after the World War; Important flights since 1900: 1910 (July).

DISABLED SOLDIERS: Education for. See EDUCATION: Modern developments: 20th century: World War and education: Reeducation.

DISARMAMENT, German: After World War. See PEACE MOVEMENTS: Arbitration and disarmament.

DISARMAMENT CONFERENCE (1921). See WASHINGTON CONFERENCE.

DISCHARGED SOLDIERS' SETTLEMENT ACT. See SOUTH AUSTRALIA: 1918.

DISCIPLES, Church of the. See DISCIPLES OF CHRIST.

DISCIPLES OF CHRIST.—"This body, often called also Christians, was one of the results of the great revival movement which began in Tennessee and Kentucky in the early part of the present century. Rev. Barton W. Stone, a Presbyterian minister who was prominent in the revival movement, withdrew from the Presbyterian Church, and in 1804 organized a church with no other creed than the Bible and with no name but that of Christian. One of his objects was to find a basis for the union of all Christian believers. A little later Thomas and Alexander Campbell, father and son, who came from Ireland, where the former had been a Presbyterian minister, organized union societies in Pennsylvania. Changing their views as to baptism, they joined the Redstone Association of Baptists. Shortly after, when Alexander Campbell was charged with not being in harmony with the creed, he followed the Burch Run Church, of which he was pastor, into the Mahoning Baptist Association, which, leavened with his teachings, soon ceased to be known as a Baptist association. In 1827, after some correspondence with Rev. B. W. Stone and his followers of the Christian Connection, there was a union with a large number of congregations in Ohio, Kentucky, and Tennessee, and the organization variously known as 'Disciples of Christ' and 'Christians' [also popularly designated 'Campbellites'] is the result."—H. K. Carroll, *Religious forces of the United States*, ch. 18.—The latest statistics available in 1922 reported 8,408 church organizations and 1,226,028 members of the denomination in the United States.—United States Census, *Religious bodies*, 1916, pt. 2, p. 249.—See also CHRISTIAN CHURCH; CHURCHES OF CHRIST.

DISCIPLINE OF THE SACRAMENTS, one of the eleven sacred congregations. See VATICAN: Present-day papal administration.

DISCIPLINARIANS, the name given to the extreme Calvinists of the Elizabethan Age, who endeavored to substitute the Presbyterian system for the Episcopal system of the Church of England. It was against the activities of this party and the writings of their leader, Thomas Cartwright, that Richard Hooker's *Ecclesiastical Polity* was directed.

ALSO IN: J. H. Blunt, *Dictionary of sects*, p. 125.

DISCONTO-GESELLSCHAFT.—"The Disconto-Gesellschaft was established in 1851 by a former Prussian Minister of Finance [David Hansemann] to provide cheap credit accommodation for its members, mostly small traders and business men. In 1856 the institution was reorganized as a commercial bank proper [with a capital of ten million thalers], and, under expert management, it rapidly developed. [The bank is both limited and unlimited, its constitution being based upon the commandite principle.] During [the] last century its business was centralized in Berlin, but, following more recent tendencies, it has in the last three decades opened several branches outside

that city. It had already, however, become interested in many concerns working far afield, e.g., the La Plata Bank (since sold to the Deutsche Bank), the German Trade and Plantation Company, in the South Sea Islands, the Brasilianische Bank für Deutschland, the Banco de Chile y Alemania, and many others. The London office was opened in 1900, and its business liquidated, of course, after the outbreak of the [World] War. Liquidation proceedings in connection with this and the Metz branch have not yet been concluded. During the War the Bank embarked upon a large amalgamation programme. In 1917 the Sudddeutsche Disconto-Gesellschaft and the Königsberger Vereinsbank were absorbed. A working arrangement was entered into with the Vereinsbank in Hamburg. In 1918 five provincial banks—the Magdeburger Bankverein (capital, 17,000,000 marks), the Westfälische-Lippische Vereinsbank, Bielefeld (capital, 7,000,000 marks), the Westentsche Vereinsbank, Munster (capital, 2,750,000 marks), the Gronauer Bankverein (capital, 1,000,000 marks), and the Rheiner Bankverein (capital, 1,000,000 marks)—were taken over. Affiliated also are the Norddeutsche Bank, Hamburg, and the A. Schaaffhausen'scher Bankverein A.-G., Cologne. The Disconto-Gesellschaft specializes more than its competitors in the promotion of companies, and is closely connected with a large number of industrial enterprises. Comparison of balance-sheet figures over the past six years is of little value, on account of the continued depreciation in the value of the mark. It may be noted, however, that the volume of business has risen approximately in proportion to the decline in currency values. Net profits have not risen, however, in the same degree. Those for 1920 amounted to 153,727,582 marks, out of which a dividend of sixteen per cent. was declared."—*The Statist*, v. 98, Dec. 10, 1921, pp. 981-982.—In December, 1921, the authorized capital was 400,000,000 marks; and the total capital and reserve amounted to 1,237,950,000 marks.

DISCOVERY, vessel in which Scott and Shackleton sailed for the South Polar regions in 1901. See ANTARCTIC EXPLORATION: 1901-1909.

DISCOVERY, Bill of. See EQUITY LAW: 1782.

DISFRANCHISEMENT OF THE NEGRO. See SUFFRAGE, MANHOOD: United States: 1864-1921; ALABAMA: 1901; BLACK CODES; MARYLAND: 1867-1914; MISSISSIPPI: 1866; NORTH CAROLINA: 1900; SOUTH CAROLINA: 1873-1877; 1896; U. S. A.: 1901 (January).

DISH-THEGN, one of the officers of the Saxon court, in the time of King Alfred. See STALLER AND HORDERE.

DISINHERITED BARONS. See SCOTLAND: 1332-1333.

DISPENSARY LAWS. See ALABAMA: 1899; SOUTH CAROLINA: 1892-1899; SOUTH DAKOTA: 1899.

DISPENSARY SYSTEM, Ireland. See CHARITIES: Ireland: 1765-1921.

DISPERSION, Jewish. See DIASPORA; JEWS: B. C. 332-167; A. D. 116.

DISRAELI, Benjamin. See BEACONSFIELD, BENJAMIN DISRAELI, EARL OF.

DISRUPTION OF THE CHURCH OF SCOTLAND. See SCOTLAND: 1843; 1900-1905.

DISSEISEE OF HAND, interest transferable. See COMMON LAW: 1845.

DISSENTERS (or Nonconformists), "general name used in England and Wales for those who belong to any (Protestant) sect, to distinguish them from members of the Church of England. The term came into use soon after the Revolution of 1688, and its origin is indicated by words used

in the title and body of an Act passed in that year, in which those formerly called 'Nonconformists' are styled 'Their Majesties' Protestant subjects dissenting from the Church of England.'—J. H. Blunt, *Dictionary of sects*, p. 125.—See also ENGLAND: 1558-1566; 1662-1665; 1672-1673; 1687-1688; 1711-1714; 1827-1828; also FRIENDS, SOCIETY OF: Origin.

ALSO IN: G. P. Fisher, *History of the Christian church*, pp. 510-511, 551.

Poland. See POLAND: 1763-1790.

DISSENTERS' SCHOOLS, England. See EDUCATION: Modern: 18th century: England.

DISTINGUISHED SERVICE CROSS, England. See WORLD WAR: Miscellaneous auxiliary services: VIII. War medals: a.

DISTINGUISHED SERVICE MEDAL, United States. See WORLD WAR: Miscellaneous auxiliary services: VIII. War medals: b.

DISTINGUISHED SERVICE ORDER, England. See WORLD WAR: Miscellaneous auxiliary services: VII. War medals: a.

DISTRIBUTION OF THE SURPLUS. See U. S. A.: 1835-1837.

DISTRICT COURT, United States, one having its jurisdiction limited to a defined district. See COURTS: United States: Organization of federal courts.

DISTRICT OF COLUMBIA: Location.—The federal District of Columbia, in which the national capital of the United States is situated, was originally a square of ten miles, lying on both sides of the Potomac river, partly ceded to the United States by Maryland, in 1788, partly by Virginia, in 1789. The portion southwest of the river was retroceded to Virginia in 1846. The present area of the district is seventy square miles. The district is controlled by the federal government, through a board of three commissioners, the city of Washington having no municipal incorporation. "The District of Columbia exists by virtue of the provision of the Federal Constitution giving Congress exclusive jurisdiction over a district not exceeding 10 miles square which shall be ceded to the United States for the purpose of the seat of Government. The reason for this provision of the Federal Constitution is found in the early history of the Continental Congress and of Congress under the Articles of Confederation. The Federal Government, in its infancy and in its feebleness, found itself unable to command respect, maintain dignity, or even to protect its own peace and safety if required to meet in a city in some one of the States where the police authority and the maintenance of public order was entirely under the control of the local sovereignty. This was the compelling cause of the creation and establishment of the District of Columbia. It was desired that Congress should have exclusive jurisdiction over sufficient territory to establish in peace, dignity, and safety the National Capital, and to protect the administration of the national power and the sessions of the National Legislature."—W. P. Borland, *Congressional Record*, Mar. 3, 1915.—See also WASHINGTON, D. C.

Constitutional status.—"Two reasons are commonly given for the present anomalous government of our national capital. The one which appeals especially to those inhabitants of the capital who favor the present government is based on the practical operation of past governments compared with that of the present system. The other, one which has seemed sufficient to a number of prominent men who have looked into the matter, is based on the provision of the United States Constitution which established the federal district. President

Taft, in an address at a banquet given him by the leading citizens of Washington on May 8, 1909, explained the denial of self-government on constitutional grounds in the following words: 'This was taken out of the application of the principle of self-government in the very constitution that was intended to put that in force in every other part of the country, and it was done because it was intended to have the representatives of all the people control this one city, and to prevent its being controlled by the parochial spirit that would necessarily govern men who did not look beyond the city to the grandeur of the nation and this as the representative of that nation.' At present Congress exercises over the District of Columbia, in addition to its national powers, all the powers of a State, including the power to control local government. Even of the purely local powers some are directly exercised by Congress, the local officials having very limited functions. Moreover, the local officials are either directly or indirectly appointed by and are responsible to the national government; and the inhabitants, who number one-third of a million, are absolutely unrepresented in their government, local, quasi-state or national, except through the uncertain medium of public opinion. In practice, public opinion is very largely taken into account, but its influence must always remain uncertain and decidedly inferior to that of actual representation. President Taft and others hold that actual representation is impracticable under the Constitution; but the opposite view is held by many prominent men, both local and national, and the matter can scarcely be considered as settled. . . . It seems reasonably certain, from the absence of contrary evidence, that the Constitutional Convention did not seek to deprive the people of the District of Columbia of their political privileges. The sole aim of that body was to secure the national government from state interference. In view of certain alleviating circumstances, more potent than now, the Convention felt itself justified in sacrificing some of the political privileges of the people to the security of the national government; but certainly this sacrifice was anything but an end sought. It was found necessary to sacrifice participation in national affairs, since the machinery for it apparently could not be placed in operation under the peculiar plan whereby the capital was separated from the states; but the Convention certainly did not contemplate the irrevocable perpetuation of this sacrifice if some means of placing that machinery in operation should appear in later years under changed conditions. The case of the exercise of state functions is similar, except that a slavish perpetuation of the method originally deemed expedient was still less contemplated. The matter of local government, however, is quite different. There was no apparent obstacle to the operation of local self-government, even under the peculiar system established for the capital, and consequently as is amply shown by the interpretation of the Federalist and of the early Congresses, no anomaly whatever was here contemplated. It may be inquired: How, then, did the well established idea of constitutional prohibition arise? In the early days of the capital the reproaches of 'tyranny' and 'slavery,' occasioned by the denial to the district of anything like state government and by its exclusion from participation in national government, were frequently met by citing the Constitution, as was the case in the House of Representatives in 1803; and it is probable that an extension and perversion of this idea is the cause of the attempt to make the Constitution cover the additional 'tyr-

anny' and 'slavery' of non-representative government in local affairs. But such an attempt involves the assertion that all the popular governments of the district, municipal as well as territorial, until the institution of the commission system in 1874, were unconstitutional; and in view of the conclusive sanction of the signers of the Constitution themselves such an assertion is obviously an absurdity. The constitutional argument for a 'benevolent despotism' in local affairs is quite untenable, and that system must rest on purely practical arguments or fall."—G. W. Hodgkin, *Constitutional status of the District of Columbia (Political Science Quarterly)*, v. 25, pp. 257, 258, 269, 270.—"Washington is not only primarily a national capital; it is exclusively a national capital. It belongs to the people of the Nation. It has been determined that no government can exist in the District of Columbia, no matter what its form may be, which is independent of the Federal Government. The District of Columbia is not, never has been, and never can be an organized political entity like a State, nor even a corporate political entity like a municipality, with power to deal on a contractual basis with the Federal Government. I say this because it seems to be fashionable in discussing the affairs of the District to use the term 'organic act' in referring to the act of 1878, and to talk of a solemn contract as though some contractual relations existed between two relatively equal bodies which could not be violated or altered without the consent of both. The reference to any particular act of Congress creating or altering its relations to the District of Columbia as an organic act, in the sense that word is used, in creating a new entity in the system of States, is a legal absurdity. Congress is charged not only with the right but with the duty to deal with the District from time to time as altered conditions may justify. It is absurd to talk of an act as though it were irrevocable and beyond the power of amendment, or as though it were a contract based upon some form of valuable consideration. The only restriction upon the power of Congress to deal with the District is that it shall not invade private property rights except within the well-defined limitations of the exercise of the police and taxing power. Congress can exercise all of the usual powers of taxation over the District which are exercised by States through their municipalities or otherwise over the property of private citizens. Congress has not relinquished, waived, nor bargained away any portion of its taxing power, and it has no moral right to exempt private property in the District, either real or personal, from the operation of laws imposing taxes which are usual and necessary in other portions of the United States."—W. P. Borland, *Congressional Record*, Mar. 3, 1915.

1663.—Plantation of Frances Pope.—This plantation is supposed to have been on the site now occupied by the city of Washington.

1751.—Town of Georgetown laid out.—This town was incorporated in 1780, and later became part of the city of Washington.

1790.—Adoption of site as future capital.—On July 16, 1790, Congress adopted the site of the future city as the seat of government, the capital to be moved there after the year 1800.

1791-1798.—Name legalized.—"The first official mention of the district by name is in a letter of the original Commissioners dated September 9, 1791, in which they state: 'We have agreed that the Federal district shall be called the Territory of Columbia,' etc. (p. 94). They had no specific authority of law to name it. The first mention of the name 'District of Columbia' in an act of Con-

gress is in the *title*, but not in the body, of 'An act authorizing a loan for the use of the city of Washington, in the District of Columbia, and for other purposes therein mentioned,' approved May 6, 1796; but a previous statutory use of the name appears in the fourth section of the act of the Maryland legislature, approved in November, 1793, entitled 'A further supplement to the act concerning the Territory of Columbia and the city of Washington' (p. 114). The seat of government is mentioned in at least one act of Congress as the Territory of Columbia and the District of Columbia, indiscriminately. (2 Stats., 193 and 194.) Although the territory at the seat of government is referred to in various statutes as the District of Columbia, it was not until February 21, 1871, that Congress directly legislated on the subject of naming it, which it did by the following clause in the act of that date, entitled 'An act to provide a government for the District of Columbia': That all that part of the territory of the United States included within the limits of the District of Columbia be, and the same is hereby, created into a government by the name of the District of Columbia, by which name it is hereby constituted a body corporate for municipal purposes. (16 Stats., 419.) But this act omitted to define the limits to which it referred. Congress, obviously in doubt as to the sufficiency of that action, again legislated on the subject, in the act entitled 'An act providing a permanent form of government for the District of Columbia,' approved June 11, 1878, as follows: That all the territory which was ceded by the State of Maryland to the Congress of the United States, for the permanent seat of the government of the United States, shall continue to be designated as the District of Columbia. (20 Stats., 102.) In this latter act Congress definitely indicated the territory it names."—W. Tindall, *Origin and government of the District of Columbia*, p. 11.

1800-1874.—Suffrage in the District.—"The right to vote in the District of Columbia for President of the United States and other national officers, which was extant at the time the territory embraced in the District was ceded to Congress was exercised by the qualified voters in the District in the Presidential election of November, 1800. It remained in force until the first Monday in December, 1800, when, as announced in the opinion of Justice Cranch, the exclusive jurisdiction of Congress over the District took effect. The qualifications of voters in the portion derived from Maryland were at that time as follows: All free men above 21 years of age having a freehold of 50 acres of land in the county in which they offer to vote, and residing therein, and all free men having property in this State above the value of £30 current money, and having resided in the county in which they offer to vote one whole year next preceding the election shall have a right of suffrage, etc. (Constitution of Maryland.) When the District ceased to be a part of Maryland, its residents, no longer being residents of any county of Maryland, consequently lost the right to vote in the elections of that State. The qualification of voters in the portion of the District derived from Virginia at the time of the cession was the possession of a certain amount of real property in the county in which the vote was cast. (Vol. 8, p. 306, Hening's Statutes at Large of Virginia.) When that part of the District ceased to be under the jurisdiction of Virginia, that right of suffrage in the District accordingly expired. Although the citizens of the District of Columbia ceased to vote for national officers after the first Monday in December, 1800, they were subsequently vested with

right of suffrage in municipal matters, as herein-after shown under the head of 'The cities of Washington and Georgetown,' and the form of municipal government created by the act of Congress of February 21, 1871, but that right has not existed in the District since June 20, 1874, when the latter form of government was abolished."—*Ibid.*, p. 17.

1835-1836.—Petitions for abolition of slavery. See U. S. A.: 1831-1836.

1850.—Attempt to abolish slavery in fugitive slave law. See U. S. A.: 1850 (April-September).

1861.—Peril during Civil War. See U. S. A.: 1861 (April): Activity of rebellion, etc.

1862.—Abolition of slavery. See U. S. A.: 1862 (April-June).

1867.—Negro Suffrage Bill passed, over president's veto. See U. S. A.: 1867 (January).

1871-1874.—Reorganization of the District.—By law of Congress (1871) the three separate parts of the district were united into one. The government was to consist of a council of eleven members appointed by the president of the United States and a House of Delegates consisting of twenty-two elected by the people of the district and a delegate to sit in the House of Representatives, also elected by the people. From 1871-1874 "the District enjoyed a Territorial form of government with a species of local autonomy. In 1874 this local government broke down. The policemen, firemen, and city employees were unpaid, an enormous public debt had been contracted. The credit of the District was entirely exhausted, and at the same time the tax burden was very grievous. The physical appearance of Washington at that time must have been ludicrous if we believe the account of Louisa M. Alcott. She described in detail the pigs she met on Pennsylvania Avenue and their individual traits and habits. I suppose the cows still fed in Lafayette Square at that time. The debt which had been incurred for public improvements was out of all proportion to the population of the city, and any tangible results were scarcely apparent. Various reasons were given for this humiliating condition. It is said that the great number of ex-slaves who poured into Washington during and following the Civil War demoralized the local government and introduced an element of ignorance and corruption which made home rule impossible. This may be partially true, but the demoralizing effects of the Civil War were by no means confined to Washington. Hundreds of municipalities and a score of States were struggling with the unusual burdens and revolutionary changes of that period, and they were required to meet their problems unaided by the Federal Government."—W. P. Borland, *Congressional Record*, Mar. 3, 1915.

1878-1890.—Changes in form of government.—**Description of the present government.**—"The present local government of the District of Columbia is a municipal corporation having jurisdiction coincident with the territory which 'was ceded by the State of Maryland to the Congress of the United States for the permanent seat of the Government of the United States.' (20 Stats., 102), and which had been subject to the two municipal governments immediately preceding it. This government is administered by a board of three Commissioners, having in general equal powers and duties. Two of them, who must have been actual residents of the District for three years next before their appointment, and have during that period claimed residence nowhere else, are appointed from civil life by the President . . . and confirmed by the Senate of the United States, for a term of three years each, and until their successors are appointed and qualified. Attorney-

General Devens rendered an opinion July 7, 1880, that the term of office of any Commissioner appointed from civil life, whose predecessor shall or shall not have served a full term of three years, is three years from the date of his appointment and until his successor shall be appointed and qualified, and not for the unexpired part of such predecessor's term. The other Commissioner is detailed from time to time by the President of the United States from the Engineer Corps of the United States Army, and shall not be required to perform any other duty. (20 Stats., 103.) The act of June 11, 1878, prescribes that the Commissioner so detailed shall have lineal rank above that of captain; but this requirement is qualified by the joint resolution approved December 24, 1890 (26 Stats., 113), which provides that he—may in the discretion of the President of the United States, be detailed from among the captains or officers of higher grade having served at least fifteen years in the Corps of Engineers of the Army of the United States. Three officers of the same corps, junior to said Commissioner, may be detailed to assist him by the President of the United States. (28 Stats., 246.) The senior officer of the Corps of Engineers of the Army who shall for the time being be detailed to act as assistant (and in case of his absence from the District or disability, the junior officer so detailed) shall, in the event of the absence from the District or disability of the Commissioner who shall for the time being be detailed from the Corps of Engineers, perform all the duties imposed by law upon said Commissioner (26 Stats., 113). It has been the unvarying practice of the residents to appoint one of the civil Commissioners from each of the two most prominent national political parties but there is no statutory provision on the subject."—W. Tindall, *Origin and government of the District of Columbia*, p. 141.—See also WASHINGTON, D. C.: 1873-1915.

1913.—Public Utilities Commission created by law.—Blue sky law passed.—By this law loans above 6 per cent must be made by license, after a public hearing, and the giving of a bond; 1 per cent interest per month is the maximum allowed in any case.

1918.—Minimum wage law passed by Congress.—Part played by District of Columbia in World War.—The minimum wage law applies to male employees as well as female. It sets the wage standard at an amount sufficient to keep a worker and family in good health and on a normal standard of life. The district furnished 15,030 soldiers in the World War. A quartermasters' camp, Camp Meigs, was located at Washington and a chemical camp, Camp Leach.

1921.—Housing case in the Supreme Court. See SUPREME COURT: 1921; WASHINGTON, D. C.

DITTMANN, Wilhelm, German leader of Independent Socialists, member of Council of Commissars. See GERMANY: 1918 (November); 1918-1919 (December-January).

DIU, small island off the Western coast of India, belonging to Portugal. See PORTUGUESE INDIA.

DIVAN, council of state of Turkey. See SUBLIME PORTE.

DIVINE RIGHT OF KINGS. See ABSOLUTISM; BILL OF RIGHTS, ENGLISH: 1680; DEMOCRACY: Middle Ages; Progress during 17th and 18th centuries; ENGLAND: 1135-1154; GERMANY: 1804-1809; MYTHOLOGY: Japan: Fundamental ideas; RUSSIA: 1916: Russian absolutism; WORLD WAR: Causes: Indirect: j.

DIVING APPARATUS. See INVENTIONS: 16th-17th centuries: Diving bell; 18th century: Improved diving bell; 20th century: Diving apparatus.

DIVODURUM, the Gallic name of the city afterwards called Mediomatrici—now Metz. See **METZ**: Original names.

DIVONA, city in France, in the department of Lot, which is the modern Cahors. See **CADURCI**.

DIVORCE LAWS. See **WOMAN'S RIGHTS**: B. C. 2250-538; B. C. 600-300; B. C. 300-A. D. 300; 300-1400; **COMMON LAW**: 1858; **SUFFRAGE**, **WOMAN**: England: 1819-1860; **PAPACY**: 1917-1918.

DIWANI, native Indian word used to denote a minister of state usually of the Mogul government. See **INDIA**: Political divisions; 1757-1772.

DIX, John Adams (1798-1879), American soldier and politician. Served in army, 1818-1828; adjutant-general of New York, 1830-1833; secretary of state of New York, 1833-1840; member of New York Assembly, 1842; United States senator, 1845-1849; secretary of the treasury, 1861; served as Union general during the Civil War; minister to France, 1866-1869; governor of New York, 1873-1875.—See also **PRINTING AND THE PRESS**: 1861-1865; U. S. A.: 1860-1861 (December-February).

DIXIE, term applied to the Southern states. Its origin is obscure. It is said that a New Yorker named Dixie owned many slaves who had to go South. They looked upon their old home in New York as a paradise, but in time transferred the term "Dixie's land," used in their songs, to their new southern home. "Dixie" is also the name of two or three popular ballads.

DIXMUDE, town in Belgium on the Yser about fifteen miles north of Ypres. In the World War, the area to the northwest was flooded by cutting the dikes, in order to form a barrier to German advance. See **WORLD WAR**: 1914: I. Western front: u, 1, 2 and 7; v, 1 and 2; w, 19; 1918: II. Western front: m.

DIXON, Jeremiah, English surveyor. With Charles Mason he ran the boundary line between Maryland and Pennsylvania, popularly known as "Mason and Dixon's Line," in 1764-1767. See **PENNSYLVANIA**: 1760-1767.

DJAMBI, district in Sumatra notable for its petroleum oil fields. See U. S. A.: 1921 (April-July).

DJEBEL TARIK, ancient Arab name for Gibraltar. See **AFRICA**: Ancient and medieval civilization: Arab occupation.

DJEM, Turkish prince. See **JEM**.

DJEMAL PASHA. See **JEMAL PASHA**.

DJENGHIS-KHAN, the very mighty khan. See **RUSSIA**: 1237-1294.

DJIBOUTI. See **JIBUTI**.

DMITRI PAVLOVITCH (1891-), Russian grand duke who was in the plot to murder Rasputin. See **RUSSIA**: 1916-1917; **WORLD WAR**: 1917: III. Russia and the Eastern front: c, 1.

DMITRIEV, Ivan Ivanovitch (1760-1837), Russian author. See **RUSSIAN LITERATURE**: 1800-1852.

DMITRIEV, Radko, Bulgarian general. Served in the Balkan Wars of 1912-1913; victor at Kirk Kilisse, and Lule-Burgas; renounced his allegiance to Bulgaria when that country entered the war against the Allies; was in Russian service in the World War and took a prominent part in the Russian drive through Galicia, 1914-1915, commanding the Russian troops at the Battle of Gorlice, where Mackensen broke through prior to the reconquest of Galicia.—See also **WORLD WAR**: 1915: III. Eastern front: c; i, 3.

DNIEPER, river in Russia which rises in Smolensk and flows into the Black sea. In ancient times, it was known as the Borysthenes. See **BORYSTHENES**; also **UKRAINE**.

DNIESTER, river which rises in Galicia and flows into the Black sea. It forms the north-eastern border of Bessarabia. In the World War there was much fighting on the Galician banks of the river, between the Russians and the Austrians.—See also **WORLD WAR**: 1915: III. Eastern front: a, 2; f, 6.

DOAB, in India, a region between two rivers, a term applied especially to the region between the Ganges and the Jumma, acquired by the English in 1801. See **INDIA**: 1798-1805.

DOBELL, Sir Charles Macpherson (b. 1869), English general who in 1914-1915 led the campaign in the Cameroons district of Africa; 1916, was in the Sinai campaign; 1917, in the Egyptian campaign. See **WORLD WAR**: 1914: VI. Africa: a; 1915; VIII. Africa: c; 1916: VI. Turkish theater: h, 2, v; 1917: VI. Turkish theater: c, 1; c, 1, v.

DOBERDO, plateau in Italy south of Gorizia, which was a region of fighting during the World War. See **WORLD WAR**: 1915: IV. Italy: d.

DOBRIN, Knights of the Order of the Brethren of. See **PRUSSIA**: 13th century.

DOBROVSKY, Joseph (1753-1829), Bohemian writer. See **BOHEMIAN LITERATURE**: Its significance; Rôle in Slavic mythology.

DOBRUDJA, Rumanian province on the Black sea bordered by Bulgaria on the south and by the Danube river on the west and north; a low and swampy region consisting chiefly of the marsh lands along the southern bank of the Danube. The district was ceded to Rumania by Bulgaria at the close of the Balkan War in 1913. The country was overrun by the German forces under Mackensen in the fall of 1916. The treaty of Bucharest (1918), forced upon Rumania by the success of German arms, provided for the complete surrender of Dobrudja. The province, however, went back into the hands of the Rumanians with the signing of the armistice, November 11, 1918.—See also **BALKAN STATES**: Geographical position; also map showing distribution of nationalities; 1878; 1921: Rumania; **RUMANIA**: 1875-1881; 1912-1913; **WORLD WAR**: 1916: V. Balkan theater: c, 5; c, 6, ii; 1917: V. Balkan theater: d, 1.

DOBUNI, tribe of ancient Britons who held a region between the two Avons. See **BRITAIN**: Celtic tribes.

DOCETISM, heresy of the early Christian church which taught the absence of any material substance in the body of Christ, which was held to be only an apparent or phantom reality. Clement of Alexandria first mentioned the Docetæ as a distinct sect, founded by Julius Cassianus. The extreme view assumed that even the birth, acts, sufferings and crucifixion of Christ were only apparent and denied the resurrection and the ascension. The more moderate of the Docetæ acknowledged no real union between the ethereal person of Christ and the human body of Jesus. Docetic thought pervaded the doctrines of the Gnostics and Manichæans, and its tendencies have persisted into later periods of ecclesiastical history. "We note another phase of gnosticism in the doctrine so directly and warmly combated in the epistles of John; we refer to docetism—that is, the theory which refused to recognize the reality of the human body of Christ."—E. Reuss, *History of Christian theology in the Apostolic Age*, p. 323.

Also in: A. Harnack, *History of dogma*, v. 1, pp. 256-259, v. 2, pp. 276 ff., 370, v. 3, p. 16, v. 4, pp. 138 ff.

DOCIMASIA.—"All magistrates [in ancient Athens] whether elected by cheirotonia or by lot, were compelled, before entering upon their office,

to subject themselves to a Dokimasia, or scrutiny into their fitness for the post."—G. F. Schömann, *Antiquities of Greece: The State*, pt. 3, ch. 3.

DOCK STRIKES: London, England (1889). See LABOR ORGANIZATION: 1887-1889.

East London (1889). See LABOR STRIKES AND BOYCOTTS: 1889.

Hull, England (1893). See LABOR STRIKES AND BOYCOTTS: 1893.

Liverpool, England (1911). See LABOR STRIKES AND BOYCOTTS: 1911.

DOCTRINAIRES (Society of Christian Doctrine), a society founded at Rome in 1562 by Marco de Sadis Cusani of Milan. The aim of its members, priests and laymen, was to promote Christian instruction among the youth. In 1747 it was united by Benedict XIV. to the Fathers of Christian Doctrine, a French religious order founded in 1592 by César de Bus with the object of promoting Romanism and checking Calvinism. The strength of the order diminished after the Revolution.

DOCTRINAIRES, the name given to Royer-Collard and his colleagues among the moderate Royalists in France after the second restoration of Louis XVIII in 1815. The name, first applied in derision, spread rapidly. Among those to whom it was applied were the duc de Richelieu, de Serre, Lainé, Maine de Biran, Pasquier, Beugnot, de Bar-

ante, Cuvier, Mounier, Guizot, the duc de Broglie, Decazes. All of these were closely united by the political principles for which they stood, although they came from many different classes and groups. Their object, according to Decazes, was to "nationalize the monarchy and to royalize France." They opposed the extreme party of Ultras who wished to undo the work of the Revolution. In 1816, Guizot presented the views of the Doctrinaires in his treatise "*Du gouvernement représentatif et de l'état actuel de la France.*" The chief supporters of the party were ex-officials of the empire, who believed a monarchy to be necessary, but wished to avoid the evils both of Napoleon's tyranny and of the *ancien régime* by a liberal policy. The history of the Doctrinaires as a party was short, extending only from 1816 to 1830. In 1816 Louis XVIII, frightened by the Ultras' violence in 1815, gave them his support; in 1830 Charles X annihilated them when he took as his minister the prince de Polignac, an Ultra, and began the struggle with Liberalism which resulted in his overthrow. The Doctrinaires had never, by any real difference in principle, been separated from the Orleanists, and during the revolution of 1830 they became absorbed with that group. (See also FRANCE: 1830-1840.) The word "Doctrinaire," naturalized in English, has come to be applied to a theorist as distinguished from one who is practical and active.

DOCUMENTS

The following is a list of the documents, under the headings of (1) Constitutions, (2) Treaties, (3) Laws, (4) State papers and messages, (5) World War, (6) Peace Movement, and (7) Miscellaneous, the text of which is given in full or in part, in these volumes.

CONSTITUTIONS

Argentina. See ARGENTINA, CONSTITUTION OF.
Australia. See AUSTRALIA, CONSTITUTION OF.
Belgium. See BELGIUM, CONSTITUTION OF.
Brazil. See BRAZIL, CONSTITUTION OF.
Canada. See CANADA, CONSTITUTION OF.
Central America. See CENTRAL AMERICA, CONSTITUTION OF.
Chile. See CHILE, CONSTITUTION OF.
China. See CHINA, CONSTITUTION OF.
Colombia. See COLOMBIA, CONSTITUTION OF.
Czecho-Slovakia. See CZECHO-SLOVAKIA, CONSTITUTION OF.
Finland. See FINLAND, CONSTITUTION OF.
France. See FRANCE, CONSTITUTION OF.
Fundamental Orders of Connecticut. See CONNECTICUT: 1636-1639.
Germany. See GERMANY, CONSTITUTION OF THE EMPIRE; GERMANY, CONSTITUTION OF THE REPUBLIC.
Instrument of Government. See INSTRUMENT OF GOVERNMENT.
Ireland. See IRELAND, CONSTITUTION OF.
Italy. See ITALY, CONSTITUTION OF.
Japan. See JAPAN, CONSTITUTION OF.
Korea. See KOREA: 1919.
League of Nations. See LEAGUE OF NATIONS.
Norway. See NORWAY, CONSTITUTION OF.
Panama. See PANAMA: 1904: CONSTITUTION.
Persia. See PERSIA, CONSTITUTION OF.
Poland. See POLAND, CONSTITUTION OF.
Prussia. See PRUSSIA, CONSTITUTION OF.
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South African Union. See SOUTH AFRICA, UNION OF, CONSTITUTION OF.
Sweden. See SWEDEN, CONSTITUTION OF.
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United States, including amendments. See U. S. A., CONSTITUTION OF.

TREATIES AND CONVENTIONS

1783.—Treaty of Paris between Great Britain and the United States. See U. S. A.: 1783 (September).
 1815.—Holy Alliance. See HOLY ALLIANCE.
 1854.—Reciprocity treaty between Canada and the United States. See TARIFF: 1854-1866.
 1856.—Declaration of Paris. See PARIS, DECLARATION OF.
 1856.—Treaty of Paris (Clauses relating to the navigation of the Danube river). See DANUBE: 1850-1916.
 1880.—Treaty between China and America over coolie immigration. See RACE PROBLEMS: 1880-1906.
 1884.—London convention between South Africa and England. See SOUTH AFRICA, UNION OF: 1884-1894.
 1887.—Bismarck's reinsurance treaty with Russia. See GERMANY: 1887.
 1895.—Treaty of federation of the Central American States. See CENTRAL AMERICA: 1895-1902.
 1895.—Treaty of Shimonoseki. See SHIMONOSEKI, TREATY OF.
 1896.—Madagascar's acceptance of French control. See MADAGASCAR: 1804-1899.
 1896.—Agreement between France and England over policies in Siam. See SIAM: 1896-1899.
 1897.—Proposed arbitration treaty between United States and Great Britain. See U. S. A.: 1897 (January-May).

- 1898.—United States resolution providing for annexation of Hawaiian Islands. See HAWAIIAN ISLANDS: 1897-1898.
- 1898.—Protocol between Russia and Japan regarding interests in Korea. See KOREA: 1895-1898.
- 1898.—Treaty of Paris ending the Spanish-American War. See U. S. A.: 1898 (July-December).
- 1899.—Anglo-Egyptian condominium in the Sudan. See EGYPT: 1899 (January).
- 1899.—Treaty between England, Germany and the United States on Samoan control. See SAMOA: 1889-1900.
- 1899.—Agreement between England and Russia on railway interests in China. See CHINA: 1899 (March-April).
- 1900.—Fêng-tien treaty. See MANCHURIA: 1900-1901.
- 1902.—Treaty between Argentina and Chile. See ARGENTINA: 1902.
- 1902.—Peace treaty between Boers and British. See SOUTH AFRICA, UNION OF: 1901-1902.
- 1902.—Russo-Chinese treaty for control of Tibet. See TIBET: 1902.
- 1902.—Anglo-Japanese alliance. See JAPAN: 1895-1902.
- 1903.—Cession of Alaska to the United States by Russia.—Ambiguity of treaty. See ALASKA BOUNDARY QUESTION: 1903.
- 1904.—Treaty admitting Japanese control in Korea. See KOREA: 1904-1905.
- 1904.—Entente cordiale, Anglo-French agreement respecting Egypt and Morocco. See ENTENTE CORDIALE.
- 1905.—Treaty between Nicaragua and Great Britain concerning the Mosquito territory. See NICARAGUA: 1894-1905.
- 1905.—Anglo-Japanese alliance revised. See JAPAN: 1905-1914.
- 1905-1906.—Treaty of 1818, regarding American fishing rights in Newfoundland.—Whitelaw Reid's communication to United States government on the Modus Vivendi agreement of 1906. See NEWFOUNDLAND: 1905-1909.
- 1906.—Naturalization convention between American republics. See NATURALIZATION.
- 1907.—Anglo-Russian agreement concerning Afghanistan, Persia and Tibet. See ANGLO-RUSSIAN AGREEMENT OF 1907.
- 1908.—Treaty between England, Denmark, France, Germany, Netherlands and Sweden, maintaining *status quo* on the North Sea. See NORTH SEA: 1908.
- 1908.—Convention between the United States and England over the Newfoundland fisheries question. See FISHERIES: 1908.
- 1908.—Root-Takahira agreement between the United States and Japan. See JAPAN: 1905-1914.
- 1908.—Protocol between Russia and England over affairs in Persia. See PERSIA: 1908 (October).
- 1909.—Agreement between England and United States submitting American fishing rights question to a tribunal of arbitration. See NEWFOUNDLAND: 1905-1906.
- 1910.—Porrás-Anderson treaty between Panama and Central America. See COSTA RICA: 1910.
- 1911.—Anglo-Japanese alliance renewed. See ANGLO-JAPANESE ALLIANCE.
- 1913.—Bryan-Wilson treaties. See ARBITRATION, INTERNATIONAL: Modern: 1913.
- 1914.—Protocol of the A B C Conference. See A B C CONFERENCE: Mediation.
- 1915.—Pact of London. See LONDON, TREATY OR PACT OF.
- 1916.—Russo-Japanese treaty regarding the Far East. See RUSSO-JAPANESE TREATY.
- 1917.—Lansing-Ishii agreement. See U. S. A.: 1907-1917.
- 1917.—Declaration of Corfu. See JUGO-SLAVIA: 1867-1917.
- 1918.—Brest-Litovsk treaty between Ukraine and the Central Powers.—Treaty between Russia and the Central Powers. See BREST-LITOVSK TREATIES: 1918.
- 1918.—Treaty of Bucharest. See BUCHAREST, TREATY OF.
- 1918.—Chino-Japanese military agreement against Russia. See CHINA: 1918.
- 1919.—Treaty of Versailles. See VERSAILLES, TREATY OF.
- 1919.—Treaty of Neuilly. See NEUILLY, TREATY OF.
- 1919.—Treaty of Allies recognizing Polish independence and protecting minorities. See POLAND: 1919 (June 28).
- 1919.—Anglo-Persian agreement. See PERSIA: 1919 (August).
- 1919.—Treaty of St. Germain. See ST. GERMAIN, TREATY OF.
- 1920.—Treaty of Trianon. See TRIANON, TREATY OF.
- 1920.—Treaty of Sèvres. See SÈVRES, TREATY OF.
- 1921.—Treaty of peace between the United States and Germany. See U. S. A.: 1921 (July-August): Peace with Germany, etc.
- 1921.—Secret pact between France and Turkey. See TURKEY: 1921 (March-April): Secret treaties.
- 1922.—Treaties between Germany and Russia. See RAPALLO, TREATY OF (1922)

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Canada:

- 1906.—Lord's Day Act. See SUNDAY OBSERVANCES: Legal institution of a weekly rest day.
- 1906.—Land Act. See CONSERVATION OF NATURAL RESOURCES: Canada: 1906-1921
- 1906.—Temperance Act. See LIQUOR PROBLEM: Canada: 1906-1909.
- 1919.—Public Health enactment. See PUBLIC HEALTH: Canada.

England:

- 1897.—Voluntary Schools Act. See ENGLAND: 1896-1897.
- 1897.—Workmen's Compensation Act. See SOCIAL INSURANCE: Details for various countries: Great Britain: 1833-1911.
- 1906.—Workmen's Compensation Act. See SOCIAL INSURANCE: Details for various countries: Great Britain: 1906.
- 1907.—Patents and Designs Act. See PATENTS OF INVENTION: Great Britain: 1907.
- 1915.—Blockade rules of Declaration of London. See BLOCKADE: Effectiveness.

Hawaiian Islands:

- 1910.—Organic Act of Hawaii. See HAWAIIAN ISLANDS: 1910: Changes made, etc.

New Zealand:

- 1910.—Act for repression of monopolies. See TRUSTS: New Zealand: 1910.

Russia:

- 1917.—Decree repudiating Russia's debts. See RUSSIA: 1917-1920: Bolshevik finances.
- 1917.—Land laws. See RUSSIA: 1917-1920: Land distribution, etc.
- 1917.—Suffrage and election laws. See RUSSIA, SOVIET CONSTITUTION OF,

United States:

- 1798.—Alien and sedition laws. See U. S. A.: 1798.
- 1798.—Naturalization Act. See U. S. A.: 1798.
- 1850.—Fugitive Slave Law. See U. S. A.: 1850 (April-September).
- 1853.—Kansas-Nebraska Bill. See U. S. A.: 1853-1854.
- 1861.—Act of Congress freeing slaves employed in the service of rebellion. See U. S. A.: 1861 (August).
- 1862.—Homestead Act. See U. S. A.: 1862 (May); Passage of the Homestead Act.
- 1866.—First Civil Rights Bill. See U. S. A.: 1866 (April).
- 1866.—Irrigation Act. See CONSERVATION OF NATURAL RESOURCES: United States: 1847-1901.
- 1867.—Military Reconstruction Act. See U. S. A.: 1867 (March).
- 1882.—Edmunds Act against polygamy.—Proclamation of amnesty. See UTAH: 1882-1893.
- 1887.—Electoral Count Act. See U. S. A.: 1887; Electoral Count Act.
- 1890.—Sherman Anti-Trust Act. See SHERMAN ANTI-TRUST ACT.
- 1898.—Act creating United States Industrial Commission. See U. S. A.: 1898 (June).
- 1901.—Act regarding apportionment of representatives. See U. S. A.: 1901 (January).
- 1901.—Act increasing size of the army. See U. S. A.: 1901 (February).
- 1906.—Naturalization Act, and as amended in 1909, 1910, 1918. See NATURALIZATION: United States.
- 1907.—Act forbidding corporations to contribute to political elections. See U. S. A.: 1907 (January).
- 1907.—Citizenship Act, March 2. See NATURALIZATION: United States.
- 1912.—Panama Canal Act. See U. S. A.: 1912 (August).
- 1913.—Webb-Kenyon law on liquor traffic. See LIQUOR PROBLEM: United States: 1913.
- 1913.—Honey-Webb Land Act, California. See RACE PROBLEMS: 1913-1921.
- 1914.—Clayton Anti-Trust Act. See TRUSTS: United States: 1914.
- 1917.—Acts establishing dry zones of the U. S. Army and Navy. See LIQUOR PROBLEM: United States: 1913-1919.
- 1917.—Food and Fuel Control Act (Lever Act). See U. S. A.: 1917 (June); Food and Fuel Control Act.
- 1917.—Conscription law. See WORLD WAR: 1917; VIII. United States and the war: g.
- 1917.—Espionage Act (Section conferring to the president the power over exports). See ESPIONAGE ACT.
- 1918.—War-time Prohibition Act. See LIQUOR PROBLEM: United States: 1913-1919.
- 1920.—Anti-Japanese law in California. See IMMIGRATION AND EMIGRATION: United States: 1920-1921; Anti-Japanese law.
- 1921.—Budget law. See U. S. A.: 1921 (June).

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Arabia:

- 1916.—Proclamation of the Sherif of Mecca. See ARABIA: 1916 (June).

Australia:

- 1906.—Preservation Act: repression of monopolies. See TRUSTS: Australia: 1906-1910.

Austria:

- 1867.—Emergency paragraph of the Austrian constitution. See AUSTRIA: 1893-1900.

China:

- 1898.—Report of the British minister to the Home Government, describing Chinese concessions to foreign governments. See CHINA: 1898 (April-August).
- 1900.—Hay's letters giving opinions on China and the Open Door policy. See BOXER RISING AND THE "OPEN DOOR."
- 1900.—Chinese Imperial decree as to succession to the throne. See CHINA: 1900 (January).
- 1908.—American minister's correspondence with China in regard to the Boxer indemnity. See CHINA: 1901-1908.
- 1912.—Chinese abdication edict. See CHINA: 1912.
- 1915.—Japanese demands of China. See CHINA: 1915.

Cuba:

- 1868.—Cuban Declaration of Independence. See CUBA: 1868-1895.
- 1896.—Weyler's concentration edict. See CUBA: 1895-1898.
- 1898.—Report of General Shafter on the needs of Cuba. See U. S. A.: 1898 (July-August: Cuba).
- 1899.—Report of General Brooke on the conditions in Cuba. See CUBA: 1898-1899 (December-October).
- 1899.—Report of General Lee on conditions in Havana. See CUBA: 1898-1899 (December-October).
- 1900.—Call for a constitutional convention. See CUBA: 1900 (June-November).
- 1900.—Statement of the military governor to the delegates. See CUBA: 1900 (June-November).
- 1901.—Decision of the United States Supreme Court on the status of Cuba. See CUBA: 1900-1901.
- 1901.—Draft of the constitution reported to the convention. See CUBA: 1901 (January).
- 1901.—Platt amendment on Cuban independence. See CUBA: 1901 (February-March).

Czecho-Slovakia:

- 1918.—Declaration of Independence. See CZECHO-SLOVAKIA: 1914-1918.

Egypt:

- 1920.—Joint memorandum with England over Egyptian independence. See EGYPT: 1920.
- 1921.—Proposed convention with England. See EGYPT: 1921; Secret convention.
- 1921.—Rejection of proposed convention with British empire. See EGYPT: 1921; Secret convention.
- 1921.—Lord Allenby's note to Sultan of Egypt, desiring treaty to be completed. See EGYPT: 1921; Lord Allenby's note.
- 1921.—Lloyd George's invitation to the United States to send representatives to the Allied Supreme Council.—American reply. See U. S. A.: 1921 (May).
- 1922.—Lord Allenby's letter to Sultan Fuad of Egypt on British attitude toward a treaty: His declaration stating Great Britain's desire to recognize Egypt as a sovereign state. See EGYPT: 1922 (January-February).

England:

- 1215.—Magna Carta. See MAGNA CARTA.
- 1628.—Petition of Right. See PETITION OF RIGHT.
- 1629.—Three Resolutions. See ENGLAND: 1629.
- 1641.—Grand Remonstrance. See GRAND REMONSTRANCE.

- 1643.—Cromwell's speech to Hampden about the Army. See ENGLAND: 1643 (May).
- 1643.—Solemn League and Covenant. See SOLEMN LEAGUE AND COVENANT.
- 1649.—Act which arraigned Charles I. See ENGLAND: 1649 (January).
- 1653.—Instrument of Government. See INSTRUMENT OF GOVERNMENT.
- 1689.—Bill of Rights. See BILL OF RIGHTS, ENGLISH: 1689.
- 1894.—Speech of Earl of Rosebery on Irish Home Rule. See ENGLAND: 1894-1895 (March-September).
- 1900.—Proclamation of Queen Victoria to the Australian people. See AUSTRALIA: 1900 (September-December).
- 1901.—Attitude of Liberal party on Boer War. See ENGLAND: 1901 (February).
- 1907.—House of Lords, proposal for reform of. See ENGLAND: 1907-1908.
- 1909.—Agreement of January 27 submitting American fishing rights question to a tribunal of arbitration. See NEWFOUNDLAND: 1905-1909.
- 1917.—Proclamation changing the name of the reigning house from Saxe-Coburg to Windsor. See WINDSOR, HOUSE OF.
- 1921.—Lloyd George's invitation to the United States to send representatives to the Allied Supreme Council.—American reply. See U. S. A.: 1921 (May).
- Germany:
- 1748.—National Prussian code of poor relief. See CHARITIES: Germany: 1684-1748.
- 1862.—"Blood and iron" speech of Bismarck. See GERMANY: 1861-1866.
- 1894.—German emperor claims kingship by divine right. See GERMANY: 1894-1899.
- 1897.—German emperor's speech to Prince Henry on the latter's departure for China. See GERMANY: 1897 (November-December).
- 1900.—German emperor's address to troops starting for China. See WORLD WAR: Causes: Indirect: i, 3.
- 1908.—German emperor in interview declares friendly feelings towards England. See GERMANY: 1908 (November).
- 1914.—Socialistic party's declaration favoring war. See GERMANY: 1907-1914.
- 1918.—Command of the Peoples' government to the army, at end of World War. See GERMANY: 1918 (November-December).
- 1920.—Note of protest to France on French occupation of the Ruhr district. See GERMANY: 1920 (March-April).
- 1921.—Second note asking the United States to mediate on the reparations question.—Reply of refusal. See U. S. A.: 1921 (April-May): German appeal for mediation.
- Hawaiian Islands:
- 1893.—Proclamation of revolutionists at deposition of the queen. See HAWAIIAN ISLANDS: Discovery and early history.
- Hungary:
- 1918.—Proclamation of the republic. See HUNGARY: 1918 (November): Assassination of Tisza.
- Italy:
- 1919.—Memorandum of President Wilson to Orlando on Fiume question.—Wilson's declaration, April 23, 1919.—Orlando's reply. See FIUME: 1919: Attitude of President Wilson, etc.
- Japan:
- 1587.—Expulsion of the Jesuits. See JAPAN: 1542-1593.
- 1845.—Note refusing trade of the United States. See JAPAN: 1797-1854.
- 1903.—Note to Russia concerning Korean affairs. See JAPAN: 1895-1902.
- 1915.—Demands on China. See CHINA: 1915.
- Papacy:
- 1517.—Luther's ninety-five theses. See PAPACY: 1517: Ninety-five theses.
- 1854.—Dogma of the Immaculate Conception of the Virgin Mary promulgated by Pius IX. See PAPACY: 1854.
- 1864.—Encyclical of Pius IX condemning Heresies and Errors: Statement of such Errors and Heresies. See PAPACY: 1864.
- 1870.—Constitution Pastor Æternus, promulgating the dogma of the infallibility of the pope. See PAPACY: 1869-1870.
- 1870.—Law of papal guarantees. See PAPACY: 1870.
- 1872.—Bismarck's speech against German Catholicism and against the papacy. See PAPACY: 1870-1874.
- 1898.—Encyclical of Leo XIII on the Manitoba school question, defining the attitude of the Roman Catholic church toward all secular school systems. See CANADA: 1898 (January).
- 1899.—Encyclical of Leo XIII condemning certain opinions termed Americanism. See PAPACY: 1899 (January).
- 1900.—Papal proclamation of the Universal Jubilee of year 1900. See PAPACY: 1900-1901.
- 1901.—Proclamation of Leo XIII "defining what Catholics ought to think" as to Christian and social democracy. See PAPACY: 1901.
- 1904.—Prohibition of civil interference with the election of the pontiff. See PAPACY: 1904.
- 1906.—Encyclical "Vehementer nos" of Pius X on the French separation law. See PAPACY: 1906 (February).
- 1907.—Encyclical of Pius X on modernism. See PAPACY: 1907 (September).
- 1917.—Message of Benedict XV asking nations to define peace terms. See WORLD WAR: 1917: XI. Peace proposals.
- Philippine Islands:
- 1898.—United States consul at Hong Kong, report on Aguinaldo's arrival. See U. S. A.: 1898 (April-May).
- 1898.—Report of General Otis on conditions in the Philippines. See PHILIPPINE ISLANDS: 1898 (August-December).
- 1898.—Instructions of President McKinley to General Otis in the Philippines. See PHILIPPINE ISLANDS: 1898-1899 (December-January).
- 1899.—Aguinaldo's counter-proclamation. See PHILIPPINE ISLANDS: 1898-1899 (December-January).
- 1899.—Report of General Otis to the United States. See PHILIPPINE ISLANDS: 1898-1899 (December-January).
- 1899.—Appointment of First Philippine Commission. See PHILIPPINE ISLANDS: 1899: Problem of governing the Philippines.
- 1899-1900.—Reports of Philippine Commission, Secretary of War, and General Young, on the Philippine insurrection. See PHILIPPINE ISLANDS: 1899: Armed opposition, etc.
- 1900.—Instructions to Second Philippine Commission. See PHILIPPINE ISLANDS: 1900: Progress toward civil government.
- 1900.—Appeal of citizens of Manila to the Congress of the United States. See PHILIP-

- PINE ISLANDS: 1900: Progress toward civil government.
- 1900.—Report of Second Philippine Commission and establishment of civil government. See PHILIPPINE ISLANDS: 1900: Progress toward civil government.
- 1900.—Report of Taft. See PHILIPPINE ISLANDS: 1900: Spanish Friars.
- 1901.—Report of Second Philippine Commission. See PHILIPPINE ISLANDS: 1901.
- 1901.—Spooner amendment. See PHILIPPINE ISLANDS: 1901 (February-March).
- 1901.—Aguinaldo's address to his countrymen, counselling peace. See PHILIPPINE ISLANDS: 1901.
- 1901-1903.—Governor Taft's reports. See PHILIPPINE ISLANDS: 1901; 1902; 1902-1903.
- 1908.—Secretary Taft's report. See PHILIPPINE ISLANDS: 1907.
- Porto Rico:
- 1900.—United States Act to provide civil government. See PORTO RICO: 1900 (April).
- 1900.—Report by Secretary of the Interior on the school system. See PORTO RICO: 1900 (August-October).
- 1906.—Roosevelt's account of visit to Porto Rico. See PORTO RICO: 1906.
- Russia:
- 1905.—Ukase or manifesto of the tsar granting constitutional government. See RUSSIA: 1905 (October).
- 1910.—Second ultimatum to Persia. See PERSIA: 1910-1911.
- 1914.—Manifesto of Tsar Nicholas concerning German declaration of war. See RUSSIA: 1914 (August).
- 1917.—Decree of Russian revolutionary government repealing the anti-Jewish laws. See JEWS: Russia: 1917.
- 1917.—Appeal of Russian provisional government. See RUSSIA: 1917 (Mar. 16-20).
- 1919.—Message inviting Soviet and other Russian governments to Allied peace conference. See RUSSIA: 1919.
- 1921.—Note seeking friendly relations and trade with the United States.—Reply. See U. S. A.: 1921 (March).
- Scotland:
- 1557.—First covenant. See SCOTLAND: 1557.
- 1638.—National covenant confession of faith, Kirk of Scotland. See SCOTLAND: 1638.
- South Africa, Union of:
- 1888.—Platform of Afrikander Bund. See SOUTH AFRICA, UNION OF: 1881-1888.
- 1897.—Indemnity claimed for Jameson raid. See SOUTH AFRICA, UNION OF: 1897 (February).
- 1899.—Bloemfontein conference. See SOUTH AFRICA, UNION OF: 1899 (May-June).
- 1900.—March dispatch of Presidents Kruger and Steyn.—Reply of Lord Salisbury. See SOUTH AFRICA, UNION OF: 1900 (March): Overtures of peace from Presidents Kruger and Steyn.
- 1901.—Defiant proclamation of Steyn and De Wet. See SOUTH AFRICA, UNION OF: 1901 (January).
- 1901.—Declaration of British policy by Colonial Secretary Chamberlain. See SOUTH AFRICA, UNION OF: 1901 (February).
- 1901.—Report on the situation in South Africa by Lord Milner. See SOUTH AFRICA, UNION OF: 1901 (February-April).
- 1920.—Nationalist party's declaration of independence. See SOUTH AFRICA, UNION OF: 1920-1921.
- Turkey:
- 1915.—Turkish proclamation ordering Armenian deportation. See ARMENIA: 1915.
- United States:
- 1620.—Mayflower compact. See MASSACHUSETTS: 1620.
- 1636.—Letter of Roger Williams and his wanderings and founding of Providence. See RHODE ISLAND: 1636.
- 1638.—Social compact of the Providence plantation. See RHODE ISLAND: 1638-1647.
- 1696.—Penn's plan for colonial union. See U. S. A.: 1696-1697.
- 1754.—Representation of present state of colonies and plan of union. See U. S. A.: 1754.
- 1765.—Stamp Act. See U. S. A.: 1765: Stamp Act.
- 1766.—Examination of Benjamin Franklin before Parliament. See U. S. A.: 1766.
- 1766.—Pitt's speech on the repeal of the Stamp Act. See U. S. A.: 1766: Repeal of the Stamp Act.
- 1774.—Examination of Governor Hutchinson of Massachusetts by George III. See U. S. A.: 1774 (May-July).
- 1775.—Burke's speech on the repeal of the acts. See U. S. A.: 1775 (January-March).
- 1776.—Declaration of Independence. See U. S. A.: 1776 (July): Text of Declaration of Independence.
- 1777.—Letter of General Washington to Congress on the sufferings of the army at Valley Forge. See U. S. A.: 1777 (January-December).
- 1778.—Washington's letter to Benjamin Harrison, speaker of the House of Delegates of Virginia, reviewing the state of the country and the course of Congress. See U. S. A.: 1778 (December).
- 1787.—Hamilton's description of the state of the country. See U. S. A.: 1783-1787.
- 1787.—Ordinance for the government of the territory of the United States northwest of the Ohio river, commonly known as the Ordinance of 1787. See NORTHWEST TERRITORY OF THE UNITED STATES: 1787.
- 1791.—Hamilton's report on manufactures. See TARIFF: 1789-1792.
- 1796.—Washington's farewell address. See U. S. A.: 1796: Washington's farewell address.
- 1798.—Kentucky nullifying resolutions. See U. S. A.: 1798.
- 1798.—Virginia nullifying resolutions. See U. S. A.: 1798.
- 1811.—Secret statutes relative to Florida. See FLORIDA: 1811-1813.
- 1823.—Monroe Doctrine. See MONROE DOCTRINE: Text and comment.
- 1832.—Nullification ordinance of South Carolina. See U. S. A.: 1828-1833.
- 1850.—Webster's "7th of March" speech. See U. S. A.: 1850 (March).
- 1857.—Dred Scott decision. See U. S. A.: 1857.
- 1860.—Ordinance of secession of South Carolina. See U. S. A.: 1860 (November-December).
- 1860.—Declaration of causes of South Carolina. See U. S. A.: 1860 (November-December).
- 1861 (February).—Proposed amendments to the Constitution, by the Peace convention at Washington. See U. S. A.: 1861 (February): Peace convention.
- 1861 (February).—Letter of Governor Pickens of South Carolina to Howell Cobb. See

- U. S. A.: 1861 (February): Urgency of South Carolina, etc.
- 1861 (Mar. 4).—Lincoln's inaugural address. See U. S. A.: 1861 (February-March).
- 1862 (Mar. 21).—Alexander H. Stephens' "Cornerstone" speech. See U. S. A.: 1861 (March): Surrender of Alexander H. Stephens to secession.
- 1861 (Apr. 15).—President Lincoln's call to arms. See U. S. A.: 1861 (April): President Lincoln's call to arms.
- 1861 (Apr. 17).—Proclamation of Jefferson Davis issuing letters of mark. See U. S. A.: 1861 (April-May).
- 1861 (Apr. 19).—Lincoln's proclamation of a blockade of Southern ports. See U. S. A.: 1861 (April-May).
- 1861 (Apr. 30).—Russell's letter to the *London Times* on conditions in South Carolina, before the outbreak of war. See U. S. A.: 1861 (April: South Carolina).
- 1861 (April-December).—Messages of President Lincoln, relating to the suspension of the writ of habeas corpus. See U. S. A.: 1861-1863.
- 1861 (May 13).—Proclamation of Queen Victoria declaring neutrality of Great Britain. See U. S. A.: 1861 (April-May).
- 1861 (Nov. 30).—Seward's diplomatic correspondence regarding seizure of Mason and Slidell. See U. S. A.: 1861 (November).
- 1862 (Mar. 6).—President Lincoln's message to Congress proposing compensated emancipation. See U. S. A.: 1862 (March): President Lincoln's proposal, etc.
- 1862 (May 19).—President Lincoln's proclamation rescinding General Hunter's emancipation order. See U. S. A.: 1862 (May): General Hunter's emancipation order, etc.
- 1862 (Aug. 22).—President Lincoln's letter to Horace Greeley, explaining the purpose of his policy of emancipation. See U. S. A.: 1862 (August).
- 1862 (Sept. 22).—Lincoln's preliminary proclamation of emancipation. See U. S. A.: 1862 (September).
- 1863 (Jan. 1).—Emancipation Proclamation. See U. S. A.: 1863 (January).
- 1863 (June 12).—Reply of President Lincoln to resolutions of the New York Democrats. See U. S. A.: 1863 (May-June).
- 1863 (June 29).—Reply of President Lincoln to resolutions of the Ohio Democrats. See U. S. A.: 1863 (May-June).
- 1863 (Nov. 19).—Lincoln's Gettysburg address. See U. S. A.: 1863 (November).
- 1863 (Dec. 8).—Proclamation of amnesty.—Lincoln's message to Congress explaining amnesty proclamation. See U. S. A.: 1863 (December).
- 1864 (July 8).—Lincoln's objection to Congressional plan of reconstruction. See U. S. A.: 1863-1864 (December-July).
- 1865 (February).—President Lincoln's report on the results of Hampton Roads peace conference. See U. S. A.: 1865 (February).
- 1865 (Mar. 4).—Lincoln's second inaugural address. See U. S. A.: 1865 (March): President Lincoln's second inaugural.
- 1865 (Apr. 11).—President Lincoln's last public address. See U. S. A.: 1865 (Apr. 11).
- 1870.—Declaration of principles of national prison congress. See PRISON REFORM: United States: National prison congress: 1870.
- 1887.—Message of President Cleveland on the tariff. See TARIFF: 1887-1888.
- 1894.—Bill passed by Congress to reclaim arid lands. See U. S. A.: 1894: Legislation to promote reclamation.
- 1895.—President Cleveland's special message on the condition of the national finances. See U. S. A.: 1895: President Cleveland's special message.
- 1895 (April).—Chief Justice Fuller's report on the unconstitutionality of the income tax. See U. S. A.: 1895 (April-May).
- 1895 (July).—Dispatch of Secretary Olney on the Venezuela boundary dispute. See VENEZUELA: 1895 (July).
- 1895 (September).—President Cleveland's message to Congress suggesting the improvement of consular service. See U. S. A.: 1895 (September).
- 1895 (November).—Lord Salisbury to Secretary Olney on the Venezuela dispute. See VENEZUELA: 1895 (November).
- 1895 (December).—Cleveland's message to Congress on the Venezuela boundary dispute. See VENEZUELA: 1895 (December).
- 1895 (December).—Cleveland's review of the financial status of the country. See U. S. A.: 1895-1896 (December-February).
- 1896.—Party platforms. See U. S. A.: 1896: Party platforms and nominations.
- 1896 (Mar. 2).—President Cleveland's objections to Immigration Bill. See U. S. A.: 1896-1897.
- 1896 (Mar. 31).—Removal of Confederate disabilities. See U. S. A.: 1896 (March).
- 1897 (Mar. 4).—President McKinley's inaugural address. See U. S. A.: 1897 (March).
- 1898 (Mar. 18).—President McKinley's message on the destruction of the battleship *Maine*. See U. S. A.: 1898 (February-March).
- 1898 (Apr. 11).—President McKinley's message to Congress asking authority to intervene in Cuba. See U. S. A.: 1898 (March-April).
- 1898 (Apr. 13-16).—Resolutions of House and Senate, giving president power to intervene in Cuba. See U. S. A.: 1898 (April).
- 1898 (Apr. 25).—Message of President McKinley advising of results of his action on resolution of Congress. See U. S. A.: 1898 (April).
- 1898 (May 4).—Dewey's report on the battle of Manila Bay. See U. S. A.: 1898 (April-July).
- 1898 (July).—Reports of Admirals Sampson and Cervera on the destruction of the Spanish fleet at Santiago. See U. S. A.: 1898 (July 3).
- 1898 (July-August).—Correspondence between General Anderson and Aguinaldo. See U. S. A.: 1898 (July-August: Philippines).
- 1898 (Sept. 16).—Instructions of McKinley to peace commissioners. See U. S. A.: 1898 (July-December).
- 1898 (Dec. 5).—President McKinley's message to Congress regarding the termination of war with Spain. See U. S. A.: 1898 (July-December).
- 1898 (Aug. 3).—General Shafter's report of medical conditions and needs in Cuba. See U. S. A.: 1898 (July-August: Cuba).
- 1898 (Aug. 31).—Report of General Merritt on the capture of Manila. See U. S. A.: 1898 (July-September).
- 1898 (September-December).—Messages of President McKinley to Congress and instructions to commissioners of peace. See U. S. A.: 1898 (July-December).

- 1899 (February).—Report of investigating commission on beef, on Quartermaster's Department, and on Medical Department in the Spanish-American War. See U. S. A.: 1898-1899.
- 1900.—United States act establishing government over the territory of Hawaii. See HAWAIIAN ISLANDS: 1898-1904.
- 1900.—Speech of Senator Hoar in opposition to the retention of the Philippine Islands as a subject state. See U. S. A.: 1900 (April).
- 1900.—Party platforms. See U. S. A.: 1900 (May-November).
- 1900.—Speech of Bryan accepting nomination for presidency. See U. S. A.: 1900 (May-November).
- 1900.—McKinley's letter of acceptance of renomination. See U. S. A.: 1900 (May-November).
- 1900.—Hay's correspondence relative to the Boer War and relations with England. See U. S. A.: 1900 (June-August).
- 1900.—Arguments of counsel on both sides of, and U. S. Supreme Court decision on "Insular cases." See U. S. A.: 1900-1901.
- 1901.—Olmstead's resolution. See U. S. A.: 1901 (January).
- 1901.—Inaugural address of President McKinley. See U. S. A.: 1901 (March).
- 1901.—President Roosevelt's message on conservation of forests. See CONSERVATION OF NATURAL RESOURCES: United States: 1901-1906.
- 1901-1903.—President Roosevelt's messages on trusts. See TRUSTS: United States: 1901-1903.
- 1902.—Appeal of Secretary John Hay to the signatories of the Treaty of Berlin, against oppression of the Jews in Rumania. See JEWS: Rumania: 1902.
- 1903.—Orders creating joint army and navy board. See MILITARY ORGANIZATION: 19.
- 1903.—President Roosevelt's message concerning the Panama Canal Question. See PANAMA CANAL: 1889-1903.
- 1906.—Address of Root at Third American International Congress at Rio de Janeiro. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1906.
- 1908.—Report of Roosevelt's commission on country life. See U. S. A.: 1908-1909 (August-February).
- 1908.—Declaration of Governors' conference on conservation. See CONSERVATION OF NATURAL RESOURCES: United States: 1907-1910.
- 1909.—"Report on Wall Street" by investigating committee. See STOCK EXCHANGE: 1909.
- 1909.—Inaugural address of President Taft. See U. S. A.: 1909 (March): Inauguration of President Taft.
- 1912.—Party platforms. See U. S. A.: 1912.
- 1913.—President Wilson's address to Congress on Mexican relations. See U. S. A.: 1913 (August).
- 1914.—President Wilson's address to Congress asking power to intervene in Mexico. See U. S. A.: 1914 (April): Occupation of Vera Cruz.
- 1918.—Report of Federal Trade Commission on meat-packing industry, July 3, 1918. See FOOD REGULATION: 1921-1922.
- 1918.—President Wilson's message to Congress. See U. S. A.: 1918 (November-December).
- 1919.—Senate resolution against Covenant of the League of Nations. See U. S. A.: 1919 (February-March).

- 1919.—Wilson's views of the League of Nations presented to the Senate committee on foreign relations. See U. S. A.: 1919 (July-September): Discussion on League of Nations.
- 1920.—Knox resolution. See U. S. A.: 1920-1921 (April-July).
- 1920 (May).—Wilson's veto of Knox resolution. See U. S. A.: 1920-1921 (April-July).
- 1920 (November).—Colby's note regarding British mandates in former Turkish territory. See U. S. A.: 1920 (November): Note to Great Britain.
- 1921 (March).—President Harding's inaugural address. See U. S. A.: 1921 (March): Inauguration of Harding.
- 1921 (April).—Harding's first message to Congress calling attention to national problems. See U. S. A.: 1921 (April).
- 1921 (May).—Note accepting invitation to Allied supreme council. See U. S. A.: 1921 (May).
- 1921 (May).—United States note refusing to support Poland in Silesian controversy. See U. S. A.: 1921 (May): Hughes rejects Polish appeal.

WORLD WAR

Documents relating to the World War will be found under WORLD WAR: Documents.

PEACE MOVEMENT

- 1899.—Tsar Nicholas II of Russia proposes first peace conference. See HAGUE CONFERENCES: 1899: First conference.
- 1899.—Tsar's second proposal, setting forth points to be discussed at the peace conference. See HAGUE CONFERENCES: 1899: First conference.
- 1899.—Text of First Hague Conference. See HAGUE CONFERENCES: 1899.
- 1907.—Senate document describing Second Hague Conference. See HAGUE CONFERENCES: 1907.
- 1907.—Final act of Second Hague Conference. See HAGUE CONFERENCES: 1907.
- 1917.—Pope Benedict's note to belligerents in the World War, desiring peace terms. See WORLD WAR: 1917: XI. Peace proposals.
- 1919.—Covenant of the League of Nations. See LEAGUE OF NATIONS: Text of the covenant.
- 1921.—Invitation of United States to other powers to the conference on the limitation of armaments. See U. S. A.: 1921 (July-August).

MISCELLANEOUS

- c. B. C. 5th century.—Hippocratic oath. See MEDICAL SCIENCE: Ancient: Greece.
- B. C. 430.—Pericles' funeral oration. See GREECE: B. C. 430.
- 1638.—Deed of sale of lands to Roger Williams by the Indians.—His transfer to associates. See RHODE ISLAND: 1636-1661.
- 1769.—Letter of Fages to Viceroy Croix in Mexico City about California. See CALIFORNIA: 1769-1770.
- 1789.—Declaration of the Rights of Man. See FRANCE: 1789 (August): Constitution making, etc.
- 1806.—Görres obituary on end of Holy Roman Empire. See GERMANY: 1805-1806.
- 1898.—Amendments on suffrage to the Louisiana constitution. See LOUISIANA: 1898.
- 1918 (Nov. 26).—Manifesto of the Spartacists. See SPARTACIST MANIFESTO.

- 1919 (June 11).—Illinois blue sky law. See BLUE SKY LAW.
 1920.—Revolutionary plan against Carranza in Sonora. See MEXICO: 1920 (April-May).
 1922 (Jan. 6).—Cannes resolution. See GENOA CONFERENCE (1922).

DODECANESE, southeastern portion of the Grecian archipelago, lying between Crete and Asia Minor. During the Turco-Italian War, 1911, the islands, then a Turkish possession, were seized by Italy. As a result of the World War, they were assigned to Greece, Italy, however, retaining Rhodes and Castellorizzo.—See also ÆGEAN; LONDON, TREATY OR PACT OF; SÈVRES, TREATY OF: 1920: Part III: Political clauses: Libya.

DODGE NEBRASKA BILL. See U. S. A.: 1853-1854.

DODOMA, town in East Africa, occupied by the British in 1916 of the World War. See WORLD WAR: 1916: VII. African theater: a, 13.

DODONA, in ancient geography a city of Epirus and the seat of the old oracle to Zeus. See HELLAS.

DOG SERVICE, World War. See WORLD WAR: Miscellaneous auxiliary services: VI. Military and naval equipment: a, 2.

DOGE, title of chief Magistrate in the medieval republics of Genoa and Venice. See VENICE: 697-810; 1032-1310.

DOGGER BANK, a large sand bank and fishing ground in the North Sea. A battle was fought here in 1781 between the Dutch and English fleets; here in 1904 the Russian fleet, mistaking English trawlers for Japanese torpedo boats, fired on them and killed several men (known as the "Dogger Bank Incident"); here also in 1915 a British battle-cruiser squadron defeated a similar German force, sinking the *Blücher* and damaging the others.—See also NETHERLANDS: 1747-1795; WORLD WAR: 1915: IX. Naval operations: a.

DOHERTY, Charles Joseph (1855-), Canadian lawyer and statesman; in 1919, representative at Paris peace conference. See VERSAILLES, TREATY OF: Conditions of peace.

DOHNA-SCHLODIEN, Count von und zu, German naval officer in command of the *Möwe*, a German raider, during the World War. See WORLD WAR: 1916: IX. Naval operations: c.

DOIRAN, town in Macedonia on the border between Greece and Jugo-Slavia, about forty miles northwest of Salonika. The Allies, during the World War, had Doiran for one of their objectives.—See also WORLD WAR: 1916: V. Balkan theater: b, 1 and 2; 1917, V. Balkan theater: e, 3; 1918: V. Balkan theater: c, 1, 2 and 5.

DOKIMASIA. See DOCIMASIA.

DOLE, Sanford Ballard (1844-), Hawaiian statesman and governor of the islands in 1900. See HAWAIIAN ISLANDS: 1898-1904.

DOLES, distribution of gifts in charity, in England. See CHARITIES: England: 1683-1747.

DOLICHOCEPHALIC MEN, a term used in ethnology, signifying "long-headed," as distinguishing one class of skulls among the remains of primitive men, from another class called brachycephalic, or "broad-headed," and applied to existing races.—See also ARYANS: Distribution; ANTHROPOLOGY: Physical; PACIFIC OCEAN: People.

D'OLIER, Franklin (1877-), first national commander of the American Legion; elected November 12, 1919, and served for one year.

DOLLAR, Stabilizing of. See STABILIZING THE DOLLAR.

DOLLAR DIPLOMACY, term referring to the United States' policy of furthering commercial interests through diplomacy. It has been most

frequently applied to her policy in the Caribbean and the Orient. "President Roosevelt in expressing this new phase of our policy said: 'If a nation shows that it knows how to act with reasonable efficiency and decency in social and political matters, if it keeps order and pays its obligations, it need fear no interference from the United States. Chronic wrongdoing, or an impotence which results in a general loosening of the ties of civilized society, may in America, as elsewhere, ultimately require intervention by some civilized nation, and in the Western Hemisphere the adherence of the United States to the Monroe Doctrine may force the United States, however reluctantly, in flagrant cases of such wrong-doing or impotence, to the exercise of an international police power. In fact this policy was anticipated in the statesmanlike utterance of President Hayes against a joint Isthmian Canal when he declared that the capital invested . . . in such an enterprise must, in a great degree, look for protection to one or more of the great powers of the world.'"—A. B. Hall, *Monroe Doctrine and the Great War*, pp. 96-97.—"Writing in 1914, ex-President Taft observed that the Monroe Doctrine . . . is based on a wise policy in our own interest to exclude from this hemisphere the selfish political interference of European governments and their appropriation of territory, not for the purpose of increasing our power of territory, but for the purpose of promoting the prosperity, independence, and happiness of the peoples of these two continents and so of insuring our own peace and safety. While no clean-cut cases of 'selfish political interference' or of 'appropriation of territory' have arisen in recent years, certain conditions in the Caribbean countries have called for the utmost vigilance to prevent European powers, who have acquired commercial holdings in the Caribbean, from merging these interests into political dominion. In this group of Latin-American powers, the governments generally are not strong, life and property are insecure, revolutions are frequent, and the collection of both public and private debts is extremely uncertain. As a result European countries are frequently called upon by citizens to enforce their claims. The nation may be bankrupt or may refuse a settlement. The European countries may then seek to take over temporarily the fiscal administration of the country to secure the payment of their claim, they may take a portion or all of the territory in satisfaction of their demands, or they may by a show of force compel their immediate payment if the funds are actually available. It is obvious that the first two alternatives would constitute 'political interference' or 'appropriation of territory' that would violate our established policy, and it is equally clear that the last alternative is not only dangerous to American interests but in many cases would be abortive. We cannot safely permit European nations to occupy American territory, and yet to deny them what may be the only effective means of redress, is indefensible. This situation has forced the United States to a third alternative—interference in the affairs of these weak republics so far as it is necessary to settle the just claims of foreign powers."—A. B. Hall, *Monroe Doctrine and the Great War*, pp. 95-96.—"Steadily, quietly, almost unconsciously, the United States was drawn by dealings with the Caribbean nations far out of the traditional course of isolation and non-interference. Republican and Democratic statesmanship alike yielded to the logic of circumstances. Opinion on the new policy was divided, and confusion arose from failure to distinguish two underlying purposes. One was to safeguard not only the Monroe Doctrine, but practical rights in

Porto Rico, the Panama Canal, and Cuba, by maintaining political and economic stability in and around the Caribbean. The other was to give special protection to American capital invested in the Caribbean lands. Upon the first of these objects there was substantially only one view. The argument was that the task assumed was imposed by the conditions and the times; that so long as the United States would not allow other powers a free hand in the western hemisphere, we were in honor bound to maintain order and security in the American states; that not territory and power, but the political stability and financial security of these states was sought, in the interest of both natives and foreigners; and that the proprietorship of the Canal laid upon the nation a special obligation to shield the waterway from extra-American attack and competition. Upon the use of the power of the government to protect the interests of private investors in backward countries, judgment was less favorable. 'While our foreign policy,' asserted President Taft, 'should not be turned a hair's-breadth from the straight path of justice, it may be well made to include active intervention to secure for our merchandise and our capitalists opportunity for profitable investment which shall inure to the benefit of both countries concerned.' Taft followed out this view systematically, but under a rapid fire of criticism. He was charged with fostering 'dollar diplomacy,' with permitting the government to be made the cat's-paw of adventurous business interests, and with sacrificing the national dignity and security. Government encouragement and guarantee of loans and other investments in Latin America meant to put the army and navy at the service of private interests. It raised the question, too, whether the United States would be willing to allow other nations to back up private enterprise in the Latin American states in the same manner. If the debts of American citizens were to be collected by force, either European powers must be permitted to collect debts of their nationals in the same manner, or the United States must make such collections for them. Either alternative offered difficulties. Hence opponents of the Taft policy urged that the United States, once committed to the active support and defense of money-lenders, mine operators, plantation owners, and other concession-holders and exploiters in the Caribbean lands, would be found to have entered upon a perilous path, from which withdrawal would be difficult or impossible; while the actions that such a policy would force upon her would rouse the suspicions of Latin American peoples and ruin the chances of building up a genuine Pan-American spirit. These considerations carried much weight with the Wilson Administration. For a time it drew back from the course marked out by its predecessor, and at no stage did it base its acts in behalf of American influence in the Caribbean on the desire to propagate American business and financial power in that quarter. It recognized that the advantage of the private investor might be promoted by measures which also served the larger interest of the country, but it felt that such assistance should be subsidiary, or even incidental. After 1913 our Caribbean policy was, therefore, less frankly shaped to back up the enterprises of 'big business.' Such actual changes as took place, however, were in motive rather than method; for the broader demands of the national interest still irresistibly impelled the government to spread theegis of its authority over the whole of the Caribbean region.—F. A. Ogg, *National Progress (American Nation Series)*, pp. 262-264.

"The case of SANTO DOMINGO afforded the first

clear example of the application of this new aspect of our foreign policy. Santo Domingo had been the scene of countless revolutions. For seventeen years Ulysses Heureaux ruled by a policy of terrorism. A semblance of law and order was secured, but with his assassination in 1899, the little republic lapsed into its original state of chronic lawlessness. By 1904 the national debt was thirty-two million dollars, and not even the interest could be paid. European intervention was threatened and it was rumored that French and Italian vessels were on the way. An appeal was made to the United States. President Roosevelt was confronted squarely with the problem of assuming responsibility for the finances of the bankrupt government or seeing European countries seek relief by methods that might be inimical to the interests of his government. President Roosevelt drew up a protocol which virtually made this government a receiver for the bankrupt country. The United States was to adjust all claims of foreign creditors and assume control of the custom houses. Fifty-five per cent of the receipts were to be applied to the cost of collecting the customs and the reduction of the debt and interest, the other forty-five per cent to be applied to domestic expenses. The Senate refused to ratify the treaty, and President Roosevelt entered into an executive agreement with the republic embodying practically the same terms. The President justified his general policy because 'There was imminent danger of foreign intervention. The previous rulers of Santo Domingo had recklessly incurred debts, and owing to her internal disorders she had ceased to be able to provide means of paying the debts. The patients of her foreign creditors had become exhausted, and at least two foreign nations were on the point of intervention, and were only prevented from intervening by the unofficial assurance of this government that it would itself strive to help Santo Domingo in her hour of need. In the case of one of these nations, only the actual opening of negotiations to this end by our government prevented the seizure of territory in Santo Domingo by a European power.' The agreement was so successful that, two years later, a new treaty, embodying the same general policy, was negotiated and ratified. The public debt, which was scaled down to twenty million dollars by discarding fraudulent claims, was refunded by New York bankers. . . .

"In December, 1909, President Zelaya, of NICARAGUA, was swept from office by a revolution. The finances were hopelessly involved, and the new government looked to the United States for help. A convention was drawn providing that loans advanced to Nicaragua by American bankers should be secured by placing American officials in charge of customs. The Senate failing to ratify the treaty, President Taft carried out its policy by an executive agreement. The proceeds were to be employed in the common interest of Nicaragua, the American bankers, and British creditors. Later another treaty was signed in which the United States agreed to pay three million dollars to Nicaragua, to be expended on public works and education, in return for which the latter country was to grant to the United States exclusive and perpetual canal rights across its territory, a naval base on the Gulf of Fonseca, and substantial control of finances and foreign relations. America would thus obtain a protectorate. The treaty was not then accepted by the United States Senate but was later ratified in 1916, some minor changes having been made in the meantime. The political relations were similar to those established with Cuba by the Platt Amendment. . . .

"In the meanwhile conditions in HAITI were rapidly coming to a climax. For the last decade conditions had been growing steadily worse. The people were hopelessly incompetent for self-government. The climax came in 1014 when Germany and France made formal demand for the control of the customs. The outbreak of the European war prevented this, and subsequently Haiti suspended payments on all its obligations. Revolution again broke out; the Dominican and French legations were outraged, the United States was compelled to land marines to establish order, and finally, in the summer of 1915, to take over the administration of the customs."—A. B. Hall, *Monroe Doctrine and the Great War*, pp. 98-100, 102.—See also HAITI, REPUBLIC OF: 1911-1916.

DÖLLINGER, Johann Joseph Ignaz von (1799-1890), German Roman Catholic theologian and historian who opposed the dogma of papal infallibility. See PAPACY: 1860-1870.

DOLMEN, prehistoric monument of large upright stone slabs, with a flat stone as a roof, and designed as a sepulchral chamber. See AFRICA: Races of Africa; Prehistoric peoples; CROMLECHS; EUROPE: Prehistoric period; Neolithic period.

DOLOMITE MOUNTAINS, Alps in Italy between the Adige and Piave rivers, and region of fighting during the World War. See WORLD WAR: 1016: IV. Austro-Italian front: b, 4.

DOLORES, village of central Mexico near Guanajuato, which revolted in 1810 against Spanish rule. See MEXICO: 1810-1819.

DOLPHIN, Case of the. See CONTINUOUS VOYAGE: Origin.

DOMAIN, Eminent. See EMINENT DOMAIN.

DOMAINE PRIVÉ, term used to describe the status of the Congo Free State as a private estate of Leopold II of Belgium. See BELGIAN CONGO: 1885-1902.

DOMBROWSKI, Jan Henryk (1755-1818), Polish general. He took a prominent part in the Revolutionary and Napoleonic wars, commanding a Polish division in the French armies, but after the downfall of Napoleon entered the service of the Tsar Alexander I.

DOME, term in architecture signifying a convexly curved roof, usually having a circular plan. See ARCHITECTURE: Oriental: India: Moslem architecture.

DOMEGGE, town in the Italian Alps, north of Vittorio, which was occupied by the Italians in 1918 of the World War. See WORLD WAR: 1918: IV. Austro-Italian theater: c, 12.

DOMESDAY, or *Doomsday Book*, roll or register, in the Latin language of land and land holders in England, prepared by order of William the Conqueror, and finished in 1086. See CENSUS: Medieval; JURY, TRIAL BY; ENGLAND: 1085-1086.

DOMINGUEZ, Francisco Atanasio, Franciscan friar who explored in the western United States, seeking a direct route to Monterey, California, from Mexico.—See also COLORADO: 1776-1858; UTAH: 1540-1776.

DOMINIC, Saint (1170-1221), native of Calaroga in the north of Spain; 1215, founded the order of Dominican friars; active in suppressing the Albigenses, chiefly, it is said, by his work in the conversion of the people.—See also ALBIGENSES: 1209; DOMINICAN FRIARS; INQUISITION; 1203-1525; MONASTICISM: 13th century.

DOMINICA, British West Indian island, one of the Leeward group. See WEST INDIES: 1897.

DOMINICAN FRIARS, an order of mendicant friar preachers founded by St. Dominic, a prior of Osma in north central Spain early in the thirteenth century. They are to be distinguished by their

white habit and scapular, similar in form to that of the Augustinians, with black cloak and pointed cap, and were from their costume sometimes called the "Black Friars." "The youth of Dominic had been that of a student and a cleric. Early in the thirteenth century he accompanied his bishop on a diplomatic mission for the king of Castile, and they also visited Rome. In passing through Toulouse on their way north and again on their return they were shocked by the prevalence of heresy. Dominic determined to remain there and devote himself to religious work."—L. Thorndike, *History of medieval Europe*, p. 450.—After toiling for ten years in this mission "the zeal of the Spaniard Dominic was roused at the sight of the lordly prelates who sought by fire and sword to win the Albigensian heretics to the faith. 'Zeal,' he cried, 'must be met by zeal, lowliness by lowliness, false sanctity by real sanctity, preaching lies by preaching truth.'"—J. R. Green, *History of the English people*, v. 1, p. 255.—He therefore presented to Innocent III the idea of "training a body of men to combat heresy and teach the people the true faith. This order, known as the 'Friars Preachers' was confirmed in 1216 by Innocent's successor and by the time of Dominic's death in 1221 was spreading over Europe. . . . [The Dominicans rose side by side with the somewhat similar order of the Franciscans.] Although the temperaments and ideals of their founders had differed considerably, Francis emphasizing poverty and social service and Dominic stressing orthodox teaching and preaching, the two orders came to be much alike and are usually spoken of together as 'Mendicant Friars,' although there has generally been a certain rivalry between them. . . . The ablest and most learned of the clergy were . . . apt to be found among the friars. Albertus Magnus and Thomas Aquinas were Dominicans."—L. Thorndike, *History of medieval Europe*, p. 451.—"Those zealous preachers had immense influence on the people and even on the Church. The Dominicans, whose particular mission it was to convert heretics, were invested with inquisitorial functions in 1229; but the tribunal of the Inquisition, although born in France at the time of the struggle with the Albigenses, fortunately failed to take root there and to extend as it did in Spain and Italy. The Dominicans in France went by the name of Jacobins because their first convent was built in the street of St. Jacques. . . . The austerity and exalted piety of the new monks, and the learning of some of their doctors, roused a spirit of emulation in the ancient orders and even in the secular clergy, where a stricter ecclesiastical discipline began to appear. Great opposition was roused, indeed, by the favor shown by the Pope to the mendicant orders. The bishops, the University of Paris, and especially the bold doctor of the Sorbonne, William de St. Amour, contested the right of the Pope to bestow upon mendicant monks the privilege of preaching and performing the duties of a parish priest. To which St. Thomas Aquinas replied, that if a bishop could delegate his powers within his diocese, the Pope could do as much within the limits of Christendom."—V. Duruy, *History of the Middle Ages* (12th ed., tr.), p. 280.—See also ABBEY: Architectural features; BLACK FRIARS; CHRISTIANITY: 11th-16th centuries; INQUISITION: 1203-1525; PHILIPPINE ISLANDS: 1600: Spanish power; also FRANCISCAN FRIARS; MONASTICISM: 13th century, etc.

ALSO IN: T. Alemany, *Life of St. Dominic with sketch of the Dominican order.*—H. L. Lacordaire, *Life of St. Dominic.*—W. G. D. Fletcher, *Black friars of Oxford.*—A. T. Drane, *Spirit of the Dominican order.*—E. F. Henderson, *Select histor-*

ical documents of the Middle Ages, bk. 3, no. 8.—
A. Jessopp, *Coming of the friars, ch. 1.*

DOMINICAN INQUISITION. See **INQUISITION:** 1203-1525.

DOMINICAN REPUBLIC, republic occupying the eastern part of the island of Haiti, in the West Indies. See **SANTO DOMINGO.**

DOMINION OF CANADA. See **CANADA:** 1867.

DOMINION DAY, celebrated in Canada July 1st, as the day when the new constitution of the federated provinces came into effect. See **BRITISH NORTH AMERICA ACT;** **CANADA:** 1867.

DOMINIONS, British, a class of self-governing territories of the British empire. See **BRITISH EMPIRE:** Governments.

DOMINUS, in Roman law the master of a slave; in Roman speech, a title; under the Empire, the word was used for the Emperor. See **EMPERATOR:** Final signification.

DOMITIAN, Titus Flavius Domitianus (A. D. 51-96), Roman emperor, A. D. 81-96. See **ROME:** Empire: 70-96.

DOMITZ, Battle of (1635). See **GERMANY:** 1634-1639.

DOMOKO, Battle of (1897). See **TURKEY:** 1897.

DOMUS AUREA, Golden house of Nero, in Rome. See **ROME:** Empire: 54-64.

DON COSSACKS, Territory of, region in southern Russia, in the basin of the Don river; population is almost exclusively Cossacks, with a few Tatars. See **COSSACKS:** Origin; **RUSSIA:** 1918-1920, and Map.

DON JOHN OF AUSTRIA. See **JOHN (DON) OF AUSTRIA.**

DON PACIFICO AFFAIR. See **ENGLAND:** 1849-1850; **GREECE:** 1846-1850.

DONABUE or **Danubyu,** city in Burma, captured by the British in 1824 during the first Burmese war. See **INDIA:** 1823-1833.

DONALDBANE, king of Scotland, following his brother Malcolm III in 1093. See **SCOTLAND:** 1093-1153.

DONATELLO (Donato di Betto Bardi) (c. 1386-1466), Florentine sculptor of the early Renaissance, and founder of modern sculpture; profoundly influenced by the classic art which began at this period to be excavated, and by Brunelleschi and later by Michelozzo, both architects; executed various statues and reliefs for the cathedral of Florence, and for other churches there, in Padua, and in Rome; also a bronze "David," the first nude statue made during the Renaissance period, and the great equestrian statue of Gattamelata, also in bronze.—See also **SCULPTURE:** Early Renaissance.

DONATI, powerful Florentine family of the 13th-14th centuries, who were concerned in the troubles of the Bianchi and Neri factions. One of the early members, Corso, was a powerful Guelphic chief.—See also **FLORENCE:** 1295-1300; 1301-1313; **ITALY:** 1215.

DONATION OF CONSTANTINE. See **HISTORY:** 22; **PAPACY:** 774.

DONATION OF THE COUNTESS MATILDA. See **PAPACY:** 1077-1102.

DONATIONS OF PEPIN AND CHARLEMAGNE. See **GERMANY:** 1273-1308; **PAPACY:** 755-774.

DONATISTS.—"The Donatist controversy was not one of doctrine, but of ecclesiastical discipline; the contested election for the archbishopric of Carthage. Two competitors, Cecilius and Donatus, had been concurrently elected while the church was yet in a depressed state, and Africa subject to the

tyrant Maxentius [306-312]. Scarcely had Constantine subdued that province, when the two rivals referred their dispute to him. Constantine, who still publicly professed paganism, but had shown himself very favourable to the Christians, instituted a careful examination of their respective claims, which lasted from the year 312 to 315, and finally decided in favour of Cecilius. Four hundred African bishops protested against this decision; from that time they were designated by the name of Donatists. . . . In compliance with an order of the emperor, solicited by Cecilius, the property of the Donatists was seized and transferred to the antagonist body of the clergy. They revenged themselves by pronouncing sentence of excommunication against all the rest of the Christian world. . . . Persecution on one side and fanaticism on the other were perpetuated through three centuries, up to the period of the extinction of Christianity in Africa. The wandering preachers of the Donatist faction had no other means of living than the alms of their flocks. . . . As might be expected, they outdid each other in extravagance, and soon gave in to the most frantic ravings: thousands of peasants, drunk with the effect of these exhortations, forsook their ploughs and fled to the deserts of Getulia. Their bishops, assuming the title of captains of the saints, but themselves at their head, and they rushed onward, carrying death and desolation into the adjacent provinces; they were distinguished by the name of Circumcelliones: Africa was devastated by their ravages."—J. C. L. de Sismondi, *Fall of the Roman empire, ch. 4.*

ALSO IN: P. Schaff, *History of the Christian church, v. 2, ch. 6.*

DONATUS, the Great, ecclesiast of the 4th century. See **DONATISTS.**

DONATUS, Aelius (fl. 335), grammarian and commentator in Rome. His grammar was one of the first books printed from wooden blocks. See **PRINTING AND THE PRESS:** 1430-1456.

DONAUWÖRTH, town in Bavaria on the left bank of the Danube, northwest of Munich.

11th-13th centuries.—Early development.—The development of Donauwörth began in the 11th century and in the 13th it became the seat of the duke of Upper Bavaria.

1308-1607.—Free city.—It received the freedom of the Empire in 1308, but lost it in 1607 when its Protestant inhabitants interfered with the abbot of the Heilig Kreuz and the imperial law authorized the duke of Bavaria to punish it for its offense. See **GERMANY:** 1608-1618.

1631-1634.—Thirty Years' War.—Taken by Gustavus Adolphus and later by king Ferdinand. See **GERMANY:** 1631-1632.

1703-1714.—Free city.—Imperial freedom was restored to the city by Joseph I in 1703, but lost in 1714 by reincorporation of Donauwörth with Bavaria.

1704.—War of the Spanish Succession.—Marlborough and Prince Louis of Baden defeated the French and Bavarians. See **GERMANY:** 1704.

1805.—Napoleonic Wars.—Austrians under Mack were defeated by the French under Soult.

DONEGAL, hospital ship sunk: by Germans. See **WORLD WAR:** Miscellaneous auxiliary services: X. Alleged atrocities, etc.: e.

DONELSON, fort in Stewart county, Tennessee, captured by General Grant in 1862 during the Civil War. See **U. S. A.:** 1862 (January-February): Kentucky, Tennessee).

DONETZ COAL BASIN, situated in Southern European Russia, in the government of Ekaterinoslav.

Concessions to Germany in secret clause of Rapallo Treaty. See RAPALLO, TREATY OF (1922).

DONGAN, Thomas (1634-1715), earl of Limerick and colonial governor of New York.

CHARTERS granted to New York and Albany. See NEW YORK: 1684; 1686; MUNICIPAL GOVERNMENT: Development of the city, etc.

DONGOLO, a province of the Egyptian Sudan, with a Mohammedan population of mixed races; formerly an important part of Nubia. It was captured by the Dervishes but regained in 1896 by the Anglo-Egyptians under Kitchener. See EGYPT: 1885-1896.

DONIZETTI, Gaetano (1798-1848), Italian operatic composer. Studied under Mayr, Salari, and Gonzalez; later at Bologna; a facile writer with considerable melodic grace and charm; wrote sixty-three operas, of which "Lucia di Lammermoor," "Lucrezia Borgia," and "The Daughter of the Regiment" still survive.—See also MUSIC: Modern: 1813-1868.

DONJON, the principal tower of a castle or fortress. See NORMANS: Influence of Vikings.

DONNE, John (1573-1631), English poet. See ENGLISH LITERATURE: 1530-1660.

DONUM. See TALLAGE.

DONUS I, or Donnus (d. 678), pope from 676-678. Donus II is sometimes on the papal lists for 974, but this is a mistake. The word dominus, shortened in the expression *domnus, papa*, has been taken as a proper name.

DONZELLO. See D'AMOISEL.

DOOLEY, Henry Williamson (1871-), American soldier and merchant, involved in Supreme Court case questioning the status of new possessions of the United States. See U. S. A.: 1900-1901.

DOOMS OF INE.—"These laws were republished by King Alred as 'The Dooms of Ine' who [Ine] came to the throne in 688. In their first clause they claim to have been recorded by King Ine with the counsel and teaching of his father Cenred and of Hedde, his bishop (who was Bishop of Winchester from 676 to 705) and of Eorcenweld, his bishop (who obtained the see of London in 675); and so, if genuine, they seem to represent what was settled customary law in Wessex during the last half of the seventh century."—F. Seebohm, *English village community*, ch. 4.

DOOMS OF KING ALFRED, code of laws compiled by King Alfred chiefly from the West Saxon collection of Ine. See BIBLE, ENGLISH: 8th-11th centuries.

DOOMSDAY BOOK. See DOMESDAY BOOK.

DOORANEES, or DURANEES. See DURANI.

DOOTIGOLA, early name for Melbourne, city in Victoria, Australia. See MELBOURNE.

DORCHESTER, town in Massachusetts, settled by Puritans under the Rev. John White from Dorchester, England, which early had a characteristic municipal government. See MASSACHUSETTS: 1623-1629; Dorchester company; TOWNSHIP AND TOWN MEETING.

DORDOGNE, department of southwest France, in which troglodyte dwellings and relics are found in many localities.

DORDRECHT, or Dort, town in the Netherlands, twelve miles southeast of Rotterdam, where in 1618-1619 the famous Synod of Dort was held. In 1813 the town revolted against the French.—See also DORT, or DORDRECHT, SYNOD OF; NETHERLANDS: 1603-1610; 1813.

DORIA, Andrea (1466-1560), Genoese admiral who fought against the French. See ITALY: 1527-1529.

DORIA, Luciano (d. 1379), Genoese admiral who fought against the Venetians at the battle of Pola in 1379. See VENICE: 1378-1379.

DORIA, Pietro, Genoese admiral who fought against the Venetians. See VENICE: 1379-1381.

DORIA FAMILY. See GENOA: 1528-1559; ITALY: 1313-1330; 1527-1529; VENICE: 1378-1379; 1379-1381.

DORIAN, or Sikyonian School, very early art school of ancient Greece. See EDUCATION, ART: Greece.

DORIANS AND IONIANS.—"Out of the great Pelasgian population [see PELASGIANS], which covered Anterior Asia Minor and the whole European peninsular land, a younger people had issued forth separately, which we find from the first divided into two races. These main races we may call, according to the two dialects of the Greek language, the Dorian and the Ionian, although these names are not generally used until a later period to designate the division of the Hellenic nation. No division of so thorough a bearing could have taken place unless accompanied by an early local separation. We assume that the two races parted company while yet in Asia Minor. One of them settles in the mountain-cantons of Northern Hellas, the other along the Asiatic coast. In the latter the historic movement begins. With the aid of the art of navigation, learnt from the Phœnicians the Asiatic Greeks at an early period spread over the sea; domesticating themselves in lower Egypt, in countries colonized by the Phœnicians, in the whole Archipelago, from Crete to Thrace; and from their original as well as from their subsequent seats send out numerous settlements to the coast of European Greece, first from the East side, next, after conquering their timidity, also taking in the country, beyond Cape Malea from the West. At first they land as pirates and enemies, then proceed to permanent settlements in gulfs and straits of the sea, and by the mouths of rivers, where they unite with the Pelasgian population. The different periods of this colonization may be judged of by the forms of divine worship, and by the names under which the maritime tribes were called by the natives. Their rudest appearance is as Carians; as Leleges their influence is more beneficent and permanent."—E. Curtius, *History of Greece*, bk. 1, ch. 2.—In the view of Dr. Curtius, the later migration of Ionian tribes from southern Greece to the coasts of Asia Minor,—which is an undoubted historic fact,—was really a return "into the home of their ancestors"—"the ancient home of the great Ionic race." Whether that be the true view or not, the movement in question was connected, apparently, with important movements among the Dorian Greeks in Greece itself. These latter, according to all accounts, and the agreement of all historians, were long settled in Thessaly, at the foot of Olympus (see GREECE: Migrations). It was there that their moral and political development began; there that they learned to look at Olympus as the home of the gods, which all Greeks afterwards learned to do from them. "The service rendered by the Dorian tribe," says Dr. Curtius, "lay in having carried the germs of national culture out of Thessaly, where the invasion of ruder peoples disturbed and hindered their farther growth, into the land towards the south, where these germs received an unexpectedly new and grand development. . . . A race claiming descent from Heracles united itself in this Thessalian coast-district with the Dorians and established a royal dominion among them. Ever afterwards Heraclidæ and Dorians remained together, but without ever forgetting the original

distinction between them. In their seats by Olympus the foundations were laid of the peculiarity of the Dorians in political order and social customs; at the foot of Olympus was their real home."

—*Ibid.*, bk. 1, ch. 4.—From the neighborhood of Olympus the Dorians moved southwards and found another home in "the fertile mountain-recess between Parnassus and Ceta, . . . the most ancient Doris known to us by name." Their final movement was into Peloponnesus, which was "the most important and the most fertile in consequences of all the migrations of Grecian races, and which continued, even to the latest periods to exert its influence upon the Greek character." Thenceforward the Dorians were the dominant race in Peloponnesus, and to their chief state, Lacedæmonia, or Sparta, was generally conceded the headship of the Hellenic family. This Doric occupation of Peloponnesus, the period of which is supposed to have been about 1100 B.C., no doubt caused the Ionic migration from that part of Greece and colonization of Asia Minor.—C. O. Müller, *History and antiquities of the Doric race*, bk. 1, ch. 3.—The subsequent division of the Hellenic world between Ionians and Dorians is thus defined by Schömann: "To the Ionians belong the inhabitants of Attica, the most important part of the population of Eubœa, and the islands of the Ægean included under the common name of Cyclades, as well as the colonists both on the Lydian and Carian coasts of Asia Minor and in the two larger islands of Chios and Samos which lie opposite. To the Dorians within the Peloponnese belong the Spartans, as well as the dominant populations of Argos, Sicyon, Philus, Corinth, Troezen and Epidaurus, together with the island of Ægina; outside the Peloponnese, but nearest to it, were the Megarid, and the small Dorian Tetrapolis [also called Pentapolis and Tripolis] near Mount Parnassus; at a greater distance were the majority of the scattered islands and a large portion of the Carian coasts of Asia Minor and the neighbouring islands, of which Cos and Rhodes were the most important. Finally, the ruling portion of the Cretan population was of Dorian descent."—G. F. Schömann, *Antiquities of Greece: The State*, pt. 1, ch. 1.—See also GREECE: Migrations; ÆOLIANS; ASIA MINOR: Greek colonies; CRETE: Government; HER. CLIDÆ; SICYON, OR SIKYON.

DORIC ARCHITECTURE, oldest and simplest of the three Greek orders of architecture. See ARCHITECTURE: Classic: Greek, Doric and Ionic; ORDERS OF ARCHITECTURE.

DORIS AND DRYOPIS.—"The little territory [in ancient Greece] called Doris and Dryopis occupied the southern declivity of Mount Ceta, dividing Phokis on the north and northwest from the Ætolians, Ænians and Malians. That which was called Doris in the historical times, and which reached in the times of Herodotus nearly as far eastward as the Maliaë gulf, is said to have formed a part of what had been once called Dryopis; a territory which had comprised the summit of Ceta as far as the Sperchius, northward, and which had been inhabited by an old Hellenic tribe called Dryones. The Dorians acquired their settlement in Dryopis by gift from Hēraklēs, who, along with the Malians (so ran the legend), had expelled the Dryopes and compelled them to find for themselves new seats at Hermionē, and Asinē, in the Argolic peninsula of Peloponnesus,—at Styra and Karystus in Eubœa,—and in the island of Kythnus; it is only in these five last-mentioned places that history recognizes them. The territory of Doris was distributed into four little townships,—Pindus, or Akyphas, Bœon, Kytinion and Erineon. . . .

In itself this tetrapolis is so insignificant that we shall rarely find occasion to mention it; but it acquired a factitious consequence by being regarded as the metropolis of the great Dorian cities in Peloponnesus, and receiving on that ground special protection from Sparta."—G. Grote, *History of Greece*, pt. 2, ch. 3.—See also DORIANS AND IONIANS.

ALSO IN: C. O. Müller, *History and antiquities of the Doric race*, bk. 1, ch. 2.

DORMANS, Battle of (1575). See FRANCE: 1573-1576.

DORNACH, Battle of (1499). See SWITZERLAND: 1396-1499.

DORPAT, or Dörpt, a city of Latvia formerly belonging to Russia, 157 miles northeast of Riga; is noted for its university, founded by Gustavus Adolphus in 1632; in the thirteenth century was conquered by the Teutonic order; in the fourteenth century became a Hansa town; during the World War was captured by the Germans (February, 1918); seat of the peace conference of Balts and Russians, 1919.—See also BALTIC STATES: Estonia: 1919-1920.

DORPAT, Treaty of (1920). See BALTIC STATES: Estonia: 1919-1920; FINLAND: 1920 (October-December).

DORPFELD, Wilhelm (1853-), German archæologist. See ÆGEAN CIVILIZATION: Excavations and antiquities: Mycenaean area.

DORR, Thomas Wilson (1805-1854), American politician. Member of Rhode Island assembly, 1833-1837; agitated extension of suffrage in the state and brought about a rebellion; convicted of treason and sentenced to life imprisonment, 1844, released 1845. See RHODE ISLAND: 1841-1843.

DORR REBELLION. See RHODE ISLAND: 1841-1843.

DORT, or Dordrecht, Synod of.—"In the low-countries the supreme government, the states-general, interfered [in the Calvinistic controversy], and in the year 1618 convoked the first and only synod bearing something of the character of a general council that has been convened by protestants. It assembled at Dort, and continued its sittings from November till May following. Its business was to decide the questions at issue between the Calvinists and Arminians; the latter party were also termed remonstrants. James [I.] was requested to send over representatives for the English Church, and chose four divines:—Carlton bishop of Llandaff, Hall dean of Worcester, afterwards bishop successively of Exeter and Norwich, Davenant afterwards bishop of Salisbury, and Dr. S. Ward of Cambridge. They were men of learning and moderation. . . . The history of this famous synod is told in various ways. Its decisions were in favour of the doctrines termed Calvinistic, and the remonstrants were expelled from Holland. . . . The majority were even charged by the other party with having bound themselves by an oath before they entered upon business, to condemn the remonstrants."—J. B. Marsden, *History of early Puritans*, p. 329.—See EDUCATION: Modern: 15th-16th centuries: Netherlands; NETHERLANDS: 1603-1610.

DORYLAEUM, Battle of (1097). See CRUSADES: 1096-1099.

DOSHISHA UNIVERSITY, Kioto, Japan. See UNIVERSITIES AND COLLEGES: 1871-1913.

DOSITHEANS, name given to two Samaritan sects, one ancient and connected with Zadok, the founder of the Sadducees; the other, probably contemporary with Jesus, claiming their leader, Dositheus, to be the Messiah.

ALSO IN: *New Schaff-Herzog religious encyclopedia*, v. 3, p. 495.

DOST MOHAMMED, Khan of Kabul, Amir of Afghanistan, 1826-1863. See AFGHANISTAN: 1803-1838; 1842-1869.

DOSTOIEVSKY, Feodor Mikhailovich (1821-1881), Russian novelist. Exiled in 1849 to Siberia, where his experiences of human suffering and degradation provided him with material for his subsequent writings, which are exceptional in their psychology.—See also RUSSIAN LITERATURE: 1851-1910.

DOSZA, peasant leader of the Kurucs (crusaders) against nobles in Hungary in 1513. See HUNGARY: 1487-1526.

DOU, Gerard (1613-1674), Dutch genre painter and a pupil of Rembrandt. See PAINTING: Dutch.

DOUAI, town of northern France, twenty miles south of Lille.

1667.—Taken by the French. See BELGIUM: 1667.

1668.—Ceded to France. See NETHERLANDS: 1668.

1710.—Siege and capture by Marlborough. See NETHERLANDS: 1710-1712.

1918.—Occupied by Allies. See WORLD WAR: 1918: II. Western front: m; r, 3.

DOUAUMONT, one of the forts surrounding Verdun, east of the Meuse. In 1916 it was the scene of fierce fighting between French and Germans, changing hands twice.—See WORLD WAR: 1916: II. Western front: b, 8, 13, 15, 17.

DOUAY VERSION OF THE BIBLE. See BIBLE, ENGLISH: Bible used in Roman Catholic churches.

DOUBLOON, or Doblón. See SPANISH COINS.

DOUGHBOYS, slang term applied to American soldiers, particularly the infantry.

DOUGHFACES, term in the American slavery controversy used for Northern men with Southern principles. The "Missouri Compromise" of 1820, in the United States, "was a Northern measure, carried by Northern votes. With some the threats of disunion were a sufficient influence; some, whom in the debate Randolph [John Randolph, of Virginia] called doughfaces, did not need even that. . . . There has been always a singular servility in the character of a portion of the American people. In that class the slaveholder has always found his Northern servitor. Randolph first gave it a name to live by in the term doughface."—W. C. Bryant and S. H. Gay, *Popular history of the United States*, v. 4, pp. 270 and 294.—The expression gradually gained prevalence and came to be applied to men like Pierce and Buchanan who belonged to the North but who courted the favor of the South.

DOUGLAS, Archibald, 5th Earl of (1391-1439), second duke of Touraine. See SCOTLAND: 1437-1460.

DOUGLAS, Aretas Akers- (1876-), English diplomat. See ENGLAND: 1902 (July).

DOUGLAS, James (1803-1877), Canadian administrator and chief founder of British Columbia. See BRITISH COLUMBIA; CANADA: 1805-1866.

DOUGLAS, James Sholto Cameron (1879-), English scientist, experimenter in pathological and bacteriological subjects. See MEDICAL SCIENCE: Modern: 19th century: Oponins.

DOUGLAS, Stephen Arnold (1813-1861), American political leader. Member of Illinois House of Representatives, 1836; Secretary of State of Illinois, 1841; Justice of the State Supreme Court, 1841-1843; member of the national House of Representatives, 1843-1847; United States Senator, 1847-1861; advocate of "popular" or "squatter sovereignty"; well known for his debates with Abraham Lincoln against whom he was opposed as candidate for the presidency.—See also FREE-

PORT DOCTRINE; U. S. A.: 1853-1854; 1856; 1858; 1860 (April-November).

DOUGLAS, Sir William (1858-), British major general prominent in the Gallipoli campaign of the World War. See WORLD WAR: 1915: VI. Turkey: a, 4, xvii.

DOUGLASS, Frederick (1817-1895), American negro orator, journalist and public official. Lecturer for Massachusetts Anti-Slavery Society, 1841-1845; editor of abolition newspaper, 1847-1860; commissioner for District of Columbia, 1871; New York state presidential elector, 1872; United States marshal for District of Columbia, 1877-1881; recorder of deeds for the district, 1881-1886; minister to Haiti, 1889-1891.

DOUMER, Paul (1857-), French statesman; was minister of finance, 1895-1896; governor-general of French Indo-China, 1896-1902; president of the French Chamber, 1905, and candidate for the presidency of the Republic in 1906, when he was defeated by Armand Fallières.—See also INDO-CHINA: 1893-1921; FRANCE: Colonial empire.

DOURO, or Duero, river of the Iberian peninsula which flows west across the Castilian table land and forms the frontier between Portugal and Spain for sixty-five miles. It crosses Portugal and enters the Atlantic Ocean three miles below Oporto.

Battle of (1580). See PORTUGAL: 1579-1580.

Wellington's passage of. See SPAIN: 1809 (February-July).

DOVER, English port on the straits of Dover, in the borough of Kent, and seventy-six miles southeast of London. It is on the main line of communication with the continent; hence has been considered the key to England; its castle, an important fort of the Middle Ages, embodies interesting early structures, Roman pharos, an ancient fortress church, Saxon remains and Norman towers; the naval battle of Dover (1217) was an important victory, overthrowing the power of the barons. It was one of the Cinque Ports. Great new harbor works were built there during the years of the World War.—See also CINQUE PORTS; DUBRIS.

DOVER, Strait of, body of water separating the southeast coast of England from the northeast coast of France. Recently there has been a project for increasing means of transportation, by tunneling under it. See CHANNEL TUNNEL.

DOVER, Tennessee, Battle of (1863). See U. S. A.: 1863 (February-April: Tennessee).

DOVER, Treaty of (1670). See ENGLAND: 1668-1670.

DOW, Neal (1804-1897), American temperance reformer. Twice mayor of Portland, Maine; member Maine legislature, 1858-1859; author of Maine prohibition law of 1851; served in Civil War, rising in rank from colonel to brigadier-general; candidate for president on Prohibition party ticket, 1880.

DOWAGER-EMPRESS OF CHINA. See TZE-HSI.

DOWER, Law of. See COMMON LAW: 1217.

DOWIE, John Alexander (1847-1907), Scottish divine, emigrated to Australia and thence to the United States; founder of Christian Catholic Apostolic Church in Zion.

DOWIEISM. See CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION.

DOWLAH, Suraj-ud. See SURAJ-UD DAULA.

DOWNIE, George (-1814), British naval officer in the war of 1812 in America. See U. S. A.: 1814 (September).

DOWNING STREET, London, built by Sir George Downing about 1663-1671. It is in the West End of London leading from Whitehall; con-

tains a small red brick house, No. 10, which is the residence of the prime minister where Cabinet meetings are held; also contains the Treasury building and Foreign Office, thus becoming a synonym for the administration.

DOWNPATRICK, municipal borough and cathedral town in Down county, Ireland.

1177.—Captured by De Courcy. See **ULSTER**: 1171-1186.

1260.—Battle.—Defeat of Ulster chiefs. See **ULSTER**: 1199-1260.

DRACHMA, name of a Greek measure of weight and a Greek coin. See **GREECE**: B. C. 4th century: Economic conditions; **TALENT**.

DRACO (fl. 7th century B. C.), Athenian legislator who codified the laws. See **ATHENS**: B. C. 624-621; **CODES**: B. C. 7th century.

DRACONTIDES (fl. 5th century B. C.), Athenian who proposed the rule of the Thirty Tyrants. See **ATHENS**: B. C. 404-403.

DRAFT. See **CONSCRIPTION**.

DRAFT RIOTS. See **NEW YORK CITY**: 1863; **U. S. A.**: 1863 (July): New York.

DRAGA, (d. 1903), Queen of Serbia, wife of King Alexander I. They were both assassinated in 1903. See **SERBIA**: 1885-1903.

DRAGO, Luis Maria (1850-1921), noted jurist and author of Drago doctrine. See **DRAGO DOCTRINE**.

DRAGO DOCTRINE.—"On December 29, 1902, Señor Luis M. Drago, minister of foreign affairs for the Argentine Republic, sent a note to Señor Mérou, the Argentine minister at Washington, which attracted widespread attention in Europe as well as in the United States. In this note, which was called forth by the attempt then being made by the allied powers (Great Britain, Germany and Italy) to collect certain claims against Venezuela by forcible means, Señor Drago stated . . . that the Argentine people were alarmed lest the action of the allied powers in Venezuela 'would establish a precedent dangerous to the security and peace of the nations in this part of America,' . . . and pointing to the danger lest European nations make use of 'financial intervention' as a pretext for conquest, [suggested] that the United States adopt or recognize the principle 'that the public debt [of

an American state] cannot occasion armed intervention, nor even the actual occupation of the territory of American nations by a European power.'"—A. S. Hershey, *Calvo and Drago doctrines* (*American Journal of International Law*, Jan., 1907, pp. 28-30).—President Roosevelt declared himself emphatically in favor of the principle, but it has failed of any genuine international endorsement.—See also **DEBITS**, **PUBLIC**: Latin America; **HAGUE CONFERENCES**: 1907; **MONROE DOCTRINE**: Latin American doctrines.

Also in: *House documents of 58th Congress, 2nd session*, pp. 1-5 (*text of the Drago note*).

DRAGON, **PENDRAGON**, a title sometimes given in Welsh poetry to a king or great military leader. Supposed to be derived from the figure of a dragon on their flags, which they borrowed from the Romans. See **CUMBRIA**.

DRAGONNADES, organized persecution of French Protestants by dragoons under Louis XIV. See **FRANCE**: 1681-1698; also **BOHEMIA**: 1621-1648.

DRAGUT, Torgud or Torghud (-1565), Turkish corsair who warred against the Spanish and attempted conquests in Africa. See **BARBARY STATES**: 1543-1560.

DRAKE, Sir Francis (1545-1595), English admiral; as captain of the *Judith*, assisted in attack on San Juan de Ulloa (gulf of Mexico), under Hawkins; 1572, took Nombre de Dios (Panama), and crossed the Isthmus to within sight of the Pacific; 1577-1580, commanded expedition to the Pacific and circumnavigated the world; 1581, mayor of Plymouth; 1585, took Santiago (Cape Verde), San Domingo (Dominican republic), Cartagena (South America), and St. Augustine (West Indies); 1587, sailed into Cadiz, and burned the Spanish fleet, thereby "singeing the king's beard," and delaying the sailing of the Armada; 1588, made vice-admiral, and sailed under Lord Howard against the Armada, which was destroyed; 1594, with Sir John Hawkins, commanded a fleet to the West Indies, where he died.—See also **AMERICA**: 1528-1648; 1572-1580; **ANTARCTIC EXPLORATION**: 1510-1810; **BUCCANEERS**: English; **CALIFORNIA**: 1543-1781; **CARACAS**: 1595; **ENGLAND**: 1587-1588, 1588: Destruction of Armada; 1588-1590; **FLORIDA**: 1580-1665; **PACIFIC OCEAN**: 1513-1764; **PORTOBELLO**

DRAMA

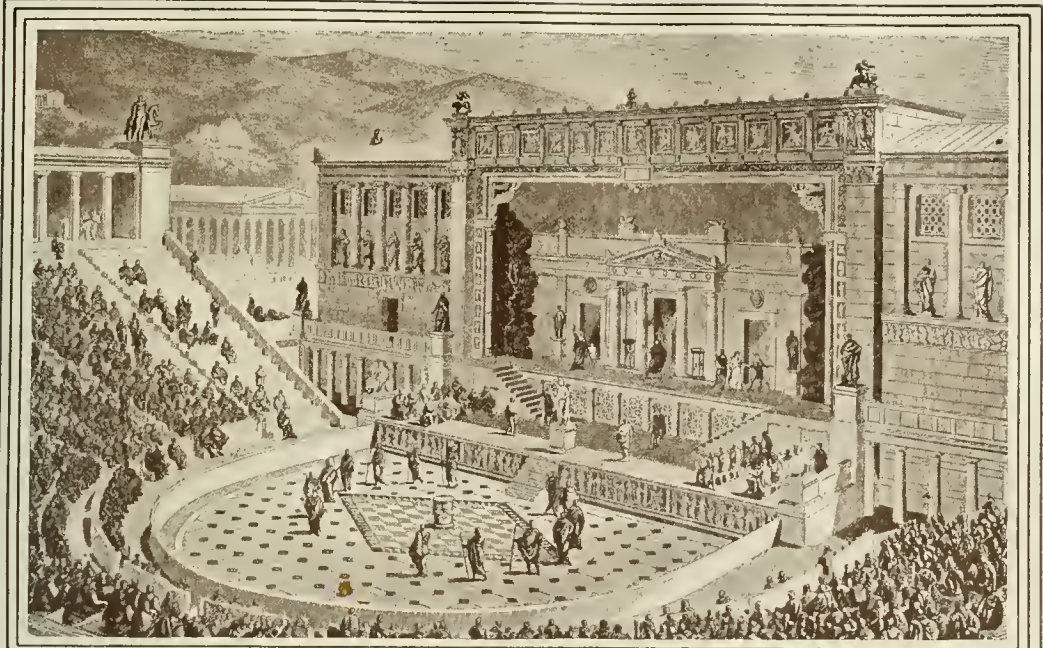
Origin.—Greek tragedy.—**Rise and development**.—"To the modern man a definition of drama might seem simple enough. A drama is 'a thing made to be acted': surely this is sufficient; and, indeed, acting touches the vital point of all drama. But the Senecan tragedies of Neronian Rome were not things 'made to be acted'; neither is much of the literary drama of Victorian England, Shelley's *Cenci* for example or Swinburne's splendid trilogy devoted to Mary Stuart. . . . As a point of departure, Aristotle's simple definition of drama as 'imitated human action' has not been bettered. The limitation, 'human,' is not less pertinent than the much debated term 'imitation.'"—F. E. Schelling, *English drama*, pp. 1-2.—"Wherever the dramatic art has existed as a native product of the soil it has always had its origin in the religious rites of an elementary worship, especially in the orgies which attended a personification of the powers of nature. So it was in India, whose drama is probably as ancient as that of Greece, while the strength and charm of the Attic drama was due to its unbroken connection with the worship of Bacchus, whence comes the origin of both tragedy and comedy."—A. Bates, ed., *Drama*, v. 1,

p. 12.—"The tragic drama . . . is to be traced back to the spring festivals of Dionysus, when the country people met together to open the casks of new wine, and to welcome with various rejoicings the renewed fertility of nature. On such occasions they were accustomed to celebrate the praises of their benefactor, the god of wine and vegetation, in a kind of hymn called the dithyramb; and from this hymn Greek tragedy is descended. . . . The dithyramb belonged to that type of performance which is called a choral dance; in other words, it was a hymn chanted by a chorus, and accompanied by illustrative gestures and motions."—A. E. Haigh. *The tragic drama of the Greeks*, pp. 13-14.—"Though the glory of the drama belongs to Athens, its first impetus was given among the Dorians. "The celebrated Arion, who raised the dithyramb to a splendid art-form, did much incidentally to aid this development. His main achievement in this regard is the insertion of spoken lines in the course of the lyrical performance; it seems, further, that these verses consisted of a dialogue between the chorus and the chorus-leader, who mounted upon the sacrificial table. . . . At this point drama begins to diverge from the dithyramb.

With comedy we are not here concerned. The drama of the spring festival may be called 'tragedy,' but it was in a quite rudimentary state. Its lyrics, sung by fifty 'satyrs,' would altogether outshine in importance the dialogue-interludes between chorus-leader and individual singers; the theme, moreover, would be always some event connected with Dionysus. Two great changes were necessary before drama could enter on free development: the use of impersonation in the interludes and the admission of any subject at will of the poet. The first was introduced by Thespis, who is said to have 'invented one actor.' The second was perhaps later, but at least as early as Phrynichus we find plays on subjects taken from other than Dionysiac legends. . . . Another great development is attributed to Pratinas—the invention of satyric drama. The more stately, graver features and the frolicsome, often gross, elements being separated, the way was clear for the free development of tragedy and satyric into the forms we know. But satyric work, though always showing playful characteristics and a touch of obscenity, was never confounded with comedy. Stately figures of legend or theology regularly appeared in it—Odysseus in the *Cyclops*, Apollo in the *Ichneutæ*—and it was a regular feature at the presentations of tragedy; each tragic poet competed with three tragedies followed by one satyric play. When the latter form changed its tone slightly, as in the work of the Alexandrian Pleiad, it approximated not to comedy but to satire."—G. Norwood, *Greek tragedy*, pp. 1-2.—"The first great poet of tragedy was Æschylus, who was born at Eleusis in 525 B. C. and died in Sicily in 456. . . . Of the seventy tragedies which he wrote only seven are extant. By his introduction of the second actor Æschylus is entitled to be called the creator of Attic tragedy. In his treatment of the chorus, his choice of themes, his development of the plot, and in his whole conception of the dignity of tragedy and of its mission as instructor of the people in morals, and religion, Æschylus laid down the lines which succeeding poets were to follow, with few important changes, so long as tragedy was cultivated in Greece. . . . Sophocles, the second great tragic poet of Athens, . . . made two important innovations in the dramatic art, the introduction of the third actor and the use of painted scenery. Sophocles is a true representative of the age of Pericles, of the fine aristocracy of culture which makes the period lying between 460 and 430 B. C. the greatest and most splendid of antiquity. His relation to letters is comparable to that of Pheidias to art. Euripides, on the other hand, was the poet of the extreme democracy, and stood for entirely different ideals; while Æschylus, whose early manhood fell in the stirring times in which Athens wrestled first with the tyranny for political freedom and then with the Persian Empire for her very existence, was of the more rugged type, sturdily striving to maintain the older ideals both in politics and in religion. Sophocles stands nearer to Æschylus than to Euripides, though only ten years older than the latter. [See also ATHENS: B. C. 461-431: Development of Greek drama.] Euripides was distinctly the representative poet of the last part of the fifth century. . . . The audience in the theatre now took less delight than formerly in the old-fashioned presentation of the old doctrines of religion as exemplified in the figures of mythology. They demanded striking scenes, clever reasoning, splendid oratory, harrowing situations, brilliant musical effects. If a poet could present a well-worn subject in a novel way, either by introducing subtle dra-

matic devices or by reshaping the myth, so much the better. Sophocles conceded not a little to this tendency of the times, but always maintained the lofty ideal of the tragic art which Æschylus had bequeathed. But Euripides was the very embodiment of the spirit of his age. A consummate playwright, he employed every dramatic and theatrical means to gain the desired effects, even sacrificing the harmony of the whole to the beauty and effectiveness of the parts."—E. Capps, *Homer to Theocritus*, pp. 192-239.

Greek comedy.—Three periods.—"The evolution of comedy is much simpler than that of its sister art, though as to its origin and earlier development there is little exact information. All that Aristotle can tell us is that it first took shape in Megaris and Sicyon, whose people were noted for their coarse humor and sense of the ludicrous, while Susarion, the earliest comic poet, was a native of a Megarian town. Add to this that it arose from the Phallic processions of the Greeks, as did tragedy from the dithyramb, and we have about all that is known as to the inception of the lighter branch of the drama. At country festivals held in celebration of the vintage it was the custom for people to pass from village to village, some in carts, uttering the vile jests and abuse unjustly attributed to the tragic choruses; others on foot, bearing aloft the Phallic emblem and singing the praises of Phales, the comrade of Bacchus. In cities it was also the custom, after an evening banquet, for young men to roam around the streets with torches in their hands, headed by a lyre or flute-player. Such a band of revellers was called a *comus*, and a member of the band a *comædus* or *comus-singer*, the song itself being termed a *comædia*, or comedy, just as a song of satyrs was named a *tragædia*, or tragedy. The Phallic processions were continued as late as the days of Aristotle, and we learn from one of the orations of Demosthenes that the riotous youths who infested the streets of Athens delighted in their comic buffooneries. Pasquinades of the coarsest kind were part of the exhibitions, and hence, probably, it was that comedy found a home at Athens during the time of Pericles, for it furnished the demagogues with a safe and convenient means of attacking their political opponents."—A. Bates, ed., *Drama*, v. 1, pp. 26-27.—"The real founder of comedy was Epicharmus of Sicily, a contemporary of Pindar and Æschylus. A poet of great creative power, he took the decisive step of introducing the plot. Before his time comic performances had not advanced beyond the stage of a series of episodes, each giving a fantastic or humorous situation, but on subjects unconnected with each other. There now was a more or less orderly progression from one episode to another, so that the comic subject received varied illustration in successive scenes. For a long time the comic performances in Attica were given at the festivals of Dionysus in an entirely unofficial manner. Soon after the Persian wars, however, they had assumed such importance and had reached such a state of literary excellence that they were admitted to the official programme of the great festival in March, the City Dionysia. At this time the principal comic poets, to whom this recognition was largely due, were Chionides and Magnes. From now on comedy steadily increased in importance and improved in technique, conforming itself, so far as its nature would allow, to the type of drama already established by tragedy. The number of actors who might be together on the scene was restricted to three, . . . and the number of the chorus was fixed at twenty-four—just double



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EXAMPLES OF THE GREEK THEATER
Reconstruction of Theater of Dionysus, Athens
Ruins of Theater of Atticus Herodes, Athens

the number employed in tragedy down to Sophocles' time. In form and manner comedy underwent a gradual but constant change from the time of the Persian wars. We distinguish three great periods: Old Comedy, down to about 390 B. C.; Middle Comedy, from about 390 to about 320 B. C., and the New Comedy, from 320 on. Attic comedy was not restricted to subjects drawn from mythology as was tragedy. Any situation in politics or society, any tendency in literature or religion or ethics, the foibles of the people or the idiosyncrasies of individuals—in short, any subject which the exuberant fantasy of the poet could summon up and turn to account for purposes of burlesque, parody, or satire, made an acceptable theme for the laughter-loving Athenians. The three great poets of the Old Comedy were Cratinus, Eupolis, and Aristophanes. The services of Cratinus in establishing the type of the comedy of this period were of the first importance. He was considered the most fearless exponent of the tendency to criticise and abuse individuals."—E. Capps, *Homer to Theocritus*, pp. 273-276.—"But it was not till the beginning of the Peloponnesian War that two gifted young writers, Eupolis and Aristophanes, eventually gave the Old Comedy an artistic form, wove the isolated bits of farce into a plot, and more or less abolished or justified the phallic element. After that comedy develops even more rapidly than tragedy. The chorus takes a more real and lifelike part in the action; its inherent absurdity does much less harm, and it disappears more rapidly. The last work of Aristophanes is almost without chorus, and marks the intermediate development known as the Middle Comedy, tamer than the Old, not so perfect as the New. Then comes, in weaker hands, alas! and brains less 'dæmonic,' the realisation of the strivings of Euripides, the triumph of the dramatic principle, the art . . . which aims self-consciously at being 'the imitation of life, the mirror of human intercourse, the expression of reality.' This form of art once established lasted for centuries. It began shortly after 400 B. C., when public poverty joined with artistic feeling in securing the abolition of the costly chorus, and when the free libel of public persons had, after long struggles and reactions, become finally recognised as offensive. It reached its zenith with Menander and Philémon about 300 B. C."—G. Murray, *History of ancient Greek literature*, pp. 212-213.

Physical features of the ancient Greek theater.—"The chief festival of the year was the 'great Dionysia,' held in the last days of March and the first of April, when Athens, at the period of her supremacy, was crowded with visitors from all parts of her federal empire, including those who had come to pay the taxes of tributary allies. . . . At first the stage of this open-air theatre was merely a table such as Thespis may have used, intended originally for the slaughter and preparation of sacrificial victims. On this the actor mounted to recite his monologue or take part in a dialogue with the chorus, and it was not until a second actor was introduced that the table gave way to a scaffold. In the background was a 'skéné,' or tent, from which the actors entered, and later this gave place to a house, the word skéné being later applied to all the part of the theatre assigned to the actors. In early days a movable painted wall, at a proper distance from the stage, served as a background, and as a screen for the tent. This was called the *proskénion* or, as we term it, *proscenium*, though the same word was afterward applied to the space in front of the stage. The painted wall could be easily moved

aside so as to reveal the interior of the tent or house, the inner floor being pushed into the foreground by means of special machinery. All these and other improvements were added before there existed at Athens any permanent temple of the drama."—A. Bates, ed., *Drama*, v. 1, pp. 32-34.

Chorus leaders.—"On account of their religious origin, the dramatic performances of the Greeks were treated as matters of State concern. The expenses of the chorus, which represented and originally included the entire population, were defrayed first by taxes, to which all were subject whose property exceeded three talents, and then by the contributions of wealthy citizens, chosen as *choragi* or chorus-leaders. It was the duty of the *choragus* to provide a chorus for all plays, whether tragic or comic, and to select and pay the teacher who trained them in their songs and dances. He must furnish quarters for the members of the chorus and supply them with such food and drink as would help to strengthen their voices. From Athens the drama spread throughout the Hellenic world, while the actor's profession was held in high esteem, for their art was regarded as a religious exercise as well as a source of entertainment. Companies of actors were almost as plentiful as now they are in the United States, some being richly endowed and all receiving valuable privileges. There were also bands of strolling players, who were held in much greater repute than with us, though ranking below the regular artists, who were Athenian citizens and not infrequently the authors of the plays in which they appeared. Hence the vitality of the Greek drama, which has no parallel in theatrical history, actors being the principal and sometimes the only agents for the diffusion of literary culture."—*Ibid.*, pp. 33, 43-44.

Also in: R. C. Flickinger, *Greek theatre and its drama*.—F. B. Jevons, *History of Greek literature*.—W. Ridgeway, *Origin of tragedy*.

Drama transferred from Athens to Alexandria.—"It has been shown that Athens, the birthplace of Greek tragedy, continued to cherish the drama long after the decline of her imperial greatness. With each recurring year the Dionysiac festival was observed; new composers came forward; new tragedies were performed. But the later aspirants never attained the fame of the mighty three—Æschylus, Sophocles, Euripides, whose works were preserved in the public archives. A law was enacted, as we have seen, that none but these masterpieces should enjoy the favor of repetition. When Alexander the Great spread Hellenic civilization throughout the East, he celebrated his victories with scenic games. After his death theatres were built in all the cities where Greek influence prevailed. Alexandria, under the liberal government of the Ptolemies, became the new literary centre, and there tragic poets constructed dramas on the Attic models. Comedy also flourished, and won more favor among the mingled races of Egypt. The same course of events took place in Asia Minor, in Syracuse and the Greek cities of Southern Italy. These last were the channel through which the Attic drama was communicated to Rome and thus preserved to the modern world."—A. Bates, ed., *Drama*, v. 2, pp. 78-79.

Roman drama. — Spectacles. — Mimes. — Church's prohibition of the drama.—"Though in the Roman drama, even in the period of its decadence, as well as in its most productive age, native forms existed side by side with those imported from Greece, it was in the main but a reflex, and a somewhat feeble reflex, of Hellenic examples. The

Romans had little creative ability, or at least there are few traces of it in the works that have come down to us; for, except a few fragments, the only extant specimens of their classic drama are the plays of Plautus and Terence [see LATIN LITERATURE: B. C. 234-103], nearly all of them taken from the later comedy of the Greeks. In turning from the Greek to the Roman drama, it must be remembered that we are turning from a nation of artists to a nation of soldiers, from one whose literature was the finest in the ancient world to one that had few authors of creative genius, or even of distinctly marked individuality. For the origin of the Roman drama we must look, as among the Greeks, to the festivals which attended the religious celebrations of the country people, accompanied at a very early period with song and dance, speech and dialogue of a jocular and abusive character. Especially were marriage ceremonies made the occasion for such mirthful demonstrations, a custom that, in modified shape, has survived to the present day. . . . Yet, for a century or more, the Romans remained satisfied with the rude forms of entertainment already described. Their regular drama begins with the year 240 B. C., when the victory which ended the first Punic war was celebrated, according to Macedonian precedent, with the performance of a tragedy and comedy. The regular comedy of the Romans was called *palliata*, from the pallium, or mantle, worn by the actors. It dealt with Greek subjects and was modelled after the Greek comedians, chiefly those of the new comedy. . . . Lastly, in the brightest age of Roman literature, the dramatic poets, in the midst of a people fond of spectacle, even to madness, nevertheless wanted an audience for their poetry. In their triumphal processions, their gladiatorial games and beast fights, all the magnificence in the world, all the marvels of foreign climes were led before the eye of the spectator, who was also glutted with the most violent scenes of bloodshed. On nerves thus steeled what effect could be produced by the finer gradation of tragic pathos? It was the ambition of the grandees to display to the people, in a single day, the enormous spoils of foreign wars, on stages which were usually destroyed immediately after the use so made of them. . . . The ignoble end of the Roman—and with it of the ancient classical—drama has been already foreshadowed. The elements of dance and song, never integrally united with the dialogue in Roman tragedy, were now altogether separated from it. While it became customary simply to recite tragedies to the small audiences who continued to appreciate them, the pantomimus commended itself to the heterogeneous multitudes of the Roman theatre by confining the performance of the actor to gesticulation and dancing, a chorus singing the accompanying text. . . . Comedy more easily lost itself in the cognate form of the mimes, which survived all other kinds of comic entertainments. Talented women took part in these performances, by means of which, as late as the sixth century, a mima acquired a celebrity which ultimately raised her to the imperial throne. Meanwhile the regular drama had lingered on, enjoying in all its forms imperial patronage in the days of the literary revival under Hadrian; but the general taste for the spectacle of the amphitheatre, which reached its climax in the days of Constantine the Great, hastened the downfall of dramatic art in general. It was not absolutely extinguished even by the irruptions of the northern barbarians, but a bitter adversary had by this time risen into power. The whole authority of the Christian church had, without caring to distinguish between the nobler

and looser elements in the drama, involved all its manifestations in a sweeping condemnation, and when the faith of that church was acknowledged as the religion of the Roman empire, the doom of the theatre was sealed."—A. Bates, ed., *Drama*, v. 2, pp. 85-106.

"After the conversion of Constantine, the lustful and bloody spectacles were accursed by the church. It was to be expected that the Fathers should condemn the theater absolutely, since it was—in the sole aspect in which they had occasion to behold it—unspeakably vile. With the triumph of Christianity theatrical performances were abolished; and it must have seemed as tho the drama was destroyed forever. It is true that in some obscure nooks rural farces might linger, forgotten links in the chain that was to stretch from the Atellan fables to the late Italian comedy-of-masks. But this doubtful survival seems to have little significance, and apparently the break in the tradition of the theater was final and irreparable. When Constantinople supplanted Rome as the capital of civilization, dramatic literature, which had been a chief glory of Athens, ceased from off the earth. For a thousand years and more the history of the drama is all darkness and vacancy; and we have not a single name recorded of any author writing plays to be performed by actors, in a theater, before an audience."—B. Matthews, *Development of the drama*, pp. 103-109.—See also LATIN LITERATURE: B. C. (c.) 753-204, 264-169.

ALSO IN: F. W. Mackail, *Latin literature*.—R. G. Moulton, *Ancient classical drama*.—J. E. Simcox, *History of Latin literature*.

Medieval.—Causes of its unity of character.—Religious origin.—Amateur nature.—"The desire for the drama, which seems to be instinctive in human nature the wide world over, may have been dormant during the long centuries, or it may have found some means of gratifying itself unrecorded in the correspondence of the time or by the chroniclers. Acrobats there were, and wandering minstrels; and now and again we catch glimpses of singers of comic songs and of roving amusers who entertained with feats of sleight-of-hand, or who exhibited trained animals. These performers, always popular with the public at large, were also called upon occasion to enliven the solid feasts of the rulers. . . . In its origin again, the medieval drama was not unlike the drama of the Greeks,—in that the germ of it was religious, and that it was slowly elaborated from what was at first only a casual accompaniment of public worship. The new form had its birth actually at the base of the altar and at the foot of the pulpit; and it was fostered by the Christian church, the very organization that had cursed the old form when that was decadent and corrupted. The history of its development is very much the same throughout Europe; and the religious drama of England is very like that of France (from which, indeed, it is in some measure derived), just as the religious drama of Italy is like that of Spain, altho neither of these had any appreciable influence on the other. The reason for this uniformity is obvious enough. It was due to the double unity of the medieval world,—that which resulted from possession of the same religion and that which was caused by the consciousness of a former union under the rule of Rome. All the peoples of western Europe had inherited the same customs and the same traditions, because they had all been included in the Roman Empire, which had stretched itself from the Black Sea to the Atlantic. This is why it is that we find in the middle ages a unity of western and southern Europe closer

than ever before or ever since. Just before the Renaissance, the peoples of all these varied stocks, however much they might differ individually, were bound together by the common use of the Latin language and by the common dominion of the Roman law; they held the same beliefs and they yielded to the same superstitions; they revered the same ideals, they acted on the same theories, and they had very much the same habits. As yet the idea of nationality had not been born; and the solidarity of those speaking each of the modern languages had not been suggested. Europe was a unit because, altho it was segregated into towns and even into small provinces, these had not yet been compacted into distinct nations. To declare with certainty just where it was that the new drama first gave sign of life is quite impossible; and it is equally impossible to decide whether it sprang up of its own accord in half a dozen different places, or whether the first tempting suggestion of it was carried abroad from the church of its origin for adoption in churches widely scattered. There was far more migration in the middle ages than is admitted by those who consider them merely as a long period of stagnation."

—B. Matthews, *Development of the drama*, pp. 100-113.—"Medieval drama began afresh, without derivation from classical models, and in a society centuries beyond the Greek village chorus. But though its rise is therefore different in some respects, it is strikingly like in certain essentials. Medieval society, different enough otherwise, was similar in communal religious observance and in general ignorance of reading. The medieval community center was the church; and the drama arose, not by any popular action indeed, but from the communal observance of the great annual church festivals. . . . To make this interlude [at Easter] more impressive, the clergy had it chanted responsively by singers. . . . So at Christmas there were responses of the angels and the shepherds. These so effectively answered the popular feeling that in time other scenes from the sacred history were thus recited; the custom passed out of the church; and . . . the whole community, [in England] through its trade-guilds, [in France through the burghers], maintained an annual series of dramatic representations, setting all the main scenes of the Bible. . . . Miracles, these series were called, as representing the most dramatic scenes of Revelations; or mysteries, as representing the supernatural truths of the creed. Medieval drama, then, began as a popular performance, not communal in composition, but developed in response to a popular demand, and always answerable to the people."

—C. S. Baldwin, *Introduction to English medieval literature*, pp. 243-246.—"But altho the evolution of the passion-play from the liturgy is obvious, we find in the mystery, when it was presented in the language of the people by the craftsmen and the burghers, one element which is not an ecclesiastical origin;—we find the element of humor, of joyous gaiety, of vivacious realism, and often indeed of reckless vulgarity. Even before it was wholly independent of the church the new drama had felt the influence of popular taste, and it had taken over more than one of the accepted devices of the primitive comic play, such as the strolling buffoons were wont to perform. The brief farces of these wandering minstrels may have been mere dramatized anecdotes, practical jokes in dialog, pantomimic horse-play of an elementary type; they were wholly unliterary, and being often even unwritten, they have rarely been preserved. Yet it is perfectly possible that this medieval farce, with its hearty fun and its frankness of speech, is the

direct descendant of the rude humor of the Latin rustics, surviving unobserved and neglected through all the centuries of the dark ages, and serving humbly to satisfy, in some measure, the perpetual human desire for a story told in action. When at last the serious play had been developed out of the services of the church, this folk-drama was ready to supply the comic element, without which any representation of life must needs be one-sided. The middle ages had an appetite for allegory quite as vigorous as the liking for legend; and after the saintly biographies had been set on the stage as miracle-plays, allegory was also cast into dialog, and thus we have the moral-plays. . . . Popular as these plays were, it is only in a chance episode that any one of them is really raised into literature. The drama must be the most democratic of all the arts, since its very existence depends on the multitude; and it is therefore likely always to represent the average intelligence of any era. The long period known as the middle ages, whatever its literary unattractiveness, brought about a new birth of the acted drama. It aroused in the people the desire for the pleasures of the theater; and it began to train actors against the time when acting should once more become a profession. In considering the deficiencies of the medieval drama, we must never forget that the actors were all amateurs,—priests at first, and then burghers and craftsmen, students and clerks. . . . Throughout western Europe the folk-theater of the middle ages is very much the same everywhere; and in France as in England, in Italy as in Spain, we are shocked by the same irreverent commingling of the sacred and the profane, and by the same obtrusion of realistic farce into plays intended for edification."—B. Matthews, *Development of the drama*, pp. 123-157.

1100-1681.—Rise in Spain.—Italian influence.—Lope de Vega.—Dramatic evolution in France.—"To this period also [twelfth and thirteenth centuries] may be attributed the birth of the Spanish stage, long afterward to become the principal form of intellectual expression of the nation. Sacred mysteries had for some time been represented in the churches; but the wandering troubadours and juglars had evidently by this time begun to introduce profane and objectionable features into these representations, and one of the laws of the Siete Partidas sternly forbids this. It is noticeable that in denouncing these early actors, the law takes care to distinguish them from 'those who play on instruments and sing to solace kings and other great gentlemen'; and although the vagabonds found their burlesque representations of Judas or the devil and their indecent dances banished from the Church, we know that they carried their talents elsewhere; and within a century and a half after the publication of the Siete Partidas the embryo Spanish drama had become a favourite diversion not only of the vulgar who gaped at buffoons, but of the fine gentlemen and ladies of the courts, who listened to the witty conceits in the rhymed eclogues and dramatic narratives of Juan de Encina and his followers."—M. A. S. Hume, *Spanish people*, pp. 175-176.—As in other arts, Italy produced the earliest Renaissance drama, but the promise she held out failed of fulfillment. Without the unity that zeal for Catholicism gave to Spain and without the unity that enthusiasm for things English gave to the Elizabethans, the Italians were further handicapped by their classical heritage. Both tragedies and comedies continued to be closely modeled after the Greek and Roman. Changes appeared, however, in the adoption of musical airs (the forerunner of the opera), the use of elaborate settings, and the production

of a new form of comedy known as the pastoral drama.—“The first manifestation of the new Italian influence upon the Spanish stage was seen in the comedies of Bartolomé Torres Naharro, represented at Naples in the first quarter of the sixteenth century. These were no longer dramatized pastoral incidents, like the eclogues of Encina, nor stories in dramatic dialogue form, like the famous *Celestina*, but regular simple five-act plays. Castillejo, the sturdy opponent of Italian influence, soon after set all Madrid laughing at the wit, while it blushed at the immodesty, of his popular farces. But the rigid court of the emperor and his son did not encourage such diversions in high society, and the standard of excellence (and of decency) was necessarily a low one in plays written for the crowd, and represented before a blanket in a courtyard. Lope de Rueda, in the middle of the sixteenth century, appealed to a wider audience. His plays, short, simple, and witty, caught the public taste, and then the flood gates opened. Juan Malara and Juan de la Cueva wrote plays by the hundred, and movable scenery and appropriate dresses were introduced by another Naharro in 1570. Every village in Spain was constantly visited by wandering actors, and by 1582 two permanent companies were established in Madrid (in the Corrales of the Principe and the Cruz), and after the death of Philip II another courtyard adjoining the site of the present Teatro Real, near the palace, was devoted to representations for the amusement of the king and court. It was at the moment when all Spain, with the dramatic instinct of the race, was flocking to see plays, and found few good ones, that the great Lope, with his wit, his facility, and his ingenuity, appeared and transformed the Spanish stage, as his contemporary Shakespeare did for that of England. . . . The prodigious productive faculty of Lope de Vega had been accompanied by almost unrivalled genius, but even in his case overfacility led him often into work unworthy of him, and the same may be said of the great men who followed him, such as Calderon, Montalvan, Moreto, and Velez de Guevara. But these and several other writers contemporary with them succeeded by means of their best work in raising the Spanish drama of the time of Philip IV to the highest brilliancy, and set the fashion to the rest of Europe through Racine, Corneille, and Molière. It was in the work of the smaller men, who imitated them, that the real note of decadence was struck.”—*Ibid.*, pp. 405-406, 441.—See also SPANISH LITERATURE: 1500-1600; 1500-1680.—“Lope molded the Spanish drama to suit his own gifts; he stamped it forever with the impress of his own personality; and even if we must admit that Calderon [1600-1681], who came after, also rose higher, and that the younger surpassed the elder in the lyrical elevation of several of his plays, none the less we must remember always that the greatest dramas of Calderon are examples of a class of which Lope had set the first model. . . . What Lope was, so was the Spanish drama. . . . His influence on the stage of Spain was far more potent and more durable than that of Sophocles on the theater of Greece or of Shakspeare on the drama of England. . . . Lope de Vega was the earliest of the host of Spanish playwrights, and Calderon was almost the latest, outliving most of the other dramatic poets who had also revealed surpassing fertility of invention.—Guillen de Castro, to whom Corneille owed the ‘*Cid*,’ Alarcon, from whom he borrowed the ‘*Liar*,’ and Tirso de Molina, to whom Molière was indebted for the imperishable figure of Don Juan. There had

been only two playhouses in Madrid when Lope de Vega began to write for the theater; and before Calderon closed his career there were two-score. . . . Lope de Vega was a contemporary of Shakspeare; and Calderon survived Molière, who may be called the real mold of the modern drama. Before Calderon’s death Racine had elaborated a tragedy as severe as that of the Greek; but there is no trace of any immediate influence of the French stage upon the Spanish. Even the dramatists of England under Elizabeth responded to the Renaissance and profited by it far more than the playwrights of Spain, who refused absolutely to avail themselves of the marvelous model which the drama of the Greeks provided. . . . In this refusal . . . we see why the playwrights of Spain, with all their lyric affluence and all their luxuriance of invention, have left us plays which are almost as medieval in their handling of the larger problems of life as they are in their form.”—B. Matthews, *Development of the drama*, pp. 163-164, 184-185.—See also SPANISH LITERATURE: 1500-1600; 1500-1680.

“The drama in mediæval France, as elsewhere in Europe, was in origin the offspring of the Church. . . . The first real step in dramatic evolution was the detachment of this play from the services of the Church and its transference from the altar to the open air; and this change was soon followed by the great amplification of the original material, the introduction of lay actors, and the substitution of the vernacular for the ecclesiastical tongue; as e.g. in *La Représentation d’Adam*, of the twelfth century. . . . The most famous of [all the companies of religious actors] was the *Confrérie de la Passion*, which acquired the monopoly of acting *mystères* in Paris under letters-patent from Charles VI in 1402. For nearly one hundred and fifty years after this, this powerful company continued to give performances, now in one place, now in another.”—W. H. Hudson, *Short history of French literature*, pp. 17-18.

1500-1700.—French tragedy.—Comedy and Molière.—“The French followed the bent of their own genius, just as the Spanish had done, and the English; and this led them in time to a drama not so energetic as the English and not so full of surprises as the Spanish, but surpassing them both in the symmetry of its structure and in the logic with which its action was conducted. The narrowness of form which became in time one of the most marked peculiarities of the French drama was no doubt due mainly to the French liking for restraint, to a hereditary preference for rules of guidance; but it was also caused, in some measure, by the circumstances of the evolution of tragedy in France out of the miracle-play. When the mystery was turned out of the French churches, it erected out of doors and in the public square its long platform, with a row of mansions at the back to suggest the more necessary of the successive places where the episodes of the gospel-narrative were to be shown in action. Just as the earliest English theater was copied from the courtyard of an inn, because the strolling actors were accustomed to that, so in France, and for a like reason, the earliest theater was modeled on a tennis-court. It was long and narrow; and it had a shallow platform at one end.”—B. Matthews, *Development of the drama*, p. 228.—“In 1548 [the *Confrérie de la Passion*, a company of religious players] definitely established itself in part of the Hôtel de Bourgogne. This was the first regular theatre in France. That same year, as it happened, the Parliament of Paris prohibited the further representation of religious plays, and thereupon the Hôtel

de Bourgogne became the first home of the secular drama. Side by side with the *mystères* another form of religious drama flourished in the *miracles*, specimens of which have reached us from a period considerably earlier than that of the oldest surviving *mystères* themselves. . . . A third type of didactic play which was cultivated for a time with great industry was the *moralité*, which was the direct product of the mediæval love of allegory."—W. H. Hudson, *Short history of French literature*, pp. 19-20.—"Medieval drama closed with the great productions of Gringore which exemplify the political trend of the tetralogy, the final form of the medieval drama which combined morality and farce. 'The classical tragedy in the classical language,' and even in translation, was already no stranger to French audiences, and the principle of constructing modern vernacular plays on the same model had become familiar to the upper and learned classes by the practice of the Italians, with which they had become familiar, partly through the numerous visits, friendly and hostile, paid by Frenchmen to Italy in the early years of the sixteenth century, partly through the reproduction of these Italian plays at the courts of Francis I and Henri II. . . . Seneca, as the only extant Latin tragedian, had a monopoly of the classical language which they understood best and revered most heartily."—G. Saintsbury, *Short history of French literature*, p. 218.—"In 1552 Etienne Jodelle founded modern French tragedy by the production of Cléopâtre, and modern French comedy with Eugène. These formal compositions were of less interest to the public than the medieval forms and the French tragedians lacked the stimulus of an expectant public and were less intent on creating great dramas than on imitating models and formulating and keeping rules. . . . The long monopoly enjoyed by the *Confrères de la Passion* [a licensed group of actors] . . . undoubtedly had a bad effect, preventing competition and robbing the actors of their legitimate reward. . . . It was left to Corneille and Racine, aided and, perhaps, to some extent restricted by Richelieu and the Academy, to give France a drama which answered the demands of logical development and regularity of form."—J. W. Cunliffe, *Early French tragedy* (*Journal of Comparative Literature*, Sept.-Dec., 1903).—"While the influence of Malherbe was . . . cramping and withering poetry proper in France, it combined with some other causes to enable drama to attain the highest perfection possible in the particular style practised. In non-dramatic poetry, the only name of the seventeenth century which can be said even to approach the first class is that of La Fontaine. . . . But the names of Corneille, Racine, and Molière stand in the highest rank of French authors. . . . For a not inconsiderable time the fate of French tragedy trembled in the balance. During the first thirty years of the seventeenth century the most prominent dramatist was Alexandre Hardy [1575?-1621]. . . . His fertility was immense and he is said to have written some hundreds of plays. . . . Forty-one exist in print. . . . His plays being meant for acting and nothing else [he was himself an actor], . . . the scholarly but tedious exertions of the *Pléiade* school were out of the question. . . . His best play *Mariamne*, is powerfully written, is arranged with considerable skill, and contains some fine lines and even scenes; but . . . it still has . . . a certain thinness of interest. . . . During the first quarter of the century the theatre was exceedingly popular, and the institution of strolling troops of actors spread its popularity all over France. . . . Of the immediate predecessors of Corneille, and his earlier contem-

poraries, at least half-a-dozen are more or less known to fame, besides the really great name of Rotrou. Mairet, Tristan, Du Ryer, Scudéry, Claveret, and D'Aubignac, were the chief of these. . . . Among these . . . names, . . . that of Rotrou is pre-eminently distinguished. Jean de Rotrou was born . . . in 1609 [died 1650], and was thus three years younger than Corneille. . . . His *Hypocodriacque* [was] presented before he was nineteen. He formed with Cerneille, Colletet, Bois-Robert and L'Etoile, the band of Richelieu's 'Five Poets,' who composed tragedies jointly on the Cardinal's plans. He also worked unceasingly at the theatre on his own account. Thirty-five pieces are certainly and five more doubtfully, attributed to him. . . . By common consent two of [his plays], *Le Véritable Saint-Genest* and *Venceslas*, greatly excel the rest. . . . These plays . . . were not written until after the publication of Corneille's early masterpieces. . . . There is every reason to believe that though . . . Rotrou's best pieces were influenced by Corneille, the greater poet owed something at the beginning of his career to the example of his friend."—G. Saintsbury, *Short history of French literature*, pp. 262, 264-267.—"The whole system of classic tragedy has long since been abandoned as an outworn academic superstition, and its supposed aesthetic foundations have little or no meaning for us today. But within its cramping limitations some great and lasting work was produced, as we shall see on turning at once to its two supreme masters, Corneille and Racine. Pierre Corneille sprang from a Norman 'famille de robe,' and was born at Rouen in 1606. . . . His four great tragedies are *Horace* (1640), *Cinna* (1640), *Polyeucte* (1643), and *La Mort de Pompée* (1643). These, with *Nicodème* (1651), represent his powers at their highest, though mention must also be made of *Le Menteur* (1643), the best comedy of the French stage before Molière. . . . Though Corneille is properly regarded as the real father of French classic tragedy, the natural bias of his genius was undoubtedly toward the romantic. This is shown not only in *Le Cid* (1636), but also in some of his later plays, like the heroic comedy *Don Sanche d'Aragon*."—W. H. Hudson, *Short history of French literature*, pp. 74-75.—"Corneille, as has been said, . . . was one of Richelieu's five poets, but he was indocile to the Cardinal's caprices; and either this indocility or jealousy set Richelieu against *Le Cid*. This great and famous play . . . excited an extraordinary turmoil among men of letters, but the public never went wrong about it from the first." Corneille died in 1684. "He is certainly the greatest tragic dramatist of France on the classical model, and as a fashioner of dramatic verse of a truly poetic kind he has at his best few equals in the literature of Europe."—G. Saintsbury, *Short history of French literature*, pp. 267, 272.

"Corneille's one rival, Jean Racine, was thirty-three years his junior, for he was born in 1639 at La Ferté-Milon in Champagne. . . . In *Andromaque* (1667), which, according to Perrault, created as much excitement as *Le Cid* had done thirty-one years before, all the writer's distinctive qualities were fully revealed. This was followed by a comedy, *Les Plaideurs* (1668), a pungent satire on the law, after which came six more tragedies—*Britannicus* (1669), *Bérénice* (1670), *Bajazet* (1672), *Mithradite* (1673), *Iphigénie en Aulide* (1674), and *Phèdre* (1677)."—W. H. Hudson, *Short history of French literature*, p. 78.—Racine is "the typical representative of the literary ideal of the *grand siècle*, or rather of its golden age. . . . Racine is the creator of character-tragedy, of tragedy true to

life, as opposed to the tragedy of Corneille, whose inventive powers were applied to the creating of situations to which he afterwards accommodated his characters."—L. E. Kastner and H. G. Atkins, *Short history of French literature*, pp. 138-143.—"His tragedies may be divided into three classes. Of the first are those whose subjects he borrowed from the ancient Greek stage, and suited to the requirements of the French theatre. . . . *Phèdre* [is the masterpiece of this class]. After the production of *Phèdre* in 1677, Racine retired from the stage. . . . Twelve years of silence, solitude, and study of the Scriptures, prepared him for his third class of tragedies, those drawn from Holy Writ. At the pressing invitation of Madame de Maintenon, he wrote *Esther* (1689) and *Athalie* (1690) for representation by the young lady students of Saint-Cyr. *Athalie*, though it was declared by Boileau to be a masterpiece, and is generally allowed . . . to be his best work, was badly received, and his pity for the people drew on him the king's displeasure. Racine died, it is said, of the grief and disappointment this occasioned, though not till 1699."—C. Bridge, *History of French literature* (adapted from the French of M. Demogeot), pp. 138, 143, 191.—"The tragedies of Corneille and Racine followed the French rules of formality. The entire impression is one of artificiality, since the plays are not the healthy reflection of the conditions of their time. . . . His plays, like Racine's, were conditioned by the sophisticated taste of playgoers before whom they were performed. If we contrast the courtly audiences of Racine with the gathering of Athenian citizens to judge a drama of Sophocles, and with the spectators of all sorts thronging to applaud the plays of Shakspeare, we can see one reason why French tragedy lacks the depth and the sweep of the Greek, and why it has not the force and variety of the English. French tragedy appeared, as Taine has told us, when a noble and well-regulated monarchy, under Louis XIV, established the empire of decorum, the life of the court, the pomp and circumstance of society, and the elegant, domestic phases of aristocracy."—B. Matthews, *Development of the drama*, p. 251.

"The history of French comedy is remarkably different from that of French tragedy. In the latter case a foreign model was followed almost slavishly; in the former the actual possessions of the language received grafts of foreign importation, and the result was one of the capital importations of European literature. . . . At first it seemed as if Terence was to serve as a model for comedy just as Seneca had served as a model for tragedy. . . . French comedy of the seventeenth century, before Molière, is one of the subjects which have hardly any but a historical and antiquarian interest. . . . It was on the whole the lowest of literary styles during the first half of the century. With Molière it became at one bound the highest."—G. Saintsbury, *Short history of French literature*, pp. 279, 281.—"Though nothing of permanent importance had yet been accomplished, considerable progress had been made along many lines—in the management of plot, in the portrayal of character, in the representation of social life and manners—in the years immediately preceding the rise of the greatest comic dramatist of France and of modern times, Molière. Jean Baptiste Poquelin [afterwards called Molière] was born in Paris in 1622. . . . We may divide the bulk of Molière's plays into two groups—the lighter farces, which for the most part are broadly farcical, and the great comedies of character. . . . Of his farces (*Le Mariage forcé*, 1664; *Le Médecin malgré lui*, 1666; *M. de Pour-*

ceaugnac, 1669), it is enough to say that they overflow with fun and gaiety. . . . But delightful as these farces are in their own way (and no lover of rich, broad humour would wish for a moment to depreciate them), it is in the great comedies of character—and pre-eminently in *L'École des femmes* (1662), *Tartuffe* (1664-1666), *Don Juan*, (1665), *Le Misanthrope* (1666), *L'Avare* (1668), and *Les Femmes savantes* (1672)—that Molière's powers are to be found in their full perfection, and it is by virtue of these that he holds his place secure in the front rank of the dramatists of all the world."—W. H. Hudson, *Short history of French literature*, pp. 84, 86.—"Molière, younger than Corneille and older than Racine, is greater than either, partly because of his own superior genius and partly because the racial characteristics of the French can find their fullest expression rather in comedy than in tragedy. . . . Before Molière wrote, French comedy had been excessively romantic in manner. . . . Molière brought comedy back to reality. He dealt directly with life as he beheld it about him. . . . In this splendid series of comedies the age of Louis XIV starts again to life, with all its decorum, its social ease, its hardness of heart."—B. Matthews, *Development of the drama*, pp. 252, 258.—"In the eighteenth century there is little novelty in tragedy and such as there is, is not in the direction of real strength, though the drama seems popular as never before. . . . The drama became an interpreter of philosophy in the sense, not of metaphysical reflection, but of theorising on the defects of society and on their remedies."—C. H. Wright, *History of French literature*, p. 467.—"Molière [who was an actor before he was a playwright] soon acquired the favour of the king, and the *Précieuses ridicules*, the first of his really great work, gained for him that of the public. . . . The highest point of his genius was shortly reached; *Tartuffe*, the *Festin de Pierre*, and *Le Misanthrope* being the works of three successive years, 1664-6. . . . These [are] his three greatest comedies. . . . Independently of the characters which Molière shares with all the great names of literature—his fertility and justness of thought, the felicity of the expression in which he clothes it, and his accurate observation of human life—there are two points in his drama which belong, in the highest degree, to him alone. One is the extraordinary manner in which he manages to imbue farce and burlesque with the true spirit of refined comedy. . . . [He has] an unmatched faculty of intimating a general purpose under the cloak of . . . merely ludicrous incidents. . . . This general purpose (and here we come to the second point) is invariably a moral one. Of all dramatists . . . Molière is perhaps the one who has borne most constantly in mind the theory that the stage is a lay-pulpit, and that its end is not merely amusement, but the reformation of manners by means of amusing spectacles."—G. Saintsbury, *Short history of French literature*, pp. 281-282, 285.—"Molière had many followers, but of those who can properly be included within our present period only two are important enough to merit reference here—Regnard and Dancourt. Jean François Regnard (1655-1709) belongs very clearly to the school of Molière, whom he often imitated closely, but he had nothing of his master's depth and was entirely wanting in his moral earnestness. . . . *Le Légataire universel* (1708) is the most amusing of his plays. . . . His masterpiece [is] *Le Joueur* (1606). . . . Florent Carton Dancourt (1661-1725) . . . has far less claim than Regnard to literary distinction, but his numerous and lively comedies . . . caught the taste of the hour and he

enjoyed a great popularity."—W. H. Hudson, *Short history of French literature*, p. 91.

1558-1592.—Development of English drama.—Precursors and contemporaries of Shakespeare.—Marlowe and Kyu.—Lyly, Greene and Peele.—"Elizabethan literature is a term, employed somewhat loosely to denote the fruitful literary period which extends from the beginning of the reign of the last of the Tudor sovereigns to the Restoration of King Charles II (1558-1660). The term is defensible because, various and manifold as is the literature of this time, it is referable to that single impulse, justly called the Renaissance, which, working in ever-widening circles, transformed the medieval England of Chaucer into the modern England of Shakespeare. The English drama, like the drama in other countries of Western Europe, began in the service of the Church, and at first was merely symbolic and a part of ceremonial. It later passed through the didactic state, and served as a useful handmaid of religion, as an illustrator of the scriptures, and a censor of morals and conduct. It was not until the reign of Henry VIII that dramatic productions came somewhat to put aside these ulterior aims and ends, frankly to avow the pleasure of their auditors as their purpose, and thus to emerge into existence for an artistic end. With these stages of initial growth behind it, the drama became an art; and more, it grew to be the peculiar art in which the worldly and vigorous yet ideal and poetical age of Elizabeth found its most lasting and characteristic expression. For English drama reached in the days of Shakespeare a diversity of species combined with a rare and pervading quality of literary excellence unsurpassed in the literature of other ages and countries; and it finally subsided into a paucity of form and poverty of content by the Restoration which is surprising in view of its previous history. Save for some rudimentary forms, artistic English drama begins with the reign of Elizabeth. Its first great impulse ends with the closing of the theaters, due to the approaching Commonwealth Wars, in 1642. . . . With the accession of Henry VIII, in 1509, the old sacred drama was already in full process of decay, when Protestantism and controversy added their disintegrating influences from within, and the new foreign Humanism opened ideals to the drama hitherto undreamed. With untiring, vigorous, and redoubtable John Bale, Bishop of Ossory, we reach the first distinct personage in the authorship of English plays. . . . The history of the drama up to the coming of the Armada is bound up with the tastes and the fashions of the court. In view of the centralized power of the Tudors and the formation about the person of the sovereign of a brilliant and cultivated court, the personal character of the monarch came more and more to affect society and the literature and art which mirrored it."—F. E. Schelling, *Elizabethan drama* (1558-1642), v. 1, pp. xxiii-xxiv, 31, 98.—"It would be difficult to overestimate the influence of the court and the queen on the early pre-Shakespearean drama. Elizabeth was pleasure-loving by nature and fond of elaborate and stately ceremonies and sumptuous display. She was likewise in her way a patron of learning and an encourager of poetry and art; in a word, Elizabeth was a true daughter of the Renaissance. As to the drama, she found all the forms for its encouragement made ready to her hand. In employing them she was only continuing a long established usage. . . . Moralities and interludes were among these entertainments and those concerned in them acquired, as time went on, a more or less professional standing. The Office of the Revels, originally perhaps no more than a temporary ap-

pointment, had become since the days of Sir Thomas Cawarden in Henry VIII's reign, a place of importance, charged with the supervision of the entertainments at court."—F. E. Schelling, *English drama*, pp. 39-40.—"While scholars . . . vainly amused themselves with dramatic efforts which were never intended to be performed except by a group of amateurs before an audience of dilettants, the professional actors, banded into little companies, had called into being professional playwrights able to dramatize the stories of the Italian novelists and the themes of the Latin poets, then being translated in quick succession. . . . But as these wandering performers could not avail themselves of the various spectacular devices which were so helpful in retaining the interest of the medieval spectator, they were thus forced to lay stress especially upon those incidents of the story in which the attention of the audience could be aroused by sheer force of acting. The sudden development of the drama in this period is due in part at least to the growth of a class of professional actors, replacing the amateurs of the guilds. These professional actors would soon find the placid dialog of the medieval theater unworthy of their growing histrionic ability; and they would not long be content unless they had expressive characters to personate and absorbing passions to portray. As it is in the conflict of duty and desire that actors find most scope for the exhibition of their powers, any increase in the technical skill of the performers would tend at once to make the plays written for them more truly dramatic. . . . In those days the English inn was often a hollow square, with a central courtyard girt with galleries; and here, with the permission of the innkeeper, the strollers would put up a hasty platform around which the country-folk might stand, while the persons of quality could look down from the galleries. In London the performances in places of public entertainment drew such concourses of people that the city authorities were scandalized and strove to forbid them; and as a result the players—who had been wanderers hitherto—were forced to build houses of their own just outside of the municipal limits and to establish themselves permanently. . . . The new building was but a hollow square of about eighty feet each way, open to the sky in the center, and consisting of little more than a quadrangle of galleries, to be divided into 'rooms,' as they were then called, private boxes as we should now term them, for the accommodation of the more particular playgoers. The whole ground floor was the yard, wherein the solid body of the more vulgar spectators had to stand; and into this yard there was thrust out the stage, a platform perhaps forty feet square. Where the rear gallery ran across the stage there hung an arras, a heavy tapestry curtain, to cut off the space behind, which might be used as a dressing-room. The rear gallery itself, just over the platform, was also made useful, serving as a balcony, a pulpit, a roof, or whatever upper chamber might be called for in the progress of the play. The stage was so spacious that some of the spectators were allowed to sit to the right and to the left, on stools to be hired. There was no curtain to pull up or to pull aside; and there was absolutely no scenery of any kind."—B. Matthews, *Development of the drama*, pp. 193-195, 197.

"Marlowe's career as a dramatist lies between 1587, the year of the appearance on the stage of his *Tamburlaine*, and May, 1593, the date of his tragical and untimely death. Within these five years, Marlowe contributed, omitting minor plays and those of alleged authorship, four tragedies of a power, a fervor and passion such as the English

stage had not yet known, and of a pervading poetic charm and excellence which few of his great successors surpassed. . . . *Tamburlaine* details the story of a 'Scythian Shepheard' who 'by his rare and wonderful conquests,' so runs the title, 'became a most puissant and mighty monarch, and, for his tyranny and terror of war, was termed The Scourge of God.' . . . Marlowe's *Tamburlaine* performed three services to the English drama. It vindicated the independence of English tragedy from foreign guidance and conventions. . . . *Tamburlaine* infused once and for all into Elizabethan drama a force and a passion that, carried forward with accelerated impulse, led on to Marlowe's own higher achievements and to those of Shakespeare and Webster. Nor is Marlowe's humbler service in the matter of form less important in view of the after history of dramatic poetry. Blank verse, it is true, had already been timidly essayed in the tragedies *Gorboduc* and *Focasta*, and it was gracefully employed by Peele in comedy at a date at least problematically earlier than Marlowe. But Marlowe's was, after all, the triumphant demonstration of the fitness of blank verse as a musical, varied, and sufficient medium for the expression of serious poetry in dramatic form. . . . *The Tragical History of D. Faustus* . . . is little more than a succession of scenes, void of continuity or cohesion, except for the unity of the main figure and the unrelenting progress of the whole towards the overwhelming catastrophe. . . . And yet, broken torso that it is, there is a grandeur beyond description in this conception of the lonely grace-abandoned scholar, in whom the promptings of remorse betray alone the touch of human weakness, whose inordinate desire for power and knowledge, rather than mere gratification of appetite, have impelled to the signing of his terrible compact with the Evil One, and whose mortal agonies have in them a dignity which not even the medieval conception of hoofed and horned deviltry could destroy. . . . *The Famous Tragedy of the Rich Jew of Malta* was first acted subsequently to 1588 and was often revived under Henslowe's management. The character of Barabas the Jew, represented on the stage, as was doubtless Shylock, as a semi-humorous personage, is at first conceived with naturalness and moderation, but degenerates, after the second act, into pure atrocity and caricature. . . . And yet, as a play, *The Jew of Malta* marks an advance on both *Tamburlaine* and *Faustus*; and in its dramatic structure, as even more in that of *Edward II*, we have sufficient evidence to disprove the notion that Marlowe's was essentially an undramatic genius. . . . With the advent of creative genius in Kyd and Marlowe, the romantic drama shook itself free forever from the gyves of foreign convention, and from the imitative tutelage in which it had labored before.—F. E. Schelling, *Elizabethan drama*, 1558-1642, v. 1, pp. 226, 230-233, 239.—"The fascination of Marlowe's genius and the enduring success of his reform have tended to overshadow the important services rendered to dramatic progress by some of his contemporaries, notably by Kyd in tragedy and by Lyly and Greene in comedy. Of no leading Elizabethan playwright do we know so little as Thomas Kyd, yet persistent stage-tradition during earlier seventeenth century testifies to his remarkable influence and popularity. With the exception of *Tamburlaine*, no pre-Shakespearean play excited so much enthusiasm and was at the same time so widely ridiculed and parodied as *The Spanish Tragedy*. . . . He lacked Marlowe's sensitive ear, his joy in the roll of golden periods. But his dialogue at its best, has the quality of passionate directness and simplicity essential to the highest

dramatic achievement. The love-scenes, short as they are, between Belimperia and Horatio touch a responsive chord in our hearts, and the mingled agony and rage of Hieronimo are rendered with masterly power. In this complex delineation of character Kyd made a notable step forward, and he may justly claim to be the pioneer of introspective tragedy in England. . . . But, in spite of defects, *The Spanish Tragedy* is an organic creation, and fully deserved its widespread influence. It holds a unique place in dramatic literature, reaching back to *Gorboduc*, and forward to Shakespeare's early plays, probably even to Hamlet and King Lear. While tragedy was thus making rapid advances in the hands of Marlowe and Kyd, comedy was being raised to a higher level by John Lyly. . . . The distinctive features of Euphuism all reappear in Lyly's comedies. Excluding one or two doubtful plays, they are eight in number, and were acted by the 'children of the Chapel' and the 'Children of Paul's.' Six of them were performed in the presence of Elizabeth, and they were admirably adapted to gratify the prevalent court tastes. These six were *The Woman in the Moon*, *Campaspe*, *Sapho and Phao*, *Endimion*, *Gallathea* and *Midas*. As the titles show, the subjects were drawn from mythology or classical legend, but Lyly displayed extraordinary skill and originality in his manipulation of this traditional material. None of these comedies has much dramatic movement or plot, or can claim to be a play in the stricter sense. They are graceful and ingenious exercises of fancy on a chosen theme, and they partake of the qualities of the Masque. But they mark an important stage in the development of comedy. Except *The Woman in the Moon*, which was the earliest, and which retained the blank verse of the classical school, all these pieces were written in prose. . . . It is Lyly's distinction to have discovered its fitness for dramatic purposes, and to have handled it with notable success. . . . Among Shakespeare's predecessors the place second to Marlowe must be assigned to Robert Greene. . . . Like Lyly, he was novelist and playwright in one, and attained high excellence in both arts. . . . Of his early dramatic works, published previously to Marlowe's *Tamburlaine*, not one has survived. . . . *Alphonsus, King of Arragon*, which is almost certainly the earliest of his extant plays, is written in obvious imitation of *Tamburlaine*. Not only are Marlowe's style and diction faithfully copied, even to the almost literal reproduction of individual lines, but the whole plot of the drama is modelled upon that of its predecessor. . . . *Orlando Furioso* is similar in its general style to *Alphonsus*, and is written for the most part in equally inflated diction, but it shows a distinct advance both in constructive power and characterization. . . . While *Orlando Furioso* thus marks an evident advance upon *Alphonsus*, the two plays may be classed together as treating mediaeval and foreign subjects in a style modelled upon that of Marlowe. They thus differ from another group of dramas, belonging to the more matured period of Greene's art, which take for their theme English history and traditions, and which are written in far purer and less ornate verse, with an intermixture of really humorous prose scenes. To this group belong *James IV*, *Friar Bacon and Friar Bungay*, and *George-a-Greene*. . . . His genius had no massive strength, no rich depths of thought and imagination. It could not rise to the full height of the tragic argument, nor move the springs of supreme passion and pity. Yet Greene has a claim to the title of "Shakespeare's predecessor" in a very special sense. His art, though bounded in its range, is fundamentally akin to that of the mightiest of

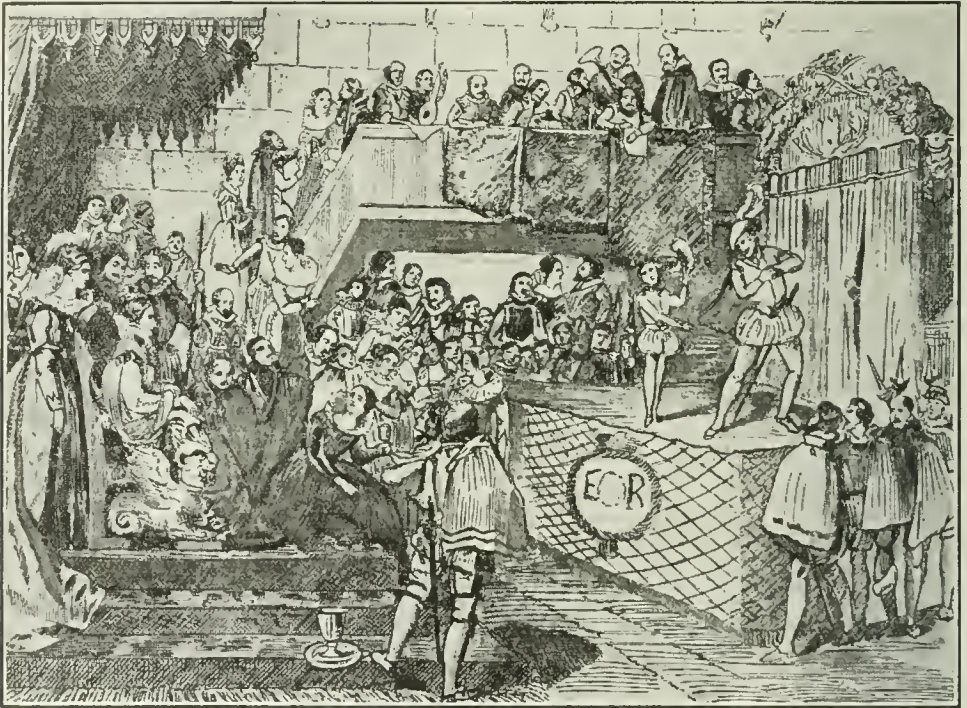
the Elizabethans. It was he who, first among our Renaissance dramatists, succeeded in vitally connecting scenes of genuine comedy with the serious elements in his plays. He thus gave a practical answer to the criticisms of Sidney, and he set a precedent which, followed and infinitely bettered by Shakspeare, has become consecrated to all time. Connected with this is his skill, which Lyly shared, in blending together different plots, as in *Friar Bacon and Friar Bungay*, and *George-a-Greene*. Here too the greater dramatist trod in the same path with a far surer step, and the result is seen in the complex structures of *The Merchant of Venice*, *Much Ado About Nothing*, and *King Lear*. . . . There is yet another point in which Greene has remarkable affinity to his great successor. His best plays breathe a thoroughly national spirit, and they are instinct with love of English traditions, English virtues, and English familiar scenes. *Friar Bacon and Friar Bungay* and *George-a-Greene* set before us pictures of country life as natural and attractive as any in *Love's Labour's Lost* or *The Merry Wives of Windsor*. . . . Marlowe, Kyd, and Lyly surpass him in the originality of their genius, yet in temper and method he may claim a nearer kinship than any of them to the poet of Stratford, whose early successes caused him death-bed pangs of jealousy."—F. S. Boas, *Shakspeare and his predecessors*, pp. 62, 66-68, 77-78, 80, 85-88.—"Peele, though less prolific and many-sided than Greene, early won and late retained the reputation of a better poet. . . . The truth is that Peele exercised far less influence over the development of our Drama than either Lyly or Greene, not to mention Marlowe. . . . Marlowe determined the metre and fixed the form of tragedy. Peele discovered no new vein. It is in elegant descriptions, in graceful and ingenious employment of mythology, in feeling for the charms of nature, in tenderness of expression and sweetness of versification, that we find his highest poetical qualities. . . . His best, but also his earliest work, the 'Arraignment of Paris,' is distinguished by a certain sense of proportion, dignity of repose, and harmonious distribution of parts, which prove that he might have become a correct poet in that period of bombast and exaggeration. . . . Peele's 'Old Wives' Tale' deserves to be remembered because of its resemblance to 'Comus.' . . . So far as the history of our Drama is concerned, the chief interest of the 'Old Wives' Tale' lies in its setting. . . . 'David and Bethsabe,' regarded by some of Peele's critics as his masterpiece, presents us with a curious specimen of the Miracle Play in its most modern form."—J. A. Symonds, *Shakspeare's predecessors in the English drama*, pp. 563, 564, 566, 567, 570.

1592-1648.—Climax of Elizabethan drama.—Shakespeare.—His contemporaries and successors.—Height of English comedy.—Ben Jonson.—Decline of English drama under James I and Charles I.—Abolition by Puritan parliament.—"In the six or seven years that lay between Marlowe's *Tamburlaine* and his untimely death, the extraordinary variety of Elizabethan drama first exhibits itself to the full. The popularity of romantic tragedy and of chronicle history was all but simultaneous. The height of the domestic drama, of romantic comedy, and the comedy of manners came later. The heroic romance continued from Greene's *Orlando* to its bourgeois degradation in Heywood's absurd *Four Prentices of London* (1594); the *Tamburlaine* or conqueror plays, in *Cyrus*, *Alphonsus*, *Selimus*, and the lost *Scanderbeg*, maintained a steady popularity all but equaled by the series on palace intrigue and revenge represented in the plays on Titus, *The Lascivious*

Queen, and the early lost *Hamlet*. And all of these classes vied with the growing vogue of dramatized history of England which from mere interludes, like *Jack Straw*, and panoramic trilogies, like *Henry VI*, was raised through an unexampled variety to Marlowe's consummate tragedy of *Edward II* (1592) and the epic-dramatic completeness of Shakespeare's *Henry IV* and *Henry V* (1598-99). . . . From the death of Marlowe to the accession of King James, or, in parlance better suited to our subject, from *Richard III* (1593) to *Hamlet* (1602), we have the years *par excellence* Shakspearean. This was the hey-day of the chronicle history, which continued in ever-increasing vigor to the close of Elizabeth's reign, and in what may be termed the obituary plays, a year or two beyond."—F. E. Schelling, *Elizabethan drama, 1558-1642 v. 2*, pp. 405-408.—"Full as it is of flowing and fervent beauty, the effusive and elegiac style of 'King Richard II' is hardly more dramatic or life-like in many of the scenes than the very earliest manner of Marlowe; and the treatment of character is less coherent and consistent than the great elder poet's. . . . It is less obviously easy to decide on the complicated question of Shakespeare's share in the singularly unequal trilogy of 'King Henry VI.' The comparatively few scenes in the first part which bear the impression of his prentice hand are sometimes in rhyme . . . and sometimes in blank verse not always unworthy of that mighty master: the finest passage in the second is an evident and magnificent interpolation of Shakespeare's now almighty hand in its maturity of omnipotence: the third, a very fine tragic poem in its original form, was slightly and greatly improved by the critical as well as poetical manipulation of Shakespeare. The concluding play of 'King Richard III' is a more harmonious work of still youthful genius, in which there is but one elaborately finished figure among a crowd of powerfully designed sketches. Richard is Shakespeare's first great and perfect creation; admirable as well as terrible in his brilliant and dauntless intelligence, his fiery versatility of humour and of spirit, his unity and variety of character and of gifts. For the first time in all the literature of the world we are confronted with a great as well as a greatly wicked man. . . . The tragical history of 'King John,' though in many of its earlier scenes diffuse and rhetorical even to the verge of declamation and verbosity, shows in some points a distinct and decisive advance in general grasp of character and temperance of treatment. The trilogy of 'King Henry IV' and 'King Henry V' would suffice to show, not that Shakespeare was the greatest poet, but assuredly that Shakespeare was the greatest dramatist and the greatest humourist of all time. The majestic and impassioned poetry of the graver scenes should not, if it is possible that it should not, be eclipsed or overshadowed in the sight of students young or old by the presence and the rivalry of the greatest comic figure [Falstaff] that ever dawned upon the conception of the greatest comic poet ever born. And it is in a great historic and heroic trilogy that this matchless figure is set as in everliving relief by the deathless hand which carved and coloured it. . . . That Shakespeare should have chosen so singular a subject as that of his last English historic play is not stranger than that he should have handled it in so singular a fashion. From the opening to the close we are conscious of a certain defect in dramatic harmony of conception and poetic unity of action. The style of 'King Henry VIII' is unmistakably earlier than that of his last and greatest historic or tragic period."—A. C. Swinburne, *General introduction to*

the works of Shakespeare (Shakespeare's comedies, Oxford edition, pp. vii-viii, x, xii, xx-xxi).—"As to romantic comedy, nowhere is the supereminence of Shakespeare more striking; for while the lighter productions of these years teem with romantic situations, such as the love stories contained in plays like the older *King Lear*, *Old Fortunatus*, or Jonson's *Case is Altered*, this element is usually combined with others, as in these cases with a chronicle play, a tale of folklore, or a comedy of Plautine situation. It was left to Shakespeare, for the time almost alone, to pen, in *The Merchant of Venice*, in *Much Ado*, and in *Twelfth Night*, those light-some and charming pictures of the courtship and the heart's sorrows of young lovers, thrown into the enchanted land of Italy to veil but not conceal their true English natures, and thus add the

only struck out one or two fine touches of living humour, he has cancelled the whole of the admirable conclusion or dramatic epilogue which is morally and dramatically necessary to complete and to harmonize the work as a comic poem. . . . The subject of 'All's well that ends well,' however full of dramatic or emotional suggestion and scenic promise or possibility, is hardly so fit, perhaps, for theatrical as for narrative treatment. A curious and interesting short story in which not one of the leading agents can arouse any just or serious or healthy sympathy may serve well enough for the rather idle amusement of half an hour, but can hardly suffice for the groundwork of such a play as Shakespeare might have given us, had it pleased him to seek a subject elsewhere. . . . A single happy and ever blessed year, the last of the six-



SHAKESPEARE PERFORMING BEFORE QUEEN ELIZABETH

(From a contemporary print)

zest of novelty to their delightful adventures."—F. E. Schelling, *Elizabethan drama, 1558-1642*, v. 2, pp. 408-409.—"The delightful 'Comedy of Errors' is the very crown and flower of the young Shakespeare's humorous and fanciful work. . . . In the bright and boisterous farce called 'Merry Wives of Windsor' the reappearance of Falstaff and Mrs. Quickly is hardly as plausible as it is certainly amusing; and even as a picture of provincial manners in Shakespeare's time it can hardly be set beside the delightful scenes in which the genuine Shallow had enjoyed the somewhat costly privilege of introducing the genuine Falstaff to the humours and the comforts of country life. . . . Though Shakespeare has in some degree toned down the somewhat rough and broad brutality of the original humour [in *The Taming of the Shrew*], he has rather refined than improved on it; or at least he has improved on it only by a process of refinement in detail rather than in principle. And he has not

teenth century, saw the appearance in immortal print of three among Shakespeare's masterpieces. 'The Merchant of Venice' is perhaps the greatest and most perfect example of tragi-comedy on record. . . . There is less of dramatic romance and poetic attraction in the incomparable comedy of 'Much Ado About Nothing'; but it is, in that kind, the crowning work of Shakespeare. In high comedy he never surpassed the perfection of the two figures which at once gave to the play in common parlance the name of 'Benedick and Beatrice': in broad comedy he never exceeded the triumphant and transcendent humour which glorifies with loving laughter the names of Dogberry and Verges. 'A Midsummer-Night's Dream' is outside as well as above all possible or imaginable criticism. It is probably or rather surely the most beautiful work of man. No human hand can ever have bequeathed us anything properly or rationally comparable with this. . . . In 'Twelfth Night, or What

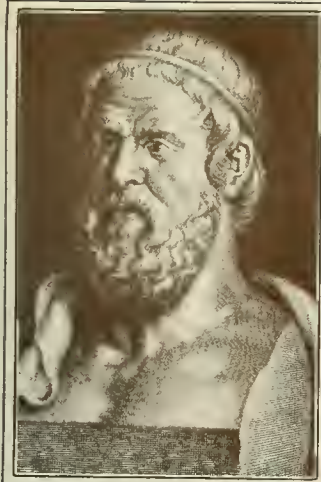
you will' . . . the fusion of broad and bright Rabelaisian fun with sweet and ripe Shakespearean poetry has given us something not less unique and only less delightful than the loveliest dream that ever lived in the living light of song. The double-sexed figure of the adorable Viola-Cesario was the spiritual parent . . . of a somewhat over-copious generation of she-pages, beginning with the still more famous and popular Bellario-Euphrasia of Beaumont and Fletcher. . . . The great undefinable poem or unclassifiable play which bears the surely half satirical title of 'Measure for Measure' stands too high by right of might in tragic impression to be seriously impaired or vitiated even by the moral flaw which induced even Coleridge to blaspheme. . . . The 'Winter's Tale' is as unique among poems as is Shakespeare among men: the tragedy, the comedy, the pastoral fusion of them both, the heavenly harmony of the close, are all alike beyond all expression of praise. And from Homer's day to Hugo's there has been no such loving and faithful picture of a child as Shakespeare has given in the tragedy with which it opens. . . . There is no such pastoral poetry, such pastoral drama, in the world. The harmony of sweet prosaic realism and sweeter poetic passion is so absolute and perfect that it only gains instead of losing by the sudden change of weather to passing storm-wrack of cloud and threatening wind of ravage. . . . The 'Tempest' is distinguishable from 'Cymbeline' and the 'Winter's Tale' by the stronger and more serious intervention of magical or supernatural activity. Among countless other claims on our special and wondering gratitude, it has the charm of evoking a reminiscence and provoking a comparison which one poet alone could endure. The gentle and joyful fancy which made fairyland of earth in the 'Midsummer Night's Dream' of youth is here transfigured into the passionate and thoughtfull imagination of a maturer and a mightier demi-god or man. The difference of the later and the earlier poem is the difference between Ariel and Puck."—A. C. Swinburne, *General introduction to the works of Shakespeare (Shakespeare's comedies, Oxford edition, pp. ix, xiii-xviii, xxiv-xxvi)*.—"This [*Romeo and Juliet*], the first tragedy of Shakespeare, if we set aside *Titus Andronicus*, certainly his first tragedy in which beauty and terror are harmonized, was published in quarto in 1597. . . . German critics have regarded Friar Laurence as a kind of chorus in the tragedy, and have drawn the edifying moral—"These violent delights have violent ends." But the rapture of the lovers does not of itself cause the tragic ending of their joy; their passion is pure and honourable from first to last. The hatred of the houses broods over their brief ecstasy like a thunderous fate. . . . Shakespeare was well aware that one who is charged with any great passion, however high and sacred, holds his life upon terms that are not easy and secure. But he represents the death of Romeo and Juliet as sacrificial; if peace comes at all it shall be through these martyrs of love. . . . The play is a noble dramatic hymn in honour of love, though it does not pretend to exhibit the whole of human life, into which such a passion as that of Romeo and Juliet may be taken up as a vivifying portion of the whole."—E. Dowden, *Introduction to Romeo and Juliet (Tragedies of Shakespeare, Oxford edition, pp. 205, 300)*.—"When Hamlet was written Shakspeare had passed through his years of apprenticeship, and become a master-dramatist. In point of style the play stands midway between his early and his latest works. The studious superintendence of the poet over the development of his thought and imaginings, very apparent in Shak-

speare's early writings, now conceals itself; but the action of imagination and thought has not yet become embarrassing in its swiftness and multiplicity of direction. . . . The mystery, the baffling, vital obscurity of the play, and in particular of the character of its chief person, make it evident that Shakspeare had left far behind him that early stage of development when an artist obtrudes his intentions. . . . After Hamlet came King Lear. Hamlet was, in fact, only the point of departure in Shakspeare's immense and final sweep of mind,—that in which he endeavoured to include and comprehend life for the first time adequately. Through Hamlet—perhaps also through events in the poet's personal history, which tested his will as Hamlet's will was tested—Shakspeare had been reached and touched by the shadow of some of the deep mysteries of human existence. . . . He had completed his English historical plays, which are concerned with this practical mastery of the world. . . . Having completed Henry V., for a short period he yielded his imagination and his heart to the brightest and most exuberant enjoyment. Around the year 1600 are grouped some of the most mirthful comedies that Shakspeare ever wrote. Then, a little later, as soon as Hamlet is completed, all changes. From 1604 to 1610 a show of tragic figures, like the kings who passed before Macbeth, filled the vision of Shakspeare; until at last the desperate image of Timon rose before him; when, as though unable to endure or to conceive a more lamentable ruin of man, he turned for relief to the pastoral loves of Prince Florizel and Perdita; and as soon as the tone of his mind was restored, gave expression to its ultimate mood of grave serenity in *The Tempest*: and so ended. During these years the imaginative fervour of Shakspeare was at its highest, and sustained itself without abatement. . . . But now in unbroken series, year by year, one great tragedy succeeds another. Having created Othello surely the eye of a poet's mind would demand quietude, passive acceptance of some calm beauty, a period of restoration. But Othello is pursued by Lear, Lear by Macbeth, Macbeth by Antony and Cleopatra, Antony and Cleopatra by Coriolanus. It is evident that the artist was now completely roused. . . . The comedies of Shakspeare had, in comparison, played upon the surface of life. The Histories, though very earnest, had not dealt with the deeper mysteries of being. . . . Of the tragic story [of Othello] what is the final issue? The central point of its spiritual import lies in the contrast between the two men, Iago and his victim. Iago, with keen intellectual faculties and manifold culture in Italian vice, lives and thrives after his fashion in a world from which all virtue and all beauty are absent. Othello with his barbaric innocence and regal magnificence of soul must cease to live the moment he ceases to retain faith in the purity and goodness which were to him the highest and most real things upon earth. Or if he live, life must become to him a cruel agony. . . . There is therefore, Shakspeare would have us understand, something more inimical to humanity than suffering—namely, an incapacity for noble pain. To die as Othello dies is indeed grievous. But to live as Iago lives, devouring the dust and stinging—this is more appalling. Such is the spiritual motive that controls the tragedy. . . . There is a line in the play of Macbeth, uttered as the evening shadows begin to gather on the day of Banquo's murder, which we may repeat to ourselves as a motto of the entire tragedy, 'Good things of day begin to droop and drowse.' It is the tragedy of the twilight and the setting-in of thick darkness upon a human soul. . . . The tragedy of

King Lear was estimated by Shelley, in his Defence of Poetry, as an equivalent in modern literature for the trilogy in the literature of Greece with which the *Œdipus Tyrannus*, or that with which the Agamemnon stands connected. King Lear is, indeed, the greatest single achievement in poetry of the Teutonic, or northern genius. . . . In King Lear, more than in any other of his plays, Shakspeare stands in presence of the mysteries of human life. . . . But while Shakspeare will present life as it is, and suggest no inadequate explanations of its difficult problems, he will gaze at life not only from *within* but, if possible, also from an extra-mundane, extra-human point of view, and gazing thence at life, will try to discern what aspect this fleeting and wonderful phenomenon presents to the eyes of gods. Hence a grand irony in the tragedy of Lear; hence all in it that is great is also small; all that is tragically sublime is also grotesque. Hence it sees man walking in a vain shadow; grouping in the mist; committing extravagant mistakes; wandering from light into darkness; stumbling back again from darkness into light; spending his strength in barren and impotent rages; man in his weakness, his unreason, his affliction, his anguish, his poverty and meanness, his everlasting greatness and majesty. Hence, too, the characters, while they remain individual men and women, are ideal, representative, typical; Goneril and Regan, the destructive force, the ravening egoism in humanity which is at war with all goodness; Kent, a clear, unmingled fidelity; Cordelia, unmingled tenderness and strength, a pure redeeming ardour. As we read the play, we are haunted by a presence of something beyond the story of a suffering old man; we become dimly aware that the play has some vast impersonal significance, like the Prometheus Bound of *Æschylus*, and like Goethe's *Faust*. We seem to gaze upon 'huge, cloudy symbols of some high romance.'—E. Dowden, *Shakspeare*, pp. 125-126, 222-224, 242-244, 257-259.—“The first in apparent date of Shakespeare's Roman tragedies . . . [Julius Caesar] sets before us the one man of Shakespeare's making who stands high above all his fellows in sublime simplicity of innate and inevitable heroism. . . . The faultless and ideal figure of Marcus Brutus as painted by William Shakespeare shines out for all time in serene and superb disproof of the doubtless reasonable as well as plausible belief that the perfect heroism of perfect humanity must needs be unattractive if not repellent to the instinctive sense or apprehension of average and inferior mankind. . . . The tragic and romantic story of *Coriolanus* could only be treated, if not altogether from the patrician point of view which misguides the hero to his destruction, in such fashion as to leave that magnificent rebel and ruthless enemy to his country the supreme figure of the tragedy. . . .

“The scheme of Shakespeare's third and last Roman play [Antony and Cleopatra] is so vast as to put it out of comparison with the others: the scene leaps and flies about with the trackless impulse of lightning from Africa to Europe and back, after a flash into Asia by the way: the number of its changes is as difficult to keep count of as the number of the characters involved. . . . This is the greatest love-poem of all time.”—A. C. Swinburne, *General introduction to the works of Shakespeare (Shakespeare's comedies, Oxford edition, pp. xxvi, xxxii-xxxiv)*.—“But yet there is a somewhat deeper note struck in the companion poem of ‘*Cymbeline*.’ Though *Perdita* may be the sweetest of all imaginable maidens, *Imogen* is the most adorable woman ever created by God or man. Her single figure might well suffice to distinguish its

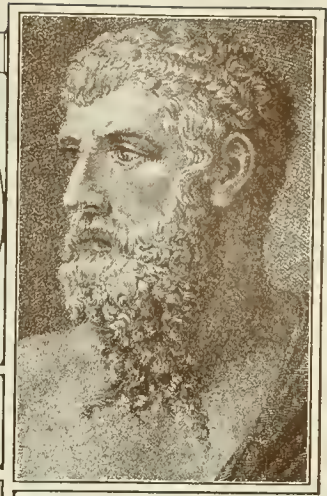
designer as the supreme creator of imaginative life in human and immortal character. . . . It is as hopeless to hope as it would be arrogant to assume that any tribute of praise or thanksgiving can glorify with any further glory the name that is above every other for variety in supremacy of powers and unity in diversity of genius. Of poetry pure and simple, imaginative and sublime, there is no master who has left us more: of humour there is no master who has left us as much of so high a quality and so deep an insight: of women as of men there is no poet who has created so many so surely endowed with everlasting life. . . . It is not only the crowning glory of England, it is the crowning glory of mankind, that such a man should ever have been born as William Shakespeare.”—*Ibid.*, pp. xxv, xxxvi.—“With the coming to England of the Scottish king and the social activity of a new court, a new impetus and new directions were imparted to the drama. The court and the gentlemen of the inns of court had produced nothing distinctive since the earlier successes of Lyly, save the premonitory masque of *Campion* and *Davison* in the *Gesta Grayorum* of 1594. Both were wedded to trumpery mumming and to Seneca in the modified French form which the Earl of Stirling was still practicing in *Monarchic Tragedies* after the earlier models of Daniel's *Cleopatra* (1594) and *Philotas* (1604). [Ben] Jonson (and Daniel in a very minor part) now developed the masque to its artistic if not to its sumptuary height; and, with the aid of *Inigo Jones*, the royal architect, introduced movable scenery, effects of change, color, and light as the customary accompaniments of theatrical performances at court. . . . Unquestionably the staging of plays on the London boards was profoundly affected and modified by the new devices at court. A second addition of the court poets of the early days of James to the teeming dramatic categories of the time was the pastoral drama; and here Daniel stands, despite the pastoral tone of certain of Peele's, Lyly's, and Shakespeare's earlier comedies, the indubitable corypheus of a new departure. . . . On the popular boards the succession of species in the earlier years of King James is more continuous of the past. The chronicle history, except for such obituary plays as Heywood's *If You Know Not Me You Know Nobody* (1604), ceases to hold the stage, although there were revivals, such as that of *King Henry VIII* (in 1613). The murder play, too, loses its impulse with *The Yorkshire Tragedy* (1605). But the domestic drama of less tragic type, romantic tragedy in variety greater than ever, history more particularly classical and foreign, and comedy romantic, realistic, and satirical, all held the stage in simultaneous profusion. . . . The years between the accession of King James and the retirement of Shakespeare likewise mark the height of English comedy. Though Shakespeare himself after *Measure for Measure* (c. 1604) turned to tragedy and ‘romance,’ the effect of his ideal treatment of romantic character in comedy was by no means lost on his greater contemporaries. . . . Above all do Beaumont and Fletcher disclose their romantic paternity in word and phrase. Jonson turned now from his futile warfare with the gulls and poetasters to the masque at court and to the composition of his learned Roman tragedies. . . . but he also found time to continue the practice of his comedies of humors, now tempered by his acceptance of English scene, his recognition of the superior claims of truth to personal satire, and converted into the most consummate comedies of manners in the range of the literature.”—F. E. Schelling, *Elizabethan drama, 1558-1642, v. 2, pp. 411-415*.—



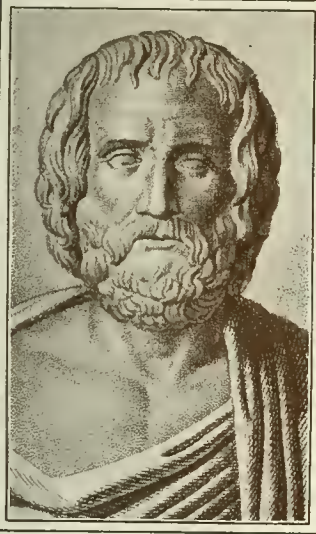
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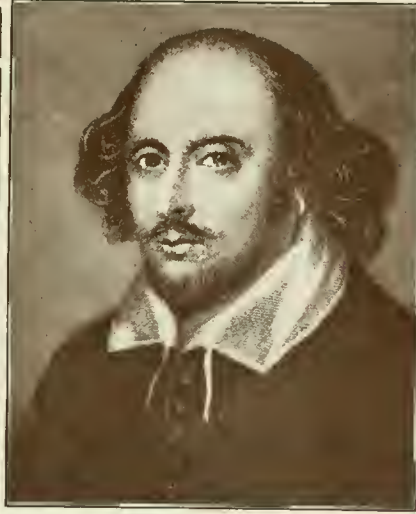
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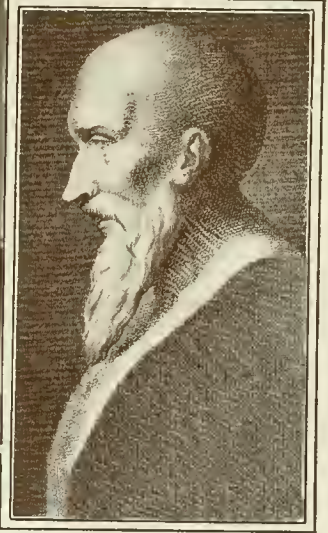
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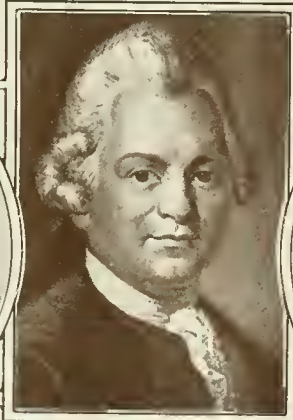
SHAKESPEARE



AESCHYLUS



MOLIÈRE



LESSING



LOPE DE VEGA

WORLD'S GREAT DRAMATISTS

"His masterpieces in comedy, *Volpone* and *The Alchemist*, betrayed a fiery scorn of villainy and hypocrisy; the scenes and characters abounded, too, in strokes of effective humour. But Jonson's respect for the old comic tradition prevented him from abandoning himself freely to the varied dramatic impulses of the epoch. His Roman tragedies, *Sejanus* (1603) and *Catiline* (1611), despite the stateliness of the verse, more conspicuously sacrifice life to learning. The dramatic movement halts. With the versatility characteristic of the age Jonson at the same time exercised lyric gifts of quality that places him in the first rank of Elizabethan poets. For intellectual vigour he may be placed above all his contemporaries save Shakespeare. . . .

"George Chapman (1559?-1634), the translator of Homer, worked as a playwright somewhat in Jonson's groove, but he showed less vivacity or knowledge of life. Chapman's tragedies are obtrusively the fruits of studious research. He is by natural affinity a gnomic poet or philosopher who inclines to cryptic utterance. His plays often resemble a series of dignified and weighty soliloquies, in which the dramatist personally addresses himself to the audience in a succession of transparent disguises. At least eight . . . able playwrights of Jonson's generation sought . . . to continue the Shakespearean tradition, and they at times echoed, albeit hesitatingly, their master's wondrous powers of speech. They were all faithful followers of the common contemporary practice of collaboration, and it is not always easy to disentangle one man's contribution to a single play from another's. John Marston (1575?-1634), who began his career as a satirist, was in comedy a shrewd and cynical observer of human life, while as a tragic writer he could occasionally control the springs of pity and terror. Thomas Dekker (1570?-1641?) for the most part brought on the stage the society of his own time. He was far more realistic than most of his fellows, and a more truthful portrayeur of character. His sentiment was more sincere. But he had smaller faculty of imagination. His language, if simpler, was less glowing or stimulating. Thomas Heywood (d. 1650?) and Thomas Middleton (1570?-1627) energetically competed with Dekker and Marston for public favour. Each, in one work, at least—Heywood in his *Woman Killed with Kindness*, and Middleton notably in his *Changeling*—proved that he cherished a great conception of dramatic art. Heywood excelled Dekker in dramatic handling of domestic episode. Middleton sought to turn to dramatic account picturesque romance. But even the masterpieces of these two writers are defaced by carelessness in construction, and the rest of their work rarely rises above the level of fluent mediocrity. None of these dramatists, save perhaps Heywood, achieved marked success in the theatre. Only John Fletcher (1579-1625), and Philip Massinger (1583-1640), inherited in permanence any substantial share of Shakespeare's popularity. Shakespeare's place at the head of the dramatic profession was filled on his retirement by Fletcher, who made his earliest reputation as a writer of plays in a short-lived partnership with Francis Beaumont (1607-11). Beaumont's career closed before that of Shakespeare, and Fletcher continued his work either alone or with other collaborators, of whom the most constant was Massinger. Fletcher's alliance with Beaumont produced rich fruit in *The Maid's Tragedy*, and in the tragi-comedy of *Philaster* (c. 1611), to both of which Beaumont was the larger contributor. Fletcher was better fitted to

excel in comedy than in tragedy, and it is his brilliant dialogue and sprightly repartee that mainly gave his dramatic work distinction. . . . The merits of Fletcher's and Massinger's labours are, however, those of a declining epoch. They show intellectual agility rather than intellectual fertility. Their picturesque utterance inclines to over-elaboration, and there is a steadily growing tendency to mannerism and artifice. Moreover their moral tone is enfeebled. . . . Another contemporary dramatist of unquestioned eminence, John Webster (1580?-1625?) gave similar proofs of decadence. Webster concentrated his abundant energies on repulsive themes: his plots centre in fantastic crimes, which lie out of the range of art and life. But Webster, of all Shakespeare's successors, approached him nearest in tragic intensity. The last flickers of light which can be traced to the Elizabethan dramatic spirit are visible in the tragic genius of John Ford (fl. 1639) and in the miscellaneous ability of James Shirley (1596-1666). Ford's tragic romance of the *Broken Heart* was produced in 1633. It more closely accords with the classical canons of construction than with the Shakespearean, but the high poetic strain echoes the deep harmonies of Shakespearean tragedy. The name of James Shirley . . . closes that chapter in the history of the English drama which opened with Marlowe."—S. Lee, *Elizabethan Age of English literature (Cambridge modern history, v. 3, pp. 380-381)*.

With the successors of Elizabeth, the height of English drama was passed. Matters of national import which had quickened the pulses of the Elizabethans were untouched. Their old likes and dislikes remained, however, to color the drama—a close bond with Germany, a friendly feeling for France, which turned to suspicion as soon as Henry of Navarre ceased to occupy the throne, and a deep-seated hatred for Spain. Italy was still a place of charm to be used in conventional manner in literature. "The decline of the drama . . . [during the reigns of James I and Charles I] is due to 'the loss of a national spirit due to the occupancy of the throne by a foreigner,' for in those days King James was no less; the narrowing constituency of the stage referable to the spread of the Puritan spirit; the recent formation and growth of a metropolitan society; and, lastly, the tendency towards conventionality, characteristic of the later products of all literary schools."—F. E. Schelling, *Elizabethan drama, v. 2, pp. 422-423*.—After a series of restrictive acts which more and more narrowed the scope and freedom of the theatre, a final edict was passed on Sept. 2, 1642, which entirely suppressed stage presentations. "The ordinance of 1642 had closed the theatres and brought to an untimely end the brilliant drama that had flourished with such luxuriance during three generations. In the civil war, the players followed the king almost to a man, though there are indications that some of them sought a livelihood in the continuance of the practice of their profession abroad. With the conclusion of the war, some of the players attempted entertainments of various kinds, only to be met with more drastic regulations by their triumphant Puritan enemies. . . . Angered by these efforts on the part of the actors, Parliament passed the ordinance of February, 1648, authorising the destruction of all playhouses and the compulsion of all actors, on pain of flogging and imprisonment, to enter into a recognisance 'never to act or play any plays or interludes any more.' Even with this, there seems to have been some connivance at performances during the Commonwealth; those in lesser authority could, on occasion, be reached so as to wink

at plays not too openly acted. And private performances could, of course, not be controlled. In later Commonwealth times the laws were less stringently enforced. Cromwell himself was no such enemy of the drama as the Parliament which had preceded him in power, though he, too, continued to invoke the law on occasion. During the ban upon the drama, various devices were employed to evade the letter of the law. Among them, by far the most successful was the 'droll' or 'droll humour,' which was commonly a single scene or situation, humorous or other, derived from some well known popular play and acted, or recited at least, in character."—F. E. Schelling, *English drama*, pp. 234-235.

ALSO IN: K. Bates and L. Godfrey, *English drama*.—W. Creizenach, *English drama in the age of Shakespeare*.—J. A. Symonds, *Shakespeare's predecessors in the English drama*.—H. D. Traill, *Social England*, ch. 13.

1650-1800.—Russian.—Origin and development. See RUSSIAN LITERATURE: 1650-1800.

1660-1800.—English Restoration.—Sentimental drama of Queen Anne.—Georgian era.—"The formal opening of the period of modern English drama may be dated from the issuing by Charles II, on 21 August, 1660, of letters patent conferring upon Thomas Killigrew and Sir William D'Avenant [Davenant] the right to 'erect' two companies of players. The advent of Charles II to the throne meant the restoration of drama, as well as of monarchy. The grant of 21 August was of large significance. It restored to English drama, with the seal of royal authority, rights and privileges of which it has never subsequently been deprived. Yet the act that thus conferred larger liberty upon the drama marks, in fact, the creation of a theatrical monopoly from whose shackles the London stage was not wholly freed for almost three centuries. For the moment, however, it was enough that the ban on English drama was formally lifted. The way, indeed, had already been opened for the resumption of theatrical activity. D'Avenant's productions at Rutland House had been followed by the performances of his operas, in 1658 and 1659, on the public stage at the Cockpit Theatre, in Drury Lane. In early February, 1660, General Monck entered London, and soon afterward a license for acting was given to John Rhodes, a London bookseller, said to have been previously connected with the Blackfriars Theatre as wardrobe-keeper. Before the issue of the patent of 21 August, three companies of actors had begun to be assembled—at the Cockpit, at the Red Bull, and at Salisbury Court, in Whitefriars."—G. H. Nettleton, *English drama of the Restoration and eighteenth century* (1642-1780), pp. 30-31. "The repertory of the earlier years of the Restoration was made up largely of revivals of 'the older drama, Fletcher leading in popularity, with Shakespeare a close second. After Davenant's example, it became the custom to alter the older plays on these revivals, a thing which indeed had long before been done, but never so brazenly avowed. There was scarcely a playwright, from Dryden and Betterton to Vanbrugh and Farquhar who did not take part in this merry game of pillaging and 'improving' the works of their predecessors."—F. E. Schelling, *English drama*, p. 238.—"The drama on the re-opening of the theatres was subjected to a flood of new influences. Paramount among these was the influence of the court, to which dramatists and actors alike hastened to pay the homage of servile flattery. This lack of independence on the part of the dramatists of the day, coupled with the general relaxation of morals

consequent on the restoration, account, in a large measure, for the degradation into which tragedy in England sank. While comedy retained, in its brightest manifestations at all events, some redeeming wit and humour, tragedy fell to a level of dulness and lubricity never surpassed before or since. . . . It has been seen how, notwithstanding all the changes which had taken place in the literary and social conditions of the times, and in those of the performance of plays, the theatres were reopened in 1660 with favourite old plays; but now, side by side with the surviving traditions, new influences were at work. Among these influences the operatic element, which owed its first introduction to D'Avenant, became specially powerful in tragedy, and helped to bring about its degradation. Another important factor in the development of tragedy, viz. the influence, direct and indirect, of French romance and drama, produced its first important result in the heroic play."—A. T. Bartholomew, *Restoration drama* (*Cambridge history of English literature*, v. 8, pp. 178-179).

"The term 'eighteenth century English drama' suggests a somewhat arbitrary chronology. Yet it has, perhaps, other justification than that of convenient reference. The year 1700 marks the death of Dryden, the dominant figure in restoration drama, and the retirement of Congreve, its most brilliant comic dramatist. Etherege, Wycherley, Lee, Otway and many other contemporaries of Dryden had already passed from the ranks of active dramatists. The growing protest against the immorality of the drama, vigorously expressed in Jeremy Collier's invective, *A Short View of the Immorality and Profaneness of the English Stage* (1698), shows that the old order has changed and is soon to yield place to new. The reign of queen Anne (1702-14) may be regarded, therefore, as a period of transition in English drama. Though the current of restoration comedy still runs strong in the first decade of the eighteenth century, in Vanbrugh's later works and in Farquhar's plays, the tide of drama turns with the moralised comedies of Colley Cibber and the sentimental dramas of Richard Steele. Meanwhile, tragedy, also, was showing signs of transition. The heroic drama of the restoration had torn passion to tatters; but the queen Anne age inclined more toward classical constraint than toward romantic licence. Even Nicholas Rowe, who, in *The Fair Penitent* (1703), followed an Elizabethan model and wrote *Jane Shore* (1714) 'in imitation of Shakespear's style,' shows classical tendencies in limitation of the number of characters, in restriction of dramatic action and in rejection of comic relief. His chief dramas—to use his own phrase, 'she-tragedies'—have an almost feminine refinement of tone. In the moralised sentiment with which they enforce their pathetic appeals there is a close kinship between the tragedy of Rowe and the comedy of Steele. In sentimental drama, pity is akin to love. . . . Notwithstanding the far-reaching influence of sentimental drama, the record of its rise and progress is but part of the English dramatic history of the eighteenth century. The queen Anne period was, essentially, a critical age, which fixed its standards largely on classical authority. To a very considerable degree, its playwrights reflect the influence of French classical drama and dramatic theory. Racine and Corneille were adapted for the English stage in a whole series of versions. Addison, whose critical influence was cast in favour of dramatic rule and regularity, put classical theory so effectively into practice in *Cato* (1713) that Voltaire hailed it as the first *tragédie raisonnable* in Eng-

lish. Stimulated by the successes of Ambrose Philips and Addison, other English playwrights turned to classical models and translated, though often with considerable freedom, such dramas as *Le Cid*, *Cinna* and *Iphigénie*. . . . To the adverse factors which threatened the ascendancy of formal tragedy and comedy must be added two theatrical developments of great significance. The second decade of the eighteenth century marks the introduction of English pantomime; the third, that of ballad-opera. . . . Henceforth, pantomime had to be numbered as one of the stock attractions of the eighteenth century stage. Hardly had pantomime firmly established itself in popular favour, when Rich. produced another formidable rival to regular drama in John Gay's *Beggar's Opera* (1728). This work marked the triumph of ballad-opera. . . . Like pantomime, ballad-opera, henceforth, must be regarded as a stock attraction of the theatre. During the Garrick era, its popularity was maintained by many operas like those of Isaac Bickerstaff, and the initial run of Sheridan's *Duenna* surpassed that of *The Beggar's Opera*."—G. H. Nettleton, *Drama and the stage* (Cambridge history of English literature, v. 10, pp. 67-71).—Fielding furthered the downward tendency of the drama by following the example of Lillo whose "London Merchant" was produced in 1731. In plays of this character, feelings of pity and terror were fostered in the audience by themes from contemporary life.—"The transfer of Fielding's literary activity from drama to novel suggests another potent factor in the decline of the drama. To the forces of Italian opera, pantomime, burlesque, ballad-opera, farce and spectacle, whose constant inroads had grievously thinned the ranks of regular drama, was now added a more dangerous if more subtle, rival of the boards. *Robinson Crusoe* (1719-20) and *Gulliver's Travels* (1726-7) had already fired the fancy of English readers. With Richardson's *Pamela* (1740), the English novel began its great period of literary dominance. It is not an accidental coincidence that the middle of the eighteenth century is marked by poverty in dramatic composition as well as by the strenuous advance of the novel. Nevertheless, two powerful forces helped to sustain the vitality of the theatre. Provided with a strong repertory of stock plays, the genius of actors was able to triumph even over the mediocrity of contemporary drama. It was the age of the player, not of the playwright. The period of which we speak is the era of Garrick."—*Ibid.*, p. 85.—Georgian audiences were too restricted to be representative of the nation. The eighteenth century was essentially a fireside era, given to tea-drinking, polite conversation, and letter-writing. It was to the "beau monde" that the theatre appealed for its exclusiveness and display. Hence the theatre assumed the manners and prejudices of the leisure class, with its repression of emotion and horror of indelicacy. The sentimental comedies of Steele are excellent examples of the favorite plays of the time which reached their height in the plays of Sheridan, centering about drawingroom diplomacy.

ALSO IN: G. Nettleton, *English drama of the Restoration and eighteenth century*.—H. V. Routh, *Georgian drama* (Cambridge history of English literature, v. 11).

1690-1890.—Italian.—Rise of opera.—Roman-tic drama.—Early realism. See ITALIAN LITERATURE: 1600-1800; 1710-1800; MUSIC: Modern: 1842-1921; Modern Italian school.

1700-1799.—French revolution.—Tragedies of Voltaire.—Comedy.—Its superiority to the tragedy of the period.—Beaumarchais.—"The dra-

matic work of the century reached, on the whole, a far higher standard of merit than its poetry. . . . The tragedy was a pure imitation of that of the preceding century, and rapidly tended to become stereotyped. The model of Racine and the theory of Boileau were enforced with relentless rigour, one man only, La Motte, making a bold and praiseworthy but unsuccessful attempt to break these conventional shackles. Voltaire alone . . . succeeded by his wonderful cleverness and marvellous technique in giving life to the dry bones, and in writing tragedies of real merit. Of comedy much better things are to be said. . . . First of the dramatists of importance in the century is Prosper Jolyot de Crébillon [1674-1762]. . . . His best-known plays are: *Atreïe* (1707), *Electre* (1708), and *Rhadamiste et Zénobie* (1711), the most famous and most characteristic of all Crébillon's work is rather melodrama than genuine tragedy."—L. E. Kastner and H. G. Alkins, *Short history of French literature*, pp. 164, 175.—The French Revolution, though it swept away the old régime in all other fields, made no change in the drama. The theaters were as popular as ever, but the classical form still held sway and there were no contributions of note to its monuments. "It will be seen that the positive achievements of drama during this period were considerably superior to those of poetry. The tragedies of Voltaire are prodigies of literary cleverness."—G. Saintsbury, *Short history of French literature*, p. 412.—"Voltaire . . . was the only writer of tragedy of real merit the century produced. He wrote altogether more than fifty plays. . . . During his three years' stay in England, he learnt to know Shakespeare, and was much influenced by him, and it is to this influence that we owe the chief improvements which he attempted in French tragedy. The principal of these were increased psychological observation, greater life and action, and greater diversity in technique and local color. . . . The two plays which are universally admitted to be his best are *Zaïre* (1732) and *Mérope* (1743). . . . Among [his] other best-known plays are *Œdipe* (1719), his first, an imitation of Sophocles; *La Mont de César* (1732), a . . . Shakespearian adaptation, . . . *Mahomet ou le Fanatisme* (1742). With comedy we come to much more important and original work, not least so being that of Pierre Chamblain de Marivaux [1688-1763]. . . . Admitted into the *salons* of the day, notably that of Madame de Lambert, he quickly found his true bent in comedies reflecting the tone of this side of Parisian life. . . . His best known plays are: *La Surprise de l'amour* (1722), his first great success; *Le Jeu de l'amour et du Hasard* (1730), *Le Legs* (1736), *Les Fausses confidences* (1737), *l'Épreuve* (1740). . . . To the graceful, elegant, refined, and somewhat affected prose style in which these delicate plays were written was given the name of 'marivaudage'. . . . The name of Alain René Le Sage [1668-1747] . . . is of importance . . . here. . . . His reputation as a writer of comedy depends upon two pieces, *Crispin de son maître* (1707), a farcical and extravagant but lively and most uncommonly witty play; and *Turcaret* (1709), his masterpiece, which is of much more solid and serious merit. . . . Pierre Claude Nivelles de la Chaussée (1692-1754) . . . wrote plays in which the interest was exclusively pathetic and tragic. In his earliest comedies there was a certain mixture of the comic and pathetic as in *Le Préjugé à la mode* (1735) but this comic element gradually disappeared, and in 1741 he produced in *Mélanide* a play in which the pathetic reigned alone, and the *comédie larmoyante* was fully established. . . . Diderot, of whom we shall

have to speak at far greater length elsewhere, partly carrying on the work of La Chaussée, established the theory of the *drame* as a *genre* of dramatic writing intermediary between tragedy and comedy. . . . Unfortunately, his theory was better than his practice, and his two dramas, *Le Fils naturel* (1757) and *Le Père de famille* (1785) are dull and declamatory, and without dramatic force. Most famous among the writers of comedy of the century is Beaumarchais, a man whose importance in his own day was by no means solely literary. Pierre Augustin Caron was born at Paris in 1732. . . . [He] took the name of Beaumarchais. . . . Into the many vicissitudes of his wonderful life . . . it is impossible to enter. It is sufficient to mention the famous lawsuits which indirectly led him to fame through the four *Mémoires*, written in 1774-1775, in which he ridiculed his judges in such frequent and witty satire as to raise himself at once to a pinnacle of literary celebrity. . . . He died in 1799. Beaumarchais' dramatic work is of a piece with his life, and his great creation, the character of Figaro, we might almost call a dramatization of himself. . . . In the *Barbier de Séville* (1775) we have Beaumarchais' bold satire of politics and society in its earlier stage, already keen and biting. . . . The *Mariage de Figaro* is the *Barbier de Séville* carried to a higher plane. . . . Its wonderful cleverness and brilliant wit were only in very small part responsible for [its] phenomenal reception, the real cause lying in the fact that it voiced the burning questions of the day. . . . It is this aspect of the Figaro plays which makes them . . . epoch-making works in the literature and history of France."—L. E. Kastner and H. G. Atkins, *Short history of French literature*, pp. 176-180.—"As a matter of general literary history, the drama during this time displays numerous evidences of life and promise, as well as of decadence. The gradual recognition of the vaudeville as a separate literary kind gave occasion to much work, the ephemeral character of which should not be allowed to obscure its real literary excellence, and founded a school which is still living and flourishing with by no means simulated life. The attempt of La Chaussée and Diderot to widen the range and break down the barriers of legitimate drama was premature, and not altogether well directed; but it was the forerunner of the great and durable reaction of nearly a century later. Still the actual dramatic accomplishment of this period, though in many ways interesting, and to a certain extent positively valuable, is not of the first class. . . . Hence, in a lesser degree, the drama of the eighteenth century shares the same disadvantage which has been noted as characterising its poetry. Its value is a value of curiosity, chiefly a relative value. Indeed, as a mere mechanical art, drama sank even lower than poetry proper ever sank; and for fifty years at least before the romantic revival it may be doubted whether a single play was written, the destruction of which need grieve even the most sensitive and appreciative student of French literary history."—G. Saintsbury, *Short history of French literature*, pp. 412-413.—"If we seek to know why . . . they have done better work in the drama than in any other department of literature, it is easy (although perhaps not altogether sufficient) to answer that it is because the dramatic is the form best suited for the expression of certain qualities in which the French excel the men of other races. Chief among these national characteristics are a lively wit, a love of effect for its own sake, a gift for writing beautiful prose, and a passion for order and symmetry and clearness."—B. Matthews, *French dramatists of the nineteenth*

century, preface.—See also FRENCH LITERATURE: 1552-1610; 1700-1794.
ALSO IN: E. Faguet, *Literary history of France*, pt. iv, ch. 12; pt. v, ch. 2, 7; pt. vi, ch. 3.—E. Jourdain, *Introduction to the French classical drama*.
1700-1800.—German revolt under Lessing.—No doubt every century is more or less an era of transition; but surely the eighteenth century seems to deserve the description better than most. For nearly three quarters of its career, it appears to us prosaic in many of its aspects, dull and gray and uninteresting; but it was ever a battle-ground for contending theories of literature and of life. In the drama more especially it was able to behold the establishment and the disestablishment of pseudo-classicism. At its beginning the influence of the French had won wide-spread acceptance for the rules with their insistence on the Three Unities and on the separation of the comic and the tragic. At its end every rule was being violated wantonly; and the drama itself seemed almost as lawless as the bandits it delighted in bringing on the stage so abundantly. Throughout Europe, except in France, the theater had broken its bonds; and even in France, the last stronghold of the theorists, freedom was to come early in the nineteenth century. Lessing had undermined the fortress of pseudo-classicism; and the walls of its last citadel were to fall with a crash at the first blast on the trumpet of Hernani. . . . It was in Germany . . . that there arose a stalwart antagonist to withstand Voltaire, to destroy the universal belief in the infallibility of French criticism, and to disestablish the pseudo-classicism which needed to be swept aside before a rebirth of the drama was possible. Lessing was the best equipped and the most broad-minded critic of esthetic theory who had come forward since Aristotle; and he had not a little of the great Greek's commingled keenness and common sense. . . . It was in the stress of a contemporary controversy that Lessing set forth eternal principles of dramatic art. He went into the arena with the zest of the trained athlete; and he was never afraid to try a fall with Voltaire himself. In fact, it was especially in the hope of a grapple with the French dictator of the republic of letters that the German kept his loins girded. Lessing destroyed the superstitious reverence for the French theories; but he could build up as well as tear down. German literature was then at its feeblest period; and such original German pieces as might exist were almost as pitiful as the weak imitations of French tragedy. The German theater was battling for life; it was barren of plays worthy of good acting; it was almost as deficient in good actors capable of doing justice to a fine drama; and it attracted scant and uncultivated audiences without standards of comparison and therefore with little appreciation of either the dramaturgic art or the histrionic."—B. Matthews, *Development of the drama*, pp. 294, 295, 280, 281, 282.—"In *Miss Sara Sampson* (1755), the first German tragedy of common life, he [Lessing] emancipated the German stage from the absurd pseudo-classic prejudice that the representation of elevated feeling and deep emotion should be restricted to the sphere of kings and princes,—thus accomplishing for his own country what Lillo and Steele had done before him in England, what Nivelle de la Chaussée, Diderot, and others had attempted in France. In *Philotas* (1759) he impersonated, although in Greek disguise, the spirit of heroism and unswerving devotion to king and country which made the Prussia of the Seven Years' War. In *Minna von Barnhelm* (1767) he created the first unquestionably and unconditionally German characters of the modern German stage,

characters charged, as it were, with a sturdy individuality, and at the same time types of a people beginning to feel itself again as a whole, and to be again conscious of national responsibilities. In *Emilia Galotti* (1772) he gave voice to popular indignation at the oppression of the middle classes through a corrupt and vicious aristocracy, thus opening the battle which was to be carried on in the 'Sturm und Drang' movement, and which, in the classic days of Weimar and Jena, was to bring about the German counterpart to the French Revolution: the supplanting of the old aristocracy, based on birth and privilege, by a new aristocracy of intellect and culture."—K. Francke, *Social forces in German literature*, pp. 278-279.—*Nathan der Weise* (1779) is perhaps his best known play.—See also GERMAN LITERATURE: 1700-1832.

ALSO IN: J. H. Millar, *Mid-eighteenth century*, ch. 6.—C. E. Vaughan, *Romantic revolt*, ch. 2.

1711-1920.—SCANDINAVIAN drama and dramatists. See SCANDINAVIAN LITERATURE: 1711-1770; 1750-1850; 1814-1900; 1857-1910; 1888-1920.

1767-1878.—Early American.—"The first play written by an American and produced in America, it is said, was the tragedy *The Prince of Parthia*, by Thomas Godfrey, originally performed at the Southwark Theatre, Philadelphia, in April, 1767, by a company headed by Lewis Hallam. The author was an ambitious poet who died at an early age. His play, declared above mediocrity, formed an important part of the volume of his works published in 1765."—C. Andrews, *Drama today*, p. 61.—"As a branch of American Literature, American Drama has not, as yet, come into its own. Even such a late historian of letters as Professor Barrett Wendell has failed to take cognizance of its full existence. The American Theatre has peculiarly been cut aloof from literature, even though it has not been isolated from American life, or failed to reflect American taste. In a study of American Drama, which, in its bulk, is not literature in the strict sense of the word, it is necessary to know something of the social forces behind the theatre in this country. Until 1878, the American playhouse was dominated by the personality of the actor and the manager. While the Theatre, in those early days, seems to have lacked business organization as we know it now, the centres of theatrical activity, like New York, Philadelphia, Boston, Albany, Baltimore, Charleston, and New Orleans, were potent. Each actor had a repertory and a tradition; each theatre its own stock company. The standard of taste in those early days was classical, and, whenever it departed from Elizabethan and Restoration examples, theatregoers relied on French and German models. Previous to 1878, neither the actor nor the manager risked anything toward the encouragement of the American dramatist. Edwin Forrest, who offered prizes for original plays by native writers, and who thus encouraged Robert Montgomery Bird and John Augustus Stone, always prefaced his encouragement with the requirement that the dominant character in the play should fit his dominant personality. But the consciousness that the American Theatre should reflect American life was very early manifest. We had the type drama feeling its way from the beginning, and we had the occasional drama, dependent on historical movement of events. Our early sense of environment was detected in numberless Indian plays. As for the social drama, reflective of manners, it was likewise of an early growth, although it was an imitation of a style, not indigenous to the soil. Even as late as Bronson Howard's 'Saratoga,' American characters were exclaiming 'egad.'"—M. J. Moses, *Study course on*

the American drama (*Drama League Monthly*, Apr., 1916, p. 24).—See also AMERICAN LITERATURE: 1750-1861.

1773-1832.—German drama.—Sturm und Drang.—Dramatic work of Goethe, Schiller, and von Kleist.—"It was decreed by the young men [in Germany] that the poetry of the past must be cast aside as a sort of worn-out manufacture. . . . All the young men of genius were agreed that what was wanted was something new—wonderful—never dreamed of before in the world! Such men as Lenz, Müller, and Klingner undertook to supply the poetry wanted for the future, and wrote quite enough of it! In 1776, Klingner—who afterwards became rational, wrote a wild play called 'Sturm und Drang,' and these two words (storm and pressure), were accepted as the name of the period—also known as 'the time of the original geniuses.' . . . The influence [of the mental excitement that prevailed] . . . did not soon pass away, but remained in the days of the Romantic period. . . . It required a strong man, like Goethe, to come out, and but slightly injured, from the excitement of that time of rash innovations."—J. Gostwick and R. Harrison, *Outlines of German literature*, pp. 228, 229.—"In 1773 he published anonymously Götz von Berlichingen with the Iron Hand. . . . He wrote part of a Prometheus, and he planned a Julius Caesar. . . . His favourite form of tragedy was the situation of a woman whom her lover abandons, either from sheer fickleness of character or from prudential considerations. So it is with Marie in Götz von Berlichingen. . . . Finally there is a tragedy of desertion in Faust. When Goethe began to dramatise the Faust-saga, it is probable that he had no thought of carrying his dramatic action beyond the grave. . . . The year in which Nathan the Wise [Lessing] was published saw the completion of Iphigenia in the rhythmic prose which, for the time being, Goethe thought best adapted to the requirements of idealising style. . . . Torquata Tasso sprang from the same soil as Iphigenia and belongs to the same order of art. Its theme, to quote Goethe's own formula, is the disparity between talent and life. . . . In the Natural Daughter this idealising veil was made still thicker. . . . In 1797 he resumed work on the long neglected play [Faust]. . . . When the First Part was given to the world in 1808, discerning minds began to see that Goethe's design was something vast, stupendous, incommensurable; but just what it was in detail, they could not even now make out. They could see, however, that the part already completed contained some of the noblest imaginative poetry, the profoundest criticism of life, the most engaging realism, the most exquisite humour, and the most pathetic tragedy of woman's love, that had ever found expression in the German language. The second part published after his death, never achieved universal popularity."—C. Thomas, *History of German literature*, pp. 252-254, 257-258, 275, 278, 294-295, 298-299.

"In the year 1781 a play appeared which made all previous manifestoes of the literary revolution seem tame enough. It was 'The Robbers,' by Friederich Schiller (1759-1805), who was then twenty-two years old. . . . In 'The Robbers' the incurable defects of the social circumstances of Schiller's time are represented in the most glowing colors. The idea running through it, most vividly presented, can be thus expressed: 'The social conditions are rotten to the core; they need a complete reformation, through which it will become possible to the individual to make available the talent God has given him, without in that way falling into

discord with the social order.”—J. K. Hosmer, *Short history of German literature*, p. 429.—“Next Schiller published *Cabal and Love* which is [much] more vitally related than either of its predecessors to German life. It belongs to the family of Sara Sampson and Emilia Galotti in that its principal figure is a sentimental girl whose course of true love runs unhappily to a tragic end. Several other plays from which Schiller took hints present the same situation. But it was not in his nature to write a merely personal or domestic tragedy; in some way or other he always connects the calamity of the individual with the larger life of society. *Cabal and Love* is a drastic comment on class feeling as a factor in the social order, and on the infamies that might flourish, and often did flourish, beneath the glamour of court life in the eighteenth century.”—C. Thomas, *History of German literature*, p. 267.—It “breathes in every line the fierce resentment of a man whose soul was seared by the cruelty of irresponsible despotism. Of the four anti-revolutionary dramas it is by far the boldest, for it was most intimately related to the life of the moment. . . . [In it] the young Swabian boldly flagellates the vices and crimes of the petty tyrants of his own race. Never before or after did he unveil with such unflinching hand the festering sores of German politics, and no writer of his time lanced the abscess with such dauntless courage. It is the most resounding condemnation in German literature of the abuses of the *ancien régime*, which in its main features was soon to be swept away by the lava stream of the Revolution and the sword of Napoleon. It was more revolutionary than ‘*The Robbers*,’ for it was more concrete. . . . The fourth and greatest of the political dramas was also the last. ‘*Don Carlos*,’ produced in 1787, had taken five years to mature. . . . Unlike earlier plays, ‘*Don Carlos*’ was written in verse, and its ringing declamations became and have remained the current coin of reformers. The play also reveals an advance in intellectual maturity. The poet had begun his career with passionate denunciations of despots and crowned heads; but he learned to admire the kingly virtues of Frederick and Joseph, and he had tasted the goodness of the Duke of Weimar. . . . The play reveals Schiller’s entrance into a wider as well as a more tranquil world of thought than its predecessors, and marks the transition from *Sturm und Drang* to the standpoint of broad humanity which Herder and other leaders of thought already occupied. There is not less emotion, but there is more reflection; not less criticism, but more construction. With ‘*Don Carlos*’ the period of dramatic composition is interrupted for nearly a decade.”—G. P. Gooch, *Germany and the French Revolution*, pp. 211-212.—“Schiller opened his second dramatic period with the magnificent trilogy of ‘*Wallenstein*,’ his most elaborate production, upon which he worked for seven years. Artistically, it is imperfect, and he afterwards surpassed it. It is variously judged, but to my mind no plays of Schiller are so impressive. . . . The trilogy of ‘*Wallenstein*’ is a magnificent picture of the seventeenth century, faithful to the minutest details. . . . Some dramas of Schiller may have particular advantages over ‘*Wilhelm Tell*.’ For my own part I am more impressed by ‘*Wallenstein*,’ ‘*Marie Stuart*,’ the ‘*Maid of Orleans*,’ the ‘*Bride of Messina*’ have each their admirers. Certainly, however, ‘*Wilhelm Tell*’ is the best known and most popular, and perhaps it is right to say it is artistically the most perfect. In this Schiller reached more nearly than elsewhere that after which he had striven since he turned himself again to the drama, namely a good objective presentment, in

which he succeeded without denying his own great nature or pushing it into the background.”—J. K. Hosmer, *Short history of German literature*, pp. 430, 448, 451.—See also GERMAN LITERATURE: 1700-1832.—“Neither Goethe nor Schiller attained his . . . height before he reached the years of ripened manhood. Both began in the tumultuous fashion of ‘*sturm und drang*’ enthusiasts [which they afterwards laid by, and] . . . if one remembers what a degree of classic perfection, what a noble harmony of substance and form German literature reached in Lessing’s master-works, one cannot help feeling that Goethe’s and Schiller’s youthful effusions marked a decided lowering of æsthetic as well as moral standards. And yet, when we remind ourselves of the torrents of violent emotions let loose on the appearance . . . of ‘*Goetz*’ and the ‘*Robbers*’ . . . we may realize how far these works excelled those of Lessing in their immediate effect on the imagination and morals of the time.”—K. Francke, *Social forces in German literature*, pp. 336, 339.—“Extravagance, experiments, and lifeless routine marred the German drama after Schiller’s death. Stage managers cared for nothing but the success of the moment. . . . With the exception of William Schlegel’s translation of Shakespeare, [on which Ludwig Tieck and his daughter collaborated] the extreme section of the romantic school accomplished but little in the province of the drama. The two brothers Schlegel made each but a single essay in drama and without success. Tieck, Brentano and Arnim only produced dramas for reading, some . . . very extravagant, while all . . . lacked sustained beauty. . . . Heinrich von Kleist (1777-1811) . . . a tragic poet . . . wrote seven dramas. . . . Kleist’s language possesses a peculiar charm, though he had not a sure command of the elements of German grammar. His presentment of reality is very powerful, yet he can always transport us by a single stroke into a completely ideal sphere. He does not wish to touch our hearts but to storm them by tragic force. He develops his characters to the fullest extreme, stopping short at no horror or crime.”—W. Scherer, *History of German literature*, v. 2, pp. 302, 305.

1800-1900.—General dearth.—Struggle between classicism and romanticism.—Rebirth of the drama.—“The dawn of the nineteenth century was illumined by the last flickers of the red torch of the French Revolution; and its earlier years were filled with the reverberating cannonade of the Napoleonic conquests. It was not until after Waterloo that the battle-field of Europe became only a parade-ground; and this is perhaps one reason why there was a dearth of dramatic literature in the first quarter of the century and why no dramatist of prominence flourished,—excepting only the gentle Grillparzer far away in Vienna. Despite their survival in the Austrian theaters Grillparzer’s pleasing plays are no one of them epoch-making; altho they had more life in them than the closet-dramas upon which British hardy like Byron and Shelley were then misdirecting their efforts. Throughout Europe during the first score years of the century the acted drama was for the most part frankly unliterary and the so-called literary drama was plainly unactable, proving itself pitifully ineffective whenever it chanced to be put on the stage. In Germany the more popular plays were either sentimental or melodramatic; and sometimes they were both. In England the more serious dramas were frequently adapted or imitated from the German, while the comic plays—like those of the younger Colman—were often little better than helter-skelter patchworks of exaggerated incident and contorted caricature. In France tragedy was

being strangled in the tightening bonds imposed by the classicist rules; and comedy was panting vainly for a larger freedom of theme and of treatment. But even in France help was at hand; and in certain Parisian theaters, wholly without literary pretensions, two species were growing to maturity, destined each of them to reinvigorate the more literary drama . . . [the *comédie-vaudeville* of Scribe and the melodrama of Pixérécourt and Ducange]. The younger generation abhorred the artificiality and the emptiness of the plays presented at the Théâtre Français; and they were bitter in denouncing the absurdity of the rules. Like all literary reformers, they proclaimed a return to nature; and they asserted their right to represent life as they saw it, in its ignoble aspects as well as in its nobler manifestations. They claimed freedom to range through time and space at will, to mingle humor and pathos, to ally the grotesque with the terrible, and to take for a hero an outcast of the middle ages instead of a monarch of antiquity. . . . The playgoers as a body wanted in France early in the nineteenth century, . . . first of all, action; then they [craved] the display of passion to excite their sympathy; and finally they [relished] the depicting of human nature, to satisfy man's eternal curiosity about himself. These wants the old fogies of pseudo-classicism did not understand, and this is why the public received with avidity the earlier plays of the romanticists with their abundant movement, their vivacity, their color, and their sustaining emotion. Alexander Dumas came first with 'Henri III et sa Cour'; Alfred de Vigny followed speedily with his spirited arrangement of 'Othello'; and at last Victor Hugo assured the triumph of the movement, when he brought out 'Hernani' with its picturesqueness of scenery, its constant succession of striking episodes, its boldly contrasted characters and its splendidly lyrical verse. Significant it is that Hugo and Dumas were both of them sons of Revolutionary generals, while Vigny was himself a soldier."—J. B. Matthews, *Development of the drama*, pp. 296-297, 300-302.—During the middle fifty years of the nineteenth century, it was only in France that the drama flourished. In every other country it was overwhelmed by the great flowering of prose-fiction. Following the Franco-Prussian War, the French nation was pervaded with a general lassitude, so that when the rebirth of the drama did come, it was not in France that it made its first appearance, but in Norway with Ibsen. (See below: 20th century.)

1800-1921.—Modern Russian. See RUSSIAN LITERATURE: 1800-1852; 1855-1880; 1905-1921.

1815-1877.—English dramatists: Talfourd, Byron, Sheridan Knowles, Lytton, Taylor, Browning, Swinburne, Tennyson.—"Early in the nineteenth century in England the theatre had fallen to a very low place. In fact practically no good original dramas were written for the stage which was filled with translations from the French. 'The chief ground of hope,' [said Henry Morley], 'is in the fact that literature since the sixteenth century, has never drawn more closely to the drama that now in its later days is closed against it. . . . William Charles Macready produced Thomas Noon Talfourd's 'Ion' with success. Talfourd's two other plays, 'The Athenian Captive,' and 'Glencoe' were also successful, but the writing of dramatic poetry was not his work in life. He was a lawyer, and he died a judge. . . . A play by Robert Browning, 'A Blot on the Scutcheon' . . . although pathetic, appears to be injured by concession to a taste less healthy than the author's own. . . . There was in England all the machinery of a drama . . . houses in plenty . . . actors in plenty, but . . . no plays.

Meanwhile throughout the century there . . . had been growing steadily a vigorous dramatic literature parted from the stage. Byron produced plays—'Manfred' in 1817, 'Marino Faliero,' 'Sardanapalus,' the 'Two Foscari,' 'Cain,' in 1821, 'Werner' in 1822, without a thought of actors for them. . . . Sheridan Knowles . . . produced and acted plays with a good aim at literature in them, and feeble echoes of Elizabethan speech. His first play was 'Caius Gracchus,' acted at Belfast in 1815. 'Virgilius,' 'The Hunchback,' 'The Love Chase' and others followed . . . Lord Lytton also obtained good success in 'The Lady of Lyons' and 'Richelieu.' . . . The first plays of Henry Taylor showed that sound literature was still holding the drama. 'Isaac Commenus' appeared in 1832, 'Philip van Artevelde' in 1834. . . . Robert Browning, essentially a dramatic poet . . . would have made his genius more deeply felt, if there had been a stage to write for. He was turned, as far as a genius can be turned, from his true calling, and . . . added nothing to the fine series of dramatic writings produced between 1841 and 1846. That series included two plays 'Luria' and 'The Return of the Druses' that will surely live and breathe for the fit audiences, who will not be few, whenever our true English drama comes to life again within its proper home. Algernon Swinburne first won fame in 1864 by putting the music . . . in him into the shape of such a play as would have charmed an audience in ancient Athens, 'Atlanta in Calydon'. . . . Alfred Tennyson in his maturer days turned to drama. His 'Queen Mary' published in 1875, and written with the usual sense of a complete alienation of the modern English stage from all the best thought of its time, paid no regard to the limits of an acted play. When unexpectedly acted in 1876 it was shortened for representation by excision of its more dramatic part. . . . Fine play as it was it needed to have been either written or re-written for the stage. In 1877 appeared . . . Tennyson's second play 'Harold,' fitly proportioned for the stage, and actable whenever the time shall come, as it will, when Englishmen again are asked to wear their best minds in the theatre."—H. Morley, *Cassell's library of English literature*, v. 3, pp. 433, 434.

1817-1871.—German dramatists.—Grillparzer.—Hebbel.—"Born in a land [Austria] which from time immemorial has cultivated German poetry and song, but which in the march of centuries had become completely estranged from the progress of German thought; reared during a time of political stress, when the foundations of law and morality, of hereditary privileges and acquired rights were crumbling; meeting with many obstacles during the period of his youthful development, yet preserving his own individuality in spite of conflicting influences, the poet [Grillparzer] appeared before the public, at the age of twenty-six, with a work of rare maturity and power, and became at one bound the literary celebrity of his day, both in his native country and the greater German fatherland. . . . Compared with the wealth of his ideas and the extent of his studies, the total of Grillparzer's dramatic achievement appears quantitatively small. But he threw all the power of his genius into every one of his matured plays. He left to the world, aside from his 'Ahnfrau' and 'Das Leben ein Traum,' whose place in literature is still undetermined, ten dramatic works of the first rank—'Sappho,' 'Das goldene Vlies,' 'König Ottokars Glück und Ende,' 'Ein treuer Diener seines Herrn,' 'Des Meeres und der Liebe Wellen,' 'Weh dem, der lugt!', 'Libussa,' 'Esther,' 'Ein Bruderzwist in Habsburg' and 'Die Jüdin von Toledo.' Nothing furnishes more convincing proof

of the intrinsic greatness of all these works than the disagreement of the foremost critics as to which of them is the greatest. . . . Much critical ingenuity has been spent in the attempt to determine the final rank which Grillparzer is destined to occupy among the world's great dramatists. He has been assigned to one literary school and another, and the origin of various modern intellectual movements has been traced to his influence. He has been called the precursor of present-day realism, and characterized as 'the last of the classics and the first of the moderns.' But all his critics, whatever their point of view, have acknowledged the potency of his unique creations, that weave their spell about us, whether groping in dreamy irresolution or leaping into fiery passion. Grillparzer himself, with his sane and clear recognition of his merits, has claimed a place in German literature next to Goethe and Schiller, and posterity has fully ratified this claim. Prof. Jakob Minor, in his address at the centenary of Grillparzer's birth, has truly said: 'German literature possesses no other dramatic poet in whose works there is such complete accord between substance and form, between poetic power and dramatic requirement. No one else has so consistently refused to make the slightest concession to the claims of the stage and the art of the actor.' It was Grillparzer's absolute freedom from scholastic precept and hoary tradition that enabled him to create dramatic types of unsurpassed originality. In the breadth of his poetic horizon, as well as in depth of intellectual vision, he unquestionably ranks, among dramatists, of whatever country, next to Goethe. 'The distinction of a poet,' says Santayana, 'the dignity and humanity of his thought, can be measured by nothing, perhaps, so well as by the diameter of the world in which he lives.' Grillparzer created a vast realm of pure poesy and noble thought, and thither he carries with him spectator and reader—sufficient reward and glory for one who possessed, to borrow Morley's language as applied to Goethe, 'a proud and collected soul, loftily following its own inner aim.'—G. Pollak, *Franz Grillparzer and the Austrian drama*, pp. 30, 435, 439-440.—"Stronger marks of the Young German spirit of revolt are to be found in the works of Friedrich Hebbel (1813-1863), whose activity extends from 1841 to 1862, and is marked by strong dramatic instinct, powerful character drawing, and an intensity of passion that is usually extravagant and often grotesque or gruesome. His earlier works, for instance 'Judith' (1841) and 'Mary Magdalene' (1844), are violently sensational. Characteristic of his maturer talent are 'Agnes Bernauer' (1855), and 'The Niebelungen' (1862), his finest and most inspiring production."—B. W. Wells, *Modern German literature*, p. 389.

1828-1910.—Modern Scandinavian.—Bjerregaard.—Wergeland.—Björnson.—Ibsen. See SCANDINAVIAN LITERATURE: 1814-1900; 1857-1910.

1843-1895.—Adaptations on English stage.—Melodrama.—Gilbert's operettas.—Oscar Wilde.—"The removal in 1843 of a monopoly in the production of legitimate drama granted to Drury Lane and Covent Garden led to . . . a demand for new plays, a demand which was met for nearly forty years by adaptation from the French, an art in which Sydney Grundy, . . . was peculiarly proficient. During this period original English drama ceased to exist."—H. Williams, *Modern English writers*, p. 225.—But, "though adaptation was the rule of the day, it would be false to assume that there was no effort to write English plays. As rapidly as they could do so the dramatists were taking up new ground and occupying it. Out of

these conditions there developed a new group of playwrights, men who found their support in adaptation and as rapidly as possible wrote plays of their own. First of these is Dion Boucicault, . . . the author of two of the best comedies of his time, *London Assurance* (1844) and *Old Heads and Young Hearts* (1844). But the work for which he is chiefly remembered is his Irish drama beginning with *Colleen Bawn* (1860) and including *Arrah-na-Pogue* (1865) and the *Shaugraun* (1875)."—T. H. Dickinson, *Contemporary drama of England*, pp. 39-40.—"In acted comedy T. W. Robertson is commonly noted as the inaugurator of a new drama of real life; and after the reign of borrowed melodrama and farce his plays have, at least, the merit of individuality. . . . The realism of Robertson to his own age appeared absurd; to us it is artificial. . . . Nevertheless in contrast with the drama that went before, Robertson was a true innovator, a simple man who looked sincerely at life and attempted to render the English world he saw. The plays of Robertson were as a prophesying in the wilderness."—S. Jameson, *Modern drama in Europe*, p. 226.—"The delicate machine of the Robertsonian play did not long survive the death of the dramatist who originated it. . . . Dramatists were still timid. The way to fame still led through the dramatized novel and melodrama. Old plays were rewritten; the novels of Fielding, Goldsmith, Scott, Thackeray, and Dickens were dramatized. Melodrama increased in popularity. . . . These melodramas were not entirely vicious. There was a crude truth in them, an insistence upon reality and the social bond. . . . Among the great melodramas were Sims's *The Lights o' London* (1881), Sims's and Pettitt's *The Habour Lights* (1886), Paul Merritt's and Henry Pettitt's great Drury Lane spectacle *The World* (1884), and H. A. Jones's *The Silver King* (1882). In Wilson Barrett's *The Sign of the Cross* (1895) melodrama reached its climax."—T. H. Dickinson, *Contemporary drama of England*, pp. 68-71.

A burlesque of Tennyson's "Princess" which W. S. Gilbert "undertook to treat without 'willful irreverence' was an instant success. . . . Thereafter he wrote all kinds of plays, comedies, farces, melodramas, social dramas, verse tragedies, absurdities, writing under his own name and the pseudonym of F. L. Tomline."—T. H. Dickinson, *Contemporary drama of England*, pp. 68-69, 71, 72, 73.—"Sweethearts," "Tom Cobb," "Broken Hearts," and others followed in quick succession; but were forgotten in the success of the musical comedies in which he collaborated with Arthur Sullivan. The association of the two men began in 1871, and lasted for twenty years. Their first great success "Trial by Jury" (1875), was followed by "H. M. S. Pinafore" (1878), "Pirates of Penzance" (1880), "Patience" (1881), "Iolanthe" (1882), "Mikado" (1885), "Yeoman of the Guard" (1888), and a number of others.

"Wilde set a new example in the writing of comedy, brilliant, paradoxical, self-conscious, for after him it was impossible for any young writer to fall back upon the stereotyped theatrical manner, and, secondly, came the overpowering influence of Ibsen, which is still, if less forcibly, working its will upon English drama. The society drama of Oscar Wilde is the highest of its kind. In technical perfection it surpasses its French models: in subtlety of thought it stands high in modern drama. . . . There must be a secondary drama that demands as little as possible from thought or emotion, while degrading neither. Of this drama Oscar Wilde is the master. Spiritual power there is not in his plays, nor the inspiration that springs from

the triumph of a human soul over tragedy. Reminiscences of Dumas *filis* and Sardou there are, and a wit at times wearisome. But he was the master of an artistic comedy when most playwrights were bungling amateurs in a new style. In beauty of construction, in perfection of dialogue, and in artistic truth his work stands higher than any English drama of the past century. An artist, he never makes use of the tricks of other writers of the secondary drama: indignation, the reform of social evils, psychological discussion. But in easy words, spoken without thought or heart, a phrase, an epigram leaves us peering at the collapse of a social, intellectual, or emotional sham. *An Ideal Husband* [1895] is mechanical in construction. But the people that move between the narrow walls of a play modelled on Sardou have depth of feeling and more than a touch of beauty. . . . [The finest work of Oscar Wilde has an] originality and sanity of thought that places it above any single production of the realist drama of its time. *A Woman of No Importance* [1893] was written in the year of *The Second Mrs. Tanqueray* [Pinerol] and *Mrs. Warren's Profession* [Shaw]. . . . In technique, and in artistic truth, it belongs to another world. . . . The dramatic interest is not in the intrigue. It is in the rise and fall of the personal forces struggling for the soul of Gerald Arbuthnot. Superficially, it is a comedy of good form, played according to all the rules."—S. Jameson, *Modern drama in Europe*, pp. 129, 130, 131.—See also ENGLISH LITERATURE: 1880-1920.

1850-1921.—Modern French.—Origins.—Development.—Playwrights.—"The drama of modern France is not a development of the Romantic movement, still less a reversion to the classical type as it was understood by Ponsard and his School of Good Sense. It owes much to Diderot and the dramatic reformers of the eighteenth century, and more than it is always willing to confess, to Scribe. . . . During the generation that separates the first from the third Napoleon Scribe was without a rival in popular favor. . . . But . . . it must be admitted that Scribe never seeks to rise above the philistine realism of his audience. . . . Yet [he] plays an important part in the evolution of the drama, for he understood the art of the playwright as hardly another has done."—B. J. Wells, *Modern French literature*, pp. 353-354.—Among his best plays must be mentioned "Une chaîne," "La Camaraderie," "Le Verre l'eau" and "Adrienne Lecouvreur." "Since the time of Victor Hugo, France has produced three men whom general consent accords a place above their brethren in the long list of her brilliant modern playwrights. These three, in order of critical esteem, are Augier, Dumas *filis*, and Sardou."—A. L. Konta, *History of French literature*, p. 468.—Sardou's first poetic play, "Le Taverne des étudiants," produced in 1854, was hissed from the stage. Since then he has written more than fifty-five plays, from farce or satire to poetic melodrama. More than one of his plays must be counted failures, but among his best satires are "Rabagas" (1871), "La Famille Benoiton" (1865), "Nos intimes" (1861), "Nos bons villageois" (1866), and "Fernande" (1870). "The younger Dumas (1824-95) was, by intention, a moralist and reformer first of all, and, within the narrow limitations of his choice of subjects, he succeeded in establishing for himself a reputation second only to that of Augier."—*Ibid.*, p. 474.—Among his plays are "La Dame aux camélias" (1849), "Le Fils naturel" (1853), "Le Demi-monde" (1855), "La Supplique d'une femme" (1865), "L'Etrangère" (1876), "Denise" (1885), and "Francillon" (1887). "Where Dumas, despite, or because of, his brilliant

rhetoric, falls short as an ethical teacher, Émile Augier (1820-89) succeeds by virtue of his larger outlook, . . . and his happier and more wholesome treatment of social questions. . . . Augier's bid for immortality is through the analysis and exposition of character. . . . He . . . became famous when he was but twenty-four years of age; his play, *La Ciguë* (1844), unanimously rejected by the committee of the Théâtre-Français, was triumphantly produced at the Odéon."—*Ibid.*, p. 478.—"Le Mariage d'Olympe" (1855), "Le Gendra de M. Poirier" (1854), "L'Aventurière" (1848), and "Le Fils de Giboyer" (1862), are among his best plays. Maurice Maeterlinck was born in Belgium in 1862, and did not settle in Paris until 1886, but his work may properly be classed with French literature. He is a poet and essayist as well as playwright. His plays include "Monna Vanna," "L'Intruse," "Pelléas et Mélisande," "Joyzelle," and "L'Oiseau bleu" (The Blue Bird). Edmond Rostand, author of "Cyrano de Bergerac," "L'Aiglon," "Chantecler," and other notable plays, was one of the best of France's modern playwrights.

1860-1920.—Recent Italian. See ITALIAN LITERATURE: 1860-1920; 1880-1920; MUSIC: Modern: 1842-1921: Modern Italian school.

1865-1913.—Modern American drama.—Effects of the Civil War.—Chronicle plays.—Later developments.—Realism.—Plays of business and politics.—Psychological plays.—"The period of the American Civil War has been compared, with regard to its effect upon the native drama, to the period in which England was permeated with a strong sense of national pride aroused by the victories of Elizabeth's reign. . . . After the Civil War, American audiences began to take kindly to a sort of modern chronicle play, composed of more or less detached episodes of the battlefield and of war-time. And then, with the ultimate passing of the strong feeling which so long survived the war, this loosely built drama disappeared. As in the time of King James, audiences began to insist upon some degree of unity and a carefully constructed plot; they began to demand plays creating their own emotional effect, without extraneous aid. . . . Glancing down the list of playwrights who have flourished in America since the Civil War, one singles out first of all the name of Bronson Howard. The most significant specimen of his dramatic output is *The Henrietta*, perhaps the original of a long line of characteristic American dramas of business. . . . In *Sherandoah*, Howard contributed also one of the earliest of the loosely knit and episodic Civil War plays. The chief continuator in this line has probably been William Gillette. *Held by the Enemy* is a decided advance in the direction of the more compact Civil War play. . . . *Secret Service* . . . is . . . a well built melodrama. . . . In the progress of dramatic technique, however, Mr. Gillette occupies a place among the forerunners of modern visual realism, as substituted for the old-style rhetorical drama. . . . The untimely death, a few years ago, of Clyde Fitch cut short a career marked by great theatrical versatility and photographic power. About sixty-six plays in twenty years comprise his output. . . . Clyde Fitch began his work as a dramatist in 1890 with *Beau Brummel*, which achieved a much-heralded success. . . . [At] first, as in *The Moth and the Flame* and *A Modern Match*, he was for the most part conventional. Beginning with *The Climbers*, however, in 1907, his first nights offered a series of surprises. . . . [Later plays include] *The Girl and the Judge*, . . . *The Girl with the Green Eyes*, . . . *The Stubbornness of Geraldine*, and . . . *The Way of the World*. . . . Before his untimely death, Clyde Fitch said

that *The City* was his best play. It is undoubtedly striking, but it falls short of greatness because of his usual defect—a lack of unity in development as well as in theme. . . . If Bronson Howard inaugurated and Clyde Fitch advanced our one distinct American type of drama, the play of business and politics, it has remained for Charles Klein to lead in the further development of this genre. The American stage early turned realism to journalistic uses. . . . *The Battle* was a journalistic exploitation of the model tenement reform; *The Man of the Hour*, of municipal corruption; *The Dawn of a To-morrow*, of optimism as a panacea; *The Easiest Way*, of the social evil; *The Third Degree*, of modern police torture for confessions often false; *The Lion and the Mouse*, of the ruthlessness of 'big business.' . . . George H. Broadhurst is another writer who has contributed to the drama of business and politics, at least in *The Man of the Hour*. . . . Augustus Thomas . . . first became a definite figure in the world of the theatre through the writing of such racy and atmospheric melodramas as *Alabama* and *Arizona*. . . . Of late years Mr. Thomas has turned his attention to the expounding of a philosophy, which appears to be a mixture of determined modern optimism and the equally modern scientific treatment of unplumbed mental phenomena formerly classed as occult. In *The Witching Hour*, for instance, we have an exploitation of thought as a dynamic force partaking of the nature of action. In *The Harvest Moon* the theme is, similarly, the suggestive influence of environment upon character. Because of this singleness of theme, both of these plays are technically superior to *As a Man Thinks*, which loses effectiveness by not concentrating upon one idea. . . . In *Arizona* Mr. Thomas contributed an important item to that long list of Western plays, chiefly melodramas, originating in the frontier romances of Bret Harte. *The Heir to the Hoarah*, *Salomy Jane*, and *The Girl of the Golden West* are easily remembered titles in this group. Doubtless the most important of these cowboy and mining-camp stories is the late William Vaughn Moody's *The Great Divide*. Indeed, this . . . was for a time hailed as that nebulous desideratum, the 'great American drama.' . . . It is to be regretted that, in his second play, *The Faith Healer*, Moody relapsed into the non-objective. . . . It is 'literary,' a notable example of poetic prose, essentially a closet drama. Another American writer whose gift of style overshadows his dramatic power is . . . Percy Mackaye. In *Jeanne d'Arc*, *Fenris the Wolf*, *The Canterbury Pilgrims*, *Mater*, *Anti-Matrimony*, *The Scarecrow*, and *To-morrow* he has produced a series of plays either frankly in verse or in highly ornamented prose, all of them delightful to read and all strangely lacking in effectiveness for the stage. . . . Very different from the author of *To-morrow* are Messrs. Edward Sheldon and Eugene Walter, who stand among our leading continuators of the ultra-realistic tradition founded by the late James A. Herne. He, it will be recalled, blended humor and pathos, somewhat after the manner of . . . James Whitcomb Riley, in a series of repressed and homely dramas of rural naturalism, including *Hearts of Oak*, *Shore Acres*, *Sag Harbor*, and *Margaret Fleming*. The aim of this noteworthy pioneer was, of course, the exact reproduction of the particular. . . . [Eugene] Walter is known chiefly for his three successful plays, *Paid in Full*, *The Easiest Way*, and *Fine Feathers*. . . . Of like attainments in the realm of the realistic, but of considerably more uneven performance, is . . . Edward Sheldon. His first play, *Salvation Nell*, revealed his close observation and his sense of fact. . . . In

The Nigger, perhaps the most pretentious of this writer's works, we have the material for essential tragedy, offered first in the form of crude melodrama and later dwindling into platitudinous and anti-climactic talk. . . . In *The Boss* the tendency to utilize hackneyed situation and insufficiently motivated incidents becomes yet more marked. . . . It is pleasant to note, in this connection, that, with . . . *A Man's Friends*, . . . Ernest Poole has achieved a treatment of the modern political boss that is sincere and genuine throughout. . . . Fortunately for all concerned, . . . [Sheldon] has more recently produced, as his third offering of a single season, a much more acceptable play, bearing the significant title, *Romance*. . . . No discussion of our recent realistic drama would be complete without reference to . . . Charles Kenyon's three-act play of life in the slums, produced with Miss Margaret Illington in the leading part, under the title of *Kindling*. Here is a drama of unquestioned power and sincerity, as it is of distinctly unpleasant subject-matter. . . . It will be seen that the achievements of the American theatre thus far noted are principally in the direction of that most facile of the dramatic categories, the realistic melodrama. Everywhere the quest is for novelty, for striking situations, for that natural son of 'yellow journalism,' the 'punch,' and for mere slavish photography. Perhaps, after all, the most typical exponent of such national drama as America thus far boasts is . . . David Belasco. This 'wizard of the stage' triumphs through an actual subordination of the dramatic to the merely pictorial, and so is always laboring to establish a false standard of art. Naturally, he is the playwright of the ephemeral. He attains his 'effects' through a most sedulous attention to details. . . . Certain it is that the more important forms of the drama, such for instance as comedy of manners, have rarely attained distinction in the hands of American playwrights. Clyde Fitch, in the midst of much theatricism, contrived his occasional thumbnail sketches; and a few other writers, notably Messrs. Langdon Mitchell and George Ade, have added further portraiture of types to our gallery of comedy. Mr. Ade's *The College Widow* and *The County Chairman* certainly present a collection of easily-recognized small-town denizens. . . . In *The New York Idea*, Mr. Langdon Mitchell has drawn some highly amusing and familiar types of a frivolous 'society,' participating in a frothy satirical comedy. . . . In *The Man from Home*, Booth Tarkington and Harry Leon Wilson make a notable contribution to what Mr. Walter Pritchard Eaton felicitously denominates 'the American comedy of bad manners.' . . . Other Americans of to-day [written in 1913] whose work deserves mention, at least for its promise, are Rachel Crothers, George M. Cohan, Thompson Buchanan, Winchell Smith, Marion Fairfax, Richard Walton Tully, Edward Knoblauch [Knoblock], and Edward Locke. None of them has blazed any especially new trail, however, or even made any extraordinary contribution to that distinctly modern type of drama which is ultra-realistic as to details and facts and usually ultra-conventional and unreal as to fundamental veracity."—C. Andrews, *Drama to-day*, pp. 62, 64-68, 70, 72, 75-76, 78-79, 83-85, 89, 91-92, 94-95, 98-100, 102.

1871-1921.—Early years of the German Empire.—Sudermann and Hauptmann.—"As for the drama, the first fifteen years of the new empire brought forth little that now seems particularly noteworthy. Most important, perhaps, was the early work of Ernst von Wildenbruch"—C. Thomas, *History of German literature*, p. 382.—"In

the last decade of the century two men rose to prominence between whom it was long hard to accord the verdict of pre-eminence, Gerhardt Hauptmann and Hermann Sudermann. The latter was first to command a place for uncompromising naturalism on the German stage by his 'Honor' (1890) and 'Sodom's End' (1891). These achieved sensational success, while Hauptmann's 'Weavers' of 1892 left both public and critics more perplexed than satisfied. That there was a strange power here was obvious, but whether it was the herald of a new school or of dramatic anarchy was not immediately clear. . . . Sudermann, however, was the first to win more than sensational recognition for this new dramatic art. This he did by 'Home' (1893), better known to American theatre-goers as 'Magda.' This, like the two preceding dramas, deals earnestly yet serenely with the soul-destroying or soul-numbing effect of social conventions, whether of honor or duty. . . . This is the crown of Sudermann's dramatic achievement. . . . Instead of social satire and militant democratic protest we have in 'Morturi' (1896) an attempt to depict the feelings that would be produced by the certainty of impending death on men in varying stages of civilization from Gothic Rome to Modern Germany. 'Love in a Groove' (Das Glück im Winkel, 1896) also represents a moral rather than a social problem, as 'The Butterflies' War' of 1895 had already done. These plays mark a period of pause. They transpose the theme of 'Honor' and 'Home' into a minor key, and seem to make a perfunctory concession to the prejudices of the public by the reconciliation of protest with convention at the close. . . . Sudermann's latest development has been rather in the direction of the Symbolists. 'The Three Heron's Feathers' of 1899 and 'St. John's Eve' (Johannisfeuer, 1900) are much more suggestive of Maeterlinck's 'Tintagilis' or 'Pelleas' than they are of 'Home' or even of 'Honor.' The same instability, or, if one will, the same evolution, may be watched in the dramas of Gerhardt Hauptmann (b. 1862), who is probably the writer of greatest originality and promise now living in Germany. . . . With 'Lonely Lives' (1891) Hauptmann's originality begins to assert itself on what may be called realistic psychologic lines, and he begins also to be master of his tools in technic, though a most unconventional one. . . . 'The Weavers' (1892), Hauptmann's first sensational success, [is] technically less well constructed than 'Lonely Lives,' but superb in its suggestion of psychic mass in the struggle and defeat of Silesian operatives on strike. . . . With 'Hannele' of 1893 we part company with realism for a topsy-turvy idealism and psychologic experimenting in what the author calls a dream poem. This is Hauptmann's most unique and most pathetic creation, but ultra-unconventional as a drama. . . . His protean genius gives us a fairy drama, 'The Sunken Bell' (1897), in which there is the first strong touch of Symbolism, a reversion to romanticism such as we have just observed at the same date in Sudermann. . . . But there is no steadiness of development in this direction, either, for 'Driver Henschel' is an artistic reproduction of a prose sketch written in 1887. . . . Hauptmann begins by being democratically realistic; but the poet in him has gradually overcome the socialist, or rather it has transformed the materialist into an idealist, and the prophet of protest into the poet of social altruism. From this point of view 'Driver Henschel' is his masterpiece, firm in its naturalistic grasp, but tempered by spiritual restraint that comes from moral intuitions. Hauptmann has given here to the German working class the highest artistic expression of their own

weakness and of others' selfish strength. He has made himself the poet of the poor, the downtrodden, the lonely, the helpless, the perplexed, even the vicious."—B. W. Wells, *Modern German literature*, pp. 417-421.—See also GERMAN LITERATURE: 1900-1922.

ALSO IN: W. Bartels, *Handbuch zur Geschichte der deutschen Literatur*.—J. F. Coar, *Studies in German literature in nineteenth century*.—K. Francke, *German ideals of to-day*.—J. R. Hosmer, *Short history of German literature*.—F. Müller, *German classics*.—L. Solomon, *Geschichte der deutschen national Literatur*.—R. M. Waerner, *Romanticism and the romantic school in Germany*.

1888-1921.—Problem play.—Shaw and Ibsen.—Close of the scholastic method.—Renaissance of English drama.—Influence of Russian drama.—New ideas in stage setting.—With 'The Magistrate,' 'The Schoolmistress,' and 'Dandy Dick'—all farces, . . . [Arthur Wing Pinero] attracted considerable attention, while 'Sweet Lavender' (1888), . . . brought him fame. Beginning with 'The Profligate' (1889), Pinero opened a period of great fecundity: farces, dramas, and comedies succeeded one another for many years, and established standards which were to obtain for over a decade. 'The Second Mrs. Tanqueray' (1893) was . . . considered the finest English play of the time."—B. H. Clark, *British and American drama of to-day*, pp. 3, 4.—"To regard Sir Arthur Pinero as the author of problem plays [as some do] is to do him an injustice. In some of his plays he has embraced, against his will, the attitude of the social philosopher; but his main intent appears to have been the provision of an entertaining drama creditably modelled to the requirements of the stage. . . . If, [however] he is to be regarded as a serious force in English drama he is to be judged by his . . . problem plays [which] rest on unlikely conditions and improbable solutions; and thus their moral significance is lost."—H. Williams, *Modern English writers*, pp. 229, 231.—"When . . . Bernard Shaw was pushing his way to notoriety as a young dramatic critic Shakespeare had long been dead and Ibsen was living, but their fame was in inverse ratio to their distance from the day. Shakespeare for nearly a century had been a fetish, revered by all as much as he was little known save to the few; Ibsen was a foreign writer of scandalous plays. The fame of Shakespeare was, the fame of Ibsen was not. In subservience to principles which had now become a second habit Mr. Shaw ranged himself on the side of Ibsen and began to smite at that huge idol, Shakespeare. . . . [Much] might be said to exhibit the contradictory nature of Mr. Shaw's main contention in the controversy of Shakespeare against Ibsen. The discussion is, however, chiefly valuable as a commentary upon Mr. Bernard Shaw's own plays. In his view Ibsen is great because he writes drama that is intellectual and moral, and Mr. Shaw, his disciple, is great because he writes plays with a moral purpose. . . . Not literary expression, not even characterisation does Mr. Shaw consider the chief thing, but the lesson conveyed by drama. Upon his theory a drama is an acted tract—the lesson the audience carries away is the important matter. . . . And if by morality we understand no more than a congruity with established manners and customs then Mr. Shaw may fitly be described as 'a specialist in immoral and heretical plays.' . . . *Widowers' Houses* was produced by the Independent Theatre in 1892. It is definitely a play with a moral purpose, for it is an indictment of the thousands of worthy and complacent people who live comfortably upon independent incomes without trou-

bling to inquire how those incomes are made. *Widowers' Houses* is a genuine problem play; for it raises a question and does not lay it with any clearly constructed alternative. . . . Mr. Bernard Shaw made a good beginning with this play. The dialogue is incisive, moves rapidly, and carries forward the action of the drama without the involutions and digressions of his later plays. . . . Mr. Shaw's men are better than their wives, sisters and daughters. Julia and Grace, for example, in *The Philanderer* (1893) are fictitious pieces of characterisation. . . . [*Widowers' Houses* and *The Philanderer* together with] *Mrs. Warren's Profession* . . . were printed in volume form as *Plays Unpleasant* together with a companion volume of *Plays Pleasant* (1898). In the volume of *Plays Pleasant* came *Arms and the Man*, produced in 1894, *Candida* (1897), *You Never Can Tell* (1900) and the one-act *Man of Destiny* (1897). The first of these, described by Brandes as 'a masterpiece whether it is considered from the psychological or the purely theoretical point of view,' has proved one of the most successful of Mr. Shaw's plays upon the stage, though it can scarcely be ranked with his more important compositions. . . . *Man and Superman* (1905) is his longest and most philosophical play. It resolves itself largely into talk which cannot be rendered effectively on the stage. . . . From this date forward the plays tend to fall into one of two classes—plays of satirical dialogue without action or plays of undisguised buffoonery sharpened with wit. In the former class may be placed *John Bull's Other Island* (1904), which satirises English misconception of Ireland and, in consequence, the English character, than which nothing is more ridiculous in Mr. Shaw's eyes, *Major Barbara* (1905), which attacks conventional systems of charity, *The Doctor's Dilemma* (1906), a vigorous satire upon the medical profession, *The Shewing-up of Blanco Posnet* (1909), 'a religious tract in dramatic form,' which met with the ban of the censor, and *Getting Married* (1908), which explains its theme in its title, . . . a comedy upon the . . . character of marriage. . . . In the second class fall *Fanny's First Play* (1911), an amusing play in lighter mood with an induction and epilogue in which dramatic critics are satirised, *Pygmalion* (1914), which is excellent farce, and *Great Catherine* (1913) in which once more the Englishman is satirised with undiluted buffoonery. . . . Of the sincerity and purposefulness of Mr. Bernard Shaw's writing there can be no manner of doubt. He has finally won his place because he is sincere and has a constructive message to deliver. Nobody who has strong convictions can hide his light under a bushel; and Mr. Shaw has powerful convictions and no passion for self-effacement."—H. Williams, *Modern English writers*, pp. 240, 241, 245, 246.—"A dignified product of the free theatre, a man who benefited from it in a certain solidity and finish of his plays, yet still failed of absolute achievement was St. John Hankin (1860-1909). Hankin . . . takes the substance of the realistic and didactic play of social groups and treats it by a method derived from a study of comedy of manners. He desired to be heard as a comedian, but he lacked the nonchalance of true comedy. He was a studious Oscar Wilde. . . . One wonders at the adequacy of his plays without admiring them. They have wit but no comedy flavor. They tell stories of ladies and gentlemen whom we respect without desiring to meet. Perhaps no writer of the time has left so little a trace of himself in his plays. In *The Two Mr. Wetherbys*, *The Charity that Began at Home*, *The Last of the DeMullins*, *The Cassilis Engagement*, we see

the scholastic method of playwrighting reaching its conclusion. Hankin's comedies . . . are wary. They hang upon none of the illusions. The characters are genteel, of good breeding, emancipated or so near it that they can handle the vocabulary of the enfranchised. One finds himself wishing that some of the new illusions of sophistication might be exchanged for some of the older illusions. There are two things only that can vitalize a work of art, a faith, or a cause. The first works constructively. The second works destructively. But in the dry zone beyond belief and enthusiasm art cannot dwell. What has been said for Hankin may also apply to Stanley Houghton (1881-1914), . . . little more than a competent workman. Houghton is a Hankin without comedy. . . . His work lacks the refinements of manners. *Hindle Wakes* organizes the 'new morality,' or unmorality, into a technical code. The right to joy is no longer a burning issue. It is a presumption. . . . [The play] is well done in that it is laconic and commonplace. But it is a perfect example of the 'little play.' It is neither ugly nor beautiful."—T. H. Dickinson, *Contemporary drama of England*, pp. 219, 220, 221.—"Masefield's principal contributions to modern literature are his vigorous and original narrative poems. . . . In his play, 'The Tragedy of Nan,' 'Nan' comes as near to true tragedy as any English play of recent years [written in 1915]. It is a play of remarkable power and beauty as regards conception and style; it is the work of a true poet. The author's belief that tragedy should be a vision of the heart of life is borne out in 'Nan' with pitiless cruelty. . . . 'Philip the King' and 'The Tragedy of Pompey the Great' have only a relative stage value, although they are full of striking lines, good scenes, and vigorous poetic passages."—B. H. Clark, *British and American drama of to-day*, pp. 140-141.—"Stephen Phillips (1868-1915) . . . made himself the most discussed poet in England by the publication in 1898 of 'Poems' . . . [which were followed in 1900 by *Paolo and Francesca*, a literary drama]. In book form the play won an immense success. Before *Paolo and Francesca* was produced Beerbohm Tree had produced the poet's *Herod* (1900). Thereafter Tree produced *Ulysses* (1902), *Nero* (1906), and *Faust* (1908), written with J. Comyns Carr. *Paolo and Francesca* was produced by George Alexander (1901). . . . Whatever may be said of Phillips, he must be granted two qualities: a true lyrical imagination and a command of the mechanics of the stage. But these did not make him a great dramatist. The two gifts seemed in fact to check each other. His most successful play was *Paolo and Francesca*, for in this his art was most flexible. . . . [But not even this,] which had some of the traits of the Elizabethan play, was as successful on the stage as it had been in the book."—T. H. Dickinson, *Contemporary drama of England*, pp. 151-153.—"We cannot but suspect that subconsciously the knowledge of a want of poetry has coloured . . . [John] Galsworthy's views upon the future of English drama (Some Platitudes Concerning Drama,' *Fortnightly Review*, December, 1909). It will probably, he prophesies, flow down two main channels 'situate far apart.' The one channel will be that of naturalism 'faithful to the seething and multiple life around us,' drama such as some are inclined to term 'photographic,' the other a poetic drama 'incarnating through its fantasy and symbolism all the deeper aspirations, yearnings, doubts and mysterious strivings of the human spirit.' . . . But, says Mr. Galsworthy, 'between these two forms there must be no crude unions; they are too far apart, the cross

would be too violent.' Here Mr. Galsworthy is speaking for himself and not for the possible drama. . . . For Mr. Galsworthy in person naturalistic and poetic prose-drama are 'situate far apart'; he is not only incapable of welding them, he can only write realistic drama. The poetry of *The Little Dream* (1911) fails, and that play of fancy, *The Pigeon* (1912) is ineffective dramatically and tedious as a morality. Poetry is not impartial and judicial; Mr. Galsworthy is by nature cold, impartial, judicial. He can present on the stage the clash of character with character, the war of the classes, the struggle of the poor and the rich, and he never depresses the beam of justice with his own finger. As a dramatist he is noteworthy, but he is never the great artist, for he is never lost to himself. . . . The importance of Mr. Galsworthy's work in modern drama does not lie in its artistic power, but in its moral implication and the ethical force of the author. That "The Moral" is the keynote of all drama' is the chief article of his faith. . . . In *The Silver Box* (1906), *Strife* (1909) and *Justice* (1910), conscious as we are that Mr. Galsworthy is a thinker with definite views of his own, these views are only apparent as they are shadowed forth by a presentation of life that is cold and impartial. . . . With Mr. Bernard Shaw Mr. Galsworthy is, then, the writer of plays with a moral, the author of tendency dramas. But unlike Mr. Shaw he makes no bid for popularity. Mr. Shaw must bask himself in the sunshine of applause or the atmosphere of execration; Mr. Galsworthy can pursue his own path. . . . [But, he] hardly makes us laugh, not only because he is wanting in humour, but because he is always a little strident and harsh."—H. Williams, *Modern English writers*, pp. 254-256.

"To Henry Arthur Jones, more than to any other single force, is due that Renaissance and 'uplift'—let the term be accepted in its best sense—of the contemporary English drama. Jones carries on the tradition of Congreve and Sheridan in high comedy. His best work, with the exception of 'Michael and His Lost Angel,' consists of comedies of manners. 'The Liars,' 'The Case of Rebellious Susan,' and 'Dolly Reforming Herself,' satires on contemporary society, are among the finest character plays of the day. Jones's work is characterized by close observation of the foibles of the upper classes and the aristocracy of England; a keen sense of humor—as opposed to the cleverness and wit of Wilde and Pinero—which brings him much closer to the English Restoration dramatists than any other of his day; and a keen sense of dramatic construction. Jones has written many comedies, but his melodramas—especially 'The Silver King' and 'The Middleman'—and his tragic play, 'Michael and His Lost Angel'—must be taken into account in any estimate of the dramatist's total output."—B. H. Clark, *British and American drama of to-day*, pp. 29, 30.—"Barrie is not a Romantic. . . . His work eludes definition as does the work of all men who are masters of their art. There is nothing like it in the whole of modern drama, and though to be unique is not to be great . . . few will be found to withhold from . . . Barrie any honouring word. Yet is 'great' an epithet of too little humanity for his whimsical and tender art? . . . The drama of J. M. Barrie has other qualities than those of grace and loving kindness, and other arts than the wizardry that sets men's thoughts wandering in forgotten places and their eyes searching for forgotten dreams. There is pity, infinite pity, and . . . infinite courage, defying suffering and age and death itself. Pity and courage alike have a fine, keen edge.

There is nothing sentimental in the mind that called them out, giving them life and form—the form, maybe, of an awkward boy, or a 'queer old divert' of a charwoman: it is a shrewd mind, quick to see the absurdity of our unconscious posturings even while it smiles at them. And if the true artist is he who makes life finer and nobler than it is, then is the author of *Quality Street* and *The Old Lady Shows her Medals* indubitably an artist, touching life with gentle fingers, making it braver, and sweeter to our lips."—S. Jameson, *Modern drama in Europe*, p. 211.

"Barrie has excelled all of . . . [the users of the child medium in art] in *Peter Pan*, the boy who wouldn't grow up. He 'has stripped off from himself the last flimsy remnants of a pretense to maturity.' *Peter Pan* is the supreme achievement in imagination of the modern English theatre. . . . The tendency toward fantasy found in Barrie has been taken up by other writers. It was supported in England by a neo-romantic tendency in the theatre of Europe. . . . The reaction from real things is expressed partly in return to a playful treatment of old formulas. Old stories are told with a new flavor, written either in playful verse or in flexible prose. Imagination was further freed by the coming of Oriental motives. Japan had been an influence in English art since 1880. In 1903 a Japanese company played in London. The influence of the Russian Ballet, of Max Reinhardt's productions in Berlin, brought an interest in the more garish coloring and more elemental themes of Persia and Arabia. New systems of staging and production based upon the ideas of Gordon Craig, of Bakst, of Reinhardt, began to arrive. There developed a new artist of the stage, the Decorator, more than the maker of sets and perspectives, the creator of *inscenierung*. . . . About 1911 the vogue of the picturesque and sensational began on the English stage . . . [and] awoke England to new ideas of stage beauty. . . . They began to exert an immediate influence on playwrights. Galsworthy writes *The Pigeon* and *The Little Dream*; Shaw writes *Fanny's First Play* and *Androcles and the Lion*, Masefield writes *The Faithful* on a Japanese theme. Other dramatists appear who have had no connection with the older movements of realism. . . . Edward Knoblauch's *The Cottage in the Air* (1909), a flimsy bit, and his next play, *Kismet*, a riot of sensation, both belong to England though the author was born an American. In Lord Dunsany's *The Gods of the Mountain* and other plays we are transplanted to a no-man's land of imagination. The man who had been responsible for this change in stage theory, or at least its prophet, was Gordon Craig. After fifteen years of public endeavor Craig's work is still 'a challenge of the future.' Enough of his ideas have already been accepted to show how vital they were, how instinct with creation under their destructiveness. . . . Craig has designed productions for several of Shakespeare's plays, only a few of which he has been able to render. His chief work has been done at his school in Florence, Italy, and through the columns of his magazine *The Mask*. With Craig our study of the modern English theatre ends on a note of speculation not unmingled with promise. Since 1914 the theatre of England has been standing still awaiting the turn of events."—T. H. Dickinson, *Contemporary drama of England*, pp. 233, 235-237, 240.—See also ENGLISH LITERATURE: 1880-1920.

1892-1921.—Irish theater.—"Through his poetry the Celtic spirit moves like a fresh wind," says H. S. Krans, in his 'William Butler Yeats,' Yeats brought to the theater great poetic gifts,

he went far to arouse interest in the past glory of his country; as propagandist, as manager, as lecturer, he has done more than any other, with the possible exception of Lady Gregory, to create a new and living art for Ireland, but he cannot be accounted a great dramatist. His vision is too limited, his genius too delicate, his temperament too subjective, to allow him to stand aloof and let his characters work out their destiny as human beings. . . . Yet his plays deserve consideration, as they are attempts at a new style of drama, not as to form but as to treatment of subject-matter, and literary style. . . . There is a mystical atmosphere in 'The Countess Cathleen' [1892] which is comparable with the earlier plays of Maeterlinck. . . . 'Kathleen ni Houlihan,' [1902] a prose play . . . is eminently effective on the stage."—B. H. Clark, *British and American drama of today*, pp. 181, 182, 185, 187.—"Among the other writers for the Abbey Theatre stage should be mentioned, at least, Lady Augusta Gregory . . . [J. M. Synge] and St. John G. Ervine. Lady Gregory has written many pleasant folk-tale comedies in a charmingly simple and racy idiom. In *Hyacinth Halcyon*, for example, we are introduced to the pompous talk and the laughable scheming of a simple and obscure people. . . . *Mixed Marriage*, by St. John G. Ervine, proposes the difficult problem of Protestant and Catholic national and matrimonial unions. The Catholic heroine's death alone brings the drama to a solution. In *The Magnanimous Lover* this writer has made his contribution to the growing list of latter-day denials that marriage is a complete reparation to a wronged girl. . . . In all the leading work of the Irish playwrights, simplicity and veracity lend the principal distinction to plays most skilfully adapted to the theatre. These authors, like the actors that have interpreted them, have sought for their material and their effects, not on the stage, but in life. . . . The lesson of their achievements is plain to all followers of the dramatic art."—C. Andrews, *Drama to-day*, pp. 164, 165, 167-168.—"The drama of J. M. Synge is the Irish Literary Theatre's justification of its existence, as it is that of Mr. Yeats, that he set Synge to writing pleasant plays. Before all things an artist, Synge understood that the language of the common folk is not the language of fine drama. Therefore, he gave to his plays the charm of a distinctive speech, the speech of the Irish peasant. . . . In so much as grace and poetry are inherent in the speech of these peasants, Synge's drama gains in charm. To that highest power, the power of high thought expressed in a language which, though general, is yet given nobility and beauty, it can lay no claim. Nevertheless it has a quality of sweetness, and at times, as in *Deirdre of the Sorrows*, the very speakers seem not people but passing sounds of music. . . . Synge's place among modern dramatists, though high, must necessarily be as far apart from the greatest as from the mediocre. He is an artist of uncommon quality, but he left too little to form a judgment of his real strength."—S. Jameson, *Modern drama in Europe*, pp. 213, 215.—"The dramatic movement in Ireland began as an attempt to produce literary plays; it brought forth poetic tragedy, intellectual drama, and realistic satire of contemporary life. Then, with Yeats as the dominating spirit, it was hoped that a school of writers . . . would arise and create a folk-drama, and poetic plays founded upon legendary lore. With the coming of J. M. Synge . . . realism took the place of romance . . . [and in his plays met its fullest development]. The newer playwrights have concentrated their atten-

tion upon the life of today. . . . The tradition of 'Celticism' has wholly disappeared from contemporary drama. . . . [But] it may be questioned whether the fate-burdened, tragic peasant of the plays of today is more true to the life of Ireland as it is actually being lived, than was the stage life of Boucicault and his school, or the visionary dreamer of the earlier works of Yeats and A. E. [G. W. Russell]. Almost the only followers of Yeats of any importance have been Lady Gregory, whose historical plays are not especially valuable as literature, nor powerful as drama, and William Sharp, whose plays remain unproduced. . . . The newer playwrights . . . [have turned] from art to life, and by doing so have laid the foundations of their art upon a firmer soil."—L. R. Morris, *Celtic dawn*, pp. 168, 169, 170.

20th century.—*Influence of Ibsen*.—Three strains in modern drama.—"In the final decade of the [nineteenth] century there was abundant evidence that the drama was rising rapidly in the esteem of thoughtful men and women. This higher repute was due in part, of course, to the respectful attention which was compelled by the weight and might of Ibsen's plays. It was due also to the efforts of younger dramatists in the various languages to grapple resolutely with the problems of life and to deal honestly with the facts of existence. Verga and Sudermann, Pinero and Echegaray, are names to be neglected by no one who wishes to understand the trend of modern thought. At the end of the century the drama might still be inferior to prose-fiction in English and in Spanish; but it was probably superior in German and in Italian. The theater was even beginning again to attract the poets; and Hauptmann and Rostand, D'Annunzio and Phillips, having mastered the methods of the modern stage, and having ascertained its limitations and its possibilities, proved that there need be no more talk of a divorce between poetry and the drama. When the last year of the century drew to an end, the outlook for the drama was strangely unlike that of a quarter-century earlier. Except in France, there was everywhere evidence of reinvigoration; and even in France there were not lacking playwrights of promise, like Hervieu. Perhaps everywhere, except in Norway, it was promise rather than final performance which characterized the drama; and yet the actual performance of not a few of the dramatists of the half-dozen modern languages was already worthy of the most serious criticism."—B. Matthews, *Development of the drama*, pp. 323-324.—"The recent drift toward the drama of ideas, so largely determined by Ibsen, may be accounted for by the pre-occupation of the time with matters scientific and humanitarian."—F. W. Chandler, *Aspects of modern drama*, p. 2.—"From the doctrine of evolution, Ibsen imports into the drama a new unit idea: the idea that the individual is the creature of the historical moment, of social environment, of physical heredity. We shall acquire no true comprehension of the dramatic art of our own time if we do not take into account these three persistent streams of tendency in contemporary thinking. The phenomenon of cosmopolitanism, first and foremost, confronts one upon every turn. . . . Beneath the pressure of social and humanitarian ideals, the literature of today has become surcharged with intention. The man of letters, turned publicist, has become animated by a spirit of service in behalf of society, of the present and of the future. . . . The philosophy, the social philosophy, in the brain of the modern dramatist has assuredly 'broken forth in their writings.' And to-day we confront an epoch

in art devoted to the task of holding up the mirror to society, exposing social abuse, and inspiring efforts toward the improvement of the existent social order."—A. Henderson, *Changing drama*, pp. 19-23.—"We catch a glimpse of one of the most striking characteristics of the modern theater,—its extraordinary cosmopolitanism which made possible the performance of 'Cyrano de Bergerac' and of the 'Doll's House' in every quarter of the globe. Not only can we find French and German plays acted frequently in New York, but we are glad to record that the English-speaking stage was again exporting its products, and that Mr. Bronson Howard's 'Saratoga' was performed in Berlin, Mr. Gillette's 'Secret Service' in Paris, and Mr. Piner's 'Second Mrs. Tanqueray' in Rome. Even more noteworthy is the fact that the playgoers of New York had been permitted to see an English play, 'Hamlet,' acted by a French company, a German play, 'Magda,' acted by an Italian company, and a Russian play, the 'Power of Darkness,' acted by a German company. An educated man to-day is more than a native of his own country: he is also a citizen of the world, just as the educated man was in the middle ages when all Europe was governed by the Church of Rome and by the Holy Roman Empire, and when all men of learning wrote in Latin and studied the same Roman law. . . . In the middle ages the drama was almost the same everywhere; and a French mystery was always very like an English mystery, just as an Italian sacred-representation was very similar to a Spanish sacramental-act. So at the beginning of the twentieth century the forms of the drama are almost identical throughout the civilized world. In structure there is little difference nowadays between an English play and a Spanish,—far less than there was when John Webster and Lope de Vega were almost simultaneously putting upon the stage the pitiful story of the sad Duchess of Malfi. . . . This elimination from our latter-day stage-plays of all the non-dramatic elements which are so abundant in the earlier periods of the drama has been accompanied, and indeed greatly aided, by certain striking changes in the physical conditions of performance, and, more especially, in the shape and size and circumstances of the theater itself. The modern playhouse is as unlike as possible, not only to the spacious Theater of Dionysus in Athens, with its many thousand spectators seated along the curving hillside, but also to the Globe Theater and its contemporary rivals in London and in Madrid, which were only unroofed court-yards."—B. Matthews, *Development of the drama*, pp. 326-328, 333-334.—See also RECREATION; THEATER.

ALSO IN: J. Q. Adams, *Shakespearean playhouses*.—G. Brandes, *Main currents in nineteenth century literature*, v. 5.—E. K. Chambers, *Medieval stage*.—B. H. Clark, *Continental drama of to-day*.—S. T. Coleridge, *Lectures on Shakespeare, and other dramatists*.—Mrs. V. Crawford, *Studies in foreign literature*.—W. P. Eaton, *American stage to-day*.—J. Fitzmaurice Kelly, *Chapters on Spanish literature*, chs. 7 and 8; and *History of Spanish literature*.—J. D. Ford, *Main currents of Spanish literature*.—E. E. Hale, Jr., *Dramatists of to-day*.—W. Hazlitt, *View of the English stage*.—J. G. Huneker, *Iconoclasts*.—P. E. Kretzmann, *Liturgical element in the earliest forms of medieval drama*.—H. K. Moderwell, *Theatre of to-day*.—M. J. Moses, *The drama, 1860-1918 (Cambridge history of American literature, latest national literature, II)*.—A. W. von Schlegel, *Lectures on dramatic art and literature*.—A. W. Ward, *History of English dramatic literature*, ch. 1-2.—W. Archer, *Play-making*.—G. P. Baker, *Technique of the drama*.—

G. Freytag, *Technique of the drama*.—G. E. Lessing, *Hamburgische dramaturgie*.—G. Meredith, *Essay on comedy and the uses of the comic spirit*.—W. T. Price, *Analysis of play construction and dramatic principle*.—A. H. Thorndike, *Tragedy*.

DRANG NACH OSTEN (pressure to the East), the theory and practice of German and Austro-Hungarian expansion toward Saloniki; ended by the World War. "The strength of the Triple Alliance lay in the common interests that bound Germany and Austria. The latter, driven from Italy by Sardinia and from Germany by Prussia, sought to find compensation by expanding in the Balkans. A policy, known as the *Drang nach osten* . . . was inaugurated by Austria, with the object of getting a port on the Ægean Sea. In the way were Serbia and Montenegro, who could count on the assistance of Russia to oppose the extension of Austrian influence among the Slav states of the peninsula; hence Austria leaned heavily on Germany without whose backing she could make no headway in the *Drang nach osten*. Germany at first entered the alliance primarily as a protection against a war of revenge by France; but later, when she embarked in a vigorous policy in the Near East, she found Austria's assistance of great value to her."—J. S. Schapiro, *Modern and contemporary Europe*, p. 685.—This was the policy which led to the annexation by Austria of Bosnia and Herzegovina, to the "peaceful penetration" by Germany of Asiatic Turkey, and to the construction of the Bagdad railway, which was designed to lead to a like peaceful penetration of the rich commercial field in Persia.—See also BOSPORUS: 1878-1914; GERMANY: 1890-1914; Alteration of foreign policy.

DRANGIANS, ancient tribe in Afghanistan. See SARANGIANS.

DRAPIER'S LETTERS, series of pamphlets by Jonathan Swift, against a patent granted for copper coinage in Ireland. See IRELAND: 1722-1724.

DRAVIDIAN RACES.—"When the Brahmans succeeded in making their way into the kingdoms of the peninsula, including the realms of the Andhras, Cheras, Cholas, and Pandyas, they found a civilized society, not merely a collection of rude barbarian tribes. The Dravidian religion and social customs differed widely from those of northern India. Caste was unknown, as it now is in Burma, and the religion is described as demon-worship. The original demons have since been adopted by the Brahmans, given new names, and identified with orthodox Hindu gods and goddesses. The Hindu theory that mankind is divided into four *varnas*, or groups of castes—Brahman, Kshatriya, Vaisya, and Südra—was wholly foreign to the southerners. To this day Kshatriyas and Vaisyas do not exist among them. The laws of marriage and inheritance also differed completely from those of the Brahmans. Even now, when Hinduism, with its strict caste rules and its recognized system of law, has gained the mastery, the old and quite different Dravidian ideas may be traced in a thousand directions. The ancient Dravidian alphabet called Vatteluttu, of Semitic origin, is wholly distinct from any of the northern alphabets. Tradition as recorded in the ancient Tamil literature indicates that from very remote times wealthy cities existed in the south and that many of the refinements and luxuries of life were in common use. The good fortune of Tamil Land (*Tamilakam*) in possessing such eagerly desired commodities as gold, pearls, conch-shells, pepper, beryls, and choice cotton goods attracted foreign traders from the earliest ages. Commerce supplied the wealth required for life on civilized lines, and the Dravid-

ians were not afraid to cross the seas. Some day, perhaps, the history of Dravidian civilization may be written by a competent scholar skilled in all the lore and languages required for the study of the subject, but at present the literature concerned with it is too fragmentary, defective, and controversial to permit of condensation. Early Indian history, as a whole, cannot be viewed in true adequate treatment. Hitherto most historians of ancient India have written as if the south did not exist."—V. A. Smith, *Oxford history of India*, pp. 14-15.—See also INDIA: People; Languages; PACIFIC OCEAN: People; PHILOLOGY: 16; TURANIAN RACES AND LANGUAGES.

DRAWING: Study and teaching. See EDUCATION, ART: Modern period: England, Ireland, Scotland, Germany, United States.

DRAYTON, Michael (1563-1631), English poet. See ENGLISH LITERATURE: 1530-1660.

DREADNOUGHT, new type of British battleship launched in 1906. See WAR, PREPARATION FOR: 1906-1909; WARSHIPS: 15th-16th centuries; 1893-1914; WORLD WAR: 1914: IX. Naval operations: a.

DREBBEL, Cornelius Van (1572-1634), Dutch inventor. See SUBMARINES: 1624-1815.

DRED SCOTT CASE, Supreme Court decision on a slave's status in court and indirectly on the constitutionality of the Missouri Compromise. See OREGON: 1856-1859; SUPREME COURT: 1835-1864; U. S. A.: 1857.

DREIBUND. See TRIPLE ALLIANCE.

DREIKAISERBUND (1872-1878), alliance of Russia, Austria, and Germany to repress revolutionary movements; to settle disputes arising from the Eastern question, and to maintain the territorial boundaries laid down in the treaty that ended the Franco-Prussian War, 1871. See WORLD WAR: Causes: Indirect: c.

DRENTÉ, province of Holland. See NETHERLANDS: Map of the Netherlands and Belgium.

DREPANA, naval battle of (B. C. 249). See PUNIC WARS: First.

DRESDEN, capital of Saxony, one of the most important commercial and railway centers in Germany, situated a little over 100 miles south of Berlin, on the river Elbe, which divides the old town (Altstadt) from the new town (Neustadt). The palaces, Diet House and the famous Dresden museum are grouped on the left bank of the river, while the government departments are housed in handsome buildings in the Neustadt. The city is noted for its technical and scientific educational institutions. Its chief industries are gold and silver articles, machinery, pianos, paper. The famous Dresden china is made at Meissen, about fifteen miles away. In 1910 Dresden had a population of 529,326. See GERMANY: Map.

1745.—Peace of Dresden. See AUSTRIA: 1744-1745; GERMANY: 1740-1756.

1756.—Capture and occupation by Frederick II. See GERMANY: 1756.

1759-1760.—Capture by the Austrians.—Bombardment by Frederick. See GERMANY: 1759 (July-November); 1760.

1812.—Occupied by Napoleon. See AUSTRIA: 1809-1814.

1813.—Occupied by the Prussians and Russians.—Taken by the French.—Napoleon's entrance.—French reverses. See GERMANY: 1812-1813; 1813 (April-May); 1813 (August-October).

DRESDEN, German cruiser, one of von Spee's squadrons in 1914. After taking part in the battles of Coronel and Falkland islands, she was sunk on March 14, 1915, by the British cruisers *Kent* and *Glasgow*, off the island of Juan Fernandez. It was

alleged that by this act Chilean neutrality was violated.

DRESDEN CONFERENCES (1850-1851). See GERMANY: 1850-1851.

DRESDEN MUSEUMS.—"The capital of Saxony is particularly rich in museums and art galleries. It will long retain the designation of the Cradle of Rococo Art, and as a nursery of Art it must occupy a prominent place. The chief Galleries and Museums are the following: The Picture Gallery, Green Vault, Museum of Plaster Casts, Museum of Armoury, the Museums of Natural History, of Antiquities and of Porcelain. The Green Vault so called from the colour of its walls forms part of the Palace buildings, and contains a valuable collection of curiosities. Here are jewels, trinkets, and other small works of art, such as bronzes, enamels, vessels of gold, silver, and crystal. The Museum, completed in 1854, is a good example of modern architecture. The original foundation dates back to 1711-22, but it was left unfinished for more than a century. The Museum proper forms the north-east wing of the Zwinger. The Picture Gallery, engravings, drawings, and one room of casts are situated in the Museum, and the Zoological, Mineralogical Museums, and the casts are in the Zwinger. The Picture Gallery ranks with the Louvre. . . . The golden period of Italian Art is, perhaps, the best represented, and the Venetian Masters rank next. The collection of engravings, comprising some 350,000 plates, from the fifteenth century down to the present time, is probably the largest extant. . . . The Museum Johanneum, or Historical Museum, is well deserving of note. Here are weapons, armour, domestic chattels, costumes, and other objects, of historical and artistic value."—J. Greenwood, *Museums and art galleries*, pp. 323-324.

DRESDENER BANK.—"The Dresdener Bank, which was founded in 1872 to take over the private banking business of Michael Kasbel, has developed into one of the largest banks in Germany. The Berlin branch, opened in 1881, eventually became the head office of the institution, and Dresden receded to a secondary position. In pursuance of the policy of banking amalgamation which characterized Germany, as well as Great Britain, during the war years, the Dresdener Bank absorbed the Rheinisch-Westfälische Disconto-Gesellschaft of Aachen and the Maerkische Bank in 1917. By the first named . . . it gained a large control over the business obtainable from the Rhineland and Westphalia. In 1918 the Doebelner Bank, with a share capital of 2,500,000 marks, was taken over. More recently the banking firm of A. Hilger, at Duisburg, was acquired. A branch has been opened at Bucarest, where, however, unsettled political conditions have not proved favourable. The Amsterdam agency of Proehl and Gutmann has been reorganised as a subsidiary partnership-company. Throughout Germany the establishment of branches has continued, and probably will continue while inflationary conditions favour a policy of expansion. The Bank is also interested in the German-South-American Bank and the Deutsche Orientsbank. The London branch has not yet been completely liquidated. The original capital of the Dresdener Bank was 9,600,000 marks. Expanding with the development of business and the absorptions of other enterprises, it had risen to 130 million marks in 1899 and to 200 millions in 1910. At the close of 1920 the paid-up capital stood at 260 million, but during the current year, in view of the further depreciation of the mark, it was raised to 350 million. The currency inflation which occurred in Germany during 1920 resulted,

of course, in an increased nominal prosperity for the banks. During that year the total turnover on one side of the accounts amounted, for the Dresdener Bank, to 1,000 milliard marks, as against 400 milliard in 1919. The number of accounts rose from 427,850 in 1919 to 499,843 at the end of 1920; and with the greater volume of business the number of employees increased from 9,810 to 12,681. Increased commission charges adopted by the German Bankers' Association were in force during the whole of last year, and, as a result of this and the higher turnover, the gross profits, at 421,756,983 marks, were more than three times those of the previous twelvemonth. Despite augmented salaries and other expenses the net profits were also about treble those of 1919. A dividend of 12½ per cent was paid, as compared with nine per cent for the preceding year. The balance-sheet figures over recent years indicate an enormous nominal increase in business, but the concurrent scaling down of the value of the mark invalidates comparison. An increase of the capital to 550 million marks is proposed."—*The Statist*, Dec. 10, 1921, pp. 982, 984.—See also MONEY AND BANKING: Modern: 1871-1914.

DRESS. See COSTUME.

DREUX, Battles of (1562 and 1590). See FRANCE: 1560-1563; 1589-1590.

DREUX-BREZÉ, Henri Evrard, Marquis de (1762-1829), grand master of ceremonies under Louis XVI. See FRANCE: 1789 (June).

DREXEL, Anthony Joseph (1826-1893), American banker and philanthropist. See CAPITALISM: 19th century: United States; GIFTS AND BEQUESTS.

DREYFUS, Alfred (1859-), French artillery officer of Jewish birth, a native of Alsace, who in 1894 was accused of selling military information to the German government; was tried and convicted of treason; degraded and sent to Devil's Island, a penal settlement in French Guiana. Later his innocence was proved, he was reinstated with the rank of major, and decorated as a Chevalier of the Legion of Honor. See FRANCE: 1894-1895; 1894-1906; 1899 (February-June).

DRIEFONTEIN, Battle of (1900). See SOUTH AFRICA, UNION OF: 1900 (March-May).

DRINA, river that rises in Montenegro, flows through Bosnia, forming part of the boundary line between Bosnia and Serbia and joins the Save sixty miles west of Belgrade at the frontier of Serbia, Bosnia and Slavonia; in 1914 was the scene of fighting between Austrians and Serbs.

DRINKWATER, John (1882-), English poet and dramatist. See ENGLISH LITERATURE: 1880-1920.

DROCOURT, French town between Lens and Douai; was an important point in the Hindenburg lines in the World War; finally taken in 1918 by British and Canadian troops. See WORLD WAR: 1917: II. Western front: c, 3; 1918: II. Western front: b, 1.

DROGHEDA, or Tredah (Bridge of the ford), market town in County Louth, Ireland; population (1911) 12,501; noted for its antiquarian remains. The town has cotton and flax manufactures, breweries, an iron foundry and other industries. In 1649 it was sacked and the inhabitants massacred by Cromwell. See IRELAND: Historical map; 1649-1650.

DROMONES, name given to the light galleys of the Byzantine empire.—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 53.

DROUET, Jean Baptiste (1763-1824), French revolutionist, recognized and caused the arrest of

Louis XVI in his flight, at Varennes. See FRANCE: 1790-1791: Oath of the clergy.

DROYSEN, Johann Gustav (1808-1884), German historian. See HISTORY: 1; 3; 28.

DRUGS. See CHEMISTRY: Practical application: Drugs; Interrelation between dyes, drugs, etc.; MEDICAL SCIENCE: Ancient: Egypt; Modern: 19th-20th centuries; OPIUM PROBLEM.

DRUIDS, members "of an order [for priesthood] in Celtic Gaul and Britain [and] . . . Ireland, which in pre-Roman and pre-Christian times had charge of religious rites. The subject is most obscure. The early disappearance of the Druids in Gaul and Britain before the advance of Roman civilization and in Ireland before Christianity, so obliterated traces of them that all information is ultimately derived from the classical writers, and from early Irish hagiological works. The name has been falsely connected with the Greek *δρῦς*: an oak; to which the worship in the oak groves gave factitious verisimilitude, but it is really derived from a Celtic root which bears the idea of magical dealing. . . . From the Irish side the *Tripartite Life of St. Patrick*, Adamnan's life of Columba, and a large number of scattered notices, mainly legendary . . . [give the impression] that the Gallic and British druids were an order wielding political power, since they influenced the choice of magistrates; social power, since they decided civil and criminal causes; and religious power, since they controlled sacred rites. They were rich, masterful and despotic. . . . The difference between the druidism of Britain and that of Ireland argues no close, or at least no continuous connection between the two."—G. W. Gilmore, *New Schaff-Herzog religious encyclopedia*, v. 4, pp. 9-10.—To the minimum of knowledge left by the ancient authorities, Welsh writers added a system of druidical philosophy and religious rites which, while it assumed to be a secret inheritance of the bards, was really an invention of modern times.—Pliny, alluding to the Druids' predilection for groves of oak, adds the words: 'ut inde appellati quoque interpretatione Græca possint Druidæ videri.' . . . Had he possessed knowledge enough of the Gaulish language, he would have seen that it supplied an explanation which rendered it needless to have recourse to Greek, namely in the native word 'dru, which we have in 'Drunemeton,' or the sacred Oak-grove, given by Strabo as the name of the place of assembly of the Galatians. In fact, one has, if I am not mistaken, been skeptic with regard to this etymology, not so much on phonological grounds as from failing exactly to see how the oak could have given its name to such a famous organization as the druidic one must be admitted to have been. But the parallels just indicated, as showing the importance of the sacred tree in the worship of Zeus and the gods representing him among nations other than the Greek one, help to throw some light on this point. According to the etymology here alluded to, the Druids would be the priests of the god associated or identified with the oak; that is, as we are told, the god who seemed to those who were familiar with the pagan theology of the Greeks, to stand in the same position in Gaulish theology that Zeus did in the former. This harmonizes thoroughly with all that is known about the Druids."—J. Rhys, Hibbert lectures, 1886, *Celtic heathendom*, lect. 2, pt. 2.—"Caesar says that the Druids were the judges on all points of law and equity and the distributors of all punishments and rewards. They had the power of excommunication against all who did not submit to their decrees, of excluding people of all ranks from all benefits of society and even from society itself; of deposing

princes and even of condemning them to death, a power not infrequently exercised; and of declaring war and peace. The Druids themselves were exempt from bearing arms and paying taxes. Divitiacus, the Arch-Druid, however, we learn from Caesar, was permitted to carry arms and was even entrusted with the command of a corps in one of Caesar's campaigns. He gives the following account of the effect of excommunication. 'If any person, either private or public, does not acquiesce in their decisions, they interdict him from their sacrifices. That is, among them, the severest punishment. Those who are thus interdicted are reckoned impious and accursed; all men depart from them; all shun their company and conversation, lest they should sustain some misfortune from their contagion; the administration of justice and the protection of the laws is denied to them and no honor is conferred upon them.' The excommunicated had also to walk with bare feet and wear black garments for the remainder of his life.—D. Wright, *Druidism (Open Court, v. 32, p. 684)*.—"Our traditions of the Scottish and Irish Druids are evidently derived from a time when Christianity had long been established. These insular Druids are represented as being little better than conjurers, and their dignity is as much diminished as the power of the king is exaggerated. . . . He is a Pharaoh or Belsazzar with a troop of wizards at his command; but his Druids are sorcerers and rain-doctors. . . . The Druids of Strabo's description walked in scarlet and gold brocade and wore golden collars and bracelets; but their doctrines may have been much the same as those of the soothsayers by the Severn, the Irish medicine-men or those rustic wizards by the Loire. . . . After the conversion of Ireland was accomplished the Druids disappear from history. Their mystical powers were transferred without much alteration to the abbots and bishops who ruled the 'families of the saints.'"—C. Elton, *Origins of English history, ch. 10*.

Points of agreement and difference between Irish and Gaulish Druids.—The chief points of agreement were as follows: "1. They had the same Celtic name in both countries: 'Druid.' 2. They were all wizards—magicians and diviners. 3. They were the only learned men of the time: they were judges, poets, professors of learning in general. 4. They were teachers, especially of the children of kings and chiefs. 5. Their disciples underwent a long course of training, during which they got by heart great numbers of verses. 6. They were the king's chief advisers: they were very influential, and held in great respect, often taking precedence even of the kings. 7. Among both the Irish and Gauls there were druidesses. 8. They had a number of gods; and many of the Irish gods were identical, both in names and chief functions, with those of Gaul."—P. W. Joyce, *Smaller social history of ancient Ireland, p. 101*.—They differed, however, in the following points: "1. The Gaulish druids were under one head druid, with supreme authority: and they held periodical councils or synods. There was no such institution in Ireland: though there were eminent druids in various districts, with the influence usually accorded to eminence. 2. The Gaulish druids held the doctrine of the immortality of the soul, as applying to all mankind: the soul of every human being passing, after death, into other bodies, i.e. of men, not of the lower animals. There is no evidence that the Irish druids held the souls of all men to be immortal. But in case of a few individuals—palpably exceptional—it is related that they lived on after death, some reappearing as other men, some as animals of various kinds, and a few lived on in Fairyland, without the interven-

tion of death. 3. Human sacrifice was part of the rite of the Gaulish druids, sometimes an individual being sacrificed and slain: sometimes great numbers together. There is no record of any human sacrifice in connexion with the Irish druids; and there are good grounds for believing that direct human sacrifice was not practised at all in Ireland. 4. The Gaulish druids prohibited their disciples from committing to writing any part of their lore, regarding this as an unhallowed practice. There is no mention of any such prohibition among Irish druids. 5. The Gaulish druids revered the oak, and the mistletoe when growing on it: the Irish druids revered the yew, the hazel, and the quicken-tree or rowan-tree."—*Ibid.*, p. 102.—See also BRITAIN: 61; CELTS: Religion.

ALSO IN: Julius Cæsar, *Galic War, bk. 6, ch. 13-18*.—Strabo, *Geography, bk. 4, ch. 4, sect. 4-6*.

Druidism.—"The Druids boasted a faith which appears to have been as imbued with life as that of any ancient or modern religious system, although little is known generally about it. Although their religion was polytheistic in character the Druids recognized a supremacy among the gods, this Supreme being represented by the sun. Next in point of rank came the lesser divinities, who were symbolized by the moon and stars, and, in course of time, all the celestial bodies were venerated with divine honors. This characteristic was not more marked in Druidism than in other religions of a like nature where the elements were venerated. The sun as sun was not worshiped. The arch-god was Bêl, whose glory was manifested in the sun, and in singing hymns to the luminous orb they manifested their worship to the Supreme and not to the emblem, paying their adoration to what they regarded as the supreme power and eternal being. It was doubtless this veneration of the celestial bodies which laid the foundation of the knowledge possessed by the Druids of astronomical science, to which Caesar and other writers have borne testimony. They were certainly in possession of sufficient knowledge of the motion of heavenly bodies to enable them to fix definite times for their festivals and religious ceremonies, all of which were regulated by the sun and moon, and to calculate on a thirty-year cycle of lunar years in which the month began at the sixth day. In common with the Gauls, Teutons, and Jews, they reckoned time from evening to morning. The Druids observed an extraordinary reticence with regard to the articles of their faith. Though great writers in other respects, they committed no part of their religious tenets or philosophy to writing, except in allegorical poems, the key to which was in the possession only of the initiated and professed, to whom the doctrines were taught orally and by them committed to memory. . . . The Druids represented the world as an enormous animal issuing out of the abyss from the abode of an evil spirit. In common with other nations and religious systems they had their Deluge tradition, but they represented that event as occurring in a lake called Llyn Llion, the waters of which burst forth and overwhelmed the face of the whole world. One vessel only escaped in the catastrophe and in this were a man and a woman and certain of the animal species. By these Britain was repopulated with human beings and animals. The name given to the man thus miraculously preserved was Hu the Mighty, but he is sometimes called Cadwaldr. He is frequently represented as the diluvial god and as such is generally attended by a spotted cow. The woman preserved in the ark from the deluge was called Ceridwen. She was regarded as the first

of womankind, with the same attributes as Venus, in whom were personified the generative powers. She is mentioned in several of the poems of the Bards who lived under the Welsh princes. Cuhelyn, a Bard of the sixth century, refers to her as Ogyrvan Ahmad, or the goddess Ceres. Ceridwen's first-born was named Morvran, or 'raven of the sea.' As an outcome of this British tradition of the Deluge, the Druids consecrated certain lakes as symbols of the event and looked upon the small islands which rose to the surface as mystical sanctuaries, because they were emblems of the ark. A rock, when discovered, was hailed as typifying the place of debarkation of Hu the Mighty, and here, on certain occasions, would be celebrated by 'the Druids of the Circle,' the Druids of high or advanced degree, mystical rites believed to be in commemoration of the salvation of the race from the waters of the flood. . . . It was a Druidical belief that water was the first principle of all things and existed before the creation of the earth in unsullied purity, but that its qualities were diminished when it became blended with the earth. Thus water was venerated because it afforded a symbol by its inexhaustible sources of the continual and successive benefits bestowed upon the human race and because of the mystical sympathy existing between the soul of man and the purity of water. The air was regarded as the residence of beings of a more refined and spiritual nature than humans, while fire was looked upon as a vital principle brought into action at the Creation. The earth was venerated because it was the mother of mankind, and particular honor was paid to trees as affording a proof of the immense productive power of the earth. For many centuries the Druids refused to construct enclosed temples, regarding it as an outrage to suggest that the deity could be confined within any limits, and the vault of the sky and the depth of the forest were originally their only sanctuary. Pomponius Mela tells us that the immortality of the soul was a Druidical doctrine which the Druids permitted to be published for political reasons. 'There is one thing,' he says, 'which they teach their disciples, which hath been made known to the common people, in order to render them more brave and fearless, namely, that souls are immortal and that there is another life after the present.' The precise character of this after-life has been the occasion of debate with authorities. Some hold that the Druidical belief in life after death included the tenet of transmigration, similar to the Buddhistic but differing from the Theosophical reincarnation; that is to say, that they believed in the possibility of the descent of the human into the animal species. They were apparently believers in the evolution theory, maintaining that the soul commenced its course in the lowest water-animalcules and passed through several successive graduated bodies until it reached the human species. Here the authorities diverge. According to some, at death, if the good qualities had preponderated over the evil, the soul would pass into Gwynnyd, or a state of bliss. But if the evil qualities had preponderated, then the soul would pass into an animal displaying the characteristics exhibited by the human being while on earth, though it would have further opportunities of ascent to the human and of ultimate translation to Gwynnyd, even though repeated falls should postpone this latter step for ages. Others have maintained that the Druids endeavored to persuade their followers that death was but an interlude in a succession of progressive human existences. In this or in some other world the soul would find a new body and lead another human life and so onward

in an infinite cycle of lives. This latter seems to be the more probable when it is remembered that one of their maxims was that money lent in this world would be repaid in the next and that they also believed that letters given to dying persons or thrown upon the funeral pile would be faithfully delivered in the next world. In one of these two ways, however, the fear of death was removed and people were thus instilled with courage in battle and warfare. Another debatable topic has been the question as to whether human sacrifices were practised by the Druids, though it seems hardly open to question in view of the categorical statement of Cæsar. Divitiacus is scarcely likely to have inspired or consented to the publication of the statement if it had not been true. Possibly, however, the explanation may be found in the assertion of some writers that the practice of human sacrifices was the survival of a pre-Druidic custom, particularly as human sacrifices do not appear to have formed part of the Irish Druidical practices, though in Britain, members of the Druidic community not only took part in, but presided at, these ceremonies. These human sacrifices were, in the main, legal executions, and an interval of five years generally elapsed between sentence and execution. They believed also that those who killed themselves to accompany their friends to the next world would live with them there so that there was no lack of victims who, in time of trouble, came forward as volunteers to offer themselves as expiation. Eager to rejoin their dear departed in a happier sphere, eager to ascend to the circle of felicity, the Celts gladly mounted the sacrificial stone and death came to them in the midst of a song of joy. The old Mosaic law of 'a life for a life' was also required by the laws of Cymry, but the fatal punishment inflicted by the executioner was regarded as the requital of the debt due to God and man. According to the laws of Dyonwal Moelmund the three forms of capital punishment practised were beheading, hanging, and burning. It is possible that the practice of burning was derived from Phenicia, where the yearly sacrifice of human beings by fire, which was part of the worship of Moloch, may have given rise to the custom of burning malefactors and prisoners taken in war and other immolations practised by the Druids. . . . According to Justin, the Druids declared that in times of public calamity the people could not be rid of the pestilence or trouble until they had dipped the gold and silver secured by them in a time of war in a lake, and he gives the following description of a similar ceremony: 'Many persons resorted to a lake at the foot of the Gevaudan mountain, consecrated to the moon under the name of Helanus, and thither cast, some the entire human habits, linen, cloth, and entire fleeces; others cast in cheese, wax, bread, and other things, every one according to his ability; they then sacrificed animals and feasted for several days.' . . . The Druids regarded repentance and purification as necessary duties. They observed one day in seven as peculiarly sanctified and made holy by the great Creator and were wont to dedicate one-tenth of their substance to religious purposes. The Druidical philosophy and religion were certainly equal, if not superior, to any of the philosophies and religions current in other parts of the world in their day. Manxmen ascribe to the Druids the excellent laws by which their island has always been governed, and the ancient Greeks, on their own confession, learned part of their philosophy and many of their fables from the Gauls.—D. Wright, *Druidism (Open Court, v. 3, pp. 678-684)*. —See also MYTHOLOGY: Celtic; Roman period, Christian era.

DRUIDS, Order of, founded in London, 1781; spread to America in 1833 and to Germany in 1872. The order is a secret friendly society, and in imitation of the ancient druids its lodges are called "groves."

DRUMCLOG, Battle of. See SCOTLAND: 1679 (May-June).

DRUM-FIRE, method of artillery preparation for infantry attack, in which the shots are timed with almost the rapidity and rhythm of drum-beating.

DRUMMOND, Sir Gordon (1772-1854), British general in the War of 1812. See U. S. A.: 1813 (December); 1814 (July-September).

DRUMMOND, William (d. 1677), governor of the colony of Carolina in 1663. See NORTH CAROLINA: 1663-1670.

DRUSES.—"Druses are the adherents of a composite sect which still exists in Syria, especially in the Lebanon. From their use of the Arabic language the Druses, who term themselves 'Confessors of the Unity (of God),' seem to be a mixture of Syrians and Arabs. Their type, on the other hand, would indicate that they are descendants of the pre-Mohammedan Aramaic population. The steady resistance of this liberty-loving community to the State has aided in the preservation of their religion through the centuries, while they feel, on the other hand, that they form a distinct nation simply because of their religious isolation. By their tenacity, cunning and valor they have succeeded in resisting all attempts at subjugation and still form a State within a State. They now number about 100,000 although in recent years political circumstances have led many families to migrate from Lebanon to the Hauran, where they have settled among the peasants and Bedouins of that region. It is worth noting that there are two Druse villages on Mt. Carmel, and they have a sanctuary there at which they perform a yearly sacrifice. The origin of the religion is closely connected with the Egyptian Fatimite calif al-Hakim biamrillah (996-1021). His chief object was the propagation of the tenets of the sect of the Ismailiyyah, the main source of the doctrines of the Druses, in Egypt, where the people were adherents of orthodox Sunnite Mohammedanism. . . . The doctrines of the Druses mark an advance over the tenets of . . . their immediate predecessors. . . . On the other hand, the Mohammedans consider the Druses infidels, and Islamic writings seldom mention them. The difficulty of a clear presentment of the confused doctrines of the Druses is increased by the fact that their religion is esoteric, its adherents being forbidden to reveal its mysteries to non-believers and being required to hide their religious books from all. . . . According to the teaching of the Druses, God is one, and the confession of his unity is the first duty of religion. . . . The last of the ten (or nine) incarnations of the Divinity was the calif al-Hakim. . . . In conformity with their doctrine of the immutability of bodies and spirits, the Druses make no religious propaganda whatever. When al-Hakim returns, however, he will either destroy or subjugate the misbelievers and will found an earthly kingdom in which his followers will rule in wealth."—A. Socin, *New Schaff-Herzog religious encyclopedia*, v. 4, pp. 11-13.

ALSO IN: C. H. Churchill, *Ten years' residence in Mount Lebanon*.—T. Waldmeier, *Autobiography: Sixteen years in Syria*.—W. Ewing, *Arab and Druse at home*.

DRUSUS, Marcus Livius, Roman tribune, 91 B. C. See ROME: Republic: B. C. 90-88.

DRUSUS, Nero Claudius (38-9 B. C.), Roman general who conducted several campaigns in Gaul.

See GERMANY: B. C. 12-9; ROME: Empire: B. C. 31-A. D. 14.

DRY FARMING. See AGRICULTURE: Modern period: United States: 1886-1910.

DRYDEN, John (1631-1700), English poet and dramatist. See ENGLISH LITERATURE: 1660-1780; DRAMA: 1660-1800.

His estimate of Chaucer in preface to the "Fables." See ENGLISH LITERATURE: 14th century.

DRYGALSKI, Erich von (1865-), German explorer. See ANTARCTIC EXPLORATION: 1901-1909; Map of Antarctic regions.

DRYOPAINS, aboriginal people of ancient Greece, whose territory was in the valley of the Spercheus and extended as far as Parnassus and Thermopylae; but who were afterwards widely dispersed in many colonies. It is, says C. O. Müller, "historically certain that a great part of the Dryopians were consecrated as a subject people to the Pythian Apollo (an usage of ancient times, of which there are many instances) and that for a long time they served as such."—*History and antiquity of the Doric race*, bk. 1, ch. 2.—See also DORIS AND DRYOPIS; HERODULI.

DSUNOVAS, or Dunaan, Arabian prince. See ABYSSINIA: 6th to 16th centuries.

DUAL ALLIANCE.—(1) An alliance between France and Russia, started in 1891 and definitely established in 1897. The Anglo-French Agreement of 1904 created the so-called "Entente Cordiale"; and by the Anglo-Russian Agreement of 1907 was established the "Triple Entente." (2) The alliance between Austria and Germany concluded in 1879; by the adhesion of Italy in 1883 this became the Triple Alliance. See BALANCE OF POWER: Neutralization of states; ENTENTE CORDIALE; TRIPLE ALLIANCE: Austro-German Alliance of 1879; Effect of Russo-Japanese War; WORLD WAR: Causes: Indirect: c.

DUAL MONARCHY, name applied to Austria-Hungary after the Ausgleich of 1867. The emperor of Austria was also king of Hungary, and the government was invariably styled the "imperial and royal" (kaiserlich und königlich). See AUSTRIA: 1866-1867; AUSTRIA-HUNGARY; HUNGARY: 1856-1868.

DUALA, principal seaport and capital of the former German colony of Kamerun, now known as the Cameroons and divided by British and French, Duala being assigned to France; the town was captured by the Allies on September 27, 1914. See CAMEROONS: Exploration of the interior; WORLD WAR: 1914: VI. Africa: a; 1915: VIII. Africa: c, 1.

DUALISM, in theology the belief that the universe is ruled by two opposing principles, good and evil; the chief characteristic of Zoroastrianism. See ZOROASTRIANS.

DUANE, James (1733-1797), American lawyer and jurist, delegate to First Continental Congress. See U. S. A.: 1774 (September).

DUANE, William John (1780-1865), American lawyer; he was appointed secretary of the treasury by President Jackson. See U. S. A.: 1833-1836.

DUBAIL, Augustin Yvon Edmond (b. 1851), French general in command of the 1st Army after outbreak of World War; military governor of Paris, 1916; succeeded Castelnau to the command of the 2nd Army which operated in Lorraine in 1914. See WORLD WAR: 1914: I. Western front: g, 1.

DU BARRY, Marie Jeanne Becu, Comtesse (1746-1793), French adventuress, mistress of Louis XV. See FRANCE: 1723-1774.

DU BARTAS, Guillaume de Saluste (1544-1590), French Huguenot poet. See FRENCH LITERATURE: 1552-1610.

DU BELLAY, Joachim (c. 1522-1560), French poet and critic. See FRENCH LITERATURE: 1549-1580.

DUBH GALLS, Gaelic name for the people of Judland. See IRELAND: 9th-10th centuries.

DUBLIN, capital of Ireland; population 1911, 403,030; situated on Dublin Bay; built on both sides of the river Liffey, which divides it, roughly speaking, into two equal parts, the north and south. The Liffey, a tidal river, is lined on both sides by fine stone quays, and is dredged so as to admit vessels of twenty-three foot draught at high tide. The city is for the most part well built, with wide streets and an unusually large number of open squares, of which St. Stephen's Green, a beautiful public garden, is the largest. The public buildings, which are very fine, date from the prosperous days of the eighteenth century, and are neo-classic in style. The Parliament buildings are occupied by the Bank of Ireland, but the House of Lords has been preserved in its original state. Phoenix park, a fine park on the outskirts of the city, includes a public garden, zoological gardens, a race course, and a large parade ground. The botanical gardens at Glasnevin are also famous.—See also IRELAND: Historical map.

Origin of name.—Settlement founded c. 140.—Quarrel over the harbor of Dublin 150.—“The name of the capital of Ireland is as appropriate now as when it was first bestowed some two thousand years ago. It is a compound of two Gaelic words (Dubh-*linn*) which signify ‘the black pool.’ The place where the settlement was made (c. 140) ‘was the lowest practical ford on the Liffey. . . . Some unknown benefactor had paved the swampy crossing with wicker hurdles and the village was accordingly called ‘Baile-ath-Cliath, ‘the town of the hurdle ford.’ In 150 A. D. a warlike Irish king picturesquely styled ‘Conn of the Hundred Battles’ . . . was defeated by his rival Mogh of Munster . . . and obliged to consent to a division of his dominions. The line of demarcation was drawn across the county from High Street, Dublin, to the Atlantic Ocean at Galway. Mogh is said to have been dissatisfied because his portion did not include the harbor of Dublin, which must, therefore, already have been a place of considerable commerce. Disputes arose over this point and interminable tribal wars broke out afresh.”—D. A. Chart, *Story of Dublin*, p. 1.—“The city has been known by various names. The Irish called it Drom Choll-Coil, i.e. *the brow of a hazel-wood*, from the abundance of those trees growing about it. But this name must have prevailed before . . . it merited the character of a city. . . . It was called Eblana by Ptolemy, upon which word Mr. Baxter has a conjecture . . . that the word Eblana has been maimed, and that the true reading is Deblana, which proves to be the termination of two British words, *dur* and *thun*, i.e. *black water*, or a *black channel*, the bed of the Liffey in this place having been boggy and the water black.”—J. Warburton (and others), *History of the city of Dublin*, p. 47.—Jocelin “accounts for the name of Dublin by a legend of a Princess Dublina drowned in the Liffey, and restored to life through the prayers of a saint.”—S. A. O. Fitzpatrick, *Dublin*, p. 3.

448.—Christianity introduced.—Christianity was introduced in 448 when St. Patrick baptized the king of Baile-atha-clíath.

8th-12th centuries.—Danish kingdom.—In the eighth century the Danes swept down upon the

Irish coast, raided the country about Dublin, and finally seized the settlement. They held it until they were dispossessed by Strongbow and Henry II (Anglo-Norman conquest). See NORMANS: 8th-9th centuries; IRELAND: 9th-10th centuries; 1169-1200.

1014.—Battle of Clontarf and great defeat of the Danes. See IRELAND: 1014.

12th-14th centuries.—English occupation.—Prince John sent to Dublin.—Beginning of Dublin as a municipality.—Charters of Henry II and John.—Economic progress.—Occupation of Dublin by the English was far from peaceful, and, like the rest of Ireland, the city was torn by the feuds of rival factions. “The distant king of England dimly discerning that all was not well sent over viceroy after viceroy. Some of these simply feathered their own nests during their short stays; others became partisans of one faction or the other and made confusion worse confounded. In 1185 Henry sent across his son, Prince John, afterwards king, hoping that the presence of one of the royal family would still the contending parties. But John was a foolish petulant boy . . . who spent his days and nights in debauchery while the clean shaven dandies of his court insulted the proud Irish chiefs by plucking their beards as they came to make their submission to the son of the Great Henry. . . . A fierce rebellion burst forth immediately. Dublin Castle probably owes its existence to this misbehavior of Prince John.”—D. A. Chart, *Story of Dublin*, p. 22.—“The municipal history of Dublin may be said to commence with the charters of Henry II and John, but for centuries thereafter the citizens had little control of the affairs of their city. The fact that Dublin was the capital of the Pale and the lead quarters, as it continued to be for at least four centuries, of the English garrison in Ireland, brought it under the direct control of the resident viceroy under whatever title he might exercise that office. Nevertheless certain civic rights were from time to time conceded, rights stiffly upheld by the sturdy descendants of the Bristol colony and their Welsh co-partners. It was not however till the close of the seventeenth century that the complete control of the city was placed in the hands of the civic authorities, and for well-nigh two centuries thereafter they continued to rule it with a rod of iron. . . . It closely resembled the government of Florence in the 13th century by the ‘Arti’ or Guilds and had nothing in common with modern municipal rule; and it was not till 1841 under the provisions of the Irish municipal reform bill that by the exertions of Daniel O’Connell Dublin could rightly be termed an Irish city or that her citizens as a whole had any voice in ordering her affairs. . . . The Roman Catholic Archbishop of Dublin, Dr. Walsh, emphasized these facts, when, in an address delivered on 12th March, 1905, he referred to Dublin as ‘at one time the capital of the Pale, later on . . . the chief home and center of the English colony in Ireland, but today the chief center of one of the greatest forces at present working for the restoration of our national life,’ referring to the Irish language movement. The charter of Henry II . . . gave to the burgesses of Dublin freedom from all imposts throughout the united kingdom; and that of King John ordered that ‘the citizens shall have all their reasonable guilds as the burgesses of Bristol have or had.’”—S. A. O. Fitzpatrick, *Dublin*, pp. 215-216.—The city continued to grow, and “in 1251 a new coinage was struck in Dublin bearing the King’s head. In 1308 Dublin obtained its first water supply.”—D. A. Chart, *Story of Dublin*, p. 28.—“It was then [in the fourteenth century] a walled-in medieval town,

containing seven castles and a church of considerable size and was a place of much importance as the port of Dublin."—*Handbook of the city of Dublin*, p. 235.

1400-1600.—Continued conflicts between Irish and English.—Trinity College founded.—From Plantaganet to Stuart, Dublin was the scene of numerous conflicts. In 1591 Dublin university, commonly known as Trinity College, was founded by a warrant from Queen Elizabeth.

1646-1649.—Sieges in the Civil War. See IRELAND: 1646-1649.

1660-1703.—Restoration.—Transformation of Dublin under the first duke of Ormond.—Growth and destruction of the woolen industry in Dublin.—Up to this time no attempts had been made to enlarge the city or transform it from a walled town to a modern metropolis, "but the Restoration was to change all that. Under the auspices of an illustrious Irishman, the first Duke of Ormond, who held office as Lord Lieutenant for fifteen of the last twenty-five years of the de facto reign of Charles II a remarkable transformation took place. . . . Houses everywhere sprang up without the walls of Dublin. . . . The capital grew so quickly that it was noted in 1673 by Lord Essex, one of the Restoration Viceroy's, that 'the city of Dublin is now very near, if not altogether twice as big as it was at his Majesty's Restoration.'"—*Ibid.*, p. 288.—The period of the Restoration marks the height of the woolen industry in Dublin. "There is no industry which has been so intimately associated with the history of Dublin as the weaving industry and especially the weaving of wool. . . . The steadily growing prosperity of the Irish woolen industry aroused the jealousy of the West of England and Yorkshire clothiers. Petitions were sent up to Parliament from many English towns praying for the restriction of the Irish woolen industry. . . . It is to the eternal disgrace of the Irish Parliament that it was they and not the English Parliament who struck the first blow at the flourishing woolen trade. [From 1699 to 1703 the Parliaments of both countries passed restrictive measures.] The effect of these Acts was the complete crippling of the woolen industry in Dublin and throughout Ireland. . . . Numbers of Dublin manufacturers removed themselves and their capital to foreign countries where they would be permitted to carry on their calling undisturbed."—S. A. O. Fitzpatrick, *Dublin*, pp. 6-9.

1681-1689.—Introduction of the silk industry.—Parliament of James I.—Dublin owes one of its oldest and few remaining industries to a colony of French Huguenots who, forced from their native land by the policy of religious persecution adopted by Louis XIV, came to and found a refuge in Protestant Dublin. The Dublin Municipal Council welcomed them, and offered them the freedom of the city. The settlement of the Huguenots dates from 1681. Here they introduced the art of silk weaving, which flourished greatly during the eighteenth century."—*Ibid.*, p. 11.—James II held a parliament in Dublin in 1689 and founded a mint.

1700-1798.—Growth of Dublin.—Its prosperity.—Anti-union sentiment.—Effect of Grattan's parliament on Dublin.—Insurrection of 1798 and the arrest of Fitzgerald in Dublin.—The eighteenth century which ended in the union of Ireland to England and the removal of the Irish parliament from Dublin to London was marked by anti-union demonstrations on the one hand and a remarkable civic advance on the other. "In the middle of the 18th century it was in dimensions and population the second city in the empire, containing, according to the most trustworthy accounts, between 100,000

and 120,000 inhabitants. Like most things in Ireland, it presented vivid contrasts, and strangers were equally struck with the crowds of beggars, the inferiority of the inns, the squalid wretchedness of the streets of the old town, and with the noble proportions of the new quarter, and the brilliant and hospitable society that inhabited it. The Liffey was spanned by four bridges, and another on a grander scale was undertaken in 1753. St. Stephen's Green was considered the largest square in Europe. The quays of Dublin were widely celebrated."—W. E. H. Lecky, *History of England*, 18th century, v. 2, ch. 7).—In 1759 upon rumors of a possible union of Ireland with England "the mob in Dublin got out of hand, burst into Parliament, and searched for the journals. . . . Every member they encountered was compelled to swear hostility to union."—D. A. Chart, *Story of Dublin*, p. 104.—In 1783 Grattan's parliament came into being and had a profound effect on the prosperity of Dublin. The city "began to be honorably distinguished for the number of its foundations for the advancement of science and the mitigation of pain and suffering. The Royal Irish Academy was founded. . . . Hospitals arose all over the city. In 1784 the College of Surgeons was incorporated and built itself a house in Stephen's Green. . . . A penny post was established for the city. . . . There was a remarkable development of the means of communication."—*Ibid.*, p. 110.—Restoration of parliamentary liberties associated with Grattan were extinguished in less than twenty years "as a consequence of the agitation of the United Irishmen and the rising of 1798. That insurrection which was planned to commence on May 23 of that year was precipitated by the arrest in Dublin two months earlier of several of the chiefs of the movement, followed after a short interval by the capture and death in melancholy and dramatic circumstances of its principal leader, the ill-fated and picturesque patriot Lord Edward Fitzgerald. For some months after this event Dublin was under martial law."—*Handbook of Dublin*, p. 297.

1731.—Founding of Dublin Society. See EDUCATION, ART: Modern period: England, Ireland, Scotland.

1801-1908.—Phoenix Park murders.—Creation of St. Patrick's Park.—"None of the great movements [in Irish history] can be said to have originated in Dublin. . . . The great agitations of the nineteenth century—the movement for Catholic Emancipation, the Young Ireland movement, the Fenian rising in 1867, the Land League agitation of more recent years—though all of them enjoyed in a greater or lesser degree the sympathy of the Dublin populace—were movements which left the surface of Dublin life practically untouched and untroubled. A melancholy exception is to be noted in the tragic crime known as the Phoenix Park murders in 1882, when Lord Frederick Cavendish and Mr. [Thomas] Burke were the victims of the Invincible conspiracy. The last generation [to 1908] has witnessed the adornment of some of the leading quarters of the city; and the public spirited munificence of Lord Iveagh in cleaning away the dilapidated houses in the neighborhood of St. Patrick's Cathedral and in the creation of St. Patrick's Park has effected a striking improvement in the amenities of the poor quarters of the city."—*Ibid.*, p. 208.—On the other hand the removal of the parliament from Dublin to London (1801) materially affected the prosperity of the city, as the wealth of the town followed the parliament out of the country.

1803.—Emmet's attempt to seize the city. See IRELAND: 1801-1803.

1830.—Extent of charitable institutions. See CHARITIES: Ireland: 1830-1836.

1844.—Trial of Daniel O'Connell. See ENGLAND: 1841-1848.

1848-1866.—Cholera epidemic.—Queen Victoria's visit to Dublin.—Eighteen years of peace.—“For the next eighteen years Dublin was peaceful and progressive. The effects of the great famine, however, . . . were felt in the shape of a terrible epidemic of cholera, produced by the nettles, docks, and other garbage eaten by the starving people. In 1849 while the pestilence was still raging Queen Victoria, with a courage truly queenly, paid her first visit to her Irish dominions.”—D. A. Chart, *Story of Dublin*, p. 121.

1868-1900.—Water supply solved.—Rise of the suburbs.—Royal University founded.—Museum and library opened.—“In 1868 the problem of the water supply was solved. An aqueduct over twenty miles in length was constructed from the heart of the Wicklow mountains into the city. . . . The middle class left the heart of the city and went to dwell in the outskirts. . . . The Royal University of Ireland was set up in Dublin in 1879. In 1880 St. Stephen's Green was laid out at considerable expense and opened in its present form. . . . In 1800 the . . . Museum and Library in Kildare Street were opened. In 1900 the suburbs on every side except the south were incorporated with Dublin for municipal purposes.”—*Ibid.*, p. 123.

1873.—Great fire.—A great fire occurred in Dublin in 1873, and serious rioting broke out at the same time.

1887.—Charges against lord mayor.—The lord mayor was called to answer charges against the Crimes Act, and was subsequently imprisoned for two years.

1892-1897.—Series of disturbances.—During this period the new market of Dublin was destroyed by a great fire, several bomb explosions occurred and serious rioting broke out among the Parnellites.

1902.—Crimes Act.—Owing to extensive political troubles the provisions of the Crimes Act was extended to the city.

1908.—New Universities Act.—By the New Universities Act passed in 1908 the official existence of the Catholic University of Ireland was brought to a close. This Act suppressed the Royal University of Ireland and created two new universities in Ireland, both strictly undenominational. One has its seat at Belfast, and the other at Dublin. Dublin university has three colleges, one in Dublin, one in Galway, one in Cork.

1911-1913.—Labor troubles. See IRELAND: 1909-1914; LABOR STRIKES AND BOYCOTTS: 1900-1914.

1916.—Sinn Fein insurrection in Dublin. See IRELAND: 1914-1916; 1916 (April): Irish rebellion.

1917-1918.—Home Rule program. See IRELAND: 1917; 1917-1918.

1921.—Customs house destroyed.—Meetings of the Dail Eireann.—The customs house, one of the finest buildings in the city, was attacked by members of the Sinn Fein and burned. Meetings of the Dail Eireann, composed of elected members of the Sinn Fein, were held in the Mansion House throughout the year.

1922 (June-July).—Destruction of Four Courts.—During the fighting that took place between the republicans and the Free State troops much damage was done to the city. The Four Courts building, containing invaluable records of Irish history, was almost completely destroyed in the fighting and by explosions.

DUBLIN MUSEUM.—“The art and antiquities Section of the Museum was formally opened by the Lord Lieutenant on August 29, 1890, and is an imposing structure of the style of classic Renaissance. The Museum contains the collection made by the Royal Irish Academy—the richest in Europe in Celtic antiquities—and other objects illustrating the history and arts of Ireland, including casts of High Crosses and other monuments. The general collection contains Irish silver; various ceramic ware, Egyptian antiquities; Chinese, Japanese, and other Asiatic metal-work; Natural History, Geology, Botany, Mineralogy, and industrial exhibits.”—*Year's Art*, 1921, pp. 54-55.

DUBNO, town and former Russian fortress in Volhynia, Poland; in 1915 it was captured from the Russians by the Germans and later several times changed hands. Dubno formed one angle of the famous Volhynian Triangle, the other two fortresses being Rovno and Lutsk. See WORLD WAR: 1915: III. Eastern front: i, 6; 1916: III. Eastern front: a, 2.

DUBOIS, Guillaume (1656-1723), French cardinal and statesman. Councillor of state under the regency of the duke of Orleans, 1715; negotiated the Triple Alliance, 1717; became prime minister of France, 1722. See FRANCE: 1717-1719.

DUBRIS, or Dubrae, Roman port on the east coast of Britain which is now known as Dover. In Roman times, as now, it was the principal landing-place on the British side of the channel.—T. Wright, *Celt, Roman and Saxon*, ch. 5.

DUCAT, gold coin, formerly in exchange in European countries. See MONEY AND BANKING: Medieval: Coinage and banking.

DUCCIO DI BUONINSEGNA (c. 1255-1319), Siennese painter and architect. See PAINTING: Italian: Early Renaissance.

DUCES, title for Roman generals. See COUNT AND DUKE, ROMAN.

DUCHESNE, Jacques Charles René Achille (1837-), French soldier, leader of expedition which conquered Madagascar in 1895. See MADAGASCAR: 1894-1899.

DUCOMMUN, Elie (1833-1906), Swiss journalist, at one time chancellor of the Canton of Geneva; commissioned to organize the Bern International Bureau of Peace; adjudged half Nobel prize in 1902. See NOBEL PRIZES: Peace: 1902.

DUDELL, William Du Bois (1872-), English electrical engineer. See ELECTRICAL DISCOVERY: 1831-1921.

DUDEVANT, A. L. A. See SAND, GEORGE.

DUDLEY, Thomas, (1576-1653), second colonial governor of Massachusetts; 1630, arrived in the Bay Colony as deputy governor; was governor of the colony in 1634, 1640, 1645, 1650; was deputy governor thirteen times, and major general of militia in other years; “His fear of God was an ever present and deciding motive to him; no man in public action had a more single eye to public welfare.”—See MASSACHUSETTS: 1629-1630, and after.

ALSO IN: *Life of Mr. Thomas Dudley*, written as it is supposed by Cotton Mather (Deane, ed. 1870).

DUE PROCESS OF LAW, United States: Definition.—Origin.—“Neither the federal nor state constitutions have made any attempt to define what is ‘due process of law’ or its equivalent; nor have the courts been able to give a definition covering all possible cases. It has been said that they no longer attempt to define in a few words what is meant by these terms, but are disposed to ascertain their intent and application by gradual process of judicial inclusion and exclusion, as the cases pre-

sented for decision require, together with the reasoning on which such decisions may be founded. The phrase has the same meaning in both the fifth and the fourteenth amendments. Among the definitions which have been given of due process of law, the most widely accepted is probably that of Judge Cooley, as follows: Due process of law in each particular case means such an exertion of the powers of government as the settled maxims of law permit and sanction, and under such safeguards for the protection of individual rights as those maxims prescribe for the class of cases to which the one in question belongs. . . . The term 'due process of law,' 'due course of the law of the land,' and 'course of the common law,' . . . [are practically synonymous]. As applied to legislative enactments, due process of law means statutes that are general in their operation, and that affect the rights of all alike, and not a special act of the legislature, passed to affect the rights of an individual against his will, and in a way in which the same rights of other persons are not affected by existing laws. . . . As applied to judicial proceedings, due process of law means a law which hears before it condemns, which proceeds on inquiry, and renders judgment only after trial, law in its regular course of administration through courts of justice; . . . a prosecution or suit instituted and conducted according to the prescribed forms and solemnities for ascertaining guilt, or determining the title to property; . . . by a competent tribunal having jurisdiction of the case and proceeding on notice and hearing."—*Corpus juris*, v. 12, pp. 1188, 1190, 1191, 1192, 1193.—"That a person shall not be deprived of life, liberty, or property without an opportunity to be heard in defense of his right is a rule founded on the first principles of natural justice, and is older than written constitutions. This rule is the foundation of the constitutional guaranties of due process of law. It was expressed in the provision of Magna Charta which protected every freeman in the enjoyment of these natural rights unless deprived of them 'by the Judgment of his Peers, or the Law of the Land'; and from this original are derived the guaranties expressed in the various American constitutions. . . . [The words were first used in a statute of Edward III in which, according to a statement made in his "Institutes," by Sir Edward Coke, it was used as an equivalent for "the law of the land."] The fifth amendment to the constitution of the United States provides that 'no person shall . . . be deprived of life, liberty, or property, without due process of law.' This amendment, it is well settled, constitutes a restriction on the federal government only, and not on the states. . . . The fourteenth amendment provides: 'Nor shall any State deprive any person of life, liberty, or property, without due process of law.' As clearly indicated by the language used, this amendment constitutes a limitation on the powers of the states. It adds nothing to the rights of one citizen against another, but simply furnishes a guaranty against any encroachment by the state on the fundamental rights which belong to every citizen. . . . The constitutions of almost all the states contain a similar guaranty, either in the words of the fifth amendment above quoted or in words of the same import and meaning."—*Ibid.*, pp. 1193, 1194.

Constitutional guaranties and rights.—"The guaranties of due process of law extend to every governmental proceeding which may interfere with personal or property rights, whether the proceeding be legislative, judicial, administrative, or executive, and relate especially to that class of rights the protection of which is peculiarly within the province of the judicial branch of the government.

The want of due process of law may arise either from the fact that the law attempted to be enforced is void or that the forms of law have not been observed. The courts of Tennessee [for example] have so frequently considered the question whether class or special legislation is 'the law of the land' within the meaning of the constitutional provision now under consideration that it is proper to state briefly the result of their investigation. That result is the establishment of the following rule: In order for class legislation to become the law of the land within the meaning of the constitution, it must . . . (1) . . . be so framed as to extend to and embrace equally all persons who are or may be in the like situation and circumstances; and (2) the classification must be natural and reasonable, not arbitrary and capricious. In other states also it has occasionally been considered that special legislation was in conflict with the law of the land. While the constitution contains no description of those processes which it was intended to allow or forbid, yet clearly it was not left to the legislative power to enact any process which might be devised. There must be a course of legal proceedings according to those rules and principles which have been established by our jurisprudence for the protection and enforcement of private rights. . . . [But] the constitutional guaranties that no person shall be deprived of life, liberty, or property without due process of law, do not limit, and were not intended to limit, the subjects on which the police power of a state may lawfully be exerted. . . . In general, the constitutional right to be secure against deprivation of life, liberty, or property without due process of law extends to all natural persons within the jurisdiction of the United States. The guaranty, therefore, protects women, Indians, and, to a limited extent, alien immigrants. . . . The 'liberty' protected by the constitutional guaranties as to due process of law is that of natural, and not of artificial, persons. So far as their property rights are concerned, however, private corporations are 'persons' within the scope of the guaranties, and in this respect they fall within the protection of the constitution. While the amendment or repeal of corporate charters, in pursuance of a reserved power so to do, does not constitute a violation of the guaranty of due process of law, yet, . . . there is no well considered case in which it has been held that a legislature, under its power to amend a charter, might take from a corporation any of its substantial property or property rights. . . .

"The terms 'life' and 'liberty' are used in the constitutional guaranties in a broad sense as including all personal, as distinguished from property, rights. The right to life includes the right of the individual to his body in its completeness and without dismemberment. The 'liberty' that is guaranteed against invasion without due process of law embraces not only freedom from imprisonment, but also freedom in the enjoyment and use of one's faculties, in going where one pleases, in the choice and pursuit of a vocation or occupation, and in the making of contracts, subject, of course, to such restraints as may be imposed under the powers delegated to congress and under the police power reserved by the states, for the security and promotion of the general welfare. A law which should make it a crime for men either to live in, rent, or sell their houses, would amount to a deprivation of personal liberty without due process of law. . . . The right to make contracts is both a liberty and a property right, and is within the protection of the guaranties against the taking of liberty or property without due process of law. Neither the states nor federal governments, therefore, may im-

pose any arbitrary or unreasonable restraint on the freedom of contract. This freedom, however, is not an absolute, but a qualified, right, and is, therefore, subject to reasonable restraint in the interest of the public welfare. . . . The legislature without violation of the guaranty of due process of law, may prescribe the qualifications of public officers, the method of their election or appointment, and their powers and duties. . . . Military law is due process as to those engaged in military and naval service, and in like manner martial law constitutes due process when duly proclaimed by the executive. Accordingly courts-martial may constitutionally be empowered to try and punish military offenses. However, before a person can be punished for disobeying an order of a military officer in a territory where martial law has been declared, he must be given notice of the charge against him and an opportunity to prepare and present his defense, and his guilt must be adjudicated by some competent tribunal. . . . Due process of law in a criminal case requires a law creating or defining the offense, a court of competent jurisdiction, accusation in due form, notice and opportunity to answer the charge, trial according to the settled course of judicial proceedings, and a right to be discharged unless found guilty. However, no particular form of procedure is required, and where the conditions just enumerated are fulfilled, there is no violation of the guaranty of due process of law."—*Ibid.*, pp. 1195-1202.

Meaning determined by jurisdiction.—"The law by which the question of due process is determined is the law of the jurisdiction [the place] where the offense was committed and the trial is had. Within constitutional limits, the state and federal governments have full control over criminal procedure within their respective jurisdictions. . . . While the guaranties of due process of law require that trials in criminal cases in the state courts shall be in accordance with the prescribed forms and judicial procedure of the state, they do not restrict the states to any particular mode of procedure. . . . The guaranty of due process of law does not require a plenary suit and a trial by jury in all criminal cases, and hence, in the absence of any provision to the contrary in the state constitutions, the several state legislatures may provide for the trial of accused persons without a jury, or before a jury of less than twelve; and may provide that failure to demand a jury in certain cases shall be a waiver of the right to a jury trial otherwise existing. In like manner, no violation of the guaranty of due process of law results from state statutes otherwise constitutional which prescribe the qualifications of persons eligible to jury service, or the manner of selecting the jury. The fact that a jury was ineligible does not constitute a denial of due process to a convicted person where no objection was seasonably made. But the action of state officers in willfully and arbitrarily excluding from jury lists the names of negroes otherwise qualified has been held to constitute a denial of due process of law to negroes tried by a jury thus selected."—*Corpus juris*, v. 12, pp. 1202, 1207-1208.

ALSO IN: J. I. C. Hare, *American constitutional law*, v. 2.

Decisions as to judicial procedure.—"Several decisions deal with the privileges of accused persons. The Fourth, Fifth and Sixth Amendments [to the Constitution of the United States] are the ones involved. The first reads thus: The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue but upon probable cause, supported by

oath or affirmation, and particularly describing the place to be searched, and the person or things to be seized." Amendment Five reads thus: "No person shall be held to answer for a capital or otherwise infamous crime unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation." The words of the Sixth Amendment are as follows: "In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense."

"We learn that the powers of the grand jury to investigate are original and not dependent for their exertion upon the approval or disapproval of the court (*United States v. Thompson*, 251 U. S. 407); that it is valid to try several defendants together and treat them as a single defendant for the purpose of peremptory challenges (*Stilson v. United States*, 250 U. S. 583); that a person found guilty of murder and sentenced to life imprisonment is not placed twice in jeopardy if on a second trial, the first having been reversed on writ of error sued out by the accused, he is again found guilty, and then sentenced to death (*Stroud v. United States*, 251 U. S. 15). Also, it appears, no self-incrimination results from the use of letters which were written by accused after his crime and which came into possession of the prison officials under established practice reasonably demanded for the maintenance of discipline. . . .

"A more notable case in the same field is that of *Silverthorne Lumber Company v. United States*. (251 U. S. 385.) Representatives of the department of justice arrested the two Silverthornes, and, while they were detained, went 'without a shadow of authority' to the office of the Silverthorne Company and made a clean sweep of all books, papers and documents there found. Later an order was issued for the return of these, but meantime the government representatives had had them photographed. The question in the instant case was whether the two Silverthornes were in contempt of court for refusing to respond to a subpoena ordering them to bring the original documents into court, which subpoena had been sought on the strength of the knowledge gained in consequence of the illegal act of seizure. It was held that the government cannot thus profit by its own wrong-doing. Said Justice Holmes, of the Government's endeavor to avail itself of knowledge obtained by illegal means: 'The proposition could not be presented more nakedly. . . . It reduces the Fourth Amendment to a form of words.' The case should be collated with *Adams v. New York*, 192 U. S. 585 and *Weeks v. United States*, 232 U. S. 383. See also *Flagg v. United States*, 147 C. C. A. 367, 233 Fed. 481, which is cited by Justice Holmes with approval. In the instant case the Chief Justice and Justice Pitney dissented."—E. S. Corwin (*American Political Science Review*, Feb., 1921, pp. 56-58).

Relation to taxation.—"The most important cases reviewing state laws have arisen in connection with taxation, and of these the most significant is that of *Green v. Frazier*, (253 U. S. 233) in which the legislative program of the nonpartisan league of North Dakota, carrying with it such enterprises as a state bank, a state warehouse, elevator and flour mill system, and a state home building project, was sustained against the objection that it sought to authorize taxation for purposes not public, and therefore the taking of property without due process of the law. The court recited the fact that this rather ambitious program had been sanctioned 'by the united action of the people of the state, its legislature, and its courts.' For the rest, said Justice Day, who spoke for the unanimous court, 'with the wisdom of such legislation and the soundness of the economic policy involved, we are not concerned. Whether it will result in good or harm is not within our province to inquire.' The doctrine of 'public purpose' was introduced into the jurisprudence of the Supreme Court by Justice Miller, who brought it from Iowa, and was originally based on 'general principles.' See *Loan Assn. v. Topeka*, 20 Wall. 665. Later it was based on the 'due process' clause of the Fourteenth Amendment: *Fallbrook Irrig. Dist. v. Bradley*, 164 U. S. 155. The instant case was preceded by *Jones v. Portland*, 245 U. S. 217, where the court sustained an act of the state of Maine authorizing the establishment of municipal fuel yards."—*Ibid.*, pp. 62-63.

Regulation of public utilities.—"Several cases dealing with the regulatory powers of the states in relation to public utilities reiterate or extend familiar principles, in interpretation of the 'due process of law' clause of the Fourteenth Amendment, to wit: (1) In all cases where maximum rates set by a state public service commission are claimed by an owner to be confiscatory, the state must provide a fair opportunity of submitting the issue to a judicial tribunal for determination upon its own independent judgment of both the law and the facts. (2) Every part of a railway system over which a passenger is entitled to ride must be included in the computation to determine whether a given rate is profitable, and the passenger service, including sleeping car, parlor car and dining car service, must be treated as a whole. (3) Railway companies may not be compelled by a state administrative order to install cattle weighing scales at stations to which cattle are shipped, it having been shown that such scales have no direct part in transportation and indeed have come to be used, where they have been installed, not by shippers but by buyers and sellers of cattle. (4) A milling company cannot be compelled to continue the public operation of a railroad at a loss; if the railroad continues to exercise its charter rights, it may be required to perform its charter obligations, even at a loss, but it is free to stop its losses by stopping its business. (5) An oil pipe line, constructed solely to carry oil for particular producers under private contract, cannot be converted into a public utility by legislative fiat, otherwise private property might be taken without just compensation; but a pipe line voluntarily devoted by the owner to the use of the public is a public utility and subject to regulation as such. (6) If a city wishes to clear space for the construction of a street lighting system of its own by removing the instrumentalities of a privately owned system occupying the streets under legal franchise, it must make compensation for the rights appropriated, since it is not acting for the public health, peace, or safety, but in a proprietary or quasi-proprietary capacity. . . .

Outside the cases just mentioned, the 'due process of law' clause furnishes the basis of decision in surprisingly few cases. From one such case we find that the state may abolish the defence of contributory negligence, not only in employers' liability cases, but generally. (*Chicago R. I., and P. R. Co. v. Cole*, 251 U. S. 54.) From another we learn that the Fourteenth Amendment does not require a state to make loss of earning power the sole basis for a statutory compensation scheme for workmen who are injured without fault on the part of the employer, and that, accordingly, whether allowance should be made for facial or head disfigurement is a question for the state alone to determine. (*New York C. R. Co. v. Bianc*, 250 U. S. 506.) Still another decision upholds the right of the state to forbid persons from soliciting employment in the prosecution or collection of claims, including claims for personal injury; *McCloskey v. Tobin, Sheriff (Texas)*, 252 U. S. 107. As Justice Brandeis remarks in his opinion, 'The evil against which the regulation is directed is one from which English law has long sought to protect the community through proceedings for barratry and champerty,' while another reiterates familiar doctrine with reference to the power of eminent domain. The necessity and expediency of a taking where the purpose is public are legislative questions, and all that due process of law requires is that the owner have opportunity to be heard on the matter of compensation and that the compensation awarded be paid without unreasonable delay, not necessarily before the taking. Several special assessment cases add little to learning on that topic."—*Ibid.*, pp. 65-67.

Judicial decisions.—**Delegation of taxing powers.**—"The tax equalization Act of Georgia provides that the Board of County Assessors shall meet each year and fix a fair valuation upon both real and personal property. It further provides that if a taxpayer is dissatisfied with the action he may, within ten days, demand an arbitration by a board made up of three persons—one appointed by himself, one by the assessors, and the third appointed jointly by the two others. The law further provides that they shall render their decision within ten days from the date of naming of the arbitration board, otherwise the decision of the Board of Assessors shall stand and be binding. In the instant case the plaintiff made his return, valuing his property at \$44,000. The County Board of Assessors, without hearing, raised the assessment to \$80,000. Notice was then given to the plaintiff of the increase. The plaintiff demanded an arbitration board, which met and decided that the amount fixed was excessive but could not agree upon the correct assessment. The levy was attacked on the ground that it violated the Due Process of Law clause of the constitution. Twice the Supreme Court of Georgia held the law constitutional. On removal of the case to the United States Supreme Court, it was held that if the legislature of the state, instead of fixing the tax itself, commits to the subordinate body the duty of determining whether and in what amount, and upon whom the tax shall be levied, due process of law requires that at some stage of the proceedings before the tax becomes irrevocably fixed the taxpayer must have the opportunity to be heard, of which he must have notice, whether by publication or by some statute fixing the time and place of the hearing. Further, the court held that in this case the taxpayer is subject to an assessment made without notice and hearing, and that the taxpayer did not receive any notice, nor was the opportunity ever given him to be heard before the assessment was finally made against

him; that the statute contemplated only a hearing in the event of his dissatisfaction and through the Board's arbitration, which was not such a hearing as came within the contemplation of the Fourteenth Amendment."—R. M. Goodrich, *National Municipal Review*, March, 1921, pp. 198-199.

ALSO IN: A. N. Holcombe, *State government in the United States*, pp. 360-361.—C. M. Hough, *Due process of law today* (*Harvard Law Review*, Jan., 1919).—L. P. McGehee, *Due process of law under the federal constitution*.—W. B. Munro, *Government of the United States*, pp. 291-294.

DUFAURE, Jules Armand Stanislas (1798-1881), French statesman. Minister of public works in the Soult ministry, 1839-1840; became minister of interior 1848; member of the assembly and minister of justice, 1871, 1875, 1877; president of the council, 1876; resigned permanently from office, 1879. See FRANCE: 1875-1889.

DUFAY, Charles François (1699-1739), French officer and chemist. See ELECTRICAL DISCOVERY: Early experiments.

DUFAY, Guillaume (1400-1474), greatest master of the first Flemish school of composition. Made many reforms regarding musical notation; cultivated four-part writing so successfully that it became the foundation of all choral writing; held appointments of canony in Cambrai and in Mons; manuscripts preserved in the Sistine Chapel, the Vatican, at Bologna, and in the Bodleian, Oxford. See MUSIC: Medieval: 1350-1500.

DUFF, Alexander (1806-1878), Scottish missionary in India. See INDIA: 1813-1835; MISSIONS, CHRISTIAN: India.

DUFF, Lyman Poole (1865-), Canadian supreme court judge. See CANADA: 1917.

DUFFERIN AND AVA, Frederick Temple Hamilton Blackwood, 1st Marquis of (1826-1902), British statesman, diplomat and author; 1855, attached to the Austrian mission; 1860, sent to Syria to inquire into massacre of Christians; 1864, undersecretary of state for India; 1866, undersecretary for war; 1868, chancellor of the duchy of Lancaster; 1872-1878, governor-general of Canada; 1879-1881, ambassador to Russia; 1881-1884, ambassador to Turkey and also engaged in restoring order in Egypt; 1884-1888, viceroy of India; 1888-1891, ambassador to Italy; 1891-1896, ambassador to France; was created marquis in 1871; 1878, elected president of the Royal Geographic Society; 1891, lord rector of Glasgow University. He was the author of a number of books on Irish problems. See EGYPT: 1882-1883.

DUFRESNE, Marion, French explorer in the eighteenth century. See ANTARCTIC EXPLORATION: 1519-1819.

DUGALL, Celtic term for Vikings. See NORMANS: 8th-9th centuries.

DUGDALE, Sir William (1605-1686), English antiquary. See HISTORY: 2, 5.

DUGOMMIER, Jean François Coquille (1736-1794), French soldier, commander at the siege of Toulon. See FRANCE: 1793 (July-December): Progress of war of coalition.

"**DUGOUT**," primitive shelter excavated in a hill or bank, extensively used in the World War. A dugout was usually on that side of a trench toward the enemy. Some, especially the German dugouts, were fitted up with many comforts and conveniences. The term is also applied to a primitive boat made from a tree trunk which has been hollowed out. See TRENCH WARFARE: Beginning.

DU GUESCLIN, Bertrand (c.1320-1380), constable of France. See FRANCE: 1360-1380; SPAIN: 1366-1369.

DUISBURG, city in Rhenish Prussia fifteen miles north of Düsseldorf near the mouth of the Ruhr. Center of important coal, timber and grain trade. Held by the Belgians since the signing of the armistice, being a bridgehead on the Rhine. See FRANCE: 1921 (March 8).

DUKE, Roman: Origin of the title. See COUNT AND DUKE, ROMAN.

DUKE'S LAWS, code of the province of New York. See NEW YORK: 1665.

DUKHOBORS, members of a Russian religious sect which first attracted attention through its communistic ideas in the latter half of the eighteenth century. The government permitted them to come together as a clan and form a settlement at "Milky Waters," near the sea of Azov early in the nineteenth century. Later, as the clan's interpretation of the maxim, "Whoso denies his God shall perish by the sword," justified the practice of secret assassinations, it was banished by the Russian government to the Caucasus. Notwithstanding the anarchistic theories of the sect, its form of government was that of submission to a leader who had despotic power. Trouble over the succession of this despotism naturally resulted, and in 1808-1809 over 7,000 followers of Peter Verigen, one of the claimants to power then in exile in Siberia where he had adopted some of Leo Tolstoy's views, emigrated to Canada in order to gain exemption from military conscription. Verigen, upon his release from exile, joined them in 1902. Many of his followers have recently broken away from the new community and only a few of the more ignorant regard him with the superstitious reverence which he formerly commanded.

ALSO IN: A. Maude, *Peculiar people: the Dukhobors*.

DUKHONIN, General (d. 1917), Russian commander. In December 1917, he was killed by the Bolsheviks. See WORLD WAR: 1917: III. Russia and the Eastern front: q.

DUKLA PASS, route from Galicia through the Carpathians to Slovakia (formerly northern Hungary); captured by the Russians in March 1915; recovered the following May by Austro-German forces under von Mackensen. See WORLD WAR: 1914: II. Eastern front: d, 3; 1915: III. Eastern front: c.

DULCIGNO, seaport of Montenegro on the Adriatic sea. See MONTENEGRO: 1874-1880; LONDON, TREATY OR PACT OF.

DULCIMER, musical instrument. See INVENTIONS: Ancient and medieval: Stringed instruments.

DULCINISTS, or Apostolicals, name given to the followers of Dulcino, a leader of the sect of Apostolic Brethren founded by Gerard Sagarelli of Parma late in the thirteenth century. "The members of this sect made little or no alterations in the doctrinal part of the public religion; what they principally aimed at, was, to introduce among Christians the simplicity of the primitive times, and more especially the manner of life that was observed by the apostles. Gerhard Sagarelli, the founder of this sect, obliged his followers to go from place to place as the apostles did, to wander about clothed in white, with long beards, dishevelled hair, and bare heads, accompanied by women whom they called their *Sisters*. They were also obliged to renounce all kinds of property and possessions, and to preach in public the necessity of repentance, while in more private assemblies they declared the approaching destruction of the corrupt church of Rome, and the establishment of a more glorious church, that, according to the prophecies of the abbot Joachim, was to arise from its ruins. . . . No sooner was the unhappy leader of this fac-

tion committed to the flames than he was succeeded in that character by a bold and enterprising fanatic, name Dulcinus, a native of Novara, who published his predictions with more courage, and maintained them with more zeal than his predecessor had done . . . and acting not only in the character of a prophet, but also in that of a general, he assembled an army to maintain his cause. . . . [He] was at length taken prisoner, and put to death at Vercelli in the most barbarous manner, in the year 1307, together with *Margaret*, whom he had chosen for his *spiritual sister*. . . . The terrible end of Dulcinus was not immediately followed by the downfall of his sect which still subsisted in *France*, *Germany*, and in other countries, and stood firm against the most vehement efforts of its enemies, until the beginning of the XVth century, when under the pontificate of Boniface IX. it was totally extirpated."—J. L. Mosheim, *Ecclesiastical history*, v. 3, pp. 290-292.

ALSO IN: J. H. Blount, *Dictionary of sects*, article *Apostolicals*, p. 43.—H. Sachsse, *New Schaff-Herzog religious encyclopedia*, article *Apostolic Brethren*, v. 1, pp. 243-244, and article *Dolcino*, v. 3, pp. 478-479.

DULGIBINI AND CHASAURI.—"These people [tribes of the ancient Germans] first resided near the head of the Lippe, and then removed to the settlements of the Chamavi and the Angrevarii, who had expelled the Bructeri."—Tacitus, *Germany*, ch. 34, *Oxford trans.*, note.—See also SAXONS.

DULUTH, city of Minnesota at the west end of Lake Superior and the mouth of the St. Louis river. Due to its position it has grown to be one of the finest commercial ports of the country. The place received its name from Sieur du Lhut, a French explorer and trader who in about 1678 built a stockaded trading-post on the north shore of Lake Superior at the mouth of the Pigeon river. Duluth, however, was not permanently settled until 1853. For some years thereafter its growth was rather slow, but with the building of railroads, the opening of Lake Superior to commerce and the development of the Vermilion and Mesabi iron ranges an unparalleled era of prosperity and growth set in. This was most marked between the years 1880 and 1890. Its population in 1920 was 98,917.

DUMA, lower house or representative council of the Russian parliament, 1906-1917. See *RUSSIA*: 1905 (October); 1905-1906; 1906; 1907-1912; 1914-1915; 1916: Opposition of Duma to Cabinet; 1917 (March 8-15); *SUFFRAGE, MANHOOD*: Russia: 1905-1917; also *EUROPE*: Modern period: Russia in the nineteenth century.

DUMAS, Alexandre (1802-1870), French dramatist and novelist. His book "The Three Musketeers" is the most famous of the "Cloak and Sword" romances. His sympathy with revolutionary ideas was manifested in 1830 and 1848. See *DRAMA*: 1800-1900; *FRENCH LITERATURE*: 1800-1921; Romantic and idealistic novel writing.

DUMAS, Alexandre (1824-1895), French dramatist, the son of Alexandre Dumas the great dramatist and novelist. Among his works are "La Dame aux camélias," "L'Ami des femmes," "La Princesse George." See *DRAMA*: 1850-1921.

DUMAS, Jean Baptiste André (1800-1884), French chemist. His researches were mainly in organic compounds and radicals and in the phenomena of substitution in organic chemistry. See *CHEMISTRY*: Organic: Defined; General: Modern: Lavoisier.

DU MAURIER, George Louis Palmella Busson (1834-1896), English novelist and illustrator. See *ENGLISH LITERATURE*: 1880-1920.

DUMBA, Constantin Theodor (1856-), Austro-Hungarian ambassador to the United States; recalled in 1915 on American demand, because of his connection with crimes against industrial plants. See *U. S. A.*: 1915 (June): Protests by Central Powers against trade with Allies.

DUMBARTON, borough town and seaport, chief town of the county of Dumbarton in Scotland. See *ALCLYDE*.

DUM-DUM BULLET.—The dum-dum bullet, about which there was much discussion at The Hague Peace Conference, is constructed to spread slightly at the point. All modern rifle bullets have an outer jacket of hard metal, to take the grooving of the gun-barrel. "Originally the jacket was thickest at the point, and so strong that, while penetration was enormous, stopping power was wanting; in other words, one bullet might easily go through half a dozen men, yet, unless it happened to hit a vital spot or a bone, they need not be disabled, and might therefore continue to fight. This was amply illustrated in the Chitral campaign, during which our soldiers began to lose confidence in their weapon, while the enemy, quick to recognize the different effect of volleys, were inclined to attack British infantry armed with the Lee-Metford rather than native infantry armed with the Martini-Henry. The Indian military authorities at once set about designing a bullet which, while maintaining range, should have the required stopping power. The result was the dum-dum bullet—so named after the place near Calcutta where it is made—of which much has been heard. The difference in appearance between it and the original pattern is comparatively slight. The shape is exactly the same, but the jacket is differently arranged; instead of having its greatest strength at the point, it is weakest there—indeed, at the apex a small part of the core is uncovered, but does not project."—*Quarterly Review*, July, 1899.—At the first Hague Peace Conference all of the nations represented, except Great Britain and the United States, declared that they would ban the dum-dum bullet. Great Britain used it against "uncivilised peoples" only, until the second Hague conference when she too agreed to accede to the declaration prohibiting its use. The dum-dum bullet has never been used in the United States army, and the reasons for refusal to accede to the declaration were of a technically legal character. During the World War charges and counter-charges of the use of dum-dum bullets by their opponents were brought by all the armies. These charges were denied by the governments of all the warring nations.

DUMNONII.—"It is . . . a remarkable circumstance that the Dumnonii, whom we find in the time of Ptolemy occupying the whole of the south-western extremity of Britain, including both Devonshire and Cornwall, and who must therefore have been one of the most powerful nations in the island, are never once mentioned in the history of the conquest of the country by the Romans; nor is their name found in any writer before Ptolemy. . . . The conjecture of Mr. Beale Poste . . . that they were left in nominal independence under a native king . . . appears to me highly probable."—E. H. Bunbury, *History of ancient geography*, ch. 23, note B.—There appears to have been a northern branch of the Dumnonii or Damnonii, which held an extensive territory on the Clyde and the Forth. See *BRITAIN*: Celtic tribes.

DUMONT D'URVILLE, Jules Sébastien César (1790-1842), French navigator. See *ANTARCTIC EXPLORATION*: 1819-1838; Map of Antarctic regions; *PACIFIC OCEAN*: 1764-1850.

DUMOURIEZ, Charles François (1739-1823), French general and revolutionist; fought in Seven Years' War; sent to Sweden on diplomatic mission; fell into disgrace and was imprisoned in Bastille, and later at Caen; restored to favor by Louis XVI and made commandant of Cherbourg; 1788, was made major general; 1790, followed Lafayette and Mirabeau; 1790, joined the Jacobins; 1792, Minister of Foreign Affairs; resigned to lead Army of the North successfully against the Duke of Brunswick, whom he defeated at Valmy; invaded Austrian Netherlands; won the victory at Jemappes; 1793, defeated by Austrians, was denounced as a traitor; endeavored to carry his army over to the royalist cause, and, failing, deserted to the Austrians. Later he settled in England. See FRANCE: 1792 (August-September); (September-December); 1792-1793 (December-February); 1793 (February-April).

DUN AENGUSA, great stone circular fort crowning the western hill of Inishmore, one of the Aran islands on the west coast of Ireland. It rises to over 300 feet above the sea, and is one of the most conspicuous high grounds in the Aran group.

"Of all the early forts of Ireland we may say that only one has appealed to the imagination, and even to the affection, of the nation, as a building, and become, with most antiquaries, the type and symbol of countless similar structures, all subordinate to it in interest. . . . The facts that the fort had attracted the notice of the learned for over two hundred years, while its compeers lay undescribed till the middle of the last century; and that on the revival of sound archaeology it was studied and most impressively described by some of our greatest scholars—Petrie, O'Donovan, Ferguson, and Dunraven—all told in its favor. . . . If we would seek out the history of this ancient fort, we must go back to an oft-told tale—that of 'the sons of Umór.' . . . The legend that centres at Dun Aengusa related to the period before the tribe of Fergus settled on the hills of Bureen, over three centuries before Lughad, Conall, and Enna, the conquering Dalcassian Princesses, on the edge of recorded history (A.D. 360-400), added the southern fringe of Connacht to north Munster, from which it eventually usurped the name Thomond. The song told how a Firbolg tribe—the Sons of Umór, or Huathmór—after an exile in the Hebrides, got settlements in the Boyne Valley. Oppressed by the perennial land question—their rack-rent paid to Tara—they fled to Connacht, were befriended by its heroic queen, 'Maevae of the Cattle Foray,' and were settled round Clew Bay and Galway Bay about the beginning of our era. They settled westward, along the pleasant coasts, as far as Dun Aengusa in Aran. The [Red Branch] knights who stood securities for the Firbolgs to the King of Tara claimed the penalty; so the Huamorian warriors, Cing, Cimbi, Irgus, and Conall (son of Aengus of Dun Aengusa), met in deadly combat the Red Branch knights—Ross, Conall-Cernach, Cet, and Cucbullin. The Firbolgs fell, and the settlements were broken up, leaving a legend and their reputed forts—'vacuae sedes et inania arcana'—as their monument to our days. . . . The existence of so mighty a fortress as Dun Aengusa or Dun Conor in these little islands has puzzled many. Whence came 'the troops of slaves who raised them?' has been asked. The probable explanation, in face of the evidences of modification, and addition in these and other stone forts, is that their construction spread over long periods of time, perhaps at intervals, rebuilding taking place as required. . . . In fact the collection of the stones was the main trouble; and if horses or oxen were

used, this was greatly lessened.' Instead of 'troops of slaves,' it is possible that a small tribe, working a few years at a time, at intervals over a couple of centuries, could, in a place where stone so abounded, build even a fortress as vast as the Aran 'Dun.'—T. J. Westropp, *Study of the fort of Dun Aengusa* (*Proceedings of the Royal Irish Academy*, v. 28, sect. c, pp. 1, 3, 6).

DUN COW, Book of the, ancient Celtic manuscript. See MYTHOLOGY: Celtic: Christian era.

DŪNA, or Southern Dvina, a river of Russia rising in the Tver government and flowing into the Gulf of Riga. It is from 500 to 600 miles long. During the World War it formed a barrier against the German advance.

DUNAAN, or Dsunovas (fl. 6th century), Arabian prince. See ABYSSINIA: 6th to 16th centuries.

DUNAJEC, a river of Galicia, now a part of Poland. Rises in the Carpathians and joins the Vistula about forty miles west of Cracow. Was the scene of protracted fighting during the World War.

DUNANT, Jean Henri (1828-1910), Swiss writer, the author of "Un souvenir de Solferino," a work which led to the Geneva convention in 1864 and the founding of the Red Cross Society in the same year. See NOBEL PRIZES: Peace: 1901; RED CROSS: Character and aim.

DUNBAR, a parliamentary borough in Haddingtonshire, Scotland.

1296.—Battle. See SCOTLAND: 1290-1305.

1339.—Siege.—The fortress of Dunbar, besieged by the English under the earl of Salisbury in 1330, was successfully defended in the absence of the governor, the earl of March, by his wife, known afterwards in Scotch history and tradition as "Black Agnes of Dunbar."

1650.—Battle. See SCOTLAND: 1650 (September).

DUNCAN I, king of Scotland, 1034-1040. See SCOTLAND: 1039-1054.

Duncan II, king of Scotland, 1093-1094.

DUNDALK, Battle of (1318). See IRELAND: 1314-1318.

DUNDEE, John Graham of Claverhouse, Viscount (c. 1649-1689), Scottish soldier; 1681, combined in himself the sheriffships of Wigton, Dumfries, Kirkcubright and Annandale, and was exceedingly active against the covenanters; in 1686, became major general; 1688, Viscount Dundee; supported the cause of James II, and after the escape of that monarch raised the flag of revolt in the Highlands against the new order; was mortally wounded at the Pass of Killiecrankie. He gained for himself the reputation of a cruel and ruthless persecutor of the covenanters, whom he "endeavored to destroy" by quartering his troops among them, and "eating up their provisions." Nevertheless he showed greatness in his leadership of the lost cause of James II, the last hope of which expired at his death. See SCOTLAND: 1679 (May-June); 1681-1689; 1689 (July).

DUNDEE, parliamentary borough and seaport in Forfarshire, Scotland; has fine docks, harbors and public buildings; important linen, jute and hemp manufactures, and is famous for its marmalade. Its estimated population in 1919 was 185,388.

1645.—Pillaged by Montrose. See SCOTLAND: 1644-1645.

1651.—Storm and massacre by Monk. See SCOTLAND: 1651 (August-September).

DUNDONALD, Thomas Cochrane, 10th earl of (1775-1860), British naval commander, critic of naval corruption. Entered Parliament, 1806; falsely accused and convicted of originating a fraudulent report of Napoleon's death for specula-

tive purposes, 1814; expelled from the navy and Parliament, but almost immediately reelected member for Westminster. Commanded the Chilean naval forces in their revolt against Spain, 1817-1822, during which period he contributed largely to their success; non-fulfillment of contracts caused him to resign; left the Chilean service for that of Brazil, 1823; commanded the Brazilian navy until 1825, when he fell out with the Brazilians and returned to Europe; commanded the Greek navy, 1827-1828. In 1832 he was exonerated from the charges on which he had been imprisoned in 1814 and restored to his rank in the British navy. See PERU: 1820-1826.

DUNES, Battle of (1658). See ENGLAND: 1655-1658.

DUNGANS, Dzungars or Tugani, Mohammedan tribe. See YAKUB BEG, DOMINION OF.

DUNKARDS, or Dunkers.—"The Dunkards or German Baptists, or Brethren, are of German origin, and trace their beginning back to Alexander Mack, of Schwartzenu, Germany. Early in the 18th century Mack and several others formed a habit of meeting together for the study of the New Testament. They were convinced that its doctrines and principles of church order were not being faithfully followed, either by the Lutheran or the Reformed Church. They therefore resolved to form a society of their own. Alexander Mack was chosen as their pastor. Persecution soon arose and they were scattered. In 1719 most of them got together and came to the United States, settling in Pennsylvania, where their first church was organized about 1723."—H. K. Carroll, *Religious forces of the United States*, ch. 19.—"As the Dunker communities in America grew in strength and power there was a gradual departure from the early form of government and method of discipline, which were distinctively congregational; and the district, state, and annual meetings became practically courts, much after the presbyterian system of polity. Against this there was considerable protest by those who held that the final power should be vested in the local church. The result was that in 1882, there was a division and those who preferred the simple congregational form of government withdrew and organized under the name of 'The Brethren Church' though they were generally known as 'Progressive Dunkers.' Of late years there has been a movement toward the reunion of the two bodies."—*United States Census, Religious bodies*, 1916, pt. 2, p. 162.—"As the outcome of . . . division there are three branches, known as the Conservative, the Progressive, and the Old Order Brethren. There is, besides, a fourth called the Seventh-Day Baptist, German. This was due to a secession from the Dunkards led by Conrad Beissel in 1728. Beissel and his disciples observed the seventh day of the week as the Sabbath and adopted a communal life."—H. K. Carroll, *Religious forces of the United States*, p. 131.—The latest statistics available in 1920 reported 1197 church organizations and 133,626 for these four, and a fifth division called Church of God or New Dunkers.—*United States Census, Religious bodies* 1916, pt. 2, p. 153.—The community founded by Conrad Beissel was named Ephrata. Celibacy was looked upon as a state of holiness, and while marriage was not forbidden it meant exclusion from the community, which was semi-monastic. The first house was built in 1735. The Sabbath school was begun about 1740, and was kept up for about thirty years, and the day school, which was excellent, was older. During the French and Indian Wars, the school, together with the meeting house and other buildings, was used as a refuge by the

inhabitants of neighboring settlements, and during the Revolutionary War (the school house was used) as a hospital for the revolutionary soldiers. In early times the members of the community wore a distinctive dress of white. It was not numerous even in its most prosperous days. Beissel, the founder, was the master spirit of the brotherhood, and with his death it sank into decay and dwindled to less than a score of people.

DUNKELD, Battle of. See CAMERONIAN REGIMENT; SCOTLAND: 1689 (August).

DUNKIRK (French Dunkerque), fortified port of France on the straits of Dover; engaged in manufacturing, shipbuilding, and fishing; an English possession from 1658 to 1662. According to the census statistics of 1911 its population was 38,801.

1631.—Unsuccessful siege by the Dutch. See NETHERLANDS: 1625-1647.

1646.—Siege and capture by the French.—Importance of the port.—Harborage of pirates. See NETHERLANDS: 1625-1647.

1652.—Recovered by the Spaniards. See FRANCE: 1652.

1658.—Acquired by Cromwell for England. See ENGLAND: 1655-1658; FRANCE: 1655-1658.

1662.—Sold by Charles II to France. See ENGLAND: 1662.

1713.—Fortifications and harbor destroyed. See UTRECHT: 1712-1714.

1748.—Demolition of fortifications again stipulated. See AIX-LA-CHAPELLE: Congresses: 2.

1763.—Demolition of fortifications pledged once more. See SEVEN YEARS' WAR: Treaties.

1793.—Unsuccessful siege by the English. See FRANCE: 1793 (July-December): Progress of the war of coalition.

1914-1918.—In the World War.—Dunkirk with other Channel ports of Calais and Boulogne, was for the Germans a military objective, but the French, Belgians and British successfully defended all three towns and preserved their lines of communication with England. Dunkirk, however, was subjected to long distance bombardment by the Germans during the latter part of the war. See CHANNEL PORTS; WORLD WAR: 1915: X. War in the air.

DUNMORE, John Murray, Earl of (1732-1800), English colonial governor of Virginia. See OHIO: 1774; VIRGINIA: 1775; 1775 (April-June); 1775-1776.

DUNMORE'S WAR (1774), Indian war waged on the western frontier of Virginia. See OHIO: 1774.

DUNNICHEN, Battle of (685). See SCOTLAND: 7th century.

DUNRAVEN, Edwin Richard Wyndham-Quin, Earl of (1812-1871), British archaeologist. See ROUND TOWERS.

DUNS SCOTUS, John (c. 1265-1308), "The spirit of opposition to the Thomistic system [see AQUINAS, THOMAS] found expression in the thought of John Duns Scotus, a native of England or Ireland and a member of the Franciscan order. . . . His fame rests not so much on his constructive ability as on his dialectical acumen and skill as a critic, his title, 'the subtle doctor,' being well earned. He was influenced by Roger Bacon and Alexander Hales, and regarded Augustine and Anselm as the highest authorities. The Franciscans made him the doctor of their order."—F. Thilly, *History of philosophy*, p. 208.—See also EDUCATION: Medieval: 9th-15th centuries: Scholasticism; ETHICS: 5th-15th centuries; EUROPE: Middle Ages: Thirteenth century, etc.; UNIVERSITIES AND COLLEGES: 1348-1826.

DUNSTABLE, John (1370-1453), earliest of the English composers, sometimes called the inventor of composition. A Spanish manuscript, in the Escorial (Spain), makes reference to him as the first man to compose music, and continental contemporaneous writers recognized him as their model. Little is known of his work, but recent discoveries in the libraries of Oxford, Modena, Bologna and Trent include masses, motets, antiphones, French and Italian songs.

DUNSTAN, St. (c. 925-988), English scholar, archbishop of Canterbury. See ENGLAND: 959-975; ENGLISH LITERATURE: 6th-11th centuries.

DUNSTER FORCE, British division operating in the Caucasus and Mesopotamia under General Dunsterville during the World War. See WORLD WAR: 1918: VI. Turkish theater: b, 6; b, 9.

DUNSTERVILLE, Arthur Bruce (1859-), British general serving in Mesopotamia and in the Caucasus during the World War. See WORLD WAR: 1918: VI. Turkish theater: b, 6; b, 8; b, 9.

DUPES, Day of (1630), famous in French history because of Richelieu's unexpected victory in 1630. See FRANCE: 1630-1632.

DUPIN, André Marie Jean Jacques (1783-1865), French lawyer and statesman. Defender of the rights of the bourgeoisie; counselor and procurator general of the Cour de Cassation in the reign of Louis Philippe; president of Chamber of Deputies, 1832-1840; president of legislative committee which drafted the constitution after the revolution of 1848. See FRANCE: 1899 (February-June).

DUPLEIX, Joseph François, Marquis (1697-1763), French statesman and administrator. He was governor-general of the French possessions in India from 1742 to 1754, and contended unsuccessfully against the spread of British influence in India. See INDIA: 1743-1752.

DUPLEX PRINTERS' CASE. See **BOYCOTT**: 1921.

DUPONT, Samuel Francis (1803-1865), American admiral. Leader of an attack on Charleston, South Carolina (1863) in which he was defeated. See U. S. A.: 1863 (April: South Carolina).

DU PONT POWDER COMPANY: Dissolution of. See **TRUSTS: United States**: 1911: Du Pont Powder Company.

DÜPPEL, town on the eastern coast of Schleswig. See **GERMANY**: 1861-1866.

DUPPELN, Battle of (1848). See **DENMARK**: 1848-1862.

DUPPLIN MOOR, Battle of (1332). See **SCOTLAND**: 1332-1333.

DUPRÉ, Jules (1812-1889), French painter, one of the chief members of the Barbizon school. See **PAINTING: Europe** (19th century).

DUPUY, Charles Alexandre (1851-), French statesman. Minister of public instruction, 1892; president of chamber of deputies, 1893; premier and minister of interior, 1893-1895; 1898-1899; elected senator for Haute-Loire, 1900. See FRANCE: 1899 (February-June).

DUPUY, Raymond (1080-1160), French Grand Master of Malta; organizer of the Hospitallers of St. John. See **HOSPITALLERS OF ST. JOHN OF JERUSALEM, KNIGHTS**: 1118-1310.

DUQUESNE, Abraham (1610-1688), French naval commander, famous for his defeat of the Danish fleet in 1643 and his expeditions against pirates. See **BARBARY STATES**: 1664-1684.

DUQUESNE, Fort, French fort established in 1754 on the present site of Pittsburgh. See **CANADA**: 1758.

DURA, Treaty of, the humiliating treaty of peace concluded with the Persians, A. D. 363, by

the Roman emperor Jovian, after the defeat and death of Julian, his predecessor.—G. Rawlinson, *Seventh great oriental monarchy*, ch. 10.

DURAND DE VILLEGAGNON, Nicholas (1510-1571), French Huguenot in command of an expedition which arrived in the Bay of Rio de Janeiro in 1555. See **FLORIDA**: 1562-1563.

DURANGO, state and city of the same name in north-central Mexico. See **MEXICO**: 1910-1913.

DURANI, powerful Afghan race; and name taken by Ahmed Abdalee and his followers, when the former founded the Durani dynasty, on the death of Nadir Shah of Persia. See **INDIA**: 1747-1761.

1753.—Conquest of Kashmir. See **KASHMIR**.

DURANT, Henry Fowle (Henry Welles Smith) (1822-1881), American lawyer and philanthropist; founder of Wellesley college. See **GIFTS AND BEQUESTS**.

DURAZZO, Neapolitan dynasty of. See **ITALY (Southern)**: 1343-1389; 1386-1414; 1412-1447.

DURAZZO, seaport of Albania (see BALKAN STATES: Map) called by the ancients Epidamnus and later Dyrrhachium.

Origin of the city (B. C. 625). See **CORCYRA**.

Provoking cause of the Peloponnesian war. See **GREECE**: B. C. 435-432.

B. C. 48.—Cæsar's reverse. See **ROME: Republic**: B. C. 48.

1081-1082.—Siege by Robert Guiscard. See **BYZANTINE EMPIRE**: 1081-1085.

1204-1318.—Held by the despot of Epirus. See **EPIRUS**: 1204-1350; **ALBANIA: Medieval period**.

1501.—Under Turkish rule. See **ALBANIA**: 1478-1880.

1912.—Captured by Serbians. See **BALKAN STATES**: 1912-1913; **TURKEY**: 1912-1913.

1914-1918.—Occupied by Italians during the World War.—Durazzo was occupied by the Italian troops (December, 1915) with the consent of Essad Pasha, an Albanian who had established a principality of his own after the flight of Prince William of Wied in 1914. At the close of the war the Italians evacuated Durazzo. See **WORLD WAR**: 1914: III. Balkans: e; 1915: IX. Naval operations: b, 5; 1916: V. Balkan theater: a; 1917: IX. Naval operations: b, 1 and 2.

DURBAR (Persian Darbar), Indian court or levee, originally used for the hall or palace in which judgments or decrees were promulgated, the word has come to mean an audience given by an officer of state, especially by the king-emperor or his son, the viceroy or one of the governors, or by one of the native princes. A durbar is held with great state, and splendor of ceremonial, and only on occasions of importance. For instance, Lord Lytton, as viceroy, held a great durbar in 1877 when Queen Victoria was proclaimed empress; Edward VII was proclaimed emperor at a durbar held by Lord Curzon in 1903; George V held a durbar of unusual magnificence in 1911, when he was crowned emperor of India. Imperial durbars are held at Delhi, which has been proclaimed capital of the country. See also INDIA: 1903 (January); DELHI: 1911.

DÜRER, Albrecht (1471-1528), German painter, draughtsman and engraver; artist *par excellence* of the German Renaissance; native of Nuremberg; journeyed twice to Italy and twice to the Netherlands; the Emperor Maximilian was his friend and patron; left an immense number of works, oil-paintings, wood-cuts, and copper-engravings; productions in these two latter groups are conceded to be the greatest of their kind; was also the author of several treatises on geometry, human proportions, etc. See **PAINTING: German**.

DURHAM, northern county of England, the ancient palatinate of Durham. There is a city of the same name, the county town of Durham, noted for the beauty of its cathedral and its fine 16th century town hall. The county has important lead, zinc and coal mines, and, depending upon the coal mines extensive manufactures, such as ship-building on the Tyne, iron manufactures, paper, glass, bottles, earthenware, chemicals. Even before the conquest the bishops of Durham had a considerable amount of political power over their possessions which by the receipt of gifts and endowments had grown to large proportions.

684.—Origin.—First grant of land by Egrith to Cuthbert, bishop of Lindisfarne.

9th century.—Endowment by Guthred the Dane.—The county was endowed by Guthred the Dane with the district between the Tyne and Wear, extending west to Watling street.

995.—Establishment of see.—The see of Dunholme was established when the monks of Lindisfarne carried there the remains of St. Cuthbert to save them from desecration by the Danes.

1075-1596.—Exercise of princely powers.—In 1075 Bishop Walcher bought the earldom of Northumbria, and claimed princely powers. Thenceforth the diocese had its own government, the development of which coincided closely with the regal government, and at one time the bishop even protested against the ecclesiastical overlordship of the archbishop of York. Various efforts were made to curtail the power of the bishops, and in 1536 the act of Resumption took from them power of appointing the judiciary, or pardoning offenses against the law. The terms of this act show clearly the powers which had been wielded by the bishops. Hereafter, it states, the name of the king was to be substituted in legal proceedings for the name of the bishop; offenses were to be said to be against the king's peace and not the peace of the bishop. In 1596 further restrictions were made.

1646-1836.—Change in jurisdiction.—In 1646 during the Protectorate the palatinate was abolished; but after the restoration it was revived, and existed until 1836 when by Act of Parliament jurisdiction was vested in the crown.

DURHAM, John George Lambton, 1st Earl of (1792-1840), English statesman. In 1813 he went to parliament as the Liberal member for Durham. He was one of the four framers of the Reform Bill of 1832. After fulfilling two missions to Russia, once as ambassador extraordinary, he was appointed governor-general of Canada (1838). This post he relinquished later because of the animosity of Lord Brougham. He was an advocate of liberal changes in colonial policy, and his views were embodied in the famous *Report on the Affairs of British North America*, 1839. See CANADA: 1838-1843.

DURHAM, Battle of (1346). See NEVILLE'S CROSS OR DURHAM, Battle of.

DUROBRIVÆ.—A name given to two Roman towns in Britain, one of which has been identified with modern Rochester, the other with the town of Castor, near Peterborough.

DUROBRIVIAN WARE. See CASTOR WARE.

DUROC, Geraud Christophe Michel, Duc de Frioul (1772-1813), French general and diplomatist. As grand marshal of the palace he was at the head of the imperial household and was Napoleon's trusted friend and confidant.

DUROCOBRIVÆ.—An important market-town in Roman Britain, supposed to have been situated at or near modern Dunstable.—T. Wright, *Celt, Roman, and Saxon*, ch. 5.

DUROTRIGES. See BRITAIN: Celtic tribes.

DUROVERNUM, Roman town in Britain identified with modern Canterbury. See CANTERBURY.

DURY, town in France, south of Amiens. See WORLD WAR: 1918: II. Western front: 1:1.

DURYEA, Charles E., American automobile mechanic, builder of the first American gasoline car in 1892. See AUTOMOBILES: 1889-1905.

DUSHAN, Stefan. See STEPHEN DUSHAN.

DÜSSELDORF, town on the right bank of the Rhine in Germany. Its rapid growth and industrial development were due largely to its position at the junction of several main railway lines. The town suffered greatly in the Thirty Years' War and the War of the Spanish Succession. In 1795 it was surrendered to the French and in 1805 it became the capital of the Napoleonic duchy of Berg. Ten years later it passed once more into Prussian possession. See EDUCATION: Modern developments: 20th century: World War and education: Re-education; FRANCE: 1921 (March).

DUTCH EAST INDIA COMPANY. See EAST INDIA COMPANY, Dutch.

DUTCH EAST INDIES, the Dutch possessions in the Malay archipelago, including among others Sumatra, Celebes, Madura, Java, Banca and Lombok. See MALAY ARCHIPELAGO; CELEBES; FLORES; JAVA; LOMBOK; SUMATRA; RAILROADS: 1919: Dutch East Indies; U. S. A.: 1921 (April-July).

DUTCH GAP CANAL. See U. S. A.: 1864 (August: Virginia).

DUTCH REFORMED CHURCH. See CHRISTIAN REFORMED CHURCH.

DUTCH GUIANA. See GUIANA.

DUTCH REPUBLIC, modern Netherlands. It was formerly a state which gained its independence from Spain in 1581 and converted into the Batavian republic in 1795. See NETHERLANDS: 1577-1581; 1584-1585; 1648-1665.

DUTCH SCHOOL OF PAINTING. See PAINTING: Dutch.

DUTCH WEST INDIA COMPANY, established in 1621 with rights to a monopoly of trade and colonization on the American and African coasts. See DELAWARE: 1629-1631; 1638-1640; 1640-1656; 1664; NEW YORK: 1621-1646; 1664-1674; BRAZIL: 1510-1661.

DUTCH WEST INDIES. See WEST INDIES.

DUTTLINGEN or **Tuttlingen**, Battle of (1643). See GERMANY: 1643-1644.

DUTOV, Ataman, Russian commander. In December, 1917, in the Ural region, he led a Cossack rebellion against the Bolsheviks. See TURKESAN: 1917-1920.

DUTTON, Francis Stacker (1816-1877), agent-general for South Australia, one of the first advocates of the secret ballot. See AUSTRALIAN BALLOT: Origin.

DUTUMI, town in what was formerly German East Africa. See WORLD WAR: 1916: VII. African theater: a, 16; a, 23.

DUVAL, Pierre (1874-), French physician. See MEDICAL SCIENCE: Modern: 1914-1918.

DVINA, or Northern Dvina; river of Russia; forms the highway between central Russia and the White sea; navigable for over 400 miles; connected with the Volga and Neva by canals; was a scene of conflict in 1918 between Bolshevik and Allied forces. See WORLD WAR: 1916: III. Eastern front: a.

DVINSK, city and fortress about 100 miles southeast of Riga; a German objective in the Baltic campaigns; finally taken by the Germans from the Bolsheviks in 1918. See WORLD WAR: 1915: III. Eastern front: i, 7.

DVORAK, Anton (1841-1904), Bohemian composer. Studied in the organ school of the Society of Church Music, Prague; earliest recognition came from Brahms; produced, in England, "Stabat Mater," "Husitska Overture," and "The Spectre's Bride"; his stay in America, signalized by the production of the "F-major Quartet," and "The New World Symphony," achieved success, thematically, by his wonderful capacity to absorb a new nationality and reproduce it in its own idiom rather than by the use of preëxisting folk-music. See **BOHEMIA**: Status of art and education; **MUSIC**: Folk music and nationalism: Bohemia.

DVORIANIES, Russian small proprietors. See **RUSSIA**: 16th century: Economic revolution.

DYAKS, or Dayaks, aborigines of Borneo. See **BORNEO**: Contact with Europeans; **MALAY ARCHIPELAGO**: Before 16th century.

DYER, Edward Harry (1864-), British brigadier-general in command of troops in a riot at Amritsar, India. See **INDIA**: 1918-1920; 1919.

DYER, William (d. 1696), English divine. See **U. S. A.**: 1678-1780.

DYES: Ancient sources.—Chemical use and development.—Relation to drugs, etc. See **CHEMISTRY**: Practical application: Dyes; Interrelation between dyes, drugs, etc.

DYFED, or Dyved, early Welsh state, identified with modern Pembrokeshire. See **BRITAIN**: 6th century.

DYMANES, Dorian clan. See **SPARTA**: Constitution ascribed to Lycurgus.

DYME, ancient Greek city, member of the Achæan league. See **ACHÆAN LEAGUE**.

DYNAMITE: Its discovery. See **CHEMISTRY**: Practical application: Explosives: Nitro-glycerine.

DYNAMO-ELECTRIC MACHINES. See **ELECTRICAL DISCOVERY**: 1823-1921.

DYRRHACHIUM, identified with modern Durazzo. See **DURAZZO**.

DYRRHACHIUM, Peace of (B. C. 205). See **GREECE**: B. C. 214-146.

DYSENTERY, an intestinal disease. See **MEDICAL SCIENCE**: Modern: 1914-1918.

DZUNGARS, Dungans or Tungani, a Mohammedan tribe. See **YAKUB BEG, DOMINTON OF**.

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EADMUND, or **Edmund** (c. 981-1016), king of England at the time of the Danish conquest; known as "Ironside." See **ENGLAND**: 979-1016.

EADWARD. See **EDWARD**.

EAGAN, Charles Patrick (1841-), American general. See **U. S. A.**: 1898-1899.

EALDORMAN.—"The chieftains of the first settlers in our own island bore no higher title than Ealdorman or Heretoga. . . . The name of Ealdorman is one of a large class; among a primitive people age implies command and command implies age; hence in a somewhat later stage of language the elders are simply the rulers and the eldest are the highest in rank, without any thought of the number of years which they may really have lived. It is not perfectly clear in what the authority or dignity of the King exceeded that of the Ealdorman. . . . Even the smallest Kingdom was probably formed by the union of the districts of several Ealdormen."—E. A. Freeman, *Norman conquest*, ch. 3, sect. 1.—"The organisation of the shire was of much the same character as that of the hundred [each shire containing, however, a number of hundreds], but it was ruled by an ealdorman as well as by a gerefa, and in some other respects bore evidence of its previous existence as an independent unity. Its gemot was not only the scir-gemot but the folc-gemot also, the assembly of the people; its ealdorman commanded not merely the military force of the hundreds, but the lords of the franchises and the church vassals with their men. Its gerefa or sheriff collected the fiscal as well as the local imposts. Its ealdorman was one of the king's witan. The ealdorman, the princeps of Tacitus, and princeps, or satrapa, or subregulus of Bede, the dux of the Latin chroniclers and the comes of the Normans, was originally elected in the general assembly of the nation. . . . The hereditary principle appears however in the early days of the kingdom as well as in those of Edward the Confessor; in the case of an under-kingdom being annexed to a greater the old royal dynasty seems to have continued to hand down its delegated authority from father to son. The underkings of Hwiccia thus continued to act as ealdormen under Mercia for a century; and the ealdormanship of the Gyrwas or fen-countrymen seems likewise to have been hereditary. The title

of ealdorman is thus much older than the existing division of shires, nor was it ever the rule for every shire to have an ealdorman to itself as it had its sheriff. . . . But each shire was under an ealdorman, who sat with the sheriff and bishop in the folkmoet, received a third part of the profits of the jurisdiction, and commanded the military force of the whole division. From the latter character he derived the name of heretoga, leader of the host ('here'), or dux, which is occasionally given him in charters."—W. Stubbs, *Constitutional history of England*, ch. 5, sects. 48-49.—See also **ENGLAND**: 959-975.

EARL.—"The title of earl had begun to supplant that of ealdorman in the reign of Ethelred; and the Danish jarl, from whom its use in this sense was borrowed, seems to have been more certainly connected by the tie of comitatus with his king than the Anglo-Saxon ealdorman need be supposed to have been."—W. Stubbs, *Constitutional history of England*, ch. 6, sect. 66.—See also **EORL**; **EALDORMAN**.

Canute's creation of English earldoms. See **ENGLAND**: 1016-1042.

Authority of earldoms limited by Norman kings. See **PALATINE, ENGLISH COUNTIES**.

EARLY, Jubal Anderson (1816-1894), American Confederate general in the Civil War. See **U. S. A.**: 1864 (May-June: Virginia): Campaigning in the Shenandoah valley; (July: Virginia-Maryland); (August-October: Virginia); 1865 (February-March: Virginia).

EARLY, Peter (1773-1817), American jurist and Senator from Georgia. Chairman of a committee considering the question of congressional jurisdiction over the importation of slaves. See **U. S. A.**: 1807.

EARTHQUAKES: Antioch. See **ANTIOCH**: 115; 526.

Berytus. See **BERYTUS**: 551.

Calabria. See **ITALY**: 1906.

Elis. See **GREECE**: 1909 (July).

Formosa. See **FORMOSA**: 1906.

France. See **FRANCE**: 1909 (June).

India. See **INDIA**: 1905.

Italy: Calabria, Sicily, Messina and Reggio. See **ITALY**: 1906; 1908-1909.

Jamaica. See JAMAICA: 1692; 1907.
 Lisbon. See LISBON (Portuguese): 1755; PORTUGAL: 1909 (April).
 Luristan. See PERSIA: 1909.
 Messina. See ITALY: 1908-1909.
 Reggio. See ITALY: 1908-1909.
 Rome. See ROME: EMPIRE: 363-379.
 San Francisco. See SAN FRANCISCO: 1906.
 Sparta. See MESSENIAN WAR, THIRD.
 Sumatra. See SUMATRA: 1909 (June).
 Valparaiso. See VALPARAISO: 1906.
 Venezuela. See COLOMBIA: 1810-1819.
 EAST AFRICA, British. See BRITISH EAST AFRICA; KENYA COLONY.
 EAST AFRICA, German. See TANGANYIKA TERRITORY.
 EAST AFRICA, Portuguese. See PORTUGUESE EAST AFRICA.
 EAST AFRICA PROTECTORATE, British. See KENYA COLONY.

EAST ANGLIA, kingdom formed in Britain by the Angles, Norfolk and Suffolk (North-folk and South-folk). See ENGLAND: 547-633.

EAST INDIA COMPANY, British.—The British East India Company was incorporated, Dec. 31, 1600, by a royal charter of Queen Elizabeth under the title of "the Governor and Company of Merchants of London, trading into the East Indies." This charter was to run for fifteen years but in 1609 it was renewed in perpetuity save that it might be revoked for the good of the kingdom, on three years' notice. The first governor was Sir Thomas Smythe and there originally were only 125 stockholders. "When the hundred years of the Portuguese monopoly of Asiatic trade with Europe came to an end with the appearance of the Dutch in 1596 and of the English in 1600 in Asiatic seas, the merchants of the two great Protestant trading nations made first for the Spice Islands. It was the peppers, and the spices of the Further East that promised the largest profits; and the first factories as the establishments were called where stocks . . . were collected for conveyance to Europe by the annual fleet, were founded by both the Dutch and the English in the islands of Java and Sumatra. The rivalry between the Dutch and the English merchants was extreme, . . . but as the seventeenth century proceeded the rival nations gradually separated their areas of Asiatic trade. The Dutch East India Company devoted itself mainly to the importation of peppers and spices, and for this reason concentrated its energies upon the Spice Islands, Ceylon and the Malabar coast of India, while the London East India Company, without surrendering its desire to compete in this lucrative business, fixed its attention rather upon India, and fostered its trade with Surat and Bengal and, after its foundation in 1639, with Madras. Towards the close of the seventeenth century, when English power in Europe was increasing while that of the Dutch was waning, the affairs of the London East India Company were vigorously managed by a great statesman. Sir Josiah Child, whose imperial ideas forshadowed a century before their time the great events which were to make the English masters of India, resolved to press the claims of his Company to a larger share of the trade of the Further East. He was unable, indeed, to recover Bantam in Java (which had for a time been the London East India Company's chief spice and pepper factory) owing to the intrigues of the Dutch, but the expedition sent for that purpose in 1684 founded a factory at Bencoolen in Sumatra, protected by fort Marlborough, which became eventually the nucleus of

the East India Company's establishments in the Further East. He made vigorous efforts to open up a profitable trade with China and Japan, but there likewise the Dutch were before him and a long time was to elapse before the English traded on an equality with the Dutch in those distant seas. Batavia, the capital of the Dutch Indies, was better placed than Calcutta or Madras to control the trade of the Further East; and the English writers in the beginning of the eighteenth century describe in bitter terms the relentless opposition of the Dutch to all their efforts to establish themselves in their rival's sphere of influence. It was true that the Dutch and the English were allies in Europe and fought side by side against France in the war of the Spanish Succession, but at that very time appeared Hall's History of the Barbarous Cruelties and Massacres committed by the Dutch in the East Indies, a little book which had a wide circulation and exerted considerable influence at the time of its publication in 1712. The English free merchants or 'interlopers,' as they were officially termed, made great inroads on the monopoly of the Dutch trade in the Further East, as well as on that of the chartered English merchants, as can be seen from the pages of that most entertaining of interloping sea-captains, Alexander Hamilton, whose New Account of the East Indies, published in 1727, is full of narratives of his successfully outwitting both Dutch and English officials. During the first half of the eighteenth century the interlopers carried on the brunt of the fight with the Dutch, while the East India Company's station at Bencoolen was harassed from Batavia and prevented from making adequate returns for the capital expended for its maintenance. But the middle year of the century witnessed a change in the situation. The triumphs of the English in India reacted upon their positions in the Further East. Clive's daring in facing responsibility, and the victory of Forde over the Dutch expedition sent into Bengal in 1759, definitely assured the predominance of the English in the Further East as well as India, and when Warren Hastings came to the helm of the East India Company's affairs in India, a fresh effort was made to use the recognised power and prestige of the Company's government to expand the volume of English trade in the Malay Peninsula, in the Spice Islands and in China seas. The triumphant conclusion of the struggle with France for the predominance in India extended the sphere of influence of the East India Company to the eastern side of the Bay of Bengal. In earlier years their attempt to open trade with Burma and Siam had culminated in disaster. In 1687, the Company's servants at Mergui in Tenasserim, where a trade had been opened with the Siamese, were massacred, and a similar slaughter at Negrais in 1750 closed the attempt commenced six years earlier to open up commerce with the Burmese. But the free-trading or 'interloping' captains continued to carry on their venturesome business of commerce without intervention of protection of forts or factories."—H. M. Stephens, *Administrative history of the British dependencies in the Further East*, pp. 5-6.—In 1833 the company lost its trade monopoly and in 1858 its political power was transferred to the crown. The later history of the company is so woven into the history of India itself that the reader is referred to the following sections, INDIA: 1600-1702: 1679-1823; 1660-1720; 1757-1772; 1770-1773; 1784; 18.3-1833; 1853; 1857; 1858-1863.—See also BRITISH EMPIRE: Expansion: 17th century: India; ENGLAND: 1832-1833; OUDE; STRAITS SETTLEMENTS: Conquest and settlement; TARIFF: 17th-18th centuries; 1689-1721.

EAST INDIA COMPANY, Dutch, founded in Holland in 1602 for commercial enterprise.

Formation and early enterprises. See **AMERICA**: 1528-1648; **COMMERCE**: Era of geographic expansion; 16th-17th centuries; Netherlands; **NETHERLANDS**: 1594-1620; **PACIFIC OCEAN**: 1513-1764.

Rivalry with British East India Company. See **EAST INDIA COMPANY**, **BRITISH**.

1652.—**Settlement at Cape of Good Hope.** See **SOUTH AFRICA**, **UNION OF**: 1486-1806.

1799.—**Its dissolution.** See **FRANCE**: 1799 (September-October).

EAST INDIA COMPANY, French. See **INDIA**: 1665-1743; **FRANCE**: 1661-1683.

EAST INDIES.—Hindustan, Farther India, and the Malay archipelago were vaguely known in medieval times as the Indies. After the early American discoveries, then supposed to be part of the same region, they were distinguished as the East Indies, and the name has lasted. See **BRITISH EMPIRE**: Map of the world; **BORNEO**: Country; **CELEBES**; **FLORES**; **JAVA**: Its geography; **LOMBOK**; **MALAY ARCHIPELAGO**; **SUMATRA**.

Mythology. See **MYTHOLOGY**: Oceania: Indo-nesian myths.

Primitive peoples. See **MALAY**, **MALAYSIAN OR BROWN RACE**.

Portuguese conquests during the 15th and 16th centuries. See **COMMERCE**: Era of geographic expansion; 15th-17th centuries; **Leadership of the Portuguese**; **INDIA**: 1498-1580.

British gains through the peace of Paris (1763). See **BRITISH EMPIRE**: Treaties promoting expansion; 1763.

EAST MARCH.—In its German form it gave its name to Austria (Oesterreich). See **AUSTRIA**: Introduction; Birthplace.

EAST ST. LOUIS, St. Clair county, Illinois, was incorporated as a town in 1861, and obtained a city charter in 1865. It is an important manufacturing centre, and is also known for its stockyards. In 1917 the famous race riots occurred there.—See also **RACE PROBLEMS**: 1905-1921.

EASTER, a holy day, commemorating the resurrection of Christ. There was a theological dispute between the representatives of the Irish and Roman churches over the date of Easter. See **CELTIC CHURCH**: 597-817; **PAPACY**: Supremacy of the Roman See.

EASTER ISLAND: **Geography**.—**Discovery**.—**Ancient culture**.—**Social life**.—Easter Island, about thirteen miles long and at most seven miles broad, lies 2,000 miles west of South America and 1,700 from Rapa. It was first discovered by Roggeveen on Easter day, 1722. At that time the Polynesian inhabitants probably numbered between 2,000 and 3,000. In 1863 a large number of natives were kidnapped and transported to Peru to work on the guano diggings. The following year a Jesuit mission reached the island and Christianized the few inhabitants who had been left behind. "The famous Easter Island images are stone carvings representing men from their waist upwards, with hands sometimes nearly meeting in front. The most remarkable features are the greatly distended lobes of the ears, within which a disc is occasionally indicated. They vary in height from 6 ft. to 30 ft., but are usually from 12 ft. to 20 ft. high; some were surmounted by a cylindrical stone hat of red lava. Great numbers of these are to be seen, mostly in a broken condition, some near the sites where they were erected. Most lie near the quarries from whence they were hewn; others, again, remain in process of manufacture, not yet separated from the parent rock where they were carved, in a recumbent or standing position. Usually several

statues were erected on quadrangular platforms of stones, *ahu*. . . No one now living remembers a statue standing on a terrace; but we know from the accounts of the early voyagers that the statues, or the greater number of them, were still in place in the eighteenth century, and by the early part of the nineteenth century not one was standing. The images owed their fall to deliberate vandalism during the internecine warfare . . . in Easter Island. . . . A unique feature in the former culture of Easter Island were the famous tables with incised ideographs. These were made by professors in the art, who had isolated houses in various localities where they taught their pupils. No transliteration of the tablets can now be made; those that have been published by previous writers cannot be accepted as veracious. . . . The whole of social existence revolved round the bird cult, and it was the last of the old order to pass away. The main object of the cult was to obtain the first egg laid by the migratory sooty tern on three rocky islets. The winner of the egg, known as the bird-man, remained for a year in an isolated house, five months of which were spent in strict *tabu*. He did not wash, and spent his time sleeping all day, and only came out to sit in the shade. Food was brought as a gift; those who did not contribute were apt to have their houses burnt. The bird-man, however, did not actually obtain the egg; this was secured for him by a servant, who also had to be secluded. . . . It has been suggested that the builders of the ancient monuments were some mysterious people who have disappeared; but we may now regard the remains as having been made by the ancestors of the present population. Large platforms, truncated pyramidal and other structures of variously sized stones, were widely distributed throughout Oceania, and, though those of Easter Island have local peculiarities, they fit in with the general scheme of such structures elsewhere. . . . Easter Island thus presents itself as an isolated variant of a farflung culture. The inhabitants are Polynesians, but, like so many other Polynesians, they exhibit considerable variation in physical characters. There are also traces of complexity in the culture of Polynesia which point to another racial element. . . . The artificially extended lobes of the ears, sometimes with inserted large discs, and the prominent overhanging brow of the statues, the aquiline nose of the wooden figures; and more particularly the carvings in relief of sooty terns and symbolic bird-men and various ideographic signs in the script have close parallels in Melanesia, and especially in the Solomon Islands. . . . We may thus provisionally conclude that a migration with at least a very strong Melanesian element first reached Easter Island, and that at a later time a wave of Polynesian immigrants arrived and dominated the long-eared Melanesians, though retaining many of the old customs."—*Times* (London) *Literary Supplement*, January, 1920.—See also **PACIFIC OCEAN**: People; B. C. 2500-A. D. 1500.

EASTER REBELLION, Ireland (1916). See **IRELAND**: 1914-1916; 1916 (April).

EASTERN ARCHIPELAGO. See **MALAY ARCHIPELAGO**.

EASTERN ASSOCIATION, association or union of several counties in Eastern England formed for the purpose of equipping several regiments for the parliamentary cause against the king under the leadership of Oliver Cromwell. See **ENGLAND**: 1642 (October-December).

EASTERN CATHOLIC CHURCH. See **EASTERN ORTHODOX CHURCH**.

EASTERN CHURCH. See **EASTERN ORTHODOX CHURCH**.

EASTERN EMPIRE. See EUROPE: Ancient: Roman civilization: Fall of Rome; BYZANTINE EMPIRE; ROME: Medieval city: 641-717; 717-800.

EASTERN ORTHODOX CHURCH.—"The Eastern Orthodox Churches, known historically as the 'Eastern Church,' and in modern times as the 'Greek Orthodox Church,' the 'Eastern Catholic Church,' the 'Holy Orthodox Catholic Apostolic Eastern Church,' and popularly as the 'Greek Church' are the modern representatives of the Church of the Byzantine Empire. . . . The organization for the general government of the different Orthodox Churches varies in different countries. In general there is a council, at the head of which, as president, is a bishop elected usually by the people. Historically and at present in some cases, this presiding bishop is called patriarch. . . . The most important service is the liturgy, the chief part of which is the celebration of the Eucharist."—U. S. Census, *Religious bodies*, 1916, pt. 2, 250-251.—See also CHRISTIANITY: 330-606; 9th-10th centuries; 11th-13th centuries: Extent of Christendom; ECCLESIASTICAL LAW: 1453-1917; FILIOQUE CONTROVERSY; IDOLATRY AND IMAGE WORSHIP: 8th-10th centuries; PAPACY: Supremacy of the Roman See; 1198-1303; 1431-1448; 1894; SLAVS: 1830-1914; EUROPE: Map of central Europe: 1618.

Armenian. See ARMENIAN CHURCH.

Russian. See CHRISTIANITY: 10th-18th centuries; RUSSIAN church; RUSSIAN ORTHODOX CHURCH.

Serbian. See SERBIA: 1200-1321; WORLD WAR: Miscellaneous auxiliary services: X. Alleged atrocities, etc.: b, 3.

EASTERN QUESTION.—The term "Eastern question" has been applied to the problems involved in the destinies of various countries of Asia. The Near-Eastern, or Eastern, question concerns the parts of the former Turkish empire, while that of the Far East deals with China, Japan, Korea and adjacent territories. In recent years the term "Middle East" has come to be applied to Persia, India and Afghanistan. The first occasion on which the problems of the Ottoman empire received the name of the Eastern question seems to have been that connected with the revolt of Mehemet Ali in 1031 (see TURKEY: 1831-1840). M. Guizot, in his "Memoirs," when referring to that complication, employs the term, and remarks: "I say the Eastern Question, for this was in fact the name given by all the world to the quarrel between the Sultan Mahmoud, and his subject the Pacha of Egypt, Mehemet Ali. Why was this sounding title applied to a local contest? Egypt is not the whole Ottoman empire. The Ottoman empire is not the entire East. The rebellion, even the dismemberment of a province, cannot comprise the fate of a sovereignty. The great states of Western Europe have alternately lost or acquired, either by internal dissension or war, considerable territories; yet under the aspect of these circumstances no one has spoken of the Western question. Why then has a term never used in the territorial crises of Christian Europe, been considered and admitted to be perfectly natural and legitimate when the Ottoman empire is in argument? It is that there is at present in the Ottoman empire no local or partial question. If a shock is felt in a corner of the edifice, if a single stone is detached, the entire building appears to be, and is in fact, ready to fall. . . . The Egyptian question was in 1830 the question of the Ottoman empire itself. And the question of the Ottoman empire is in reality the Eastern question, not only of the European but of the Asiatic East; for Asia is now the theatre of the leading ambitions and rivalries of the great powers

of Europe; and the Ottoman empire is the highway, the gate, and the key of Asia."—F. P. Guizot, *Memoirs to illustrate the history of my own time*, v. 4, p. 322.—Among English writers, the term "the Eastern question" has acquired a larger meaning, which takes in questions connected with the advance of Russia upon the Afghan and Persian frontiers.—Duke of Argyll, *Eastern question*.—"From time immemorial Europe has been confronted with an 'Eastern Question.' In its essence the problem is unchanging. It has arisen from the clash in the lands of South-Eastern Europe between the habits, ideas, and preconceptions of the West and those of the East. But although one in essence, the problem has assumed different aspects at different periods. In the dawn of authentic history it is represented by the contest between the Greeks and the Persians, the heroic struggle enshrined in the memory of Marathon, Thermopylae, and Salamis. To the Roman the 'Eastern Question' centred in his duel with the great Hellenistic monarchies. In the early Middle Ages the problem was represented by the struggle between the forces of Islam and those of Christianity. That struggle reached its climax, for the time being, in the great battle of Tours (732). The chivalry of Western Europe renewed the contest, some centuries later, in the Crusades. The motives which inspired that movement were curiously mixed, but essentially they afforded a further manifestation of the secular rivalry between Cross and Crescent; a contest between Crusaders and Infidels for possession of the lands hallowed to every Christian by their association with the life of Christ on earth. . . . In the vocabulary of English diplomacy the 'Eastern Question' was not included until the period of the Greek War of Independence (1821-9), though the phrase is said to be traceable at least as far back as the battle of Lepanto (1571). A definition of the 'Question,' at once authoritative and satisfactory, is hard to come by. . . . The 'Eastern Question' may be taken . . . to include: First and primarily: The part played by the Ottoman Turks in the history of Europe since they first crossed the Hellespont in the middle of the fourteenth century; secondly: The position of the loosely designated Balkan States, which, like Greece, Serbia, Bulgaria, and Roumania, have gradually re-emerged as the waters of the Ottoman flood have subsided; or like Montenegro, were never really submerged; or, like Bosnia, the Herzegovina, Transylvania, and the Bukovina, have been annexed by the Habsburgs; thirdly: The problem of the Black Sea; egress therefrom, ingress thereto; the command of the Bosphorus and the Dardanelles, and, above all, the capital problem as to the possession of Constantinople; fourthly: The position of Russia in Europe; her natural impulse towards the Mediterranean; her repeated attempts to secure permanent access to that sea by the narrow straits; her relation to her co-religionists under the sway of the Sultan, more particularly to those of her own Slavonic nationality; fifthly: The position of [the former] Habsburg Empire, and in particular its anxiety for access to the Aegean, and its relations, on the one hand, with the Southern Slavs in the annexed provinces of Dalmatia, Bosnia, and the Herzegovina, as well as in the adjacent kingdoms of Serbia and Montenegro; and, on the other hand, with the Roumans of Transylvania and the Bukovins; and finally: The attitude of the European Powers in general, and of England in particular, towards all or any of the questions enumerated above."—J. A. R. Marriott, *Eastern question*, pp. 1-3.—See also AFGHANISTAN: 1869-1881; BALKAN STATES: Geographical position; 1878; 1912; 1913; BERLIN, CONGRESS OF; BOS-

PORUS: 1914-1918; 1832-1878; ENGLAND: 1873-1880; RUSSIA: 1853-1854; 1854-1856; TURKEY: 1831-1840; 1861-1877; 1877-1878; 1878.

ALSO IN: A. Chéradame, *Pangerman plot unmasked*.—Freiherr v. Mackay, *Der Vierbund und das neue europäisch-orientalische Weltbild*.—F. Naumann, *Central Europe*.—S. P. H. Duggan, *Eastern question: a study in diplomacy*.—A. J. Toynbee, *Turkey: a past and a future*.—G. Gailard, *Turks and Europe*.—M. Jastrow, *Eastern question and its solution*.

EASTERN RUMELIA, name given to that portion of the Balkan peninsula which lies between the Balkan mountains on the north and Thrace in the south. It is inhabited predominantly by Bulgarians. The Treaty of Berlin of 1878 left Eastern Rumelia under Turkish domination. [See BALKAN STATES: 1878.] But in 1885 a popular revolt overthrew the authority of the Sultan and led to union with the principality of Bulgaria. See BULGARIA: 1885-1886; BALKAN STATES: 1885; THRACE: 1878-1913.

EASTPHALIA or Eastfalia, one of the three main divisions of the old Duchy of Saxony as it existed under the Carolingian empire. See SAXONY.

EATON, Dorman Bridgman (1823-1899), American lawyer, prominent in civil service reform; on Civil Service commission; drafted Pendleton Act; author of several books on civil service and municipal government. See CIVIL SERVICE REFORM: United States: 1870-1880.

EATON, Theophilus (c. 1500-1658), first colonial governor of New Haven. See CONNECTICUT: 1638.

EATON, William (1764-1811), American naval agent to Barbary states; consul at Tunis, 1799-1803. See U. S. A.: 1806-1807.

EBBSDORF, or Luneburg Heath, Battle of (A. D. 880), fought in old Saxony, the northwestern part of modern Germany between the Germans and the Danes, or Northmen. The Germans were terribly beaten, and nearly all who survived the fight were swept away into captivity and slavery. The slain received "martyrs' honours; and their commemoration was celebrated in the Sachsen-land churches till comparatively recent times. An unexampled sorrow was created throughout Saxony by this calamity, which, for a time, exhausted the country;—Scandinavia and Jutland and the Baltic isles resounded with exultation."—F. Palgrave, *History of Normandy and England*, bk. 1, ch. 4.

EBBSFLEET, now Cliff's End, Isle of Thanet, Kent, supposed first landing-place in Britain of the Jutes, under Hengest, 440 or 450, when English history, as England, begins. It was also the landing-place, 597, of Augustine and his fellow missionaries when they entered the island to undertake the conversion of its new inhabitants to Christianity. See ENGLAND: 440-473; 597-685.

EBENEZER, Battle of. See JEWS: Israel under the Judges.

EBENEZER COMMUNITY, German religious communistic society. See SOCIALISM: 1843-1874.

EBERSBURG, Battle of. See GERMANY: 1809 (January-June).

EBERS, Georg Moritz (1837-1898), German Egyptologist and novelist. He discovered and edited the famous medical papyrus known as the "Papyrus Ebers," which is now in the library of the University of Leipzig. Perhaps his most important scientific work is "Ägypten und die Bücher Moses" (1867-1868).—See also MEDICAL SCIENCE: Ancient; Egyptian and Babylonian; SCIENCE: Egyptian and Babylonian.

EBERT, Friedrich (1870-), German statesman and president of German republic. Elected to

the Reichstag in 1908 and attained prominence as an advocate of socialism; presided at the Socialist Congress at Würzburg in 1917, and was appointed leader of the Socialist Majority party. Foreseeing the coming of defeat to the German army, he urged that the war be ended; elected President of the German republic, March, 1919. See GERMANY: 1918 (November); 1919.

EBIONISM, the heresy (so branded) of a sect of Jewish Christians, which spread somewhat extensively in the second, third, and fourth centuries. "The characteristic marks of Ebionism in all its forms are: degradation of Christianity to the level of Judaism; the principle of the universal and perpetual validity of the Mosaic law; and enmity to the apostle Paul." The name of the Ebionites came from a Hebrew word signifying "poor."—P. Schaff, *History of the Christian church, second period*, ch. 4, sect. 68.—See also CHRISTIANITY: 100-300: Syrian churches.

EBLANI. See IRELAND: Tribes of early Celtic inhabitants.

EBOLOWA, town in the Cameroons, West Africa, occupied by the French in 1915. See WORLD WAR: 1915: VIII. Africa: c, 6.

EBONITE, black variety of hard rubber. See INVENTIONS: 19th century: Industry.

EBORACUM, or Eburacum (York).—Military capital of Roman Britain, and afterwards of the Anglian kingdoms of Deira and Northumbria. In Old English its name became Eorforwick, whence, by further corruption, resulted the modern English name York. The city was one of considerable splendor in Roman times, containing the imperial palace with many temples and other imposing buildings. See ENGLAND: 547-633; YORK.

EBURONES, Destruction of.—The Eburones were a strong Germanic tribe, who occupied in Cæsar's time the country between Liège and Cologne, and whose ancestors were said to have formed part of the great migrant horde of the Cimbric and Teutones. Under a young chief, Ambiorix, they had taken the lead in the formidable revolt which occurred among the Belgic tribes, 54-53 B. C. Cæsar, when he had suppressed the revolt, determined to bring destruction on the Eburones, and he executed his purpose in a singular manner. He circulated a proclamation through all the neighboring parts of Gaul and Germany, declaring the Eburones to be traitors to Rome and outlaws, and offering them and their goods as common prey to any who would fall on them. This drew the surrounding barbarians like vultures to a feast, and the wretched Eburones were soon hunted out of existence. Their name disappeared from the annals of Gaul.—C. Merivale, *History of the Romans*, ch. 10.—See also BELGÆ; GAUL: B. C. 58-51.

ALSO IN: Cæsar, *Galic Wars*, bk. 5, ch. 25-58; bk. 6, ch. 1-34.—G. Long, *Decline of the Roman republic*, v. 4, ch. 13-14.

ECBATANA, capital of Astyages, last ruler of the Median Empire captured by Cyrus, 549 B. C. It was afterwards the summer residence of the kings of Persia, and later was made the capital of the kings of Parthia. "The Southern Ecbatana or Agbatana,—which the Medes and Persians themselves knew as Hagmatân,—was situated, as we learn from Polybius and Diodorus, on a plain at the foot of Mount Orontes, a little to the east of the Zagros range. [See BABYLONIA: Map of Egyptian, Assyrian, Babylonian and Median powers.] The notices of these authors . . . and others, render it as nearly certain as possible that the site was that of the modern town of Hamadan. . . . The chief city of northern Media, which bore in later times the names of Gaza, Gazaca, or Canzaca, is

by side with texts from the Bible. Isidore's forgeries were received as genuine; ampler collections were made. The names of Regino of Prüm, who wrote early in the tenth, of Burchard of Worms, who wrote early in the eleventh, of Ivo of Chartres, who died early in the twelfth century, stand out among those of the compilers. A chronological arrangement of materials gave way to a logical and legal arrangement, and the compiler would sometimes weave his quotations together with notes and speculations of his own, would go near to writing something that we should call a text-book."—F. Pollock and F. W. Maitland, *History of English law*, v. 1, pp. 90-91.

449-1066.—**Distinction between lay and ecclesiastical jurisdiction.**—"In the time of our Saxon ancestors, there was no sort of distinction between the lay and the ecclesiastical jurisdiction: the county court was as much a spiritual as a temporal tribunal; the rights of the church were ascertained and asserted at the same time, and by the same judges, as the rights of the laity. For this purpose the bishop of the diocese, and the alderman, or, in his absence, the sheriff of the county, used to sit together in the county court, and had there the cognizance of all causes, as well ecclesiastical as civil: a superior deference being paid to the bishop's opinion in spiritual matters, and to that of the lay judges in temporal."—W. Blackstone, *Commentaries*, bk. 3, p. 61.

1066-1087.—**Separation of ecclesiastical from civil courts.**—"William I (whose title was warmly espoused by the monasteries, which he liberally endowed, and by the foreign clergy whom he brought over in shoals from France and Italy, and planted in the best preferments of the English church), was at length prevailed upon to . . . separate the ecclesiastical court from the civil: whether actuated by principles of bigotry, or by those of a more refined policy, in order to discountenance the laws of King Edward, abounding with the spirit of Saxon liberty, is not altogether certain. But the latter, it not the cause, was undoubtedly the consequence, of this separation: for the Saxon laws were soon overborne by the Norman justiciaries, when the county court fell into disregard by the bishop's withdrawing his presence, in obedience to the charter of the conqueror; which prohibited any spiritual cause from being tried in the secular courts, and commanded the suitors to appear before the bishop only, whose decisions were directed to conform to the canon law."—W. Blackstone, *Commentaries*, bk. 3, pp. 62-63.—"The most important ecclesiastical measure of the reign, the separation of the church jurisdiction from the secular business of the courts of law, is unfortunately, like all other charters of the time, undated. Its contents however show the influence of the ideas which under the genius of Hildebrand were forming the character of the continental churches. From henceforth the bishops and archdeacons are no longer to hold ecclesiastical pleas in the hundred-court, but to have courts of their own; to try causes by canonical, not by customary law, and allow no spiritual questions to come before laymen as judges. In case of contumacy the offender may be excommunicated and the king and sheriff will enforce the punishment. In the same way laymen are forbidden to interfere in spiritual causes. The reform is one which might very naturally recommend itself to a man like Lanfranc."—W. Stubbs, *Constitutional history of England*, v. 1, sect. 101.

1100.—**Reunion of civil and ecclesiastical courts.**—"King Henry the First, at his accession, among other restorations of the laws of King Edward the Confessor, revived this of the union of

the civil and ecclesiastical courts. . . . This, however, was ill-relished by the popish clergy, . . . and, therefore, in their synod at Westminster, 3 Hen. I, they ordained that no bishop should attend the discussion of temporal causes; which soon dissolved this newly effected union."—W. Blackstone, *Commentaries*, bk. 3, p. 63.

1135.—**Final separation of civil and ecclesiastical courts.**—"When, upon the death of King Henry the First, the usurper Stephen was brought in and supported by the clergy, we find one article of the oath which they imposed upon him was, that ecclesiastical persons and ecclesiastical causes should be subject only to the bishop's jurisdiction. And as it was about that time that the contest and emulation began between the laws of England and those of Rome, the temporal courts adhering to the former, and the spiritual adopting the latter as their rule of proceeding, this widened the breach between them, and made a coalition afterwards impracticable; which probably would else have been effected at the general reformation of the church."—W. Blackstone, *Commentaries*, bk. 3, p. 64.

1139-1150.—**Decretals of Gratian.**—"The fame of earlier laborers was eclipsed by that of Gratian, a monk of Bologna, that city which was the center of the new Roman jurisprudence. He published, between the years 1139 and 1142, a book which he called *Concordantia discordantium canonum*, but which was soon to become for all mankind simply the *Decretum Gratiani*, or yet more simply the *Decretum*. It is a great law book. The spirit which animated its author was not that of a theologian, not that of an ecclesiastical ruler, but that of a lawyer. One large section of the work is taken up with the discussion of hypothetical cases (*causae*); he states the various questions of law (*questiones*) that are involved in these cases; he endeavors to answer those questions by sorting, and weighing the various 'authorities' which bear on them. These authorities consist of canons, new and old, decretals, including the Isidorian forgeries, principles of Roman law, passages from the fathers and the Bible. The *Decretum* soon became an authoritative text-book and the canonist seldom went behind it. It never became 'enacted law'; the canonist had for it rather that reverence which English lawyers have paid to Coke upon Littleton than that utter submission which is due to every clause of statute."—F. Pollock and F. W. Maitland, *History of English law*, v. 1, p. 92.

1160-1545.—**Ecclesiastical courts before and after the Reformation.**—"The ecclesiastical courts have a longer history than the courts of Common Law and Equity. At all periods in their long history prevailing theories as to the relations between Church and State have influenced both the law which they administer and their position with regard to the English judicial system. . . . [See also CONSTITUTIONS OF CLARENDON.] The law administered by these courts and their relation to the English (and American) judicial system falls naturally and chronologically into two divisions: (a) *The Pre-Reformation Period*: Throughout this period political and religious ideas were dominated by the theory of the survival of the Holy Roman Empire. It may be that in the common affairs of life, in the smaller associations in which men were grouped in a feudal state, this theory played little direct part. But in the law of the church, as administered in the Ecclesiastical Courts throughout Latin Christendom, it was all important. The Roman Empire had not perished. The Roman Emperor, represented by the Emperor of Germany, still ruled the world in matters temporal; the Pope

in matters spiritual. . . . (b) *The Post-Reformation Period*: At the beginning of the 16th century, many circumstances combined to show that the old theories as to the relations between Church and State were breaking down. All over Europe, centralized territorial states were taking the place of the loosely knit feudal monarchies of the Middle Ages. The wealth and conception of the church, and more particularly the abuses of the Ecclesiastical Courts, were exciting extreme unpopularity. The doctrines of the church, also, were beginning to be assailed with the more effective weapons which the New Learning had provided. The better class of ecclesiastical statesman saw clearly that some reform was necessary."—W. S. Holdsworth, *History of English law*, v. 1, pp. 352, 359.

1164.—**Constitutions of Clarendon.** See CONSTITUTIONS OF CLARENDON.

1285-1660.—**Temporal courts assume jurisdiction of defamation.—Gradual decline in the jurisdiction of the church courts.**—"To the Spiritual Court appears also to have belonged the punishment of defamation until the rise of factions on the case, when the temporal courts assumed jurisdiction, though not, it seems, to the exclusion of punishment by the church. The punishment of usurers, cleric and lay, also belonged to the ecclesiastical judges, though their movables were confiscated to the king, unless the usurer 'vita comite digne poenituerit, et testamento condito quae legare decreverit a se prorsus alienaverit.' That is, it seems, the personal punishment was inflicted by the Ecclesiastical Court, but the confiscation of goods (when proper) was decreed by the King's Court."—Melville M. Bigelow, *History of procedure*, p. 51.—"The activity of the church courts was great until the Reformation; and, before that momentous change, the King's courts found in them formidable rivals. At the very beginning of the period, the so called statute of *circumspecte agatis* (A. D. 1285—13 Edward 1 St. III) makes handsome admissions as to the competence of ecclesiastical tribunals; though it incidentally affirms the hotly contested claim of the royal judges to issue writs of prohibition when the church courts are exceeding their jurisdiction. The famous Statute of Heresies in 1414 virtually gave the ecclesiastical judge the power of life and death, as well as forfeiture, over laymen. [See also DE HERETICO COMBURENDO.] Even the Reformation, though it affirmed the sovereign judicial supremacy of the Crown, and virtually destroyed the legislative independence of the Church, did not, at first, seriously curtail the jurisdiction of the Church courts. It was not until the greatly abused privilege of 'benefit of clergy' was taken in hand by Parliament, that a serious breach was made in ecclesiastical jurisdiction; for the failure of the royal judges to maintain the compromise laid down by the constitutions of Clarendon on the subject of 'criminous clerks' (due to the horror excited by the murder of Becket) is the one striking defeat in their history. But a statute of 1531 (23 Hen. VIII. c. 1) deprived all but genuine clerics of the privilege of exemption from criminal liability, in serious charges, and, five years later (28 Hen. VIII. c. 1) the deprivation was extended to genuine clerics. A statute of Elizabeth effected a sweeping reform in this direction; and thus the most scandalous of all ecclesiastical privileges tended to disappear. The greatest changes were, however, brought about by the civil war. For, though the long Parliament, which abolished episcopacy and ecclesiastical jurisdiction in 'root and branch,' was formally repealed at the Restoration, much of the work formerly done by the church courts had, during the Commonwealth, been per-

formed by the secular courts; and the successors of these, though they paid lip-service to the restored church, were resolutely bent on retaining their newly acquired jurisdiction. The wonder really is, not that the church courts should have lost, during the Interregnum, practically all their jurisdiction in such matters as defamation, fraud and perjury, but that they should have succeeded in recovering jurisdiction in matrimonial and testamentary matters."

—E. Jenks, *Short history of English law*, pp. 74-5. 1401.—**Statute authorizing the burning of heretics.** See DE HERETICO COMBURENDO.

1453-1917.—**Reforms of Peter the Great.—Jurisdiction and administration of the Russian church.—Eastern Church.**—Ecclesiastical law was administered by the Greek and Russian orthodox catholic churches similarly to the Western catholic church until the end of the Byzantine period. Then the civil administrators, in common with those in Europe under the Roman church, began to encroach upon the political and legal powers of the church authorities. The legal jurisdiction of the Russian church was greatly restricted by Peter the Great. He was imbued with the reform spirits he found prevalent in Holland and England and reformed the church as well as the government of Russia. The legal powers of the Russian church are now administered by the consistoria, or provincial courts of the leading cities, and the Synod. Their work is assigned to them by the civil courts and is confined to strictly religious matters. Divorce cases are all remitted from the civil courts to the Synod. The Consistoria do not try them. "The Russian Holy Synod takes [until 1917] precedence over all the other great bodies of the state; it replaces the patriarch, with all his rights and privileges; originally, it was more of a representative assembly, comprising the different ranks of the clergy, and bishops were in a numerical minority; now, in accordance with the practice of the early church, which placed authority in the hands of its bishops, the episcopal element predominates. The three metropolitans of Kiev, Moscow and Petrograd are entitled to membership by right of their offices and the latter is presiding officer; the Exarch of Georgia is also admitted upon the same ground; the other members are appointed by the emperor. . . . It would be an error to suppose that the emperor (or present governmental head) is in any spiritual sense, like the Pope of Rome, the head of the church. If, in any legislative acts he is so termed, it is only in his capacity of administrator of its affairs, and, as such, his authority is restricted by the canons, by tradition and by oecumenical decrees. All questions of dogma and discipline are beyond his control; never has a tsar, unless it be the demented Paul, claimed any rank in the clerical hierarchy; at the altar he yields homage to the priest in common with the humblest of his subjects; he is simply, as he is designated in the catechism, the administrator and protector of the church."—A. F. Heard, *Russian Church*, pp. 156-157.

1545-1904.—**Loss of unity.—Numerous sources of the law.—Codification ordered by Pius X.**—"After the fourteenth century, except for its contact with the collections we have just treated of, canon law loses its unity. The actual law is found in the works of the canonists rather than in any specific collection; each one gathers his texts where he can; there is no one general collection sufficient for the purpose. It is not a case of confusion, but of isolation and dispersion. The sources of law later than the 'Corpus Juris' are the decisions of councils, especially of the Council of Trent (1545-1563), which are so varied and important that by

themselves they form a short code, though without much order; the constitutions of the popes, numerous but hitherto not officially collected, except the 'Bullarium' of Benedict XIV (1747); the Rules of the Apostolic Chancery; lastly the decrees, decisions, and various acts of the Roman Congregations, jurisprudence rather than law properly so called. For local law we have provincial councils and diocesan statutes. It is true there have been published collections of councils and Bullaria. Several Roman Congregations have also had their acts collected in official publications; but these are rather erudite compilations or repertoires. We are to-day farther away than ever from a single accurate code of ecclesiastical law, owing to the mass and variety of documents, and also because no regulation is presumed abrogated unless it is abrogated expressly by a new law. From this one can appreciate the utility as well as the difficulty of the codification undertaken by Pius X. . . . Many times during the nineteenth century especially at the time of the Vatican Council . . . the bishops had urged the Holy See to draw up a complete collection of the laws in force, adapted to the needs of the day. It is true, their requests have been complied with in regard to certain matters; Pius X in his 'Motu proprio' of 19 March, 1904, refers to the constitution 'Apostolica Sedis' limiting and cataloguing the censures 'latæ sententiæ,' the Constitution 'Officiorum,' revising the laws of the Index; the Constitution 'Conditæ' on the religious congregations with simple vows. These and several other recent documents were, moreover, drawn up in short precise articles, to a certain extent a novelty, and the beginning of a codification. Pius X has at length officially ordered a codification, in the modern sense of the word, for the whole canon law."—*Catholic encyclopedia*, v. 9, pp. 63-64.

1790.—Civil constitution of the clergy in France. See CIVIL CONSTITUTION OF THE CLERGY IN FRANCE.

1857-1859.—Ecclesiastical courts deprived of matrimonial and testamentary causes in Great Britain.—"Matrimonial causes, or injuries respecting the rights of marriage, are another . . . branch of the ecclesiastical jurisdiction. Though, if we consider marriages in the light of mere civil contracts, they do not seem to be properly of spiritual cognizance. But the Romanists having very early converted this contract into a holy sacramental ordinance, the church of course took it under her protection, upon the division of the two jurisdictions. . . . One might . . . wonder, that the same authority, which enjoined the strictest celibacy to the priesthood, should think them the proper judges in causes between man and wife. These causes, indeed, partly from the nature of the injuries complained of, and partly from the clerical method of treating them, soon became too gross for the modesty of a lay tribunal. . . . Spiritual jurisdiction of testamentary causes is a peculiar constitution of this island [Great Britain]; for in almost all other (even in popish) countries all matters testamentary are under the jurisdiction of the civil magistrate. And that this privilege is enjoyed by the clergy in England, not as a matter of ecclesiastical right, but by the special favor and indulgence of the municipal law, and as it should seem by some public act of the great council, is freely acknowledged by Lindewode, the ablest canonist of the fifteenth century. Testamentary causes, he observes, belong to the ecclesiastical courts 'de consuetudine Angliæ, et super consensu regio et suorum procerum in talibus ab antiquo regno.'"—W. Blackstone, *Commentaries*, bk. 3, pp. 91-95.—See also WOMAN'S RIGHTS: 300-1400.—Jurisdiction in testamentary causes was

taken away from the ecclesiastical courts by Statutes 20 and 21 Vic., c. 77 and 21 and 22 Vic., chaps. 56 and 95, and was transferred to the court of Probate. Jurisdiction in matrimonial causes was transferred to the Divorce Court by Statute 20 and 21 Vic., 85.

1870-1871.—Law of Papal guarantees. See PAPACY: 1870.

1894-1895.—Hungarian ecclesiastical laws. See HUNGARY: 1804-1895.

1908.—Apostolic constitution of the Curia. See PAPACY: 1908.

1915.—Original date of publication of the new code.—Originally, 1915 was set as the date for the publication of the new code ordered by Pope Pius X in 1904, but with Italy's entry into the war the publication had to be postponed.

1917.—New code published.—Arrangement of the code.—The codification of the canon law ordered in 1904 by Pope Pius X "was carried out under the direction of Cardinal Gasparri, and a commission of cardinals was appointed to examine, modify, and correct the proposed canons. The five original members of the commission were Cardinals Ferrata, Gennari, Cavicchioni, Vives y Tuto and Cavagnis, with Cardinal Gasparri as *ponens*; these five scholars having died during the course of the undertaking their work was continued by Cardinals Vincenzo Vannutelli, de Lai, Martinelli, Pompili, Bisleti, Van Rossum, Giustini and Lega. . . . After the death of Pius X the completed work was ratified, approved, and sanctioned by His Holiness Pope Benedict XV, as announced by his Bull 'Providentissima Mater Ecclesia' (27 May, 1917), which decreed that the prescriptions of the Code should have the force of law from Pentecost, 19 May, 1918. . . . The Code is divided into five books. The first book (can. 1-86) deals with certain general regulations, the relation of the Code to the Oriental Church, to concordats, to the liturgy, to custom, to statutory law, and to privileges. The second book (can. 87-725) treats of persons: clerics, religious, and laics; the third book (can. 726-1551) of things: sacraments, sacred places, and times, Divine service, teaching authority of the Church, benefices and church property; the fourth book (can. 1552-2195) with ecclesiastical procedure: trials, beatifications and canonizations, special proceedings against clerics; and the fifth book (can. 2195-2414) with crimes, punishments, and special offenses."—*Catholic encyclopedia*, Supplement 1, v. 17, pp. 215-216.

1917-1920.—Changes in jurisdiction of Russian church. See RUSSIA: 1917-1920: Bolshevik laws.

ALSO IN: J. H. Blunt, *Book of church law, being an exposition of the legal rights and duties of the parochial clergy and the laity of the Church of England*.—F. Brockhaus, *Ueber das canonische recht*.—M. Falco, *La codificazione del diritto canonico*.—D. M. Gallier, *Canonical elections*.—W. von Hoermann zu Hoerbach, *Zur wirdigung des vaticanischen kirchenrechts*.—H. Hoffman, *Ecclesiastical law in the state of New York*.—R. Hooker, *Ecclesiastical polity*.—G. H. Humphrey, *Law of the Protestant Episcopal Church and other prominent ecclesiastical bodies*.—A. von Kirchenheim, *Lehrbuch des kirchenrechts*.—P. A. Lemprière, *Compendium of the canon law*.—F. Maassen, *Bibliotheca Latina juris canonici manuscripta*.—T. McNally, ed. and tr., *Apostolical canons in Greek, Latin, and English, with notes*.—Maitland, *Roman canon law in the Church of England*.—E. Muscutt, *History and power of ecclesiastical courts*.—R. S. Mylne, *Canon law*.—E. L. Taunton, *Law of the church; a cyclopaedia of canon law for English-speaking*

countries.—J. J. Hickey, *Irregularities and simple impediments in the new code of canon law* (1920).—A. Knecht, *Das neue kirchliche gesetzbuch* (1918).

ECCLIASTICAL TITLES BILL, England. See PAPACY: 1850.

ECENI, or **Iceni**, ancient tribe occupying the region now covered by Suffolk, Norfolk, Cambridge and Huntingdon. See BRITAIN: 61.

ECGBERHT, or Egbert (d. 839), king of Wessex, 800-836. See ENGLAND: 802-839; SCANDINAVIAN STATES: 8th-9th centuries.

ECHEGARAY Y EIZAGUIRRE, José (1833-1916), Spanish mathematician, statesman and dramatist; 1853, professor of mathematics in Escuela de Caminos; 1865, 1867, published works on mathematics; 1867-1874, minister of education and finance in revolutionary government; 1874, published his first play; 1904 received half the Nobel prize for literature, the other half going to Mistral, the poet of Provence. Echegaray wrote a very large number of plays, one of which *El gran Galeoto* has been played in America as "The World and His Wife." See NOBEL PRIZES: Literature: 1904.

ECHEGHEH, ecclesiastical dignitary. See ABYSSINIAN CHURCH.

ECK, Johann Maier von (1486-1543), German theologian, an ardent opponent of Luther and the Reformation. See PAPACY: 1521-1522.

ECKMÜHL, village in central Bavaria, northeast of Munich. The battle fought there in April, 1809, formed part of the great battle of Regensburg or Ratisbon. See GERMANY: 1809 (January-June); 1809-1814.

ELECTICISM, (from Gr. *Eklegein*, "to gather"), "a term applied to a system of philosophy or theology that strives to incorporate the truth of all systems, or to the method by which such a synthesis is made. In philosophy the best example of eclecticism is found in the Neoplatonism of the Alexandrine School, while among modern eclectics Leibnitz and Cousin may be mentioned. Since an eclectic system is necessarily a loose piece of mosaic work, rather than an organized body of original thought, the term in philosophy has come to be one of reproach. In theology eclecticism first appeared at Alexandria. Typical examples of eclectics are Clement of Alexandria, Origen, and Synesius, who drew from classical and pagan, as well as from Christian sources."—*New Schaff-Herzog religious encyclopedia*, v. 4, p. 71.—A somewhat different point of view is taken by Hegel: "Since the form of philosophy which arose in Alexandria did not attach itself to any of the earlier philosophic schools, but recognized all the different systems of philosophy, and more especially the Pythagorean, Platonic, and Aristotelian, to be in their various forms but one, it was frequently asserted to be Eclecticism. Brucker . . . is the first to do so, as I have found, and Diogenes Laërtius gave him the occasion thereto, by speaking . . . of a certain Potamo of Alexandria, who not so very long before . . . had selected from the different philosophies their principal maxims and the best of their teaching. Then Diogenes goes on to quote several passages from Potamo, saying that this writer had produced an eclectic philosophy; but these maxims drawn from Aristotle, Plato, and the Stoics are not of importance, and the distinguishing characteristics of the Alexandrians cannot be recognized therein. Diogenes is also earlier than the Alexandrian School; but Potamo, according to Suidas . . . was tutor of the stepsons of Augustus, and for the instructor of princes, eclecticism is a very suitable creed. Therefore, because this Potamo is an Alexandrian, Brucker has bestowed on the Alexandrian philosophy the name of Eclectic; but that is neither

consistent with fact, nor is it true to history. Eclecticism is something to be utterly condemned, if it is understood in the sense of one thing being taken out of this philosophy, and another thing out of that philosophy, altogether regardless of their consistency or connection, as when a garment is patched together of pieces of different colours or stuffs. Such an eclecticism gives nothing but an aggregate which lacks all inward consistency. . . . An eclectic philosophy is something that is altogether meaningless and inconsequent; and such a philosophy the Alexandrian philosophy is not. In France the Alexandrians are still called Eclectics. . . . In the better sense of the word the Alexandrians may, however, very well be called eclectic philosophers, though it is quite superfluous to give them this designation at all. For the Alexandrians took as their groundwork the philosophy of Plato, but availed themselves of the general development of philosophy, which after Plato they became acquainted with through Aristotle and all the following philosophies, and especially through the Stoics; that is to say, they reinstated it, but as invested with a higher culture. . . . In this sense even Plato is eclectic since he harmonized Pythagoras, Heraclitus, and Parmenides; and the Alexandrians are also thus eclectic, seeing that they were just as much Pythagoreans as Platonists and Aristotelians; the only thing is that this term always at once calls up the idea of an arbitrary selection. . . . All the earlier philosophies could therefore find a place in that of the Alexandrians. . . . Thus the Neo-Platonic philosophy arose beside the others, and partly upon their ruins, and overshadowed the rest, until finally all earlier systems were merged therein. It therefore did not constitute an individual philosophical school similar to those which went before; but while it united them all in itself, it had as its leading characteristic the study of Plato, of Aristotle, and of the Pythagoreans."—G. W. F. Hegel, *History of philosophy*, v. 2, pp. 400-403.

ECNOMUS, Naval battle of (B. C. 256). See PUNIC WARS: First.

ÉCOLES DES BEAUX ARTS. See EDUCATION, ART: Modern: France.

ECONOMIC AND FINANCIAL CONFERENCE, Genoa (1922). See GENOA CONFERENCE (1922).

ECONOMIC CONFERENCE, Paris (1916). See WORLD WAR: 1916: XII. Political conditions in the belligerent countries: a.

ECONOMIC COUNCIL OF LABOR, France. See LABOR ORGANIZATION: 1919: Economic council of labor; FRANCE: 1920 (January).

ECONOMICS.—"Economics, or political economy, is the social science which treats of man's wants and of the goods (i.e., the commodities and services) upon which the satisfaction of his wants depends. It analyses wants, classifies goods with reference to them, and considers all of the circumstances which affect the production and distribution, or sharing, of goods among the individuals who compose society. In discussing production and distribution economists treat the same problems that engage the attention of business men, but from a social rather than an individual point of view. It is to emphasize this distinction that economics is styled a 'social science.' A definition easy to remember is that economics is the 'social science of business.'"—H. R. Seager, *Introduction to economics*, p. 1.—"With the growth of . . . modern ideas of scientific method, the name *economics*, which is essentially that of a science, is gradually being substituted for the older term *political economy*, which was in some respects more applicable to an art."—A. T. Hadley, *Economics*, p. 13.—"Closely

related to economics are the other social sciences, sociology, politics, law, and history. By some writers sociology is made to include all of the social sciences, not excepting economics. Others define it as the science which treats of the beginnings of society and of the first principles of social organization. Still a third group understands the term to include problems connected with society's treatment of its dependent classes. Whichever of these definitions is accepted, the relation of sociology to economics need cause no confusion. The latter has to do primarily with contemporary conditions and with the relations between independent, self-supporting individuals and families, and the goods upon which their well-being depends. Politics treats of the political organization of society, and law is the aggregate of rules and regulations through which formal expression is given to the social will. Neither is likely to be mistaken for economics, although both influence largely the business institutions and practices with which economics is concerned. The political organization determines what classes shall have a dominant influence in choosing the laws that are to be passed and enforced, and laws themselves establish standards to which all must conform. . . . History, in the broadest sense, is the narrative of past events. To the economist economic or industrial history, the narrative of past events touching relations between men and goods, is of special significance. In fact, a knowledge of the principal facts of modern industrial history is so necessary to an understanding of present economic phenomena."—H. B. Seager, *Introduction to economics*, p. 2.

Greek theory.—The history of economics deals with a science,—a body of classified knowledge; it is usually limited to times in which economic ideas have become distinct, unified and organized, but expressions of thought on economic subjects have come down to us from times as early as the Oriental theocracies. Before Adam Smith economic subjects were treated either in a monographic way or in connection with ethics and political philosophy. The Babylonians had ideas concerning interest and mortgages; the Phoenicians thought about commerce and bills of exchange; the Greeks wrote on the subject of division of labor. The three writers among the Greeks most interesting to the economist are Plato, Aristotle and Xenophon—Both Xenophon and Aristotle have treatises upon the specific subject of Economics, but these are devoted principally to domestic economy or the management of the household—however, the more important economic ideas of the Greek writers are derived from their works which deal primarily with political and ethical subjects. Plato, in his "Republic," describes a Utopia in the form of a communistic state which he claimed would correct all the ills of society. He included a communism even of wives and children, and strange as it may seem, admitted slavery as a base for his social superstructure. The "Laws" of Plato is more practical, dealing largely with existing institutions. Aristotle's "Politics" has influenced theologians of the Middle Ages and through them entered the thought and life of their time. The influence spread also into the institutions of the twentieth century. Aristotle defended the institution of slavery on the grounds that the ruling classes might have the leisure for state-craft, art and literature—he also defended the institution of private property and formulated surprisingly accurate ideas about money and its functions. He condemned interest, however, because, as he expressed it, money is barren. Both Plato and Aristotle fully appreciated the advantages of the division of labor and the necessity of a certain

amount of traffic and exchange, but they both shared the common prejudice against trade and commerce. Perhaps the most characteristic quality of Greek economic thought is the thorough subordination of economics to ethical and political considerations. They did not regard wealth as of fundamental importance to either the individual or the state.—Based on R. T. Ely, *Outlines of economics*.

Romans.—The Romans were not remarkable for independent thought. Their economic ideas were borrowed from the Greeks, and show the same general characteristics as the ideas of Plato and Aristotle. Commerce and trade were held in contempt particularly when carried on in a small way. "Interest taking was thought by some to be as bad as murder." Agriculture, on the other hand, was highly esteemed, and was later generally recommended for the prevailing degeneracy. Among other agricultural problems discussed by the Romans were those of intensive versus extensive culture and slave versus free labor. The Roman law, the *corpus juris civilis*, is the most remarkable legal system the world has ever seen and is unsurpassed for carefulness and accuracy of statement. Probably as a training for economic studies Roman law is among the most valuable branches of learning. It gives us also invaluable information about the economic institutions and measures of Rome. Perhaps the most important contribution of the Romans to economic thought was the development of jurisprudence as a science.—*Ibid*.

Early influence of Christianity.—The greatest economic contributions of Christianity were the revolutionary ideas of the honorableness of toil and the equality of men before God. The clergy were encouraged to earn their livelihood by manual labor, and the laymen were exhorted to free their slaves as soon as they had become Christians. With respect to money and trade, however, the effect of Christianity was to strengthen and impress the teachings of Aristotle.—*Ibid*.

Middle Ages.—Theories of the canonists.—Economic ideas found more formal expression in the treatises of the schoolmen and medieval theologians who expounded the church or canon law. The *Corpus juris canonici* has a definite system of economic thought which, though largely theoretical and intended for the ecclesiastical courts, came in time to be widely applied in secular affairs through the power of the confessional, the pulpit, and the wide jurisdiction of the ecclesiastical courts. The doctrines of the canonists were derived in part from biblical injunctions against usury and the pursuit of wealth. The early Christian fathers frequently went so far as to condemn private property and set up the ideal of communism among the faithful, but this was only an ideal and private property was early recognized as a necessary evil. This ideal, however, was powerful enough to keep alive the doctrine that the maintenance of the poor was a binding obligation. Following the philosophies of Greece and Rome, trade and commerce were regarded as greatly inferior to agriculture and handwork as a source of livelihood. However, as commerce developed trade had to be recognized by the churches and the doctrine of *justum pretium* was formulated—the doctrine that every commodity has a just price, or value, which it is sinful for the seller to exceed. The modern trades-union doctrine of a "fair wage" and the decision of our courts concerning reasonable charges illustrate the hold which ethical ideas of this sort have even at the present time. Another important economic doctrine of the canonists was the prohibition of usury, which originally signified any interest, not neces-

sarily excessive interest, on a loan. Interest taking by the clergy had been prohibited as early as the fourth century; but in 1311, at the council of Vienna, interest was absolutely prohibited regardless of the civil law; and by the middle of the fourteenth century, the prohibition of interest had, in many places, been incorporated into the civil law. Gradually, however, the church was forced to change its attitude and in 1545 a law was passed in England legalizing an annual interest rate not to exceed ten per cent. By this time the doctrines of mercantilism were fast gaining ground.—*Ibid.*

ALSO IN: A. A. Trevor, *History of Greek economic thought*.—G. O'Brien, *Essay on medieval economic teaching*.

17th-18th centuries.—Mercantilism.—“With the rise of nations and the growth of money economy came mercantilism and the dawn of economics as a science,—though it was but the first faint flush announcing what was soon to be. Economic topics were given more frequent, extended, and, above all, more distinct attention. Wealth was highly appreciated. Its chief source was considered to be commerce, partly no doubt on account of an over-emphasis of ‘treasure.’ In their empirical studies and policies concerning foreign trade, balance of trade, and taxation, the Mercantilists laid the foundation for further development. In general theory, some fragmentary discussions of value and the analysis of the factors of production are noteworthy.” Mercantilism, as a doctrine, was first systematically developed in the beginning of the seventeenth century by an Italian writer, Serra. This formed the beginning of economics as a science and the dawn of modern economic thought. “Sir James Stuart (1712-1780) was the chief English mercantilist writer of the 18th century and has been called the ‘Last of the Mercantilists.’ The economic thought of the German States and Austria for some three hundred years was known as Kameralism—a German Mercantilism, that is closely related to more recent German economics.”—L. H. Haney, *History of economic thought*, pp. 528-529.

18th century.—Physiocrats.—Laissez faire theory.—“The real founding of the science of Economics . . . came to pass about the middle of the eighteenth century, being closely associated with the contemporaneous revolution in social philosophy. Then it was that the Physiocrats, or *Économistes*, in reaction against Mercantilistic policies, elaborated the old Greek idea of nature and natural freedom as handed down through the Middle Ages. Wealth, they held, comes from Nature, and arises from her bounty. Agriculture, instead of commerce, thus took the center of the stage. And in the place of regulation, *laissez faire* [or *laissez faire*] became the watchword. Naturally the service of the Physiocrats was largely negative, consisting in greater freedom from hampering regulations and taxes. More positively, their scheme of distribution became the father of succeeding attempts to trace the round of production, exchange, distribution, and consumption. Their emphasis of land and its surplus (*produit net*) was an influential conception. And, above all, their attempt to formulate a body of exact principles separate from morals, politics, and jurisprudence gave economics its first claim to be a science.”—*Ibid.*, p. 529.—The chief representatives of the Physiocrats were François Quesnay (1694-1774), Jean Vincent de Gournay (1712-1759) and Anne Robert Jacques Turgot (1727-1781).—See also PHYSIOCRATS; TARIFF: 18th century; EUROPE: Modern: Revolutionary period.

18th century.—Adam Smith and the “Wealth of Nations.”—“Building upon the thought of English predecessors and the Physiocrats, and influenced by a different environment, he [Adam Smith] turned from ‘nature’ or agriculture as the source of wealth, and gave to labor that position. While, on the whole, a believer in free trade and *laissez faire*, he was more of an opportunist, and was less rigid and absolute in applying his doctrines. Smith’s work was fuller and more comprehensive than that of Quesnay or Turgot, and the firm establishment of Political Economy may justly be dated from the ‘Wealth of Nations’ (1776) . . . Much of what is here written concerning the Classical School will apply to him only in part.”—*Ibid.*, p. 530.

18th-19th centuries.—Rise of the classical school.—Liberalism.—Characteristics of the classicists.—“The ‘Wealth of Nations’ soon gained ascendancy in the leading countries, and the followers are mostly to be classed as members of the Classical School. There were, however, three main branches, corresponding to as many different national environments. In England, a group of economists, with whom the designation ‘classical school’ is generally associated, . . . centered around Ricardo, accepting his doctrines of rent and adding the Malthusian principle of population. [See also MALTHUSIAN DOCTRINE; STATISTICS: Laws of growth of population.] With this group, the problems of distribution of wealth were for the first time given chief attention; the main framework of their economic thought consisted of the theory of value and the shares of the factors of production, land, labor, and capital. In their reasoning, the interests of these factors were made more or less antagonistic, and their views tended toward pessimism,—a tendency logically connected with materialism and individualism. Value was regarded as cost-determined, and was treated as an objective phenomenon by the dominant element. In France, J. B. Say (1803) contributed to the arrangement and classification of the new science. There, a larger element of the eighteenth-century nature philosophy remained, and the general tendency was toward idealism and optimism. This general tendency being in logical accord with the philosophy of Socialism, it is easy to explain the fact that in France the earliest nineteenth-century socialistic propaganda flourished. ‘Liberalism’ was the term which came to be applied to French classicists, and in general to the continental followers of the English classical political economy. German economists, largely on account of their Kameralistic background, had a somewhat different notion of economics. Though Smith had a small group of very close followers, Ricardo was not so generally accepted, and the abstract theorizing on problems in distribution is not often found. The significance of national lines and moral forces was more recognized, and administrative and financial matters were given more attention. Remembering the differences among its branches,—and especially its relatively slight hold on Germany,—it may be said that the members of the old Classical School stood for certain philosophical tendencies, a closely associated methodology, and a group of characteristic economic doctrines. As to their philosophy, it was speaking generally and in a pretty sweeping fashion, materialistic utilitarianism. They considered tangible, material things; they were individualistic—‘the alliance of political economy with Utilitarianism may be said to have given a new lease of life to the individualism of the eighteenth century’; they were hedonistic, emphasizing deliberate calculation of pleasures and pains almost

to the exclusion of habits and instincts. Yet the development of economics along truly scientific lines was hampered by the dominance of an ethical element in their thought which was based upon the preceding individualistic nature philosophy; for 'freedom of competition' was made an ultimate test. The results of perfect freedom were not to be questioned. Freedom, moreover, was generally a purely formal concept, meaning freedom from legal restraint, and the like, rather than real economic freedom. Hand in hand with this philosophy went an abstract-deductive method. Some of the most marked characteristics of the doctrines of the Classicists may be stated as follows. To them, value generally meant objective exchange value. Estimation by the subject received scant attention,—though this is less true of France than of England. Accordingly, the part played by utility was underemphasized. Value was regarded as determined by cost, and throughout a greater part of the classical period there was a constant tendency to emphasize labor-pain costs as the ultimate thing. They often confused the entrepreneur with society, shifting their viewpoint from one to the other; for there was no clear appreciation of the distinction between the idea of ultimate social costs and the expenditures of the business undertaker. . . . Their idea was that welfare depends upon a stock of material goods, and production was encouraged without regard to the law of diminishing utility. Lacking the idea of marginal utility, they did not realize the limitations of their viewpoint. The school held to the tripartite division of the factors of production,—land, labor, capital,—and emphasized the distinctness of each. All believed in the peculiar importance of land and the margin of cultivation, but there was a split in the ranks over the merits of the landholders' interests. The Classicists of the dominant type, however, all consciously or unconsciously upheld the interests of capital and of the capitalist class, making capital an independent factor upon which labor was thought of as being largely dependent. Needless to say, the foregoing principles and theories found expression in the advocacy of a body of rules and action, the art of applied economics. Such rules as concerned poor-relief, tariff, taxation, and organized labor, are well-known examples. The members of the Classical School were largely practical in their purposes, and much of their thought appeared in pamphlets dealing with the issues of their day."—L. H. Hancy, *History of economic thought*, pp. 530-532.

19th century.—**Opposition to the classicists.**—Lauderdale and associates.—**Nationalistic criticism.**—**Socialism.**—"Almost as soon as they began to take shape, critics rose against these philosophical ideas, methods, and economic doctrines [of the classicists]; and as they grew and hardened, dissenting schools came into existence. Several of the earliest critics (e.g. Lauderdale, Rae, Sismondi) accepted individualism and materialism in part, but stood for a recognition of the lack of harmony between public and private interests, and for a contrast between utility and exchange value. With an unconscious ethical basis, the possibility of overproduction was implied or stated. Next one notes a nationalistic criticism, a criticism most characteristically German, though it found expression in America. Opposing the validity of the cosmopolitanism of the classical theory, such men as Adam Müller and Friedrich List stressed the importance of the state and of national lines as limiting the application of economic laws. Such thinkers were idealistic in their tendencies, one evidence of their idealism being their exaltation of the

political institution and their opposition to individualism. They opposed free trade as a general rule. Then Socialism presented a still more radical opposition to the dominant classicism. Beginning with the utopian, bourgeois thinkers like Saint-Simon, Owen, and Fourier, the Socialistic thought tendency reached a climax with the materialistic and revolutionary doctrines of Marx and Engels from 1848 on. As Socialism developed, it underwent a striking transformation in philosophy. From idealism, it passed through an attempt at realism to materialism. From associationism, through nationalism (State Socialism), it passed to internationalism. This development attended a growing revolutionary aspect. Now, more lately, with more opportunist and 'evolutionary' tendencies, the materialism of Marx has been questioned. Socialism as a *positive* force is logically connected with the philosophy of idealism."—*Ibid.*, p. 533.—See also SOCIALISM; COLLECTIVISM; LABOR ORGANIZATION.

19th century.—**Forerunners of the historical school.**—Mill's "Principles."—"Meanwhile, especially in Germany and England, signs of a coming revolt against the dogmatism of the Classical School appeared in the forerunners of the Historical School. Sismondi, Müller, and List, and Richard Jones may be mentioned, and the significance of the French philosopher, August Comte, in this connection is not to be forgotten. While the preceding opponents had assailed the philosophical and ethical system of the Classical School, this movement was primarily directed against the method; though it was necessarily closely related to the philosophy on the one hand, and the logic of the theory on the other. It was stimulated by the Hegelian philosophy and the current developments in jurisprudence, philology, and ethnology. But before the historical movement could culminate, John Stuart Mill attempted a restatement of the classical system, his *Principles* appearing in 1848. Mill's face was turned toward new things, but his mind was filled with the teaching of Ricardo. The result is that his work has been justly called unfinal and transitional. . . . Mill's *Principles* is more largely devoted to what is sometimes called social economics than were the works of most of the Classicists, and dynamic problems, such as the future of the labor classes and the tendency of profits to a minimum, are given much attention. . . . Mill's restatement could not be permanently accepted. While its style, spirit, and sound logical merits have given it a wider reading than any other English work on economics, it was built of diverse elements which were not closely enough analyzed nor consistently coordinated. Later Classicists (Fawcett, Cairnes) attempted to give a more precise and consistent statement of the terms of definitions, and at points refined and perfected the analysis of the forces of distribution; but the classical economics fell into considerable disrepute."—L. H. Hancy, *History of economic thought*, pp. 534-535.

19th century.—**German historical school.**—"Contemporaneously with Mill, the scattered tendencies to revolt against the abstract deductive methods of the Classical School were brought to a head and fully developed by the German Historical School, beginning with Roscher, Hildebrand, and Knies. There was a corresponding, though less influential, movement in England. All the time, too, German and later American economists were working toward an analysis of gross profits which led to important developments in the theory of capital interest, undertakers' gains, and pure profits; and during Mill's life-time the as-

saults of English and American writers (Longe, Leslie, Thornton, Walker) led to the almost dramatic downfall of the wages-fund theory."—*Ibid.*, p. 535.

19th century.—Utility theory.—Rise of the Austrian school.—"One little spring which had begun almost unnoticed to trickle into the troubled current of economic thought has not been mentioned. This was the idea of utility and the subjective in questions of valuation. Suggestions of the idea had appeared here and there, but Lloyd (1834) and Gossen (1854) first made it exact by distinguishing marginal utility, the latter's treatment being much the fuller. Then, in the seventies, Jevons, Walras, and Menger won a hearing for the idea, and further progress was made toward utilizing it in the explanation of market values. It was under the stimulus of the marginal-utility idea that a new school arose which, while largely following the Classical School in philosophy and method, sought to reconstruct its theories upon a subjective basis. This is the significance of the Austrian School. Menger was the Austrian pioneer; Wieser will ever be remembered for his work on the general theory of value; and Böhm-Bawerk, while doing excellent work in the same field, has gained most prominence in the particular problem of valuation of capital, and interest. Phillipovich is the author of some of the best-balanced work by this school. A leading motive of the school has been a desire for unity and consistency in theory,—a desire which finds expression in rebellion against the two-sided determination of value by demand (utility) and supply (cost),—and a great service has been a more unified and consistent application of principles of valuation. The influence of the school has been deep and widespread, being very noticeable in America."—*Ibid.*, pp. 535-536.

19th century.—Neo-Classicism.—"What may be called the neo-classical school has arisen in England under the leadership of Professor Marshall. This school seeks to combine the valid criticism of various dissenting groups with the sound portion of the classical doctrines. Thus the marginal-utility idea is not accepted as in any degree supplanting the classical theory of value, but as being merely a refinement of the utility side: value remains as an objective point of equilibrium between the forces expressed in demand and supply. A considerable body of economists in America and Germany is in accord with this synthesis."—*Ibid.*, 536.

Also see: H. D. Macleod, *History of economics*, ch. 3.—H. Higgs, *Physiocrats*.—E. Nys, *Researches in the history of economics*.

19th century.—Effect of Christianity on economic doctrines.—General characteristics.—Le Play.—"Everyone who knows the Bible at all or has the slightest acquaintance with the writings of the early Fathers must have been struck by the number of texts which they contain bearing upon social and economic questions. . . . But not until the middle of the nineteenth-century do we meet with social doctrines of a definitely Christian type, and not till then do we witness the formation of schools of social thinkers who place the teaching of the Gospel in the forefront of their programme, hoping that it may supply them with a solution of current economic problems and with a plan of social reconstruction. It is not difficult to account for their appearance at this juncture. Their primary object was to bear witness to the heresy of socialism, and the nature of the object became more and more evident as socialism tended to become more materialistic and anti-Christian. It became the Church's one desire to win back souls from the pursuit of this new cult. It was the fear of

seeing the people—her own people—enrol themselves under the red flag of the Anti-Christ that roused her ardour. . . . Both doctrines and schools are of a most heterogeneous character, ranging from authoritative conservatism to almost revolutionary anarchism. . . . As a negative trait we have their unanimous repudiation of Classical Liberalism. . . . The new doctrines are also distinct from socialism, despite the fact that their followers frequently outbid the socialists in the bitterness of their attacks upon capital and the present organisation of society. They refuse to believe that the creation of a new society in the sense of a change in economic conditions or environment is enough. The individual must also be changed. . . . From a constructive standpoint they defy classification. They have a common aspiration in their hope of a society where all men will be brothers, children of the one Heavenly Father, but many are the ways of attaining this fraternal ideal. . . . Le Play's school is very closely related to the Classical Liberal, some of its best known representatives actually belonging to both. There is the same antipathy to socialism and the same dread of State intervention. It seemed to him that no society could ever hope to exist for any length of time and still be content with the rule of natural laws, which merely meant being ruled by the untamed instincts of the brute. It must set to and reform itself."—C. Gide and C. Rist, *History of economic doctrines*, pp. 483-487.

19th century.—Social Catholicism.—Leaders of the movement.—Program.—"About the same time we find Monseigneur von Ketteler, Bishop of Mayence, preaching a doctrine which drew its inspiration, not from 'the false dogmas of '89,' but from the institutional life of the Middle Ages, from the guilds and the other corporative associations, which are minutely described by him and his disciples, especially Canon Moufang and the Abbé Hitze. Some such institutional activity was again to form the corner-stone of Social Catholicism. During the period of the Second Empire most of the Social Catholics seem to have fallen asleep, but they were aroused from their slumbers by the disaster of 1870. The Comte Albert de Mun proved the inspirer this time, and his noble eloquence, which led to the formation of unions of Catholic working men, was instrumental in giving the movement a vigorous start. The same period witnessed the appearance of *L'Association catholique*, a review which took as its programme the study of economic facts in a Catholic spirit—an object that has always been kept steadily in view. Organisation in the form of corporations was given first place in the Social Catholic programme. . . . What the Social Catholics wished to do was to build up the new social structure upon the basis of the modern trade union, or upon syndicalism. . . . With this as the foundation they looked forward not merely to the development of a new society, but also to the rise of a new ethic. . . . Early in the history of the movement they tried to organise a kind of mixed *syndicat* consisting both of masters and men, because this seemed to them to offer the best guarantee for social peace. But the results proved disappointing, and they were soon forced to relinquish that idea and to content themselves with a separate organisation of masters and men co-operating only in matters relating to the regulation of work or the settling of differences."—*Ibid.*, pp. 496-498.

19th-20th centuries.—Social Protestantism or Christian Socialism.—"Social Protestantism, or Christian Socialism as it is known in England, has a birthday which may be determined with some

degree of accuracy. It was in the year 1850 that there was founded in England a society for promoting working men's associations, having for its organ a paper entitled *The Christian Socialist*. Its best known representatives were Kingsley and Maurice, who subsequently became respectively professors of history and philosophy at Cambridge. . . . The object which the Christian Socialists had in view . . . was the establishment of working men's associations. . . . The reawakened interest in the possibilities of association which exercised such a fascination over John Stuart Mill in 1848 had touched their imagination. . . . Such associations seemed to be just the economic instruments needed if a transformation was ever to be effected, and the very process of establishing them, it was hoped, would supply a useful means of discipline in the subordination of individual to collective interests. But the process of disillusion proved as rapid as it was complete. Contrary to what was the case in France, it cannot be said that they were ever really attempted in England. . . . Christian Socialism in England, though it has survived its founders, has been obliged to change its programme. It has abandoned the idea of a producers' association, but still advocates other forms of co-operation. Just now [about 1908] its chief demand is for a re-organisation of private property, which is a particularly serious question in England, where the land is in the hands of a comparatively few people."—C. Gide and C. Rist, *History of economic doctrine*, pp. 503-506.

19th-20th centuries.—Influence of Carlyle, Ruskin, Tolstoy.—Literary influences.—"No review of Christian Social doctrines, however summary, can afford to omit the names of certain eminent writers who, though belonging to none of the above-mentioned schools, and having no definite standing either as socialists or economists, being for the most part *littérateurs*, historians, and novelists, have nevertheless lent the powerful support of their eloquence to the upholding of somewhat similar doctrines. Tolstoy and Ruskin are the best known representatives of this movement on the borderland of Social Christianity, although they are by no means the only ones. . . . Thomas Carlyle also deserves mention. . . . [His "Chartism" (1839), "Past and Present" (1843), and "Latter-day Pamphlets" (1850), express his rebellion against the economic theory and system of the time.] Chronologically he precedes both Tolstoy and Ruskin, and his influence upon economic thought was greater than either of theirs. But we could hardly put him among the Christian Socialists because of his extreme individualism, and if he were to be given a place at all it would be with such writers as Ibsen and Nietzsche. His economic ideas, however, run parallel to Ruskin's; and nowhere except perhaps in the choruses of the old Greek tragedies do we get anything approaching the passion which is displayed in their declamations against the present economic order."—*Ibid.*, pp. 510-511.—The succession may be traced from Carlyle through Ruskin ("Unto this Last" [1860], "Munera Pulveris" [1872] and "Fors Clavigera" [1871-1884]) to J. A. Hobson ("Work and Wealth: a human valuation" [1914]).

ALSO IN: J. A. Dewe, *History of economics*.—J. R. McCulloch, *Principles of political economy*.

20th century.—Developments.—Mathematical revival.—Change in socialism.—Revival of liberalism.—Solidarism.—"The beginning of the twentieth century reveals at least four dominant tendencies. In the first place there is a quite unexpected revival of theoretical studies. Pure economic theory, which had been deliberately neglected

by the Historical school, by the State and Christian Socialists, was in 1875 again taken up by a group of eminent writers who flourished in England, France, and Austria. . . . They have succeeded in substituting an attractive and ingenious theory of prices for the somewhat halting hypothesis put forth by the Classical theorists. The success of the method in other fields of economic inquiry is every day enhancing its reputation. A number of writers both in America and Europe (excepting France, perhaps) are engaged upon this task, following in the wake of Walras, of Jevons, and of Menger. Diagrams, algebraical formulæ, and subtle reasoning again characterise the works of economists. Pure economics, so much derided since the days of Ricardo, has once more justified its claim to a position of honour, and despite keen opposition it is attracting attention everywhere. From the point of view of economic science this is the most notable fact of recent years. Parallel with this has gone on a profound change in socialism. . . . All pretension to set up a proletarian in opposition to a *bourgeois* economics has been renounced [in the theorizings of recognized economists]. 'It is necessary,' says M. Sorel somewhere, 'to abandon every thought of transforming socialism into a science.' In fact, French syndicalists, English Fabians, and German revisionists have rallied with more or less good grace to the scientific ideas of Pareto, Marshall, or Böhm-Bawerk. But the real reason for this change of attitude is the strong desire to devote themselves with greater vigour to the social and political demands of socialism. The general strike, the creation of *syndicats*, the establishment of co-operative societies [see also CO-OPERATION], and the problems of municipal socialism are attracting more and more attention, whereas the theory of surplus value is falling into the background. Even more striking still, . . . is the attempt made by some of them, especially the advocates of land nationalisation—to reconcile Liberalism and socialism upon the basis of a doctrine that is Classical *par excellence*—the theory of rent. This is not the only change that socialism has undergone. The ideal of collectivism which long prevailed among the working classes was that of a centralized sovereign authority, and the active part taken by the collectivist party in the legislative and even in the administrative work of some countries still further encouraged this belief. But the old revolutionary spirit, always individualistic to the core, was still alive, especially in the Latin countries, and it began to show signs of impatience at the turn things had taken. And so we witness among the working classes a revival of Liberalism, harsh and violent in its expression perhaps, and doubtless very different from the founders.' Smith and Bastiat would have some difficulty in recognising it, and with a view to avoiding confusion with the older doctrine it has assumed the name *libertaire*, but it is generally known by the no less authentic title of 'anarchism.' This tendency towards extreme individualism and anarchy, of which there is unmistakable evidence even in the annals of the International, has gained the ascendancy over the working classes, leaving a deep mark upon the recent syndicalist movement in France and Italy. At the same time there has also appeared among writers of the *bourgeois* class a kind of philosophical and moral anarchism which affords further proof of the revival of individualism. Owing to these transformations in the theories of individualism and socialism, that other doctrine which in an earlier book went by the name of State Socialism has also undergone a change. In France, at any rate, it has reappeared under the name of Soli-

darism, which attempts a justification of State intervention by basing it on new foundations and confining it within just limits. It thus really represents an effort at synthesising individualism and socialism.—C. Gide and C. Rist, *History of economic doctrines*, pp. 515-516.

For subjects relating to economic history, see AGRICULTURE; CAPITALISM; COMMERCE; COÖPERATION; EUROPE: Modern period: Political revolution of 1848, Conflicting currents before the World War, Economic aftermath, Far-reaching effects of the World War; FOOD REGULATION; HAGUE (ALLIED CONFERENCE, 1922); INDUSTRIAL REVOLUTION; MONEY AND BANKING; PRICE CONTROL; SOCIALISM; TARIFF; TRUSTS.

ALSO IN: J. Bonar, *Philosophy and political economy in some of their historical relations*.—H. J. Davenport, *Value and distribution*.—L. L. Price, *Short history of political economy in England*.—A. S. Johnson, *Rent in modern economic theory*.—G. F. G. Masterman, *New liberalism*.—J. K. Ingram, *History of political economy*.—C. Gide, *First principles of political economy*.—L. D. Edie, *Principles of new economics*.

ECORCHEURS, Les.—In the later period of the Hundred Years' War, after the death of the Maid of Orleans, when the English were being driven from France and the authority of the king was not yet established, lawless violence prevailed widely. "Adventurers spread themselves over the provinces under a name, 'the Skinners,' Les Ecorcheurs, which sufficiently betokens the savage nature of their outrages, if we trace it to even its mildest derivation, stripping shirts, not skins."—E. Smedley, *History of France*, pt. 1, ch. 14.

ECTHESIS, edict of Heraclius introducing Monothelism into the church. See MONOTHELITE CONTOVERSY.

ECU, Order of the. See BOURBON, HOUSE OF.

ECUADOR: Geographic description.—Climate.—Resources.—"The republic of Ecuador, officially known as *La República del Ecuador* [with an estimated population in 1915 of 2,000,000 and an area between 116,000 and 276,000 square miles, since the frontiers are unsettled] occupies a triangular shaped territory fronting on the Pacific coast, and extending eastwardly across the Andes into the Amazon valley. On the northeast it is bounded by the republic of Colombia and on the south by the republic of Peru. [See LATIN AMERICA: Map of South America.] Ecuador takes its modern name from the fact that it lies directly under the equator, which traverses the northern part of the country. Ecuador is, in point of size, the smallest of the South American republics, with the exception of Uruguay. Its area cannot be regarded as fully determined, for the boundary with its southern neighbor is still in dispute. The maps of the country are very defective. Those issued by Peru claim a large part of the territory which Ecuador regards as her own, whilst the Ecuadorian maps extend their limits into the region which Peru claims, and in which the latter country has established certain outposts and occupation."—C. R. Enock, *Ecuador*, p. 91.—"Numerous islands belong to the Republic, some of them being situated either close to the coast or at comparatively short distances, while others, like the Galápagos Archipelago (q. v.) are 600 miles, if not more, from the continent. The constitution of Ecuador describes the territory of the Republic as consisting 'of the Provinces which formed what was called in olden times the Presidencia de Quito and the Archipelago of Galápagos.'"—*Bureau of the American republics*, Bull. no. 64 (1892).—"The three principal topographical features of Ecuador are the low-lying

lands on the sea coast and the river Guayas, the great mountain ranges of the interior, and the valleys that intersect them. The flat country near the seaboard contains a large area of fertile soil, but the malarious climate precludes all idea of the land being available for settlement by immigration from abroad. In the valleys at elevations of 4000 feet and upwards, the climate is temperate and combined with rich virgin lands, suggesting a possibility of development some day, when means of transport are created to overcome the physical obstacles to locomotion which now hinder all progress. From the higher mountain ranges rise up the great peaks of the Andes, . . . all covered with perpetual snow."—C. R. Akers, *History of South America*, p. 585.—"The diversity of climate in Ecuador, produced by the difference in altitude of the various zones, enables many kinds of fruits, vegetables, and other crops to be cultivated with success, and the exuberant vegetation is as varied as it is abundant. Almost anything that will grow in tropical, semi-tropical, or even temperate climates, can be produced in Ecuador within 200 miles of the coast. The great staples of the country are cocoa, panama hats, ivory, nuts, coffee, hides, gold, rubber, toquilla straw (for hats), bananas, and tropical fruit. Only a fraction of the territory of this naturally rich state is as yet exploited, and both cotton and tobacco should soon be added to the list of staple products."—C. D. Fife, *States of South America*, p. 255.

Inhabitants.—Government.—"About 40 per cent of the people of Ecuador are Indians, 50 per cent mixed Indians and Spanish or Mestizos, and only about 2 per cent of the population are pure Spanish or white. Many think that this mixture of races has brought down the level, as the Indian is usually considered a more desirable worker than the mestizo, and compares favorably with him in the matter of morals."—C. S. Cooper, *Understanding South America*, p. 92.—"The government of Ecuador is, under the constitution of the State divided into three powers, the Legislative, the Executive and the Judicial, and is Republican in form. The President is elected by popular vote, and is assisted by a council of State composed of fourteen members which is a consultative body of the Executive. There is a Senate and a House of Representatives. The territory of the Republic is divided into fifteen provinces, which are subdivided into Cantons, Parishes and Municipalities. There is a Governor as head of each Provincial Executive, a Jefe Político in every Canton and a Municipal Council for each important town."—C. D. Fife, *States of South America*, p. 248.—See also ELECTIONS, PRESIDENTIAL: South American republics.

Universities. See UNIVERSITIES AND COLLEGES: 1551-1912.

Aboriginal inhabitants. See ANDEBIANS.

Aboriginal kingdom of Quito and its conquest by the Peruvians and the Spaniards.—"Of the old Quito nation which inhabited the highlands to the north and south of the present capital, nothing is known to tradition but the name of its last king, Quito, after whom his subjects were probably called. His domains were invaded and conquered by the nation of the Caras, or Carans, who had come by sea in balsas (rafts) from parts unknown. These Caras, or Carans, established the dynasty of the Scyris at Quito, and extended their conquests to the north and south, until checked by the warlike nation of the Puruhas, who inhabited the present district of Riobamba. . . . In the reign of Hualcopo Duchicela, the 13th Scyri, the Peruvian Incas commenced to extend

their conquests to the north. . . . About the middle of the 15th century the Inca Tupac Yupanqui, father of Huaynacapac, invaded the dominions of the Scyris, and after many bloody battles and sieges, conquered the kingdom of Puruha and returned in triumph to Cuzco. Hualcopo survived his loss but a few years. He is said to have died of grief, and was succeeded by his son Cacha, the 15th and last of the Scyris. Cacha Duchicela at once set out to recover his paternal dominions. Although of feeble health, he seems to have been a man of great energy and intrepidity. He fell upon the garrison which the Inca had left at Mocha, put it to the sword, and reoccupied the kingdom of Puruha, where he was received with open arms. He even carried his banners further south, until checked by the Cañares, the inhabitants of what is now the district of Cuenca, who had voluntarily submitted to the Inca, and now detained the Scyri until Huaynacapac, the greatest of the Inca dynasty, came to the rescue." On the plain of Tiocajas, and again on the plain of Hatuntaqui, great battles were fought, in both of which the Scyri was beaten, and in the last of which he fell. "On the very field of battle the faithful Caranquis proclaimed Pacha, the daughter of the fallen king, as their Scyri. Huaynacapac now regulated his conduct by policy. He ordered the dead king to be buried with all the honors due to royalty, and made offers of marriage to young Pacha, by whom he was not refused. . . . The issue of the marriage was Atahuallpa, the last of the native rulers of Peru. . . . As prudent and highly politic as the conduct of Huaynacapac is generally reputed to have been, so imprudent and unpolitic was the division of the empire which he made on his death bed, bequeathing his paternal dominions to his first-born and undoubtedly legitimate son, Huascar, and to Atahuallpa the kingdom of Quito. He might have foreseen the evil consequences of such a partition. His death took place about the year 1525. For five or seven years the brothers lived in peace." Then quarrels arose, leading to civil war, resulting in the defeat and death of Huascar. Atahuallpa had just become master of the weakened and shaken empire of the Incas, when the invading Spaniards, under Pizarro, fell on the doomed land and made its riches their own. The conquest of the Spaniards did not include the kingdom of Quito at first, but was extended to the latter in 1533 by Sebastian de Benalcazar, whom Pizarro had put in command of the Port of San Miguel. Excited by stories of the riches of Quito, and invited by ambassadors from the Cañares, the old enemies of the Quito tribes, Benalcazar, "without orders or permission from Pizarro . . . left San Miguel, at the head of about 150 men. His second in command was the monster Juan de Ampudia." The fate of Quito was again decided on the plain of Tiocajas, where Rumiñagui, a chief who had seized the vacant throne, made a desperate but vain resistance. He gained time, however, to remove whatever treasures there may have been at Quito beyond the reach of its rapacious conquerors, and "where he hid them is a secret to the present day. . . . Traditions of the great treasures hidden in the mountains by Rumiñagui are eagerly repeated and believed at Quito. . . . Having removed the gold and killed the Virgins of the Sun, and thus placed two objects so eagerly coveted by the invaders beyond their reach, Rumiñagui set fire to the town, and evacuated it with all his troops and followers. It would be difficult to describe the rage, mortification and despair of the Spaniards, on finding smoking ruins instead of the treasures which they had expected.

. . . . Thousands of innocent Indians were sacrificed to their disappointed cupidity. . . . Every nook and corner of the province was searched; but only in the sepulchres some little gold was found. . . . Of the ancient buildings of Quito no stone was left upon the other, and deep excavations were made under them to search for hidden treasures. Hence there is no vestige left at Quito of its former civilization; not a ruin, not a wall, not a stone to which the traditions of the past might cling. . . . On the 28th of August, 1534, the Spanish village of Quito [San Francisco de Quito] was founded."—F. Hassaurek, *Four years among Spanish Americans*, ch. 16.

ALSO IN: W. H. Prescott, *History of the conquest of Peru*, v. 1, bk. 3, ch. 2, v. 2, ch. 9.—C. R. Enock, *Ecuador*.—J. H. Stabler, *Travels in Ecuador*.—H. Franck, *Vagabonding down the Andes*.

In the empire of the Incas. See PERU: Empire of the Incas.

1542.—Audencia of Quito established. See AUDIENCIAS.

1802.—Beginning of boundary trouble with Peru. See LATIN AMERICA: 1778-1824.

1821-1854.—Emancipation of slaves.—The abolition of slavery in the republic of Ecuador was initiated when it was a part of the republic of Colombia (see below 1822-1888). By the law of 1821 it was provided that the children of slaves, born after its publication in the principal cities, should be free. In Ecuador the completion of emancipation was reached in 1854.

1822-1888.—Confederated with New Granada and Venezuela in the Colombian republic.—Dissolution of the confederacy.—In 1822 "the Province of Quito was incorporated into the Colombian Republic [see COLOMBIA: 1819-1830]. It was now divided into three departments on the French system: and the southern-most of these received its name from the Equator (Ecuador) which passes through it. Shortly after Venezuela had declared itself independent of the Colombian Republic [1826], the old province of Quito did the same, and placed its fortunes in the hands of one of Bolivar's lieutenants, named Flores. The name of Ecuador was now extended to all three departments. Flores exercised the chief authority for 15 years. The constitution limited the Presidency to four; but Flores made an arrangement with one of his lieutenants called Roca-Fuerte, by which they succeeded each other, the outgoing President becoming governor of Guayaquil. In 1843 Flores found himself strong enough to improve upon this system. He called a convention, which reformed the constitution in a reactionary sense, and named him dictator for ten years. In 1845 the liberal reaction had set in all over Colombia; and it soon became too strong for Flores. Even his own supporters began to fail him, and he agreed to quit the country on being paid an indemnity of \$20,000." During the next 15 years Ecuador was troubled by the plots and attempts of Flores to regain his lost power. In 1860, with Peruvian help, he succeeded in placing one of his party, Dr. Moreno, in the presidency, and he, himself, became governor of Guayaquil. In August, 1875, Moreno was assassinated.—E. J. Payne, *History of European colonies*, pp. 251-252.—After the assassination of President Moreno, "the clergy succeeded in seating Dr. Antonio Barrero in the presidential chair by a peaceful and overwhelming election. . . . Against his government the liberal party made a revolution, and, September 8, 1876, succeeded in driving him from power, seating in his place General Ygnacio de Veintemilla, who was one of Barrero's officers, bound to him by many

ties. . . . He called an obedient convention at Ambato, in 1878, which named him President ad interim, and framed a constitution, the republicanism of which it is difficult to find. Under this he was elected President for four years, terminating 30th August, 1882, without right of re-election except after an interval of four years."—G. E. Church, *Report on Ecuador (Senate Ex. Doc. 69, U. S. 47th Cong., 2d Sess., v. 3)*.—President Veintemilla seized power as a dictator, by a pronunciamiento, April 2, 1882; but civil war ensued and he was overthrown in 1883. Senor José M. P. Caamaño was then chosen provisional president, and in February, 1884, he was elected president, by the legislative body.—*Statesman's Year-book*, 1889. 1832.—Acquisition of Galápagos islands. See GALÁPAGOS ISLANDS.

1888-1899.—Case of the Esmeralda.—Successful revolution.—General Alfaro made executive chief.—Government measures against the church.—"The term of Caamaño's presidency was marked by several revolutionary outbreaks; but these were suppressed, and in 1888 Dr. Antonio Flores followed, with a term of four years' rule free from political disturbance. This condition, however, did not endure, for upon the election of his successor, Dr. Luis Cordero, in 1892, the country was once more plunged into political strife and bloodshed. The cause of these troubles was somewhat peculiar, in having been due to foreign affairs rather than to domestic matters. It was the period of the war between China and Japan, and in 1894 the Government of Chile, having arranged for the sale of the cruiser *Esmeralda* to Japan, and desirous of avoiding international complications, caused the transfer of the vessel to Japan through Ecuador. The method proposed, for the transference was that in Ecuadorian waters of the Galápagos Islands, 600 miles off the mainland, the flag of Ecuador should be replaced by the flag of Japan, and the vessel delivered to the representatives of that country, who had come over to receive it. This arrangement was, in fact, carried out, and the *Esmeralda* was transferred to the Japanese colonies in the lonely waters of the Galápagos. But the transaction did not meet with popular approval in Ecuador, and when the part taken therein by President Cordero became known popular indignation was aroused and caused, or was made the excuse to cause, a revolution which was headed by General Eloy Alfaro. A year's desultory fighting between the rival forces disturbed the troubled republic, and as a result of the final battle the Government forces were overcome, and President Cordero abandoned his office and escaped from the country."—C. R. Enock, *Ecuador*, p. 83-84.

ALSO IN: C. E. Akers, *History of South America*, pp. 581-582.

General Eloy Alfaro, the revolutionary leader, was inaugurated executive chief of the republic on November 4, 1895. "An Administration was now formed by General Alfaro, who took the title of Supreme chief of the Nation with dictatorial functions, and no change was made in this autocratic form of government until 1897, when he determined to be proclaimed the Constitutional President of the Republic. This was done on February 6, when the Dictator became the legal President for a term of four years ending in February, 1901. The new head of the State lost no opportunity of curtailing the power of the Church. Much of the Church property was confiscated, and the inmates of religious houses are said to have fled in considerable numbers to other countries. In October, 1896, a National Convention was held and the

constitution revised. Among other changes, it imposed limitations on the former power of the Church, and extended religious freedom to other sects. "This attitude of Alfaro towards the clergy aroused bitter hostility in many quarters, and on more than one occasion efforts were made to fan it into revolutionary action against the authorities; but the various seditious outbreaks that took place between 1896 and 1900 were not of serious importance and were for the most part nipped in the bud before the leaders could consolidate their forces. Alfaro was therefore able to maintain his position until the end of his term."—C. E. Akers, *History of South America*, pp. 582-583.—In 1897 the Indians who supported Alfaro two years before were admitted to citizenship.

1890.—Represented at first International American congress. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1890.

1901-1906.—Revolutions.—General Eloy Alfaro who was made president by the revolution of 1895 was succeeded peacefully in 1901 by General Leonidas Plaza, and the latter, in turn, by Lugardo Garcia. "Lizardo Garcia, part negro, was president of Ecuador for four months in 1905. A revolution headed by Alfaro broke out January 19, 1906, and Garcia was soon unseated. He was accused of dishonesty, chased out of the country, and then formally acquitted provided that he would remain an exile. Garcia's valuable cacao plantation, capable of earning \$30,000 a year, has practically become a waste and his family is ostracized. A mob without weapons started the so-called battle of Guayaquil in 1906 in which one hundred and twenty persons were killed. The mob intimidated the police and secured their arms. Almost at once the worthless, vagabond army, composed of impressed ruffraff and innocent and ignorant natives from the hills, digested the situation and joined the winning side as it always does. . . . Garcia made little resistance."—C. S. Osborn, *Andean land*, v. 2, pp. 192-193.

1901.—Represented at Second International American congress. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1901-1902.

1904.—Boundary dispute with Colombia.—Arbitration agreed upon. See COLOMBIA: 1904-1905.

1905.—Arbitration of boundary question with Peru. See PERU: 1905.

1906.—Represented at third International American congress. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1906.

1910.—Represented at fourth International American congress. See AMERICAN REPUBLICS, INTERNATIONAL UNION OF: 1910.

1911-1912.—Emilio Estrada elected to succeed General Eloy Alfaro as president.—Revolution.—General Leonidas Plaza, president.—"In January [1911] Señor Emilio Estrada was elected President of Ecuador to succeed General Eloy Alfaro. In August the latter was induced, it is said, by strong pressure, to retire before the close of his legal term. One cause was, apparently, the negotiations with the United States government for the lease to it as a naval station of the Galápagos Islands, a project which was abandoned owing to the popular hostility to it."—*Annual Register* 1911, p. 503.—See also GALÁPAGOS ISLANDS.—"Ecuador opened the year [1912] with revolution. On the death of President Estrada a Provisional Government was formed, and after heavy fighting at Guayaquil, severe loss of life being reported, the Provisional Government succeeded at the end of January in getting the mastery. Ultimately ex-president Alfaro and other revolutionary leaders were taken

out of prison and lynched at Quito. . . . Señor Zaldumbido, President of the Senate, acted as President provisionally. In April General Leonidas Plaza was elected President, to come into office August 31."—*Ibid.*, 1912, p. 490.

ALSO IN: C. R. Enoch, *Ecuador*, pp. 87-88.

1913-1915.—**Revolution.**—In the autumn of 1913 a revolt was started by Carlos Concha, who was irritated by the liberal tendencies of Plaza. The government troops led by Colonel Valesco defeated Colonel Concha's troops, capturing Riobamba, the rebel stronghold. On December 15 Concha and his troops took the city of Esmeraldes. Several attempts were made at the beginning of 1914 to retake the city but each was unsuccessful. The government ordered the entire navy to cooperate with the army. They were temporarily successful, but the city again fell into the hands of the rebels. In March Colonel Concha withdrew from the city and President Plaza entered. The city was again besieged, the Federals having 500 men killed. Andrade and Pacquel, two rebel leaders, were captured in April [1914] and it was reported that the revolution was over, but it was not until February 1915 that it reached an end when Colonel Concha himself was captured.

1916.—**Boundary dispute settled with Colombia.** See COLOMBIA: 1916.

1916.—**Presidential election.**—Alfredo Baquerizo Moreno elected.—General Plaza was succeeded in 1916 by Alfredo Baquerizo Moreno, who was elected January 12th, for the term 1916-1920. Serious disorders occurred during the elections.

1918.—**Peonage abolished.**—A decree of October 20, 1918, provided for the abolishment of peonage in Ecuador. The same decree did away with life imprisonment. Before the passage of this decree peons were compelled by law to remain on an estate as long as they were indebted to the owner. The decree also cancelled all debts owed by the peons.

1919.—**Treaty with Japan.**—On March 31, 1919, the exchange of ratifications of the treaty of friendly relations, commerce and navigation, was made between Japan and Ecuador. The treaty was arranged in Washington [D. C.] August 26, 1918, and was promulgated in Ecuador on July 22, 1919."—*Latin-American Year Book*, 1920, p. 378.

1919-1920.—**Paris conference.** See PARIS, CONFERENCE OF: Outline of work; VERSAILLES, TREATY OF: Conditions of peace.

1920.—**New oil legislation.**—**Government.**—"A new oil decree was issued by President Baquerizo Moreno, on January 20, 1920, concerning petroleum fields. The decree was issued in conformity with law passed by Congress on October 18, 1919 by which the President was authorized to determine the taxes which should be paid for the exploitation of petroleum deposits. The most essential features of the decree are as follows: During the year 1920, the oil wells in operation shall pay to the Government 6 per cent. on the gross production, as a licence fee. Oil fields not in actual operation are required to be registered at the office of the Government of the Province in which they are located. The office will issue licences for the extraction of the number of gallons of oil in proportion to the tax paid. Any oil extracted in excess of this amount shall be considered contraband. No well shall be permitted to be in operation without being previously registered at the Government office."—*Latin-American Year Book*, 1920, p. 380.

1920 (April).—**Amicable relations established between Colombia and Ecuador.**—"On April 4, 1920, an important interview between Marco Fidel Suarez, President of Colombia, and Alfredo Ba-

querizo Moreno, President of Ecuador, took place on the Rumichaca Bridge over the Carchi River, on the boundary line of these two Republics. This interview resulted from the treaty of peace which amicably settled the boundary disputes between the two countries by means of a joint boundary commission [see COLOMBIA: 1916]."—*Meeting of the presidents of Colombia and Ecuador (Bulletin of the Pan American Union, July, 1920, p. 55).*

1920 (June).—1921 (February).—**First biplane flight over the Andes.**—**Establishment of aviation school and aerial mail service.**—"In June, 1920, the owners of the oldest daily newspaper in Ecuador, *El Telegrafo*, purchased a biplane in Italy of the Newport model, fitted with a rotary 130-horsepower 7-cylinder motor. It secured at the same time the services of Lieut. Elia Liut, the aviator pilot of the Italian army, who held the world speed record from 1916 to 1920, and the expert mechanician Giovanni Fedelio. . . . Trial flights were made which proved successful. . . . [On November 2, 1920] the aviator made his first attempt to start on the first lap of the flight which was to take him from Guayaquil to the city of Cuenca; but, in spite of weather prognostications a dense fog covered the solid mass of the Cordillera, and Lieut. Liut was compelled to return to his starting point. Two days later (Nov. 4) he again attempted the ascent, and this time Lieut. Liut and his biplane *Telegrafo I*, passed successfully over the Azuat Pass in the western range of the Ecuadorian Andes, at a height of about 19,000 feet, landing at Cuenca after a flight lasting 1 hour and 55 minutes. Two weeks later Nov. 19 . . . the second stage of this remarkable flight was achieved. Lieut. Liut flew without mishap from Cuenca to the inter-Andean city of Riobaniba, almost brushing on the way the perpetual snows of Chimborazo, the fourth highest mountain in the world. . . . About the middle of November, Ferruccio Guicciardi a countryman of Lieut. Liut, arrived in Ecuador to continue the flight over the northern ranges, making the trip in two stages from Quito to Ibarra on the 9th of February, 1921, and from Ibarra to the frontier city of Tulcan. Upon the successful completion of these flights the Government of Ecuador, realizing the importance of aviation service in the future of the country, decided to establish aviation schools. Without delay the services of the aviators, who had been brought to Ecuador through the public spirit and initiative of *El Telegrafo*, were secured and large sums of money were voted by congress for the purchase of machines and other necessary equipment and expense. . . . On the first flight of *Telegrafo I*, the aviator carried 512 postal cards, thereby inaugurating the Ecuadorean aerial mail service, which is to be extended greatly in the near future."—*Aviation development in Ecuador (Bulletin of the Pan American Union, May, 1921, pp. 475-476).*

1920 (August).—**New administration.**—"The Presidential term in Ecuador is of four years' duration. On August 31, 1920, the regime of Dr. Alfredo Baquerizo Moreno came to an end, and Dr. Jose Luis Tamayo assumed, in Quito, the office of Chief-Magistrate. Dr. Tamayo is, like his predecessor, a lawyer by profession and a native of Guayaquil. . . . Ecuador's pressing need for a more rigid administration will win for the new President the cordial support of the great majority, and certainly the best of the citizens."—*New Administration in Ecuador (Pan American Magazine, Nov., 1920, p. 290).*

1921.—**Proposed railway.**—**Italian steamship service.**—"Steps have been taken for the construc-

tion of a railway from the port of Esmeraldas, in the direction of Quito, to Santo Domingo de los Colorados. This road will make accessible about 1,000,000 acres of virgin forest lands lying in a practically level country at an elevation of about 2,000 feet. When the line is completed to the national capital it will be the shortest and most direct route from Quito to the coast. The first 30 miles of the road will open to traffic rich lumber and tagua regions now inaccessible. The Ecuadorean Government has contracted with the Italian trans-Atlantic companies and the Societa Nazionale di Navigazione for a regular steamship service between Guayaquil and other ports of the Republic and Italian ports. The mails of the Government of Ecuador are to be carried free, and a reduction of 25 per cent from the regular tariff charges is allowed the Government on freight and passenger traffic. The steamship company is exempt from port charges."—*Bulletin of the Pan American Union*, March, 1921, p. 276.—See also LATIN AMERICA.

ECUMENICAL COUNCIL. See COUNCILS OF THE CHURCH; ECUMENICAL COUNCIL.

EDDAS.—"The chief depositories of the Norse mythology are the Elder or Saemund's Edda (poetry) and the Younger or Snorri's Edda (prose). In Icelandic Edda means 'great-grandmother,' and some think this appellation refers to the ancient origin of the myths it contains. Others connect it with the Indian 'Veda' and the Norse 'vide,' (Swedish 'vela,' to know)."—R. B. Anderson, *Norse mythology*, ch. 7.—"The word Edda is never found at all in any of the dialects of the Old Northern tongue, nor indeed in any other tongue known to us. The first time it is met with is in the Lay of Righ, where it is used as a title for great-grandmother, and from this poem the word is cited (with other terms from the same source) in the collection at the end of Scaldscaparmal. How or why Snorri's book on the Poetic Art came to be called Edda we have no actual testimony. . . . Snorri's work, especially the second part of it, Scaldscaparmal, handed down in copies and abridgments through the Middle Ages, was looked on as setting the standard and ideal of poetry. It seems to have kept up indeed the very remembrance of court-poetry, the memory of which, but for it, would otherwise have perished. But though the mediæval poets do not copy Edda (i. e., Snorri's rules) they constantly allude to it, and we have an unbroken series of phrases from 1340 to 1640 in which Edda is used as a synonym for the technical laws of the court-metre (a use, it may be observed, entirely contrary to that of our own days)."—G. Vigfusson and F. Y. Powell, *Corpus Poeticum Boreale*, v. 1, introd., sect. 4.—See also SAGAS; SCANDINAVIAN LITERATURE: 1120-1250.

EDDY, Mary Baker Glover (1821-1910), founder of Christian science. See CHRISTIAN SCIENCE.

EDDY, Samuel (1769-1830), American jurist. See RHODE ISLAND: 1647-1776.

EDEA, colonial station in the Cameroons, on the Sanaga river. It was occupied in 1914 by the British under Dobell. See WORLD WAR: 1914: VI. Africa: a; 1915: VIII. Africa: c, 2.

EDELWEISS TROOPS, special mountain troops in the Austrian army so-called from their wearing a sprig of Edelweiss (white Alpine flower) as a badge. See WORLD WAR: 1917: IV. Austro-Italian front: e, 5.

EDEN, George. See AUCKLAND, GEORGE EDEN, EARL OF.

EDEN, Garden of, according to Hebrew tradition, the spot where man was first put after his

creation. The derivation of the name from the Hebrew 'eden, delight, is almost as much disputed as the location of the garden. The latter has been variously placed: in southern Babylonia; in Armenia; near the sources of the Tigres and Euphrates; in the region of Damascus; and even in Australia and the United States. Although the Bible seems to give a definite account of its geography, two of the rivers mentioned (Pison and Gihon) cannot be located. "And the Lord planted a garden eastward in Eden; and there he put the man whom he had formed. . . . And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold. . . . The name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it that goeth toward the east of Assyria. And the fourth river is Euphrates."—*Gen.* 2:8-14.—Sir William Willcocks, a noted British engineer, has attempted to locate the Garden of Eden from the point of view of geology instead of that of philology. "Sir William Willcocks delivered an interesting lecture . . . before the members of the Royal Geographical Society on the subject of 'The Garden of Eden and its Restoration.' Lord Curzon was in the chair.

"Sir William thought that the Garden of Eden, the first civilized settlement of the Semites, the ancestors of the Children of Israel, was situated on the Upper Euphrates between Anah and Hitt. The wearing down, however, of the cataracts deprived the settlers of the waters of the river which had watered their garden, and they travelled eastwards and could see nothing behind them but the bitumen springs on the East of Eden, which seemed to them like flaming swords in the hands of the offended Seraphim. The Garden of Eden of the Semites must have been near the outcrop of hard rock, upstream of Hitt, where water could be led off from above a rapid and utilized for irrigating, with gardens situated a little down-stream and above the reach of the highest floods."—*Times* (London) *Weekly edition*, June 14, 1912.

EDESSA, ancient Macedonian city. Edessa, or Ægæ, the ancient Macedonian capital, "a place of primitive antiquity, according to a Phrygian legend the site of the gardens of Midas, at the northern extremity of Mount Bermius, where the Lydias comes forth from the mountains. . . . Ægæ was the natural capital of the land. With its foundation the history of Macedonia had its beginning; Ægæ is the germ out of which the Macedonian empire grew."—E. Curtius, *History of Greece*, bk. 7, ch. 1.—See also MACEDONIA.

EDESSA, ancient Mesopotamian city, modern name Urfa. Its history can be vaguely traced in the early Babylonian-Assyrian period. From the fourth to the sixth centuries, it was the chief center of Syrian learning and literature. The alleged correspondence between one of its kings (Abgar V) and Jesus was probably fabricated by the accomplished hand of Eusebius.—See also OSRHOENE.

Church. See CHRISTIANITY: 100-300: Syrian churches.

Theological school. See NESTORIANS.

260.—**Besieged by Persians.**—**Defeat of Valerian.** See PERSIA: 226-627; ROME: Empire: 192-284.

1097-1144.—**Frank principality.**—On the march of the armies of the First Crusade, as they approached Syria, Baldwin, the able, selfish and self-willed brother of Godfrey of Bouillon, left the main body of the crusaders, with a band of fol-

lowers, and moved off eastwards, seeking the prizes of a very worldly ambition, and leaving his devoted comrades to rescue the boly sepulchre without his aid. Good fortune rewarded his enterprise and he secured possession of the important city of Edessa. It was governed by a Greek prince, who owed allegiance to the Byzantine emperor, but who paid tribute to the Turks. "It had surrendered to Pouzan, one of the generals of Malek-shah, in the year 1087, but during the contests of the Turks and Saracens in the north of Syria it had recovered its independence. Baldwin now sullied the honour of the Franks, by exciting the people to murder their governor Theodore, and rebel against the Byzantine authority [other historians say that he was guilty of no more than a passive permission of these acts]; he then took possession of the place in his own name and founded the Frank principality of Edessa, which lasted about 47 years."—G. Finlay, *History of Byzantine and Greek empires*, 716-1453, bk. 3, ch. 2, sect. 1.—See also CRUSADES: 1096-1099; 1147-1149; JERUSALEM: 1099-1131.

Modern period.—Since 1144 it has passed through various hands: Turkish, Egyptian, Byzantine, Mongolian, Turkoman, and Persian. It was finally recaptured by the Turks in 1637. In 1895 the Turks inflicted two terrible massacres on the Armenian natives of Urfa. The territory including Urfa was taken from the Turks during the World War.

EDGAR, king of Scotland, 1098-1107.

EDGAR, the Peaceful, king of Wessex, 958-975. See ENGLAND: 959-975.

EDGE COTE, Battle of (1469). See BANBURY, BATTLE OF.

EDGEHILL, or Keynton, Battle of. See ENGLAND: 1642 (October-December).

EDGEWORTH, Maria (1767-1849), Irish novelist. See ENGLISH LITERATURE: 1780-1830.

EDHEL. See ADEL.

EDHILING, or Ædhiling. See ÆTHEL.

EDICT, Perpetual (1577). See NETHERLANDS: 1575-1577.

EDICT OF AMBOISE (1563). See FRANCE: 1560-1563.

EDICT OF 1550. See NETHERLANDS: 1521-1555.

EDICT OF EMANCIPATION (Prussia, 1807). See GERMANY: 1807-1808.

EDICT OF NANTES (1598). See FRANCE: 1598-1599; 1681-1698; 1789: Survey of France on the eve of the revolution; Résumé of causes; SOUTH CAROLINA: 1670-1696.

EDICT OF RESTITUTION (1529). See GERMANY: 1627-1629.

EDICTS, Roman Imperial. See CORPUS JURIS CIVILIS.

EDINBURGH, the capital of Scotland and the county town of Edinburghshire or Midlothian, situated about two miles south of the Firth of Forth. Its name is derived from Edwin, the Saxon king of Northumbria, who captured the city from the Picts in 617. In the ninth century we find it referred to as Edwinesburgh. For the more remote history of Edinburgh the historian must fumble and grope among relics in a mist of unauthentic tales. (See ENGLAND: 547-633.) It seems that an ancient Welsh tribe built a fort on the present site of Edinburgh castle, around which a village grew. For three centuries the Romans occupied the country, and when they withdrew British tribes entered to take their place. Soon the fierce Picts came and subdued them.

11th-12th centuries.—Saxon and Norman settlers.—Becomes royal residence.—David I founds abbey of Holyrood.—After Edwin's con-

quest, Saxon, and later Norman colonists flocked to the city which became the royal residence of Malcolm Canmore and his descendants. (See SCOTLAND: 1066-1093.) In the twelfth century Canmore's son, David I, was induced by his piety and munificence to found the abbey of Holyrood in the low ground eastward of the city. In spite of this increased prestige the city failed to expand largely because it was a frontier town in the lowlands exposed to invasions from both north and south.

15th century.—Refuge for Scottish kings.—Becomes capital of Scotland.—Prosperity checked by religious disturbances.—In the fifteenth century the Scottish kings found a safe refuge from their turbulent nobles behind the impregnable walls of the castle. It was not, however, until after the death of James I in 1436 that Edinburgh became the actual capital of Scotland, the seat of the Scottish Parliament. The coronation of James II took place at Holyrood abbey rather than at Scone. From that time on Edinburgh enjoyed many special privileges conferred on it by the kings. In 1450 Edinburgh became a walled town and for a time the growth of the city was limited by its walls, but in the reign of James III the city spread to the south. This period of prosperity came to an abrupt end at the opening of the sixteenth century. Through this century the city suffered from the religious tumult in which Mary, queen of Scots and John Knox were such prominent figures.

Historic personages. See SCOTLAND: Land.

Food regulating statute. See FOOD REGULATION: 1462.

1544.—Destroyed by the English. See SCOTLAND: 1544-1548.

1559-1560.—Seized by the Lords of the Congregation.—Treaty of July, 1560. See SCOTLAND: 1558-1560.

1572-1573.—In the civil war. See SCOTLAND: 1570-1573.

1582.—"Golden charter."—"The Golden charter" gave the burghers the right to impose duties on goods entering the port of Leith.

1583.—Founding of University of Edinburgh.—The far-famed University of Edinburgh was born in the travail of the era of the Protestant Revolt. See UNIVERSITIES AND COLLEGES: 1583.

1637.—Laud's liturgy and the tumult at St. Giles'. See SCOTLAND: 1637.

1638.—Signing of the National Covenant. See SCOTLAND: 1638.

1650.—Surrender to Cromwell.—Siege and reduction of the castle. See SCOTLAND: 1650 (September); 1651 (August).

1688.—Rioting and revolution. See SCOTLAND: 1688-1690.

1707-1723.—City at the time of the union and after.—The accession of James VI of Scotland to the throne of England in 1603 and the subsequent union of England and Scotland in 1707 deprived Edinburgh of much of its prominence. It is said that grass grew then in High street. At the time of the union, "Edinburgh, though still but a small town, excited the admiration of travellers who were acquainted with the greatest cities of England and the Continent; nor was their admiration entirely due to the singular beauty of its situation. The quaint architecture of the older houses—which sometimes rose to the height of nine, ten or eleven stories—indeed, carried back the mind to very barbarous times; for it was ascribed to the desire of the population to live as near as possible to the protection of the castle. The filth of the streets in the early years of the

18th century was indescribable. . . . The new quarter, which now strikes every stranger by its spacious symmetry, was not begun till the latter half of the 18th century, but as early as 1723 an English traveller described the High Street as 'the stateliest street in the world.' . . . Under the influence of the Kirk the public manners of the town were marked by much decorum and even austerity, but the populace were unusually susceptible of fierce political enthusiasm, and when excited they were extremely formidable. . . . A city guard, composed chiefly of fierce Highlanders, armed and disciplined like regular soldiers, and placed under the control of the magistrates, was established in 1696; and it was not finally abolished till the present century. Edinburgh, at the beginning of the 18th century, was more than twice as large as any other Scotch town. Its population at the time of the union slightly exceeded 30,000, while that of Glasgow was not quite 15,000, that of Dundee not quite 10,000, and that of Perth about 7,000."—W. E. H. Lecky, *History of England in the 18th century*, v. 2, ch. 5.

1736.—The Porteous Riot.—"The circumstances of the Porteous Riot are familiar wherever the English tongue is spoken, because they were made the dramatic opening of one of his finest stories by that admirable genius who, like Shakespeare in his plays, has conveyed to plain men more of the spirit and action of the past in noble fiction, than they would find in most professed chronicles of fact. The early scenes of the 'Heart of Midlothian' are an accurate account of the transaction which gave so much trouble to Queen Caroline and the minister [Walpole]. A smuggler who had excited the popular imagination by his daring and his chivalry was sentenced to be hanged; after his execution the mob pressed forward to cut down his body: Porteous, the captain of the City Guard, ordered his men to fire, and several persons were shot dead: he was tried for murder, convicted, and sentenced, but at the last moment a reprieve arrived from London, to the intense indignation of a crowd athirst for vengeance: four days later, under mysterious ringleaders who could never afterwards be discovered, fierce throngs suddenly gathered together at nightfall to the beat of drum, broke into the prison, dragged out the unhappy Porteous, and sternly hanged him on a dyer's pole close by the common place of public execution."—J. Morley, *Walpole*, ch. 9.

1745.—Young Pretender. See SCOTLAND: 1745-1746.

1760.—Accession of George III.—The accession of George III in 1760 marked a revival of literary, social and economic activity.

1800-1911.—City rebuilt.—George V's coronation.—The city was largely rebuilt and beautified in the early nineteenth century, so that to-day Edinburgh is frequently referred to as the "Modern Athens." The appropriateness of this appellation becomes all the more striking when we reflect on the wealth of literary associations that embellish the city:—Robert Burns, Walter Scott, Jeffrey, John Wilson ("Christopher North"), Brougham, etc. In 1843 Edinburgh became the center of a secession movement from the Established Church of England ending in the founding of the Free Church of Scotland. Modern conditions and especially the introduction of railroads have robbed the city of much of its isolated exclusiveness. The coronation of George V in 1911 at Holyrood revived the ancient glory of Edinburgh as the capital of Scotland. Edinburgh is not a large commercial or industrial town, though it has many banks, insurance offices and factories. It is chiefly noted

today for its civic beauty, its educational facilities, its law-courts, and its literary taste and culture.

1920.—Boundaries extended.—In August, 1920, an act known as the Edinburgh Boundaries Extension and Tramways Act was passed by Parliament and received the assent of the king. The act added to the city of Edinburgh the territory comprised in the town burgh of Leith, which had become surrounded by the city, the villages of Colinton, Corsorphine, Cramond, Liberton and that part of Inveresk which had not already been taken over. The public utilities, of the whole of this greater area, public property and education passed under the jurisdiction of the city authorities.

EDINGTON (Ethandon), Battle of (878). See ENGLAND: 855-880.

EDISON, Thomas Alva (1847-), American electrical inventor; was a newsboy on the Grand Trunk Railway at the age of twelve; 1863, became a telegraph operator; 1864, invented an automatic telegraph repeater; 1869 or 1870, established his laboratory at Newark, N. J., and laid the foundation of his great business of scientific invention; 1878, made Chevalier of the Legion of Honor; 1892, received Albert medal of Society of Arts of Great Britain; 1915, awarded a Nobel prize for physics; 1916-1917, president naval consulting board, and board of inventions. See ELECTRICAL DISCOVERY: Electric lighting: 1841-1921; also Telegraphy and telephony: Telephone: 1875-1893; INVENTIONS: 19th century: Phonograph; AVIATION: Development of airplanes and air service: 1896-1910.

ALSO IN: F. L. Dyer and T. C. Martin, *Edison, his life and inventions*.

EDMONTON, capital of the province of Alberta; population, 1921, 58,627; situated on the north bank of the Saskatchewan river, in a fertile agricultural district, served by all three of the Canadian transcontinental railways. In 1778 a trading post of the North-West Company was built at this place, which, when the war between the companies ended, became Fort Edmonton, a flourishing fort of the Hudson's Bay Company. It is still a great fur-trading center. In 1896, it was a mere village, but grew rapidly before 1905 when it was made the capital of the province. Since that time the development of the numerous coal mines in the vicinity has added to its industrial and commercial importance. The city is well laid out, with wide streets. The electric light and power works, water, telephone and street railway systems are public property, and operated by the city corporation.—See also CANADA: 1905.

EDMUND IRONSIDE (c. 981-1016), king of England at the time of the Danish conquest. See ENGLAND: 979-1016.

EDMUNDS, George Franklin (1828-1919), American lawyer and legislator. Member Vermont legislature, 1854-1859; president *pro tem* of state Senate, 1861-1862; member United States Senate, 1866-1891; member Electrical Commission, 1877.

EDMUNDS ACT. See UTAH: 1882-1893.

EDOMITES, or Idumeans.—"The Edomites were descended from Edom, or Esau, the son of Isaac and brother of Jacob. They were settled in the mountains of Seir, which extended along the eastern side of the great valley of Arabah, between the Dead Sea and the Elantic Gulf. In a valley among these mountains, the remains of Petra, the chief city of Edom, have only lately been discovered, and have been viewed with much wonder on account of the beautiful tombs and other monuments hewn in the surrounding cliffs. While the land was comparatively depopulated.

during the Captivity of the Jews in Babylon, the Edomites established themselves in the south-eastern parts of Judæa, whence . . . that quarter came to be called Idumæa, or the country of the Idumæans or Edomites."—J. Kitto, *Palestine*, pp. 6-7.—"From a very early period the Edomites were the chief of the nations of Arabia Petræa. Amongst the branches sprung, according to Arab tradition, from the primitive Amalika, they correspond to the Arcam, and the posterity of Esau, after settling amongst them as we have seen, became the dominant family from which the chiefs were chosen. The original habitation of the Edomites was Mount Seir, whence they spread over all the country called by the Greeks Gebalene, that is the prolongation of the mountains joining on the north the land of Moab, into the Valley of Arabah, and the surrounding heights. . . . Saul successfully fought the Edomites; under David, Joab and Abishai, his generals, completely defeated

them, and David placed garrisons in their towns. In their ports of Elath and Eziongeber were built the fleets sent to India by Hiram and Solomon. . . . After the schism of the ten tribes, the Edomites remained dependent on the King of Judah."—F. Lenormant, *Manual of ancient history of the East*, bk. 7, ch. 4.—See also NABATHEANS; JEWS: Early Hebrew history; AMALEKITES; CHRISTIANITY: Map of Sinaitic peninsula.

EDRED, or Eadred, king of Wessex, 947-955.

EDRISITES.—After the revolt of Moorish or Mohammedan Spain from the caliphate of Bagdad, the African provinces of the Moslems assumed independence, and several dynasties became seated—among them that of the Edrisites, which founded the city and kingdom of Fez, and which reigned from 829 to 907.—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 52.—See also CALIPHATE: 715-750.

EDUCATION

INTRODUCTION

Definition.—Education has been defined by Dr. Nicholas Murray Butler as "a gradual adjustment to the spiritual possessions of the race." Professor Paul Monroe has said that "the essential characteristic of the educational process" is "the fitting of the child to his physical and social environment through the appropriation of the experience of previous generations." As we trace the development of educational theories and processes through ancient, medieval and modern times, we can study both the evolution of civilization, of human thought and ideals, and the varying skill with which each generation communicates its wealth of experience to the next.

ANCIENT

B. C. (c) 40th-6th centuries.—**Egypt**.—"In the education of youth [the Egyptians] were particularly strict; and 'they knew,' says Plato, 'that children ought to be early accustomed to such gestures, looks, and motions as are decent and proper; and not to be suffered either to hear or learn any verses and songs other than those which are calculated to inspire them with virtue; and they consequently took care that every dance and ode introduced at their feasts or sacrifices should be subject to certain regulations.'"—J. G. Wilkinson, *Manners and customs of the ancient Egyptians*, v. 1, p. 321.—"The children were educated according to their station and their future position in life. They were kept in strict subjection by their parents, and respect to old age was particularly inculcated; the children of the priests were educated very thoroughly in writing of all kinds, hieroglyphic, hieratic, and demotic, and in the sciences of astronomy, mathematics, etc. The Jewish deliverer Moses was educated after the manner of the priests, and the 'wisdom of the Egyptians' became a proverbial expression among the outside nations, as indicating the utmost limit of human knowledge."—E. A. W. Budge, *Dwellers on the Nile*, ch. 10.—"On the education of the Egyptians, Diodorus makes the following remarks:—"The children of the priests are taught two different kinds of writing,—what is called the sacred, and the more general; and they pay great attention to geometry and arithmetic. For the river, changing the appearance of the country very materially every year, is the cause of many and various dis-

cussions among neighbouring proprietors about the extent of their property; and it would be difficult for any person to decide upon their claims without geometrical reasoning, founded on actual observation. Of arithmetic they have also frequent need, both in their domestic economy, and in the application of geometrical theorems, besides its utility in the cultivation of astronomical studies; for the orders and motions of the stars are observed at least as industriously by the Egyptians as by any people whatever; and they keep record of the motions of each for an incredible number of years, the study of this science having been, from the remotest times, an object of national ambition with them. . . . But the generality of the common people learn only from their parents or relations that which is required for the exercise of their peculiar professions, . . . a few only being taught anything of literature, and those principally the better class of artificers.' Hence it appears they were not confined to any particular rules in the mode of educating their children, and it depended upon a parent to choose the degree of instruction he deemed most suitable to their mode of life and occupations, as among other civilised nations."—J. G. Wilkinson, *Manners and customs of the Egyptians*, v. 1, pp. 175-176.—"There is nothing like being a scribe,' the wise say; 'the scribe gets all that is upon earth.' . . . The scribe is simply a man who knows how to read and write, to draw up administrative formulas, and to calculate interest. The instruction which he has received is a necessary complement of his position if he belongs to a good family, whilst if he be poor it enables him to obtain a lucrative situation in the administration or at the house of a wealthy personage. There is, therefore, no sacrifice which the smaller folk deem too great, if it enables them to give their sons the acquirements which may raise them above the common people, or at least insure a less miserable fate. If one of them, in his infancy, displays any intelligence, they send him, when about six or eight years old, to the district school, where an old pedagogue teaches him the rudiments of reading, writing and arithmetic. Towards ten or twelve years old, they withdraw him from the care of this first teacher and apprentice him to a scribe in some office, who undertakes to make him a 'learned scribe.' The child accompanies his master to his office or work-yard, and there passes entire months in copying letters, circulars,

legal documents, or accounts, which he does not at first understand, but which he faithfully remembers. There are books for his use full of copies taken from well-known authors, which he studies perpetually. If he requires a brief, precise report, this is how Ennana worded one of his:—'I reached Elcphantine and accomplished my mission. I reviewed the infantry and the chariot soldiers from the temples, as well as the servants and subordinates who are in the houses of Pharaoh's . . . officials. As my journey is for the purpose of making a report in the presence of his Majesty, . . . the course of my business is as rapid as that of the Nile; you need not, therefore, feel anxious about me.' There is not a superfluous word. If, on the other hand, a petition in a poetical style be required, see how Pentoirit asked for a holiday. 'My heart has left me, it is travelling and does not know how to return, it sees Memphis and hastens there. Would that I were in its place. I remain here, busy following my heart, which endeavours to draw me towards Memphis. I have no work in hand, my heart is tormented. May it please the god Ptah to lead me to Memphis, and do thou grant that I may be seen walking there. I am at leisure, my heart is watching, my heart is no longer in my bosom. languor has seized my limbs; my eye is dim, my ear hardened, my voice feeble, it is a failure of all my strength. I pray thee remedy all this.' The pupil copies and recopies, the master inserts forgotten words, corrects the faults of spelling, and draws on the margin the signs or groups unskillfully traced. When the book is duly finished and the apprentice can write all the formulas from memory, portions of phrases are detached from them, which he must join together, so as to combine new formulas; the master then entrusts him with the composition of a few letters, gradually increasing the number and adding to the difficulties. As soon as he has fairly mastered the ordinary daily routine his education is ended, and an unimportant post is sought for. He obtains it and then marries, becoming the head of a family, sometimes before he is twenty years old; he has no further ambition, but is content to vegetate quietly in the obscure circle where fate has thrown him."—G. Maspero, *Life in ancient Egypt and Assyria*, ch. 1.—"In the schools, where the poor scribe's child sat on the same bench beside the offspring of the rich, to be trained in discipline and wise learning, the masters knew how by timely words to goad on the lagging diligence of the ambitious scholars, by holding out to them the future reward which awaited youths skilled in knowledge and letters. Thus the slumbering spark of self-esteem was stirred to a flame in the youthful breast, and emulation was stimulated among the boys. The clever son of the poor man, too, might hope by his knowledge to climb the ladder of the higher offices, for neither his birth nor position raised any barrier, if only the youth's mental power justified fair hopes for the future. In this sense, the restraints of caste did not exist, and neither descent nor family hampered the rising career of the clever. Many a monument consecrated to the memory of some nobleman gone to his long home, who during life had held high rank at the court of Pharaoh, is decorated with the simple but laudatory inscription, 'His ancestors were unknown people.' It is a satisfaction to avow that the training and instruction of the young interested the Egyptians in the highest degree. For they fully recognised in this the sole means of cultivating their national life, and of fulfilling the high civilising mission which Providence seemed to have placed in their hands. But above all things

they regarded justice, and virtue had the highest price in their eyes."—H. Brugsch-Bey, *History of Egypt under the Pharaohs*, v. 1, p. 22.—"The education of the young Egyptian, in brief, was through the religion, morality, law, and social customs of his native land. The general influences of the inherited civilisation would of course be felt in different ways according to the social position and opportunities of the children. Compared with the youth of other nations the Egyptian of the lower classes grew up, we may think, too patient of toil and the stick; but, spite of the oppressive conditions of life, there seem to have been prevalent a mildness, kindness, and equity of disposition and a simplicity of life and domestic relations which an organised educational system might have failed to secure. . . . All, however, lacked the education which free political life gives, and we find that, where this is the case, it operates to deprive men of initiative, reacting on the whole intellectual life, making it torpid and content with the *status quo*, whatever that may be. Doubtless, the political constitution was, to begin with, itself an expression of a certain racial temperament, but it reacted on the popular mind so as to confirm natural predisposition. If we may make a distinction between individuality and that personality which comes into life along with the free exercise of self-conscious reason, we should say that, there was in the ancient Egyptian a marked individuality exhibiting itself in a keen practical intelligence, but that personality as we find it in European nations was absent. Nor do we find this sense of personality, with which is always associated the idea of self-direction and self-government, in any of the Oriental races, except the Persians (and that empire was a short-lived phenomenon) and the Jews; and it is interesting to note that this strong sense of personality existed, in both cases, side by side with an intense monotheism. . . . The practical intelligence of the Egyptian race had an immense field for its activity. They had to devise the engineering works which enabled them to utilise the Nile; and every year they had a recurring struggle to maintain their supremacy over it. With comparatively little foreign trade they had themselves to produce the articles of necessity and luxury which a growing nation requires. Thus all the industrial arts flourished, and, apart from the professions, every boy had an industrial or technical education from his own father. We are told in these days that manual work is educative, but how much more educative the prolonged and careful training required for the acquisition of a skilled trade with all its traditions! The Egyptian boy had this. On the spiritual side he, was under powerful influences, he breathed an atmosphere of mystery and awe, and lived in the constant presence of gods, and in expectation of immortality. His crude conceptions of the unseen were, it is true, associated with magic and sorcery; but has modern Europe no superstitions equally absurd? . . . It is difficult for us . . . to realise the extent to which the constant presence of unseen powers pressed on the daily life of a race like the Egyptians. . . . In the bringing up of children there seems to have been much kindness. They had their toys and games and nursery stories like other children all the world over. . . . It is possible that the facilities for obtaining school instruction in ancient Egypt have been much exaggerated. But, theoretically at least, all that was known or knowable was open to all except such esoteric doctrines (if any) as the higher priesthood may have possessed. There is evidence that if there were not numerous elementary schools scattered over the country, yet teachers might al-

ways be had, and that reading and writing and the elements of arithmetic were accessible to those who desired instruction. There is no evidence, however, it seems to me, that the labouring class received any benefit from these schools save in exceptional cases; but there was nothing to prevent a clever boy, whose parents were well-disposed, receiving elementary instruction. On the whole, I cannot see that on this point modern exploration has added much to the information given by Diodorus Siculus, i. 81, who says, 'A little reading and writing are taught, but not to all; but to those engaged with the industrial arts.' At the chief provincial cities, (in connection with the Temple which was the centre of the civic life) more advanced instruction was obtainable, including the writing and reading of the hieratic and hieroglyphic characters and mathematics. These higher schools doubtless supplied the professions. . . . What else he might study or acquire depended on his aims and ambitions."—S. S. Laurie, *Historical survey of pre-Christian education*, pp. 39-42.

B. C. (c) 35th-6th centuries.—Babylonia and Assyria.—"The primitive Chaldeans were pre-eminently a literary people, and it is by their literary relics, by the scattered contents of their libraries, that we can know and judge them. As befitted the inventors of a system of writing, like the Chinese they set the highest value on education. Education, however, was widely diffused. . . . Assur-bani-pal's library was open to the use and enjoyment of all his subjects, and the syllabaries, grammars, lexicons, and reading-books that it contained, show the extent to which not only their own language was studied by the Assyrians, but the dead language of ancient Accad as well. It became as fashionable to compose in this extinct tongue as it is now-a-days to display one's proficiency in Latin prose, and 'dog-Accadian' was perpetrated with as little remorse as 'dog-Latin' at the present time. One of the Babylonian cylinders found by General di Cesnola in the temple-treasure of Kurium, which probably belongs to the period of Nebuchadnezzar's dynasty, has a legend which endeavours to imitate the inscriptions of the early Accadian princes; but the very first word, by an unhappy error, betrays the insufficient knowledge of the old language possessed by its composer. Besides a knowledge of Accadian, the educated Assyrian was required to have also a knowledge of Aramaic, which had now become the 'lingua franca' of trade and diplomacy; and we find the Rabshakeh (Rab-sakki), or prime minister, who was sent against Hezekiah by Sennacherib, acquainted with Hebrew as well. The grammatical and lexical works in the library of Nineveh are especially interesting, as being the earliest attempts of the kind of which we know, and it is curious to find the Hamiltonian method of learning languages forestalled by the scribes of Assur-bani-pal. In this case, as in all others, the first enquiries into the nature of speech, and the first grammars and dictionaries, were due to the necessity of comparing two languages together; it was the Accadian which forced the Semitic Assyrian or Babylonian to study his own tongue. And already in these first efforts the main principles of Semitic grammar are laid down clearly and definitely."—A. H. Sayce, *Babylonian literature*, pp. 71-72.—"The Babylonians were the Chinese of the ancient world. They were essentially a reading and writing people. . . . The books were for the most part written upon clay with a wooden reed or metal stylus, for clay was cheap and plentiful, and easily impressed with the wedge-shaped lines of which the characters were composed. But besides clay, papyrus and possibly

also parchment were employed as writing materials. . . . The use of clay for writing purposes extended, along with Babylonian culture, to the neighbouring populations of the East. . . . It is astonishing how much matter can be compressed into the compass of a single tablet. The cuneiform system of writing allowed the use of many abbreviations—thanks to its 'ideographic' nature—and the characters were frequently of a very minute size. Indeed, so minute is the writing on many of the Assyrian (as distinguished from the Babylonian) tablets that it is clear not only that the Assyrian scribes and readers must have been decidedly short-sighted, but also that they must have made use of magnifying glasses. We need not be surprised, therefore, to learn that Sir A. H. Layard discovered a crystal lens, which had been turned on a lathe, upon the site of the great library of Nineveh. . . . To learn the cuneiform syllabary was a task of much time and labour. The student was accordingly provided with various means of assistance. The characters of the syllabary were classified and named; they were further arranged according to a certain order, which partly depended on the number of wedges or lines of which each was composed. Moreover, what we may term dictionaries were compiled. . . . To learn the signs, however, with their multitudinous phonetic values and ideographic significations, was not the whole of the labour which the Babylonian boy had to accomplish. The cuneiform system of writing, along with the culture which had produced it, had been the invention of the non-Semitic Accado-Sumerian race, from whom it had been borrowed by the Semites. In Semitic hands the syllabary underwent further modifications and additions, but it bore upon it to the last the stamp of its alien origin. On this account alone, therefore, the Babylonian student who wished to acquire a knowledge of reading and writing was obliged to learn the extinct language of the older population of the country. There was, however, another reason which even more imperatively obliged him to study the earlier tongue. A large proportion of the ancient literature, more especially that which related to religious subjects, was written in Accado-Sumerian. Even the law-cases of earlier times, which formed precedents for the law of a later age, were in the same language. In fact, Accado-Sumerian stood in much the same relation to the Semitic Babylonians that Latin has stood to the modern inhabitants of Europe. . . . Besides learning the syllabary, therefore, the Babylonian boy had to learn the extinct language of Accad and Sumer. . . . The study of foreign tongues naturally brought with it an inquisitiveness about the languages of other people, as well as a passion for etymology. . . . But there were other things besides languages which the young student in the schools of Babylonia and Assyria was called upon to learn. Geography, history, the names and nature of plants, birds, animals, and stones, as well as the elements of law and religion, were all objects of instruction. The British Museum possesses what may be called the historical exercise of some Babylonian lad in the age of Nebuchadnezzar or Cyrus, consisting of a list of the kings belonging to one of the early dynasties, which he had been required to learn by heart. . . . A considerable proportion of the inhabitants of Babylonia could read and write. The contract tablets are written in a variety of running hands, some of which are as bad as the worst that passes through the modern post. Every legal document required the signatures of a number of witnesses, and most of these were able to write their own names. . . . In Assyria, however,

education was by no means so widely spread. Apart from the upper and professional classes, including the men of business, it was confined to a special body of men—the public scribes. . . . There was none of that jealous exclusion of women in ancient Babylonia which characterizes the East of to-day, and it is probable that boys and girls pursued their studies at the same schools. The education of a child must have begun early.”—A. H. Sayce, *Social life among the Babylonians*, ch. 3.—See also LIBRARIES: Ancient: Babylonia and Assyria.

B. C. (c) 22d-6th centuries.—China.—“It is not, perhaps, generally known that Peking contains an ancient university; for, though certain buildings connected with it have been frequently described, the institution itself has been but little noticed. It gives, indeed, so few signs of life that it is not surprising it should be overlooked. . . . If a local situation be deemed an essential element of identity, this old university must yield the palm of age to many in Europe, for in its present site it dates, at most, only from the Yuen, or Mongol, dynasty, in the beginning of the fourteenth century. But as an imperial institution, having a fixed organization and definite objects, it carries its history, or at least its pedigree, back to a period far anterior to the founding of the Great Wall. Among the Regulations of the House of Chow, which flourished a thousand years before the Christian era, we meet with it already in full-blown vigor, and under the identical name which it now bears, that of Kwotszekien, or ‘School for the Sons of the Empire.’ It was in its glory before the light of science dawned on Greece, and when Pythagoras and Plato were pumping their secrets from the priests of Heliopolis. And it still exists, but it is only an embodiment of ‘life in death.’ its halls are tombs, and its officers living mummies. In the 13th Book of the Chowle (see Rites de Tcheou, traduction par Edouard Biot), we find the functions of the heads of the Kwotszekien laid down with a good deal of minuteness. The presidents were to admonish the Emperor of that which is good and just, and to instruct the Sons of the State in the ‘three constant virtues’ and the ‘three practical duties’—in other words, to give a course of lectures on moral philosophy. The vice-presidents were to reprove the Emperor for his faults (i. e., to perform the duty of official censors) and to discipline the Sons of the State in the sciences and arts—viz., in arithmetic, writing, music, archery, horsemanship and ritual ceremonies. . . . The old curriculum is religiously adhered to, but greater latitude is given, as we shall have occasion to observe, to the term ‘Sons of the State.’ In the days of Chow, this meant the heir-apparent, princes of the blood, and children of the nobility. Under the Tatsing dynasty it signifies men of defective scholarship throughout the provinces, who purchase literary degrees, and more specially certain indigent students of Peking, who are aided by the imperial bounty. The Kwotszekien is located in the northeastern angle of the Tartar city, with a temple of Confucius attached, which is one of the finest in the Empire. The main edifice (that of the temple) consists of a single story of imposing height, with a porcelain roof of tent-like curvature. . . . It contains no seats, as all comers are expected to stand or kneel in presence of the Great Teacher. Neither does it boast anything in the way of artistic decoration, nor exhibit any trace of that neatness and taste which we look for in a sacred place. Perhaps its vast area is designedly left to dust and emptiness, in order that nothing may intervene to disturb the mind in the contemplation of a great name which

receives the homage of a nation. . . . In an adjacent block or square stands a pavilion known as the ‘Imperial Lecture-room,’ because it is incumbent on each occupant of the Dragon throne to go there at least once in his life-time to hear a discourse on the nature and responsibilities of his office. . . . A canal spanned by marble bridges encircles the pavilion, and arches of glittering porcelain, in excellent repair, adorn the grounds. But neither these nor the pavilion itself constitutes the chief attraction of the place. Under a long corridor which encloses the entire space may be seen as many as one hundred and eighty-two columns of massive granite, each inscribed with a portion of the canonical books. These are the ‘Stone Classics’—the entire ‘Thirteen,’ which formed the staple of a Chinese education, being here enshrined in a material supposed to be imperishable. Among all the Universities in the world, the Kwotszekien is unique in the possession of such a library. This is not, indeed, the only stone library extant—another of equal extent being found at Singanfu, the ancient capital of the Tangs. But, that too, was the property of Kwotszekien ten centuries ago, when Singan was the seat of empire. The ‘School for the Sons of the Empire’ must needs follow the migrations of the court; and that library, costly as it was, being too heavy for transportation, it was thought best to supply its place by the new edition which we have been describing. . . . In front of the temple stands a forest of columns of scarcely inferior interest. They are three hundred and twenty in number, and contain the university roll of honor, a complete list of all who since the founding of the institution have attained to the dignity of the doctorate. Allow to each an average of two hundred names, and we have an army of doctors sixty thousand strong! (By the doctorate I mean the third or highest degree.) All these received their investiture at the Kwotszekien, and, throwing themselves at the feet of its president, enrolled themselves among the ‘Sons of the Empire.’ They were not, however—at least the most of them were not—in any proper sense alumni of the Kwotszekien, having pursued their studies in private, and won their honors by public competition in the halls of the Civil-service Examining Board. . . . There is an immense area occupied by lecture-rooms, examination-halls and lodging-apartments. But the visitor is liable to imagine that these, too, are consecrated to a monumental use—so rarely is a student or a professor to be seen among them. Ordinarily they are as desolate as the halls of Baalbec or Palmyra. In fact, this great school for the ‘Sons of the Empire’ has long ceased to be a seat of instruction, and degenerated into a mere appendage of the civil-service competitive examinations on which it hangs as a dead weight, corrupting and debasing instead of advancing the standard of national education.”—W. A. P. Martin, *Chinese, their education, philosophy and letters*, pp. 85-90.—See also LIBRARIES: Modern: China.—“The following brief survey of the history of examinations in China is, I believe, substantially correct:—“So early as at the commencement of the Chow dynasty, B. C. 1115, the government was accustomed to examine candidates for offices; and this time we are not left in doubt as to the nature of the examination. The Chinese had become a cultivated people, and we are informed that all candidates for office were required to give proof of their acquaintance with the fine arts, viz. music, archery, horsemanship, writing and arithmetic, and to be thoroughly versed in the rites and ceremonies of public and social life, an accomplishment that ranked as a sixth art. These six arts, expressed in

the concise formula, *li, yo, shay, yu, shu, su*, comprehended the sum total of a liberal education at the period, and remind us of the *trivium* and *quadrivium* of mediaeval schools. Under the dynasty of Han, after the lapse of another thousand (900?) years, we find the range of subjects for the civil service examinations largely extended. The Confucian ethics had become current, and a moral standard was regarded in the selection of the competitors, the district magistrate being required to send up to the capital such men as had acquired a reputation for *hiao* and *lien*—filial piety and integrity—the Chinese rightly considering the faithful performance of domestic and social duties in the best guarantee for fidelity in public life. These *hiao-lien*, these 'filial sons and honest subjects,' whose moral characters had been sufficiently attested, were now subjected to trial in respect to their intellectual qualifications. The trial was two-fold, first as to their skill in the six arts already mentioned, and secondly as to their familiarity with one or more of the following subjects, the civil law, military affairs, agriculture, the administration of the revenue, and the geography of the empire, with special reference to the state of the water communications. This was an immense advance on the meagre requirements of the more ancient dynasties. Passing over another thousand . . . years, we come to the era of the Tangs and the Sung, about 700 A.D., when we find the standard of literary attainment greatly elevated, the graduates arranged in three classes and officials in nine, a classification which is still retained. Arriving at the close of the fourth millennium, under the sway of the Mings and Tsings of the present day, we find the simple trials instituted by Shun expanded into a colossal system which may well claim to be the growth of four thousand years."—S. S. Laurie, *Historical survey of pre-Christian education*, pp. 122-123.

B. C. (c) 15th-5th centuries.—India.—"The Chinese," says Wuttke, 'educate for practical life, the Indians for the ideal: those of earth, these for heaven; . . . those educate their sons for entering the world, these for going out of it. Those educate their sons in the laws of the state, these teach them the essence of the godhead. Those lead their sons into the world, these lead them out of the world into themselves. Those teach their children to earn and to enjoy, these to beg and to renunciate.' . . . There early arose (probably 1,000 years B. C.) Brahmanic settlements called Parishads, which approximated closely to what we should call collegiate institutions of learning. These Parishads were in later times understood to consist of twenty-one Brahmins well-versed in philosophy, theology, and law; but, in their beginnings, three able Brahmins in a village, learned in the Vedas and competent to maintain the sacrificial fire, constituted a Parishad. . . . To these centres men who wished to devote their lives to learning and who belonged to the caste might go and receive instruction in the Vedas, and in such traditional law and astronomy and philosophy as was current. Private schools also existed, conducted by scholarly men at their own venture, and to these many boys were sent for training, giving personal and menial service in return for instruction. These boys did not necessarily belong to the Brahmanical caste. Prior to the above rudimentary form of educational organisation it would appear that at the period of transition from the Vedic to the Brahmanic stage of religious development (say about 1200 B. C.), the courts of the kings were the centres of such culture as existed. Priests, of course, were attached to these courts, and in connection with them there

grew up what may be called 'schools' for the study and handing down of the sacred hymns and sacrificial practices. Megasthenes, the Greek, who lived in North India three centuries before the Christian era, and indeed all the Greeks, spoke of the Brahmanical priests as the 'caste of philosophers;' and with truth, for metaphysics played as large a part in the forming of the Hindu religion as the Vedic hymns did. We are not, consequently, to look on the Brahmins as if they were, in the narrow sense, a priestly order. They were a caste, and men of Brahmanical descent constituted the aristocracy of India—an aristocracy with which learning and character were closely associated. The Chinese aristocracy, after the abolition of feudalism, was, as we found, not only associated with, but founded on, intellect, and renewed itself in every successive generation. This large Brahmanical body was, on the contrary, hereditary, but the members of it always received the highest education which India could afford. Among them were the recognised chiefs of all learning as well as of religion, and they discharged many important functions in the State. In every Brahmanic family it still is, we are told, the custom to study and learn by heart a particular Veda. Those who desired to prosecute the higher studies were attached to particular Brahmins who devoted themselves to the work of instruction. A thoroughly equipped Brahmin was understood to acquire by heart all the sacred books. . . . And when we consider that the Brahmanic colleges taught all the astronomy and mathematics known, and frequently carried their pupils into the elaborate linguistic treatise of Panini, we must recognise in the substance of the highest Hindu education a fully adequate course of liberal study, embracing as it did theology, philosophy, language, and science, while including the whole of the national literature as that gradually took shape. . . . While the memorial acquisition of the sacred writings, and this with scrupulous fidelity, was the chief object of Brahmanical instruction, the minds of the young Brahmins were brought into contact with philosophical systems and the general literature of the country. In such a course of study there was both discipline and culture. . . . As to the rest of the nation, it would seem certain that the teaching and schools of the Brahmins were not only open to the caste of warriors and the industrial caste, but that they were expected to take advantage of them. There was no esoteric doctrine. The only exclusive privilege of the Brahmins was not doctrine but the functions of priest and teacher. Advantage was taken by many in the two castes next in order of this freedom to learn. The warriors, moreover, had a course of discipline in martial exercises. Of the industrial castes, while some of these studied portions of the ancient books, we do not find that as a class they had any special instruction in reading, writing, and arithmetic. Boys followed the occupations of their parents, and received domestic training in these. Megasthenes, the Greek, speaks about 300 B. C. of the absence of the art of writing among the Indians. The art of writing certainly existed long before the time of Alexander's raid in India, but the habit of replying on oral teaching and memory was inveterate, and the writing down of traditional literature was even looked upon with some suspicion. In the transactions of ordinary life, as well as in learning, there can be no doubt that great reliance was placed on the memory. The remark of Megasthenes, however, puts it beyond doubt that among the population generally, writing was little known. I can find no evidence of arithmetic being taught to the industrial class, but we have to remember

that the very elementary arithmetic required in each occupation would be acquired under his master as part of the apprentice work of every boy. The lowest caste did the menial work of the nation, and learned nothing. Speaking generally, then, we may say that for 1,000 years B. C. the Brahmanical education was extensive and thorough, and that it was shared in to a certain extent by a considerable number in the second and third castes. It was, however, entirely oral in the earlier centuries; but later, it embraced reading and writing, and an introduction to the epic literature as well as to the sacred books: probably also to mathematics. Apart from such literary and religious education as the more ambitious might gain for themselves by the help of the Brahmanic teachers, the members of the second and third castes received their education from the laws, tradition, and customs of their country as handed down through the family. It seems to me, however, that it was to the village commune, so universal a feature of Indian social organisation, that the young chief owed the education which is elsewhere chiefly given by family tradition. These communes have always exercised a potent influence; and I am the more disposed to substitute the commune for the family as the vehicle and organ of the education of tradition, because of the position of woman among the Hindus. . . . What was the nature of this traditional oral village teaching? Apart from religious and ceremonial acts and the settlement of questions moral and legal arising among themselves, we may safely say that the teaching was of a kind that naturally would find acceptance among a religious, contemplative, and ethically disposed people—the teaching of fables, allegories, and parables. These fables seem to have been numerous. And that this must have been so we find from two works published in post-Christian times which contain popular stories embodying the moral faith of the people. Their oldest collection of fables and proverbs is called the ‘Pantschatantra;’ it dates from the fifth century after Christ, and was translated in the sixth century into Persian under the name of ‘The Friend of Knowledge;’ then from Persian into the Arabic, from the Arabic into the Greek, Turkish, Syrian, Hebrew, Spanish, Italian, English, French, and German. . . . The position of the woman among the Hindus was always that of subordination and subjection to the man. . . . As might be expected from this view of the place of woman, she was excluded from all instruction. So strong, indeed, was the prejudice against the education of women, that the power to read and write was regarded as a reproach to them. The only exception was in the case of the dancing girls—these being daughters of various castes devoted, when yet children, to the services of the temple. As servants of the temple and ‘maidens of the god,’ the dancing girls had to cultivate their intelligence; mothers of households, on the contrary, their heart only, lest they should be drawn away by intellectual cultivation from domestic duties. The female servants of the temple were instructed in reading, writing, music, dancing, and singing. Their duties were to sing the praises of the god they served, and to dance on festive occasions. They were divided into two classes—the better class being confined within the temple, and restricted to temple services; the second and lower class being allowed greater freedom, and permission to perform at marriage festivities and the banquets of the nobility.”—S. S. Laurie, *Historical survey of pre-Christian education*, pp. 166-174.—See also BRAHMANISM; CASTE SYSTEM OF INDIA.

B. C. (c) 14th-A. D. 6th centuries.—Judea.—

Schools of the Prophets.—Council of Seventy.—Education in Josephus' time.—“According to the statement of Josephus, Moses had . . . prescribed ‘that boys should learn the most important laws, because that is the best knowledge and the cause of prosperity.’ ‘He commanded to instruct children in the elements of knowledge (reading and writing), to teach them to walk according to the laws, and to know the deeds of their forefathers. The latter, that they might imitate them; the former, that growing up with the laws they might not transgress them, nor have the excuse of ignorance.’”—E. Schürer, *History of the Jewish people in the time of Jesus Christ*, v. 2, p. 47.—“In his [Samuel's] time we first hear of what in modern phraseology are called the Schools of the Prophets. Whatever be the precise meaning of the peculiar word, which now came first into use as the designation of these companies, it is evident that their immediate mission consisted in uttering religious hymns or songs, accompanied by musical instruments—psaltery, tabret, pipe and harp, and cymbals. In them, as in the few solitary instances of their predecessors, the characteristic element was that the silent seer of visions found an articulate voice, gushing forth in a rhythmical flow, which at once riveted the attention of the hearer. These, or such as these, were the gifts which under Samuel were now organized, if one may say so, into a system.”—Dean Stanley, *Lectures on the history of the Jewish Church*, lecture 18.—In the fourth century B. C. the Council of Seventy Elders “instituted regularly appointed readings from the Law; on every sabbath and on every week day a portion from the Pentateuch was to be read to the assembled congregation. Twice a week, when the country people came up from the villages to market in the neighbouring towns, or to appeal at the courts of justice, some verses of the Pentateuch, however few, were read publicly. At first only the learned were allowed to read, but at last it was looked upon as so great an honour to belong to the readers, that every one attempted or desired to do so. Unfortunately the characters in which the Torah was written were hardly readable. Until that date the text of the Torah had been written in the ancient style with Phœnician or old Babylonian characters, which could only be deciphered by practised scribes. . . . From the constant reading of the Law, there arose among the Judæans an intellectual activity and vigour, which at last gave a special character to the whole nation. The Torah became their spiritual and intellectual property, and their own inner sanctuary. At this time there sprang up other important institutions, namely, schools, where the young men could stimulate their ardour and increase their knowledge of the Law and its teachings. The intellectual leaders of the people continually enjoined on the rising generation, ‘Bring up a great many disciples.’ And what they enjoined so strenuously they themselves must have assisted to accomplish. One of these religious schools (Beth-Waad) was probably established in Jerusalem. The teachers were called scribes (sopherim) or wise men; the disciples, pupils of the wise (Talmude Chachamim). The wise men or scribes had a two-fold work; on the one hand they had to explain the Torah, and on the other, to make the laws applicable to each individual and to the community at large. This supplementary interpretation was called ‘explanation’ (Midrash); it was not altogether arbitrary, but rested upon certain rules laid down for the proper interpretation of the law. The supreme council and the houses of learning worked together, and one completed the other. A hardly perceptible, but

most important movement was the result; for the descendants of the Judæans of that age were endowed with a characteristic, which they might otherwise have claimed as inborn, the talent for research and the intellectual penetration, needed for turning and returning words and data, in order to discover some new and hidden meaning."—H. Graetz, *History of the Jews*, v. 1, ch. 20.—

"Josephus repeatedly commends the zeal with which the instruction of the young was carried on. 'We take most pains of all with the instruction of children, and esteem the observance of the laws and the piety corresponding with them the most important affair of our whole life.' 'If any one should question one of us concerning the laws, he would more easily repeat all than his own name. Since we learn them from our first consciousness, we have them, as it were, engraven on our souls; and a transgression is rare, but the averting of punishment impossible.' In like manner does Philo express himself: 'Since the Jews esteem their laws as divine revelations, and are instructed in the knowledge of them from their earliest youth, they bear the image of the law in their souls.' . . . In view of all this testimony it cannot be doubted, that in the circles of genuine Judaism boys were from their tenderest childhood made acquainted with the demands of the law. That this education in the law was, in the first place, the duty and task of parents is self-evident. But it appears, that even in the age of Christ, care was also taken for the instruction of youth by the erection of schools on the part of the community. . . . The later tradition that Joshua ben Gamla (Jesus the son of Gamaliel) enacted that teachers of boys . . . should be appointed in every province and in every town, and that children of the age of six or seven should be brought to them, is by no means incredible. The only Jesus the son of Gamaliel known to history is the high priest of that name, about 63-65 after Christ. . . . It must therefore be he who is intended in the above notice. As his measures presuppose a somewhat longer existence of boys' schools, we may without hesitation transfer them to the age of Christ, even though not as a general and established institution. The subject of instruction, as already appears from the above passages of Josephus and Philo, was as good as exclusively the law. For only its inculcation in the youthful mind, and not the means of general education, was the aim of all this zeal for the instruction of youth. And indeed the earliest instruction was in the reading and inculcation of the text of scripture. . . . Habitual practice went hand in hand with theoretical instruction. For though children were not actually bound to fulfil the law, they were yet accustomed to it from their youth up."—E. Schürer, *History of the Jewish people in the time of Jesus Christ*, v. 2, pp. 47-50.

B. C. 7th-6th centuries.—Persia.—"All the best authorities are agreed that great pains were taken by the Persians—or, at any rate, by those of the leading clans—in the education of their sons. During the first five years of his life the boy remained wholly with the women, and was scarcely, if at all, seen by his father. After that time his training commenced. He was expected to rise before dawn, and to appear at a certain spot, where he was exercised with other boys of his age in running, slinging stones, shooting with the bow, and throwing the javelin. At seven he was taught to ride, and soon afterward he was allowed to begin to hunt. The riding included, not only the ordinary management of the horse, but the power of jumping on and off his back when he was at speed, and

of shooting with the bow and throwing the javelin with unerring aim, while the horse was still at full gallop. The hunting was conducted by state-officers, who aimed at forming by its means in the youths committed to their charge all the qualities needed in war. The boys were made to bear extremes of heat and cold, to perform long marches, to cross rivers without wetting their weapons, to sleep in the open air at night, to be content with a single meal in two days, and to support themselves occasionally on the wild products of the country, acorns, wild pears and the fruit of the terebinth-tree. On days when there was no hunting they passed their mornings in athletic exercises, and contests with the bow or the javelin, after which they dined simply . . . and then employed themselves during the afternoon in occupations regarded as not illiberal—for instance, in the pursuits of agriculture, planting, digging for roots, and the like, or in the construction of arms and hunting implements, such as nets and springes. Hardy and temperate habits being secured by this training, the point of morals on which their preceptors mainly insisted was the rigid observance of truth. Of intellectual education they had but little. It seems to have been no part of the regular training of a Persian youth that he should learn to read. He was given religious notions and a certain amount of moral knowledge by means of legendary poems, in which the deeds of gods and heroes were set before him by his teachers, who recited or sung them in his presence, and afterwards required him to repeat what he had heard, or, at any rate, to give some account of it. This education continued for fifteen years, commencing when the boy was five, and terminating when he reached the age of twenty. The effect of this training was to render the Persian an excellent soldier and a most accomplished horseman. . . . At fifteen years of age the Persian was considered to have attained to manhood, and was enrolled in the ranks of the army, continuing liable to military service from that time till he reached the age of fifty. Those of the highest rank became the body-guard of the king, and these formed the garrison of the capital. . . . Others, though liable to military service, did not adopt arms as their profession, but attached themselves to the Court and looked to civil employment as satraps, secretaries, attendants, ushers, judges, inspectors, messengers. . . . For trade and commerce the Persians were wont to express extreme contempt."—G. Rawlinson, *Five great monarchies of the ancient Eastern world*, v. 3, pp. 238-242.—After the death of Cyrus, according to Xenophon, the Persians degenerated, in the education of their youth and otherwise. "To educate the youth at the gates of the palace is still the custom," he says; "but the attainment and practice of horsemanship are extinct, because they do not go where they can gain applause by exhibiting skill in that exercise. Whereas, too, in former times, the boys, hearing causes justly decided there, were considered by that means to learn justice, that custom is altogether altered; for they now see those gain their causes who offer the highest bribes. Formerly, also, boys were taught the virtues of the various productions of the earth, in order that they might use the serviceable, and avoid the noxious; but now they seem to be taught those particulars that they may do as much harm as possible; at least there are nowhere so many killed or injured by poison as in that country."—Xenophon, *Cyropædia and Hellenics* (trans. by J. S. Watson and H. Dale, pp. 284-285).

B. C. 7th-A. D. 3rd centuries.—Greece.—PLATO AND ARISTOTLE.—GREEK PEDAGOGY.—A description of

the Athenian education of the young is given by Plato in one of his dialogues: "Education," he says, "and admonition commence in the first years of childhood, and last to the very end of life. Mother and nurse and father and tutor are quarrelling about the improvement of the child as soon as ever he is able to understand them: he cannot say or do anything without their setting forth to him that this is just and that is unjust; this is honourable, that is dishonourable; this is holy, that is unholy; do this and abstain from that. And if he obeys, well and good; if not, he is straightened by threats and blows, like a piece of warped wood. At a later stage they send him to teachers, and enjoin them to see to his manners even more than to his reading and music; and the teachers do as they are desired. And when the boy has learned his letters and is beginning to understand what is written, as before he understood only what was spoken, they put into his hands the works of great poets, which he reads at school; in these are contained many admonitions, and many tales, and praises, and encomia of ancient famous men, which he is required to learn by heart, in order that he may imitate or emulate them and desire to become like them. Then, again, the teachers of the lyre take similar care that their young disciple is temperate and gets into no mischief; and when they have taught him the use of the lyre, they introduce him to the poems of other excellent poets, who are the lyric poets; and these they set to music, and make their harmonies and rhythms quite familiar to the children, in order that they may learn to be more gentle, and harmonious, and rhythmical, and so more fitted for speech and action; for the life of men in every part has need of harmony and rhythm. Then they send them to the master of gymnastic, in order that their bodies may better minister to the virtuous mind, and that the weakness of their bodies may not force them to play the coward in war or on any other occasion. This is what is done by those who have the means, and those who have the means are the rich; their children begin education soonest and leave off latest. When they have done with masters, the state again compels them to learn the laws, and live after the pattern which they furnish, and not after their own fancies; and just as in learning to write, the writing-master first draws lines with a style for the use of the young beginner, and gives him the tablet and makes him follow the lines, so the city draws the laws, which were the invention of good law-givers who were of old times; these are given to the young man, in order to guide him in his conduct whether as ruler or ruled; and he who transgresses them is to be corrected, or, in other words, called to account, which is a term used not only in your country, but also in many others. Now when there is all this care about virtue private and public, why, Socrates, do you still wonder and doubt whether virtue can be taught?"—Plato, *Protagoras* (*Dialogues*, trans. by Jowett, v. 1).—The ideas of Aristotle on the subject are in the following: "There can be no doubt that children should be taught those useful things which are really necessary, but not all things; for occupations are divided into liberal and illiberal; and to young children should be imparted only such kinds of knowledge as will be useful to them without vulgarizing them. And any occupation, art, or science, which makes the body or soul or mind of the freeman less fit for the practice or exercise of virtue, is vulgar; wherefore we call those arts vulgar which tend to deform the body, and likewise all paid employments, for they absorb and degrade the mind. There are also some liberal arts quite proper for a free-

man to acquire, but only in a certain degree, and if he attend to them too closely, in order to obtain perfection in them, the same evil effects will follow. The object also which a man sets before him makes a great difference; if he does or learns anything for his own sake or for the sake of his friends, or with a view to excellence, the action will not appear illiberal; but if done for the sake of others, the very same action will be thought menial and servile. The received subjects of instruction, as I have already remarked, are partly of a liberal and partly of an illiberal character. The customary branches of education are in number four; they are—(1) reading and writing, (2) gymnastic exercises, (3) music, to which is sometimes added (4) drawing. Of these, reading and writing and drawing are regarded as useful for the purposes of life in a variety of ways, and gymnastic exercises are thought to infuse courage. Concerning music a doubt may be raised—in our own day most men cultivate it for the sake of pleasure, but originally it was included in education, because nature herself, as has been often said, requires that we should be able, not only to work well, but to use leisure well; for, as I must repeat once and again, the first principle of all action is leisure. Both are required, but leisure is better than occupation; and therefore the question must be asked in good earnest, what ought we to do when at leisure? Clearly we ought not to be amusing ourselves, for then amusement would be the end of life. But if this is inconceivable, and yet amid serious occupations amusement is needed more than at other times (for he who is hard at work has need of relaxation, and amusement gives relaxation, whereas occupation is always accompanied with exertion and effort), at suitable times we should introduce amusements, and they should be our medicines, for the emotion which they create in the soul is a relaxation, and from the pleasure we obtain rest. . . . It is clear then that there are branches of learning and education which we must study with a view to the enjoyment of leisure, and these are to be valued for their own sake; whereas those kinds of knowledge which are useful in business are to be deemed necessary, and exist for the sake of other things. And therefore our fathers admitted music into education, not on the ground either of its necessity or utility, for it is not necessary, nor indeed useful in the same manner as reading and writing, which are useful in money-making, in the management of a household, in the acquisition of knowledge and in political life, nor like drawing, useful for a more correct judgment of the works of artists, nor again like gymnastic, which gives health and strength; for neither of these is to be gained from music. There remains, then, the use of music for intellectual enjoyment in leisure; which appears to have been the reason of its introduction, this being one of the ways in which it is thought that a freeman should pass his leisure. . . . We are now in a position to say that the ancients witness to us; for their opinion may be gathered from the fact that music is one of the received and traditional branches of education. Further, it is clear that children should be instructed in some useful things,—for example, in reading and writing,—not only for their usefulness, but also because many other sorts of knowledge are acquired through them. With a like view they may be taught drawing, not to prevent their making mistakes in their own purchases, or in order that they may not be imposed upon in the buying or selling of articles, but rather because it makes them judges of the beauty of the human form. To be always seeking after the useful does not become free and exalted souls. . . . We reject the profes-

sional instruments and also the professional mode of education in music—and by professional we mean that which is adopted in contests, for in this the performer practises the art, not for the sake of his own improvement, but in order to give pleasure, and that of a vulgar sort, to his hearers. For this reason the execution of such music is not the part of a freeman but of a paid performer, and the result is that the performers are vulgarized, for the end at which they aim is bad.”—Aristotle, *Politics* (*Jowett's translation*), bk. 8.—“The most striking difference between early Greek education and ours was undoubtedly this: that the physical development of boys was attended to in a special place and by a special master. It was not thought sufficient for them to play the chance games of childhood; they underwent careful bodily training under a very fixed system, which was determined by the athletic contests of after life. . . . When we compare what the Greeks afforded to their boys, we find it divided into two contrasted kinds of exercise: hunting, which was practised by the Spartans very keenly, and no doubt also by the Eleans and Arcadians, as may be seen from Xenophon's ‘Tract on (Hare) Hunting’; and gymnastics, which in the case of boys were carried on in the so-called palaestra, a sort of open-air gymnasium (in our sense) kept by private individuals as a speculation, and to which the boys were sent, as they were to their ordinary school-master. We find that the Spartans, who had ample scope for hunting with dogs in the glens and coverts of Mount Taygetus, rather despised mere exercises of dexterity in the palaestra, just as our sportsmen would think very little of spending hours in a gymnasium. But those Greeks who lived in towns like Athens, and in the midst of a thickly populated and well-cultivated country, could not possibly obtain hunting, and therefore found the most efficient substitute. Still we find them very far behind the English in their knowledge or taste for out-of-door games. . . . The Greeks had no playgrounds beyond the palaestra or gymnasium; they had no playgrounds in our sense, and though a few proverbs speak of swimming as a universal accomplishment which boys learned, the silence of Greek literature on the subject makes one very suspicious as to the generality of such training. . . . In one point, certainly, the Greeks agreed more with the modern English than with any other civilized nation. They regarded sport as a really serious thing. . . . The names applied to the exercising-places indicate their principal uses. Palaestra means a wrestling place; gymnasium originally a place for naked exercise, but the word early lost this connotation and came to mean mere physical training. . . . In order to leave home and reach the palaestra safely as well as to return, Greek boys were put under the charge of a pædagogus, in no way to be identified (as it now is) with a schoolmaster. . . . I think we may be justified in asserting that the study of the epic poets, especially of the Iliad and Odyssey, was the earliest intellectual exercise of schoolboys, and, in the case of fairly educated parents, even anticipated the learning of letters. For the latter is never spoken of as part of a mother's or of home education. Reading was not so universal or so necessary as it now is. . . . We may assume that books of Homer were read or recited to growing boys, and that they were encouraged or required to learn them off by heart. This is quite certain to all who estimate justly the enormous influence ascribed to Homer, and the principles assumed by the Greeks to have underlain his work. He was universally considered to be a moral teacher, whose characters were drawn with a moral intent, and for the purpose of example

or avoidance. . . . Accordingly the Iliad and Odyssey were supposed to contain all that was useful, not only for godliness, but for life. All the arts and sciences were to be derived (by interpretation) from these sacred texts. . . . In early days, and in poor towns, the place of teaching was not well appointed, nay, even in many places, teaching in the open air prevailed. . . . This was . . . like the old hedge schools of Ireland, and no doubt of Scotland too. They also took advantage, especially in hot weather, of colonnades, or shady corners among public buildings, as at Winchester the summer term was called cloister-time, from a similar practice, even in that wealthy foundation, of instructing in the cloisters. On the other hand, properly appointed schools in respectable towns were furnished with some taste, and according to traditional notions. . . . We may be sure that there were no tables or desks, such furniture being unusual in Greek houses; it was the universal custom, while reading or writing, to hold the book or roll on the knee—to us an inconvenient thing to do, but still common in the East. There are some interesting sentences, given for exercise in Greek and Latin, in the little known ‘Interpretamenta’ of Dositheus, now edited and explained by German scholars. The entry of the boy is thus described, in parallel Greek and Latin: ‘First I salute the master, who returns my salute: Good morning, master; good morning, school fellows. Give me my place, my seat, my stool. Sit closer. Move up that way. This is my place, I took it first.’ This mixture of politeness and wrangling is amusing and no doubt to be found in all ages. It seems that the seats were movable. . . . The usual subdivision of education was into three parts; letters, . . . including reading, writing, counting, and learning of the poets; music in the stricter sense, including singing and playing on the lyre; and lastly gymnastic, which included dancing. . . . It is said that at Sparta the education in reading and writing was not thought necessary, and there have been long discussions among the learned whether the ordinary Spartan in classical days was able to read. We find that Aristotle adds a fourth subject to the three above named—drawing, which he thinks requisite, like music, to enable the educated man to judge rightly of works of art. (See above.) But there is no evidence of a wide diffusion of drawing or painting among the Greeks, as among us. . . . Later on, under the learned influences of Alexandria, and the paid professoriate of Roman days, subjects multiplied with the decline of mental vigour and spontaneity of the age, and children began to be pestered, as they now are, with a quantity of subjects, all thought necessary to a proper education, and accordingly all imperfectly acquired. This was called the encyclical education, which is preserved in our Encyclopædia of knowledge. It included, (1) grammar, (2) rhetoric, (3) dialectic, (4) arithmetic, (5) music, (6) geometry, (7) astronomy, and these were divided into the earlier Trivium, and the later Quadrivium.”—J. P. Mahaffy, *Old Greek education*, ch. 3-5.—“Reading was taught with the greatest pains, the utmost care was taken with the intonation of the voice, and the articulation of the throat. We have lost the power of distinguishing between accent and quantity. The Greeks did not acquire it without long and anxious training of the ear and vocal organs. This was the duty of the phonascus. Homer was the common study of all Greeks. The Iliad and Odyssey were at once the Bible, the Shakespeare, the Robinson Crusoe, and the Arabian Nights of the Hellenic race. Long passages and indeed whole books were learnt by heart. The Greek, as a rule, learnt no language but his own. Next to reading

and repetition came writing, which was carefully taught. Composition naturally followed, and the burden of correcting exercises, which still weighs down the backs of schoolmasters, dates from these early times. Closely connected with reading and writing is the art of reckoning, and the science of numbers leads us easily to music. Plato considered arithmetic as the best spur to a sleepy and uninstructed spirit; we see from the Platonic dialogues how mathematical problems employed the mind and thoughts of young Athenians. Many of the more difficult arithmetical operations were solved by geometrical methods, but the Greeks carried the art of teaching numbers to considerable refinement. They used the abacus, and had an elaborate method of finger reckoning, which was serviceable up to 10,000. Drawing was the crowning accomplishment to this vestibule of training. By the time the fourteenth year was completed, the Greek boy would have begun to devote himself seriously to the practice of athletics."—O. Browning, *Introduction to the history of educational theories*, ch. 1.—"It has sometimes been imagined that in Greece separate edifices were not erected as with us expressly for school-houses, but that both the *didaskalos* and the philosopher taught their pupils in fields, gardens or shady groves. But this was not the common practice, though many schoolmasters appear to have had no other place wherein to assemble their pupils than the portico of a temple or some sheltered corner in the street, where in spite of the din of business and the throng of passengers the worship of learning was publicly performed. . . . But these were the schools of the humbler classes. For the children of the noble and the opulent spacious structures were raised, and furnished with tables, desks,—for that peculiar species of grammateion which resembled the plate cupboard, can have been nothing but a desk,—forms, and whatsoever else their studies required. Mention is made of a school at Chios which contained one hundred and twenty boys, all of whom save one were killed by the falling in of the roof. . . . The apparatus of an ancient school was somewhat complicated: there were mathematical instruments, globes, maps, and charts of the heavens, together with boards whereon to trace geometrical figures, tablets, large and small, of box-wood, fir, or ivory, triangular in form, some folding with two, and others with many leaves; books too and paper, skins of parchment, wax for covering the tablets, which, if we may believe Aristophanes, people sometimes ate when they were hungry. To the above were added rulers, reed-pens, pen-cases, pen-knives, pencils, and last, though not least, the rod which kept them to the steady use of all these things. At Athens these schools were not provided by the state. They were private speculations, and each master was regulated in his charges by the reputation he had acquired and the fortunes of his pupils. Some appear to have been extremely moderate in their demands. . . . The earliest task to be performed at school was to gain a knowledge of the Greek characters, large and small, to spell next, next to read. . . . In teaching the art of writing their practice nearly resembled our own. . . . These things were necessarily the first step in the first class of studies, which were denominated music, and comprehended everything connected with the development of the mind; and they were carried to a certain extent before the second division called gymnastics was commenced. They reversed the plan commonly adopted among ourselves, for with them poetry preceded prose, a practice which, coöperating with their susceptible temperament, impressed upon the national mind

that imaginative character for which it was preëminently distinguished. And the poets in whose works they were first initiated were of all the most poetical, the authors of lyrical and dithyrambic pieces, selections from whose verses they committed to memory, thus acquiring early a rich store of sentences and imagery ready to be adduced in argument or illustration, to furnish familiar allusions or to be woven into the texture of their style. . . . Among the other branches of knowledge most necessary to be studied, and to which they applied themselves nearly from the outset, was arithmetic, without some inkling of which, a man, in Plato's opinion, could scarcely be a citizen at all. . . . The importance attached to this branch of education, nowhere more apparent than in the dialogues of Plato, furnishes one proof that the Athenians were preëminently men of business, who in all their admiration for the good and beautiful never lost sight of those things which promote the comfort of life, and enable a man effectually to perform his ordinary duties. With the same views were geometry and astronomy pursued. . . . The importance of music, in the education of the Greeks, is generally understood. It was employed to effect several purposes. First, to soothe and mollify the fierceness of the national character, and prepare the way for the lessons of the poets, which, delivered amid the sounding of melodious strings, when the soul was rapt and elevated by harmony, by the excitement of numbers, by the magic of the sweetest associations, took a firm hold upon the mind, and generally retained it during life. Secondly, it enabled the citizens gracefully to perform their part in the amusements of social life, every person being in his turn called upon at entertainments to sing or play upon the lyre. Thirdly, it was necessary to enable them to join in the sacred choruses, rendered frequently by the piety of the state, and for the due performance in old age of many offices of religion, the sacerdotal character belonging more or less to all the citizens of Athens. Fourthly, as much of the learning of a Greek was martial and designed to fit him for defending his country, he required some knowledge of music that on the field of battle his voice might harmoniously mingle with those of his countrymen, in chaunting those stirring, impetuous, and terrible melodies, called *pæans*, which preceded the first shock of fight. For some, or all of these reasons, the science of music began to be cultivated among the Hellenes, at a period almost beyond the reach even of tradition."—J. A. St. John, *Hellenes*, bk. 2, ch. 4.—"In thinking of Greek education as furnishing a possible model for us moderns, there is one point which it is important to bear in mind: Greek education was intended only for the few, for the wealthy and well-born. Upon all others, upon slaves, barbarians, the working and trading classes, and generally upon all persons spending their lives in pursuit of wealth or any private ends whatsoever, it would have seemed to be thrown away. Even well-born women were generally excluded from most of its benefits. The subjects of education were the sons of full citizens, themselves preparing to be full citizens, and to exercise all the functions of such. The duties of such persons were completely summed up under two heads, duties to the family and duties to the State, or, as the Greeks said, *æconomic* and *political* duties. The free citizen not only acknowledged no other duties besides these, but he looked down upon persons who sought occupation in any other sphere. *Æconomy* and *Politics*, however, were very comprehensive terms. The former included the three relations of husband to wife, father to children, and master to slaves and prop-

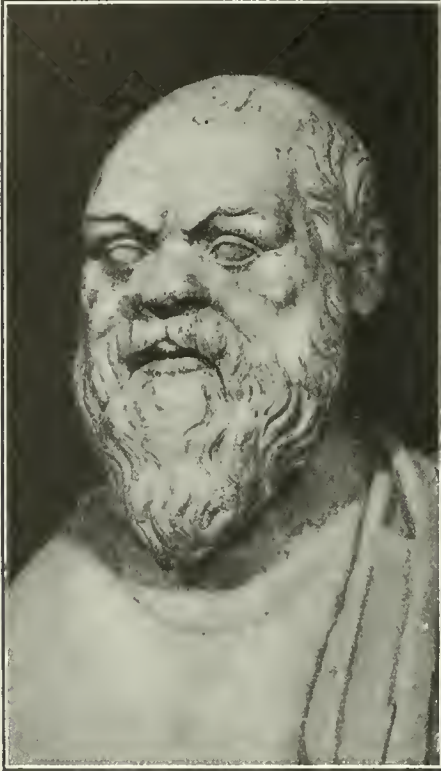
erty; the latter, three public functions, legislative, administrative, and judiciary. All occupations not included under these six heads the free citizen left to slaves or resident foreigners. Money-making, in the modern sense, he despised, and, if he devoted himself to art or philosophy, he did so only for the benefit of the State."—T. Davidson, *Aristotle*, bk. 1, ch. 4.

SPARTAN TRAINING.—"From his birth every Spartan belonged to the state, which decided . . . whether he was likely to prove a useful member of the community, and extinguished the life of the sickly or deformed infant. To the age of seven however the care of the child was delegated to its natural guardians, yet not so as to be left wholly to their discretion, but subject to certain established rules of treatment, which guarded against every mischievous indulgence of parental tenderness. At the end of seven years began a long course of public discipline, which grew constantly more and more severe as the boy approached toward manhood. The education of the young was in some degree the business of all the elder citizens; for there was none who did not contribute to it, if not by his active interference, at least by his presence and inspection. But it was placed under the especial superintendence of an officer selected from the men of most approved worth; and he again chose a number of youths, just past the age of twenty, and who most eminently united courage with discretion, to exercise a more immediate command over the classes, into which the boys were divided. The leader of each class directed the sports and tasks of his young troop, and punished their offences with military rigour, but was himself responsible to his elders for the mode in which he discharged his office. The Spartan education was simple in its objects; it was not the result of any general view of human nature, or of any attempt to unfold its various capacities: it aimed at training men who were to live in the midst of difficulty and danger, and who could only be safe themselves while they held rule over others. The citizen was to be always ready for the defence of himself and his country, at home and abroad, and he was therefore to be equally fitted to command and to obey. His body, his mind, and his character were formed for this purpose, and for no other: and hence the Spartan system, making directly for its main end, and rejecting all that was foreign to it, attained, within its own sphere, to a perfection which it is impossible not to admire. The young Spartan was perhaps unable either to read or write: he scarcely possessed the elements of any of the arts or sciences by which society is enriched or adorned: but he could run, leap, wrestle, hurl the disk, or the javelin, and wield every other weapon, with a vigour and agility and grace which were nowhere surpassed. These however were accomplishments to be learnt in every Greek palaestra: he might find many rivals in all that he could do; but few could approach him in the firmness with which he was taught to suffer. From the tender age at which he left his mother's lap for the public schools his life was one continued trial of patience. Coarse and scanty fare, and this occasionally withheld, a light dress, without any change in the depth of winter, a bed of reeds, which he himself gathered from the Eurotas, blows exchanged with his comrades, stripes inflicted by his governors, more by way of exercise than of punishment, inured him to every form of pain and hardship. . . . The Muses were appropriately honoured at Sparta with a sacrifice on the eve of a battle, and the union of the spear and the lyre was a favourite theme with the Laconian poets, and those who sang of Spar-

tan customs. Though bred in the discipline of the camp, the young Spartan, like the hero of the *Iliad*, was not a stranger to music and poetry. He was taught to sing, and to play on the flute and the lyre: but the strains with which his memory was stored, and to which his voice was formed, were either sacred hymns, or breathed a martial spirit; and it was because they cherished such sentiments that the Homeric lays, if not introduced by Lycurgus, were early welcomed at Sparta. . . . As these musical exercises were designed to cultivate, not so much an intellectual, as a moral taste; so it was probably less for the sake of sharpening their ingenuity, than of promoting presence of mind, and promptness of decision, that the boys were led into the habit of answering all questions proposed to them, with a ready, pointed, sententious brevity, which was a proverbial characteristic of Spartan conversation. But the lessons which were most studiously inculcated, more indeed by example than by precept, were those of modesty, obedience, and reverence for age and rank; for these were the qualities on which above all others the stability of the commonwealth reposed. The gait and look of the Spartan youths, as they passed along the streets, observed Xenophon, breathed modesty and reserve. In the presence of their elders they were bashful as virgins, and silent as statues, save when a question was put to them. . . . In truth, the respect for the laws, which rendered the Spartan averse to innovation at home, was little more than another form of that awe with which his early habits inspired him for the magistrates and the aged. With this feeling was intimately connected that quick and deep sense of shame, which shrank from dishonour as the most dreadful of evils, and enabled him to meet death so calmly, when he saw in it the will of his country."—C. Thirlwall, *History of Greece*, v. 1, ch. 8.

CONTRAST BETWEEN ATHENIAN AND SPARTAN EDUCATION.—"The education of the Hellene generally was an education, as we have seen, in gymnastic and music—music comprehending literary and moral training as well as music in its narrower sense. In gymnastic, including the training to physical endurance generally, the Spartan was much more exacting than the Athenian. The Athenian aimed at the perfect development of the body and the maintenance of health; the Spartan at making the body serviceable for the hardest tasks that could be imposed on it. Both, however, had in view the moral control to which good gymnastic training contributes. Neither the Spartan nor Athenian gymnastic, however, is to be compared with our modern British training by means of organised play. In our games both physical and moral ends are gained in a way which was, I believe, quite beyond the reach of the Greek system, and which almost fulfils Plato's conception of gymnastic as an education. In music, again, the Spartan . . . was educated, but only in the narrow and modern sense of the word music. Religious and national chants, metrical laws, choral songs, and heroic ballads were, however, taught, and indeed largely practised. The Athenian did all this, but, over and above, he acquired skill on a musical instrument, and he carried out musical education in its larger and literary sense of reading, writing, and arithmetic. The study of the national literature and the cultivation of literary taste by school recitations and by the public drama, were all attended to. The chief instrument in the education of mind among the Athenians, was in brief, literature; and this chiefly in the form of poetry. The Athenian education was (to use a modern expression) wholly humanistic, and yet it

had a very direct connection with the intellectual life of the boy when he became a fully-grown man. The Spartan education was ethical (in a very narrow sense) and conservative, resting on law and custom as sacred, and admitting of no development. The Spartan had a restricted definite and civic aim; the Athenian's aim, though never losing sight of the state, was broad as humanity itself. Reading and writing, in so far as they existed at Sparta, were esteemed only in so far as they were 'useful.' The Athenian view, on the other hand, is well expressed in the already cited remark of Aristotle: 'To be always in search of the useful by no means befits men who are magnanimous and who are freemen.' 'Give the fellow half a drachma, and let him be gone,' called out



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Euclid to his slave, when a pupil asked what advantage he would gain by mathematical study. To pursue even music with a view to being an expert and turning it to use, and not in the interests of a liberal education, was *banauasian*. The Spartan trained the citizen; the Athenian trained the man. Hence in all the arts which adorn human life the Athenians were great. They are still the masters of the modern world. After the school period was over, the education of the citizen went on, for it was a mere continuation of the work of the school. The drama, sculpture, architecture, painting, surrounded daily life with the noblest ideals. 'We carry them,' says Lucian in his 'Anacharsis,' 'to comedies and tragedies at our theatres, that whilst they behold the virtues and vices of past times, they may themselves be attached to the one and avoid the other; permitting our comic writers to expose and ridicule the citizens; and this we do, as well for their sakes who may grow better by

seeing themselves laughed at, as for that of the spectators in general who may thus escape being ridiculed for the like absurdities.' Thus was Athens throughout the life of each man a perpetual school in the best sense of that word, and not in the Spartan one. . . . The Athenian system was a free and voluntary system, the state merely supervising and laying down general rules, while carefully guarding the morals of the palaestra and gymnasium. In the laws ascribed to Solon are found injunctions to all parents to educate their children, and also certain rules for the schools, but these are all of a merely regulative character. In Sparta, on the other hand, the system was a state system—compulsory and gratuitous. Herein lies, partially, the explanation of its being so hardfast and inelastic. All were cast in one mould. . . . Sparta, quite consistently with its theory of life and education, took possession of the young citizen at the age of seven; Athens only at the ephobic age of eighteen. Again, in Athens we have professional schoolmasters; whereas in Sparta worthy citizens supervise the education of youth."—S. S. Laurie, *Historical survey of pre-Christian education*, pp. 278-281.

THE SOPHISTS.—AGE OF PERICLES.—"To meet the new wants of the age a new class of teachers arose, and these teachers were called Sophists. The name was used at first to denote any one who professed knowledge and was willing to impart it. It always included a large number of men teaching very various subjects, bound together in no way at all, professing no common set of opinions, working to no common end. We hear of some that were metaphysicians, but as a rule they were 'rhetoricians, grammarians, teachers of mathematics and of what was then known of physical science, teachers of music, teachers of virtue and of politics and of the art of success in citizen life, dialecticians, disputants and experimenters in logic.' They were in fact a sort of unorganised university, a number of lecturers on all subjects that were embraced in the intellectual horizon of the Greeks, without material organisation, and without any common intellectual basis. But the subject that they most usually taught, because there was the largest demand for it, was the art of speaking and arguing, rhetoric and dialectic: the art, that is, which would allow its possessor to shine in the meeting at the Pnyx or discomfit his adversary before the jury courts. In both places victory, and not the discovery of truth, is the object aimed at. It was the duty of the Sophists to teach a fluent and grammatical style, the correct use of words, the best method of rebutting or of eluding the arguments of an adversary, how to cover a weak case and how to attack a strong one. . . . The same spirit too seems to have animated them when they dealt with other subjects. When they treated of ethical questions they may often have upheld the principles of truth and justice, . . . but there is reason to think that they displayed as a rule a mere intellectual pleasure in juggling with arguments on the one side and the other, and in showing on how insecure a basis the traditional view of morality rested. They contrasted 'conventional' morality with 'natural' to the disadvantage of the former, and often made 'natural' morality consist in the declaration that 'might was right.'"—A. J. Grant, *Greece in the Age of Pericles*, pp. 301-302.—See also ETHICS: Greece: Ancient: B. C. 5th century.

SOCRATES AND THE PHILOSOPHICAL SCHOOLS.—"Before the rise of philosophy, the teacher of the people had been the rhapsode, or public reciter; after that event he gradually gives place to the

sophist (. . . one who makes wise), or, as he later with more modesty calls himself, the philosopher (. . . lover of wisdom). The history of Greece for centuries is, on its inner side, a history of the struggle between what the rhapsode represents and what the philosopher represents, between popular tradition and common sense on the one hand, and individual opinion and philosophy on the other. The transition from the first to the second of these mental conditions was accomplished for the world, once for all, by the Greeks."—T. Davidson, *Aristotle*, bk. 1, ch. 5.—"There is no instance on record of a philosopher whose importance as a thinker is so closely bound up with the personality of the man as it was in the case of Socrates. . . . His teaching was not of a kind to be directly imparted and faithfully handed down, but could only be left to propagate itself freely by stirring up others to a similar self-culture. . . . The youth and early manhood of Socrates fall in the most brilliant period of Grecian history. Born during the last years of the Persian war, he was a near contemporary of all those great men who adorned the age of Pericles. As a citizen of Athens he could enjoy the opportunities afforded by a city, which united every means of culture by its unrivalled fertility of thought. Poverty and low birth were but slender obstacles in the Athens of Pericles. . . . Socrates, no doubt, began life by learning his father's trade, . . . which he probably never practised, and certainly soon gave up. He considered it to be his special calling to labour for the moral and intellectual improvement of himself and others—a conviction which he felt so strongly that it appeared to him in the light of a divine revelation. Moreover he was confirmed in it by a Delphic oracle, which, of course, must not be regarded as the cause of, but rather as an additional support to his reforming zeal. . . . To be independent, he tried, like the Gods, to rise superior to his wants; and by carefully practising self-denial and abstemiousness, he was really able to boast that his life was more pleasant and more free from troubles than that of the rest of mankind. Thus he was able to devote his whole powers to the service of others, without asking or taking reward; and thus he became so engrossed by his labours for his native city, that he rarely passed its boundaries or even went outside its gates. He did not, however, feel himself called upon to take part in the affairs of the state. . . . Any one convinced as he was, that care for one's own culture must precede care for public business, and that a thorough knowledge of self, together with a deep and many-sided experience, was a necessary condition of public activity, must have thought that, to educate individuals by influence, was the more pressing need, and have held that he was doing his country a better service by educating able statesmen for it, than by actually discharging a statesman's duties. Accordingly, Socrates never aimed at being anything but a private citizen. . . . Just as little was he desirous of being a public teacher like the Sophists. He not only took no pay, but he gave no methodical course. He did not profess to teach, but to learn in common with others, not to force his convictions upon them, but to examine theirs; not to pass the truth that came to hand like a coin fresh from the mint, but to stir up a desire for truth and virtue, to point out the way to it, to overthrow what was spurious, and to seek out real knowledge. Never weary of talking, he was on the look out for every opportunity of giving an instructive and moral turn to the conversation. Day by day he was about in the market and public promenades, in schools and

workshops, ever ready to converse with friends or strangers, with citizens and foreigners, but always prepared to lead them to higher subjects; and whilst thus in his higher calling serving God, he was persuaded that he was also serving his country in a way that no one else could do. Deeply as he deplored the decline of discipline and education in his native city, he felt that he could depend but little on the Sophists, the moral teachers of his day. The attractive powers of his discourse won for him a circle of admirers, for the most part consisting of young men of family, drawn to him by the most varied motives, standing to him in various relations, and coming to him, some for a longer, others for a shorter time. For his own part, he made it his business not only to educate these friends, but to advise them in everything, even in worldly matters. But out of this changing, and in part loosely connected, society, a nucleus was gradually formed of decided admirers,—a Socratic school, which we must consider united far less by a common set of doctrines, than by a common love for the person of Socrates."—E. Zeller, *Socrates and the Socratic schools*, ch. 3.—See also ETHICS: Greece: Ancient: B. C. 5th century.—"Nowhere, except in Athens, do we hear of a philosophic body with endowments, legal succession, and the other rights of a corporation. This idea, which has never since died out of the world, was due to Plato, who bequeathed his garden and appointments in the place called after the hero Hekademos, to his followers. But he was obliged to do it in the only form possible at Athens. He made it a religious foundation, on the basis of a fixed worship to the Muses. . . . The head or President of Plato's 'Association of the Muses,' was the treasurer and manager of the common fund, who invited guests to their feasts, to which each member contributed his share. . . . The members had, moreover, a right to attend lectures and use the library or scientific appointments, such as maps, which belonged to the school. It was this endowment on a religious basis which saved the income and position of Plato's school for centuries. . . . This then is the first Academy, so often imitated in so many lands, and of which our colleges are the direct descendants. . . . The school of Plato, then governed by Xenocrates, being the bequest of an Athenian citizen who understood the law, seems never to have been assailed. The schools of Epicurus and Zeno were perhaps not yet recognised. But that of Theophrastus, perhaps the most crowded, certainly the most distinctly philo-Macedonian, . . . was the school which was exiled and which owed its rehabilitation not only to the legal decision of the courts, but still more to the large views of King Demetrius, who would not tolerate the persecution of opinion. But it was the other Demetrius, the philosopher, the pupil of Aristotle, the friend of Theophrastus, to whom the school owed most, and to whom the world owes most in the matter of museums and academies, next after Plato. For this was the man who took care, during his Protectorate of Athens in the interest of Casander, to establish a garden and 'peripatos' for the Peripatetic school, now under Theophrastus. . . . It is remarkable that the Stoic school—it too the school of aliens—did not establish a local foundation or succession, but taught in public places, such as the Painted Portico. In this the Cynical tone of the Porch comes out. Hence the succession depended upon the genius of the leader."—J. P. Mahaffy, *Greek life and thought*, ch. 7.—For an account of the Academy, the Lyceum, etc., see GYMNASIA, GREEK.

UNIVERSITY OF ATHENS.—“Some scholars . . . may doubt if there was anything at Athens which could answer to the College Life of modern times. Indeed it must be owned that formal history is nearly silent on the subject, that ancient writers take little notice of it, and such evidences as we have are drawn almost entirely from a series of inscriptions on the marble tablets, which were covered with the ruins and the dust of ages, till one after another came to light in recent days, to add fresh pages to the story of the past. Happily they are both numerous and lengthy, and may be already pieced together in an order which extends for centuries. They are known to Epigraphic students as the records which deal with the so-called Ephebi; with the youths, that is, just passing into manhood, for whom a special discipline was provided by the State, to fit them for the responsibilities of active life. It was a National system with a many-sided training; the teachers were members of the Civil Service; the registers were public documents, and, as such, belonged to the Archives of the State. The earlier inscriptions of the series date from the period of Macedonian ascendancy, but in much earlier times there had been forms of public drill prescribed for the Ephebi. . . . We find from a decree, which, if genuine, dates even from the days of Pericles, that the young men of Cos were allowed by special favour to share the discipline of the Athenian Ephebi. Soon afterwards others were admitted on all sides. The aliens who had gained a competence as merchants or as bankers, found their sons welcomed in the ranks of the oldest families of Athens; strangers flocked thither from distant countries, not only from the isles of Greece, and from the coasts of the Ægean, but, as Hellenic culture made its way through the far East, students even of the Semitic race were glad to enrol their names upon the College registers, where we may still see them with the marks of their several nationalities affixed. The young men were no longer, like soldiers upon actual service, beginning already the real work of life, and on that account, perhaps, the term was shortened from the two years to one; but the old associations lasted on for ages, even in realistic Athens, which in early politics at least had made so clean a sweep. The outward forms were still preserved, the soldier's drill was still enforced, and though many another feature had been added, the whole institution bore upon its face the look rather of a Military College than of a training school for a scholar or a statesman. The College year began somewhat later than the opening of the civil year, and it was usual for all the students to matriculate together; that is, to enter formally their names upon the registers, which were copied afterwards upon the marble tablets, of which large fragments have survived. . . . ‘To put the gown on,’ or, as we should say, ‘to be a gownsman,’ was the phrase which stood for being a member of the College; and the gown, too, was of black, as commonly among ourselves. But Philostratus tells us, by the way, that a change was made from black to white at the prompting of Herodes Atticus, the munificent and learned subject of the Antonines, who was for many years the presiding genius of the University of Athens. The fragment of an inscription lately found curiously confirms and supplements the writer's statement. . . . The members of the College are spoken of as ‘friends’ and ‘messmates’; and it is probable that some form of conventual life prevailed among them, without which the drill and supervision, which are constantly implied in the inscriptions, could scarcely have been enforced by the officials. But we know

nothing of any public buildings for their use save the gymnasia, which in all Greek towns were the centres of educational routine, and of which there were several well known at Athens. . . . The College did not try to monopolise the education of its students. It had, indeed, its own tutors or instructors, but they were kept for humbler drill; . . . it sent its students out for teaching in philosophy and rhetoric and grammar, or, in a word, for all the larger and more liberal studies. Nor did it favour any special set of tenets to the exclusion of the rest. It encouraged impartially all the schools of higher thought. . . . The Head of the College held the title of *Cosmetes*, or of rector. . . . The Rector, appointed only for a year by popular election, was no merely honorary head, but took an important part in the real work of education. He was sometimes clothed with priestly functions. . . . The system of education thus described was under the control of the government throughout. . . . It may surprise us that our information comes almost entirely from the inscriptions, and that ancient writers are nearly all silent on the subject. . . . But there was little to attract the literary circles in arrangements so mechanical and formal; there was too much of outward pageantry, and too little of real character evolved.” —W. W. Capes, *University life in ancient Athens*, ch. 1.—The reign of the Emperor Justinian “may be signalled as the fatal epoch at which several of the noblest institutions of antiquity were abolished. He shut the schools of Athens (A. D. 529), in which an uninterrupted succession of philosophers, supported by a public stipend, had taught the doctrines of Plato, Aristotle, Zeno, and Epicurus, ever since the time of the Antonines. They were, it is true, still attached to paganism, and even to the arts of magic.”—J. C. L. de Sismondi, *Fall of the Roman empire*, v. 1, ch. 10.—See also ATHENS: A. D. 529.

ALSO IN: G. W. Botsford and E. G. Sihler, *Hellenic civilization*.—J. B. Bury, *History of Greece*, pp. 418-420.—H. C. Butler, *Story of Athens*.—M. Duncker, *History of Greece* (tr.), v. 2, pp. 220-223.—A. J. Grant, *Greece in the Age of Pericles*.—J. P. Mahaffy, *Social life in Greece*.—Idem, *Old Greek education*.—P. Monroe, *Source book of the history of education, Greek and Roman*.—J. H. Newman, *Historical sketches*, no. 4.—T. G. Tucker, *Life in ancient Athens*, pp. 177-180.

B. C. 6th-A. D. 5th centuries.—Rome: Early education.—Higher education under the empire.—Educators.—Curriculum.—“If we cast a final glance at the question of education, we shall find but little to say of it, as far as regards the period before Cicero. In the republican times the state did not trouble itself about the training of youth: a few prohibitory regulations were laid down, and the rest left to private individuals. Thus no public instruction was given; public schools there were, but only as private undertakings for the sake of the children of the rich. All depended on the father; his personal character and the care taken by the mother in education decided the development of the child's disposition. Books there were none; and therefore they could not be put into the hands of children. A few rugged hymns, such as those of the *Salii* and *Arval* brothers, with the songs in *Fescennine* verse, sung on festivals and at banquets, formed the poetical literature. A child would hear, besides, the dirges, or memorial verses, composed by women in honour of the dead, and sometimes too, the public panegyrics pronounced on their departed relatives a distinction accorded to women also from the time of *Camillus*. Whatever was taught a boy by father or mother, or

acquired externally to the house, was calculated to make the Roman 'virtus' appear in his eyes the highest aim of his ambition; the term including self-mastery, an unbending firmness of will, with patience, and an iron tenacity of purpose in carrying through whatever was once acknowledged to be right. The Greek palestra and its naked combatants always seemed strange and offensive to Roman eyes. In the republican times the exercises of the gymnasium were but little in fashion; though riding, swimming, and other warlike exercises were industriously practised, as preparations for the campaign. The slave pædagogus, assigned to young people to take charge of them, had a higher position with the Romans than the Greeks; and was not allowed to let his pupils out of his sight till their twentieth year. The Latin *Odyssey* of Livius Andronicus was the school-book first in use; and this and Ennius were the only two works to create and foster a literary taste before the destruction of Carthage. The freedman Sp. Carvilius was the first to open a school for higher education. After this the Greek language and literature came into the circles of studies, and in consequence of the wars in Sicily, Macedon, and Asia, families of distinction kept slaves who knew Greek. Teachers quickly multiplied, and were either liberti, or their descendants. No free-born Roman would consent to be a paid teacher, for that was held to be a degradation. The Greek language remained throughout the classical one for Romans; they even made their children begin with Homer. As, by the seventh century of the republic, Ennius, Plautus, Pacuvius, and Terence, had already become old poets, dictations were given to scholars from their writings. The interpretation of Virgil began under Augustus, and by this time the younger Romans were resorting to Athens, Rhodes, Apollonia, and Mytilene, in order to make progress in Greek rhetoric and philosophy. As Roman notions were based entirely on the practical and the useful, music was neglected as a part of education; while, as a contrast, boys were compelled to learn the laws of the twelve tables by heart [see *CORPUS JURIS CIVILIS*]. Cicero, who had gone through this discipline with other boys of his time, complains of the practice having begun to be set aside; and Scipio Æmilianus deplored, as an evil omen of degeneracy, the sending of boys and girls to the academies of actors, where they learnt dancing and singing, in company with young women of pleasure. In one of these schools were to be found as many as five hundred young persons, all being instructed in postures and motions of the most abandoned kind. . . . On the other hand, the gymnastic exercises, which had once served the young men as a training for war, fell into disuse, having naturally become objectless and burdensome, now that, under Augustus, no more Roman citizens chose to enlist in the legions. Still slavery was, and continued to be, the foremost cause of the depravation of youth, and of an evil education. . . . It was no longer the mothers who educated their own children: they had neither inclination nor capacity for such duty, for mothers of the stamp of Cornelia had disappeared. Immediately on its birth, the child was intrusted to a Greek female slave, with some male slave, often of the worst description, to help her. . . . The young Roman was not educated in the constant companionship of youths of his own age, under equal discipline: surrounded by his father's slaves and parasites, and always accompanied by a slave when he went out, he hardly received any other impressions than such as were calculated to foster conceit,

indolence, and pride in him."—J. J. Dollinger, *Gentile and the Jew*, v. 2, pp. 270-281.

"Besides schools of high eminence in Mytilene, Ephesus, Smyrna, Sidon, etc., we read that Apollonia enjoyed so high a reputation for eloquence and political science as to be entrusted with the education of the heir-apparent of the Roman Empire. Antioch was noted for a Museum modelled after that of the Egyptian metropolis, and Tarsus boasted of Gymnasia and a University which Strabo does not hesitate to describe as more than rivaling those of Athens and Alexandria. There can be little doubt that the philosophers, rhetoricians, and grammarians who swarmed in the princely retinues of the great Roman aristocracy, and whose schools abounded in all the most wealthy and populous cities of the empire east and west, were prepared for their several callings in some one or other of these institutions. Strabo tells us . . . that Rome was overrun with Alexandrian and Syrian grammarians, and Juvenal describes one of the Quirites of the ancient stamp as emigrating in sheer disgust from a city which from these causes had become thoroughly and utterly Greek. . . . That external inducements were held out amply sufficient to prevail upon poor and ambitious men to qualify themselves at some cost for vocations of this description is evident from the wealth to which, as we are told, many of them rose from extreme indigence and obscurity. Suetonius, in the still extant fragment of his essay 'de claris rhetoribus,' after alluding to the immense number of professors and doctors met with in Rome, draws attention to the frequency with which individuals who had distinguished themselves as teachers of rhetoric had been elevated into the senate, and advanced to the highest dignities of the state. That the profession of a philologist was occasionally at least well remunerated is evident from the facts recorded by the same author in his work 'de claris grammaticis,' sect. 3. He there mentions that there were at one time upwards of twenty well attended schools devoted to this subject at Rome, and that one fortunate individual, Q. Remmius Palaemon, derived four hundred thousand sesterces, or considerably above three thousand a year, from instruction in philology alone. Julius Caesar conferred the citizenship, together with large bounties in money, and immunity from public burthens, on distinguished rhetoricians and philologists, in order to encourage their presence at Rome. . . . That individuals who thus enjoyed an income not greatly below the revenues of an English Bishopric were not, as the name might lead us to imagine, employed in teaching the accidents of grammar, but possessed considerable pretensions to that higher and more thoughtful character of the scholar which it has been reserved for modern Europe to exhibit in perfection, is not only in itself highly probable, but supported by the distinctest and most unimpeachable evidence. Seneca tells us that history was amongst the subjects professed by grammarians, and Cicero regards the most thorough and refined perception of all that pertains to the spirit and individuality of the author as an indispensable requisite in those who undertake to give instruction in this subject. . . . The grammatici appear to have occupied a position very closely analogous to that of the teachers of collegiate schools in England, and the gymnasial professors in Germany."—E. Kirkpatrick, *Historical development of superior instruction* (*Barnard's American Journal of Education*, v. 24, pp. 468-470).—"During the first centuries, the teaching profession had no assured position, nor the esteem of an official security. Education was

in the Early Empire not regarded as a matter of State, and, in the second century, to a very slight extent, being, if anything, municipalized. Up to then education was a private concern, and only fostered by the immunity of teachers from town rates. This is confirmed by a communal decree . . . discovered, in South Portugal. . . . Elementary schools must have existed even in small provincial towns; only the larger cities had secondary schools in the sciences, or in the highest subject, viz. oratory. Hence children were sent to a larger town or to Rome for a good education. The school, kept by the elder Statius at Naples, received pupils from Lucania and Apulia; the school of one Flavius in Venusia, to which the big boys of influential centurions daily went with their slates and pencases, could not satisfy the paternal care of Horace's father: despite his poverty, he sent his son to Rome to be educated along with knights and senators. In the first years of Trajan, Como, having no teachers of rhetoric, had to betake itself to Milan, until Pliny the Younger proposed to contribute one third, together with the families interested, so as to pay a teacher at his native Como. He could not quite consent to promise the whole amount to the town, as municipalized schools were often in the gift of electioneering committees. As in this case, applicants used to go to Rome to gain practice, and, armed with letters from the great men of Rome, give public exhibitions of their ability to speak and to teach, in competition for the post. . . . Antoninus Pius assigned salaries, payable by the communes, to rhetoricians and philosophers in all of the provinces, and enacted their immunity from civic burdens in a decree; nominally applying to the League of Cities in Asia, but really to the whole Empire. In the larger cities there might be ten physicians, five rhetors, and five grammarians; in the smaller, seven, four, and four respectively, and in the smallest five of the first, and three of the two last. This allowance was obviously marginal, and wholly insufficient for cities, like Ephesus and Smyrna, two of the largest in the Empire; hence in rhetoric and grammar alone, these few official teachers must have been largely privately supplemented. Gellius often speaks of grammarians, in great repute at Rome as teachers, and never refers to the official teachers: were there any such in the *Athenaeum* founded by Hadrian, they must have been incommensurably few in comparison with the private tutors. . . . The grammarians, or teachers of the two languages and the poetical contents of each, often took single pupils and resident posts, or kept private schools; . . . as Quintilian says, they deemed themselves worthy of a larger theatre, and left mere pedagogy to the weaker brethren. But, for high fees, they would also take private pupils. Marcus Aurelius was ever grateful to his great-grandfather for his never having been to a public school, and for having had such a tutor, on the true calculation that, for this purpose, no expense could be too great. It was always men of lower standing who took up the teaching profession; and at Rome, freedmen, *peregrini*, provincials, who, consequent on Julius Caesar's grant of the franchise to teachers, flocked thither. Many of them came from Greece and the East, as Greek was eagerly learnt at Rome. Most of the teachers followed no inner call, but only the need of bread, as may be gathered from the fact that, of the most famous and learned grammarians or philologists of Rome in the first century, several (on the authority of Suetonius) only chanced on this occupation, or came to it as a makeshift. Many built up their knowledge, as slaves or freedmen in the service of erudites, or as

pedagogues accompanying a boy to school. The famous Orbilius had been servant to a magistrate, and then served in the foot and the horse. Marcus Valerius Probus of Berytus . . . only took to linguistics after losing every chance of a subaltern's post. Pertinax, the future Emperor, however, the son of a freedman wood-dealer, exchanged this profession, unsuitable to him, for military service. It was universally held that a teacher's bread was hardly won. . . . The work and conditions were severe, the gain scanty. . . . The lessons began at or before daybreak: the teacher had to be up and about, long before the smith or the weaver, to breathe air sullied by the boys' lamps, which begrimed the busts of Horace and Virgil in the schoolroom. The number of school hours varied, but, with the authority of Ausonius, was usually six. . . . But, in Greek-Latin schools, the pupils of midday went home for their early meal, changed and came back for the afternoon. The usual entering age, according to Paul of Aegina, whose rules more or less define the practice in the early centuries and in the West, was six or seven; geometry, grammar and gymnastics begun at twelve; the years from fourteen to twenty were given to higher mathematics and philosophy and the severer exercises. The teacher's worst task was to keep discipline among the excitable and fidgety boys, whose moral education he had to supervise like a father. Quintilian says one of the reasons of the preferability of school to home teaching is the formation of friendships and the incentive of equal rivalry. Others maintained that school-life corrupted morals, though boys of good family were accompanied there by their pedagogues: the reputation of the teachers was also often impugned. Discipline was enforced by the cane and the whip: only a minority (one of them Quintilian) took a humane view, condemning corporal punishment. The hardships of the teacher were often aggravated by the pretensions of the parents, over whose unreasonableness and over-fondness of their boys Orbilius wrote a whole book of complaints. . . . Private tutors, especially Greeks, complained, . . . of all kinds of maltreatment and humiliations, and that they scarcely earned enough to pay shoemaker or tailor: whilst Romans asserted that, in the houses of the rich, these foreigners were preferred to them. . . . Grammatical instruction at Rome was poorly paid. Juvenal gave 500 sesterces (5 gold pieces) as the fee for a year of eight months' work: but even thus the earnings for thirty scholars was only 15,000 sesterces . . . without deductions for rent, etc. . . . In Diocletian's tariff the monthly fees for reading and writing are fixed at fifty, for arithmetic or shorthand seventy-five, for Greek and Latin and Mathematics 200 denarii (then worth less than 4s). The competition was great; at the close of the Republic, there were twenty schools at Rome. Many schools were held in partnership, and older teachers (e.g. the friend of St. Augustine, Verecundus at Milan) employed assistants. . . . Professors of oratory were, to some extent, in similar difficulties. They, too, had to endure the whims of parents and the indiscipline of pupils, who often preferred dice or tops to the dying speech of Cato, and rubbed their eyes with oil, so as to malingering. Quintilian finds pleasure in recollecting that teachers arranged the class according to the work done; the value set on being top boy proves they were all still boys. . . . Martial calls Quintilian, as professor of oratory, 'the noblest guide of irresolute youth.' . . . St. Augustine found the Carthaginian boys so wild that he abandoned his school of oratory there and settled at Rome, where discipline was less lax.

And, at Rome, he fared so ill that he applied for a post at Milan. . . . But rhetoricians received more than grammarians (Juvenal mentions 2,000 sesterces . . . as the fee: their position was more assured and in greater esteem; the course was higher, taken by adults, and of practical necessity, as choice and flowing speech was the first requisite of culture, and indispensable for many situations and all the higher offices. Professorships of Greek and Latin oratory were then, in Rome and elsewhere, the only municipally paid posts: at Rome the salary was 100,000 (as much as a procurator of the third rank received, and four times as much as a military tribune). The first holder of the State Chair, founded by Vespasian, was the Spaniard Quintilian; he gained great wealth, and, as tutor to the princes, consular *insignia*. . . . After the second century, not only Rome, but nearly all the other cities and towns appointed rhetors, and the number of students at Rome increased considerably; for, being armed with recommendations from the famous teachers of Rome, they could most easily gain official posts in Italy and the provinces. Pliny requests Tacitus to select from his many admirers young men suitable to teach rhetoric at Comum. Fronto applies to his son-in-law Aufidius Victorinus for a recommendation for Antonius Aquila the rhetor to a public professorship in Gaul, in the cities of which teachers of Greek rhetoric held public appointments at the time of Strabo. Lucian boasts of being one of those, who held a highly paid post."—L. Friedländer, *Roman life and manners under the early empire*, v. 1, pp. 156-162.—See also HELLENISM: Hellenism and the Romans.

B. C. 3rd-A. D. 3rd centuries.—Alexandria: Library and museum.—"The foundation of the Great Library in particular was probably due in the first instance to Ptolemy Soter, acting under the advice of Demetrius, but the credit is often assigned to Philadelphus, who may have continued and completed his father's designs, though he was himself mainly interested in zoology. Philadelphus is also credited with the foundation of the splendid shrine of learning known as the *μυσεῖον*, 'the temple, or home, of the Muses,' which is described by Strabo, who visited Alexandria in 24 B. C., as forming part of the Royal quarter of the city, and as including a covered walk, an arcade furnished with recesses and seats, and a large building containing a common hall, in which the Scholars who were members of the Museum met for their meals. This learned body had endowments; and its president, nominated by the government, was called 'the priest of the Museum.' The provision for the maintenance of these Scholars was apparently on so liberal a scale that a satirical poet of that age, Timon of Phlius (writing about 230 B. C.), humorously called it a 'bird-coop of the Muses.' . . . But we may realise its character still better by regarding it as a kind of prototype of a College at Oxford or Cambridge, with its common hall for dining and its cloisters and grounds, and with some provision for the endowment of research. The members of the Museum probably received annual stipends; but whether the Library, as in an English College, was part of the buildings of the Museum, is unknown though it was probably very near them. We are also unaware whether there were any arrangements for instruction. Even 500 years after its foundation it is eulogised by Philostratus as a society of celebrities; in the following century the quarter of the city where it lay is described by Ammianus Marcellinus as 'having long been the home of eminent men,' while the last who is actually named as a member of the Museum

is the celebrated mathematician and neo-platonist Theon (fl. 380 A. D.), the father of the noble-hearted and ill-fated Hypatia (d. 415 A. D.). It is in connexion with the pathetic story of her life that the old associations of this memorable haunt of Alexandrian scholars and poets have been happily characterised by Kingsley:—"School after school, they had all walked and taught and sung there, beneath the spreading planes and chestnuts, figs and palm trees. The place seemed fragrant with all the riches of Greek thought and song."—J. E. Sandys, *History of classical scholarship from the sixth century B. C. to the end of the Middle Ages*, pp. 105-107.—"As time went on new Colleges were added to the original Museum; of which one was a foundation of the Emperor Claudius, and called after his name. . . . A diversity of teachers secured an abundance of students. 'Hitherto,' says Cave, 'as to a public emporium of polite literature, congregated, from every part of the world, youthful students, and attended the lectures in Grammar, Rhetoric, Poetry, Philosophy, Astronomy, Music, Medicine, and other arts and sciences'; and hence proceeded, as it would appear, the great Christian writers and doctors, Clement, . . . Origen, Anatolius, and Athanasius. St. Gregory Thaumaturgus, in the third century, may be added; he came across Asia Minor and Syria from Pontus, as to a place, says his namesake of Nyssa, 'to which young men from all parts gathered together, who were applying themselves to philosophy.' As to the subjects taught in the Museum, Cave has already enumerated the principal; but he has not done justice to the peculiar character of the Alexandrian school. From the time that science got out of the hands of the pure Greeks, into those of a power which had a talent for administration, it became less theoretical, and bore more distinctly upon definite and tangible objects. . . . Egyptian Antiquities were investigated, at least by the disciples of the Egyptian Manetho, fragments of whose history are considered to remain; while Carthaginian and Etruscan had a place in the studies of the Claudian College. The Museum was celebrated, moreover, for its grammarians; the work of Hephæstion 'de Metris' still affords matter of thought to a living Professor of Oxford; and Aristarchus, like the Athenian Priscian, has almost become the nickname for a critic. Yet, eminent as is the Alexandrian school in these departments of science, its fame rests still more securely upon its proficiency in medicine and mathematics. Among its physicians is the celebrated Galen, who was attracted thither from Pergamus; and we are told by a writer of the fourth century, that in his time the very fact of a physician having studied at Alexandria, was an evidence of his science which superseded further testimonial. As to Mathematics, it is sufficient to say, that, of four great ancient names, on whom the modern science is founded, three came from Alexandria. Archimedes indeed was a Syracusan; but the Museum may boast of Apollonius of Perga, Diophantus, a native Alexandrian, and Euclid, whose country is unknown. To these illustrious names, may be added, Eratosthenes of Cyrene, to whom astronomy has obligation so considerable; Pappus; Theon; and Ptolemy, said to be of Pelusium, whose celebrated system, called after him the Ptolemaic, reigned in the schools till the time of Copernicus, and whose Geography, dealing with facts, not theories, is in repute still. Such was the celebrated 'Studium' or University of Alexandria; for a while in the course of the third and fourth centuries, it was subject to reverses, principally from war. The whole of the Bruchion, the

quarter of the city in which it was situated, was given to the flames; and, when Hilarion came to Alexandria, the holy hermit, whose rule of life did not suffer him to lodge in cities, took up his lodgings with a few solitaries among the ruins of its edifices. The schools, however, and the library continued; the library was reserved for the Caliph Omar's famous judgment [that its books should all be burnt, since if their contents agreed with the Koran, they were of no use, for the Koran contained all necessary truth, while if they disagreed they ought to be destroyed]; as to the schools, even as late as the twelfth century, the Jew, Benjamin of Tudela, gives us a surprising report of what he found in Alexandria."—J. H. Newman, *Historical sketches: Rise and progress of universities*, ch. 8.—"In the three centuries which intervened between Alexander and Augustus, Athens was preëminently the training school for philosophy, Rhodes, on the other hand, as the only Greek state of political importance in which a career of grand and dignified activity was open for the orator, distinguished itself in the study of eloquence, while Alexandria rested its fame chiefly on the excellence of its instruction in Philology and Medicine. At a subsequent period the last mentioned University obtained even greater celebrity as having given birth to a school of philosophers who endeavored to combine into a species of theosophic doctrine the mental science of Europe with the more spiritual minded and profoundly human religions of the East. In the third century Alexandria became conspicuous as the headquarters of the Eclectics and Neo-Platonists."—E. Kirkpatrick, *Historical development of superior instruction (Barnard's American Journal of Education, v. 24, pp. 466-467)*.—See also LIBRARIES: Ancient: Alexandria; ALEXANDRIA; B. C. 282-264.

A. D. 1st-2nd centuries.—Catechumenical and catechetical schools.—"The early churches were bound together by no formal bond of union, and felt little need for such. . . . The chief concern was the moral regeneration of society through the moral regeneration of converts. To accomplish this, in face of the practices of Roman society, a process of instruction and a period of probation for those wishing to join the faith soon became necessary. Jews, pagans, and the children of believers were thereafter alike subjected to this before full acceptance into the church. At stated times during the week the probationers met for instruction in morality and in the psalmody of the Church. These two subjects constituted almost the entire instruction, the period of probation covering two or three years. The teachers were merely the older and abler members of the congregation. This personal instruction became common everywhere in the early Church, and the training was known as *Catechumenal*, that is, rudimentary, instruction. Two sets of catechumenal lectures have survived, which give an idea as to the nature of the instruction. They cover the essentials of church practice and the religious life. . . . It was dropped entirely in the conversion of the barbarian tribes. This instruction, and the preaching of the elders (presbyters, who later evolved into priests), constituted the formal schooling of the early converts to Christianity in Italy and the East. Such instruction was never known in England, and but little in Gaul. The life in the Church made a moral and emotional, rather than an intellectual appeal. In fact the early Christians felt but little need for the type of intellectual education provided by the Roman schools, and the character of the educated society about them, as they saw it, did not make them wish

for the so-called pagan learning. . . . After Christianity had begun to make converts among the more serious-minded and better-educated citizens of the Roman Empire, the need for more than rudimentary instruction in the principles of the church life began to be felt. Especially was this the case in the places where Christian workers came in contact with the best scholars of the Hellenic learning, and particularly at Alexandria, Athens, and the cities of Asia Minor. The speculative Greek would not be satisfied with the simple, unorganized faith of the early Christians. He wanted to understand it as a system of thought, and asked many questions that were hard to answer. To meet the critical inquiry of learned Greeks, it became desirable that the clergy of the Church, in the East, at least, should be equipped with a training similar to that of their critics. As a result there was finally evolved, first at Alexandria, and later at other places in the Empire, training schools for the leaders of the Church. These came to be known as *catechetical* schools, from their oral questioning method of instruction, and this term was later applied to elementary religious instruction (whence *catechism*) throughout western Europe. Pantaeus, a converted Greek Stoic, who became head of the catechumenal instruction at Alexandria, in 179 A. D., brought to the training of future Christian leaders the strength of Greek learning and Greek philosophic thought. He and his successors, Clement and Origen, developed here an important school of Christian theology where Greek learning was used to interpret the Scriptures and train leaders for the service of the Church. Similar schools were opened at Antioch, Edessa, Nisibis, and Cæsarea. . . . and these developed into a rudimentary form of theological schools for the education of the eastern Christian clergy. In these schools Christian faith and doctrine were formulated into a sort of system, the whole being tintured through and through with Greek philosophic thought. Out of these schools came some of the great Fathers of the early Church; men who strove to uphold the pagan learning and reconcile Christianity and Greek philosophic thinking."—E. P. Cubberley, *History of education*, pp. 92-94.

MEDIEVAL

Chaos of Barbaric conquest.—"The utter confusion subsequent upon the downfall of the Roman Empire and the irruption of the Germanic races was causing, by the mere brute force of circumstance, a gradual extinction of scholarship too powerful to be arrested. The teaching of grammar for ecclesiastical purposes was insufficient to check the influence of many causes leading to this overflow of learning. It was impossible to communicate more than a mere tincture of knowledge to students separated from the classical tradition, for whom the antecedent history of Rome was a dead letter. The meaning of Latin words derived from the Greek was lost. . . . Theological notions, grotesque and childish beyond description, found their way into etymology and grammar. The three persons of the Trinity were discovered in the verb, and mystic numbers in the parts of speech. Thus analytical studies like that of language came to be regarded as an open field for the exercise of the mythologising fancy; and etymology was reduced to a system of ingenious punning. . . . Virgil, the only classic who retained distinct and living personality, passed from poet to philosopher, from philosopher to Sibyl, from Sibyl to magician, by successive stages of transmutation, as the truth

about him grew more dim and the faculty to apprehend him weakened. Forming the staple of education in the schools of the grammarians, and metamorphosed by the vulgar consciousness into a wizard, he waited on the extreme verge of the dark ages to take Dante by the hand, and lead him, as the type of human reason, through the realms of Hell and Purgatory."—J. A. Symonds, *Renaissance in Italy: the revival of learning, ch. 2.*

4th-15th centuries.—Monastic schools.—"If institutions could do all, if laws supplied and the means furnished to society could do everything, the intellectual state of Gaulish civil society at this epoch [4th-5th centuries] would have been far superior to that of the religious society. The first, in fact, alone possessed all the institutions proper to second the development of mind, the progress and empire of ideas. Roman Gaul was covered with large schools. The principal were those of Trèves, Bordeaux, Autun, Toulouse, Poitiers, Lyons, Narbonne, Arles, Marseilles, Vienne, Besançon, &c. Some were very ancient; those of Marseilles and of Autun, for example, dated from the first century. They were taught philosophy, medicine, jurisprudence, literature, grammar, astrology, all the sciences of the age. In the greater part of these schools, indeed, they at first taught only rhetoric and grammar; but towards the fourth century, professors of philosophy and law were everywhere introduced. Not only were these schools numerous, and provided with many chairs, but the emperors continually took the professors of new measures into favor. Their interests are, from Constantine to Theodosius the younger, the subject of frequent imperial constitutions, which sometimes extended, sometimes confirmed their privileges. . . . After the Empire was divided among many masters, each of them concerned himself rather more about the prosperity of his states and the public establishments which were in them. Thence arose a momentary amelioration, of which the schools felt the effects, particularly those of Gaul, under the administration of Constantius Clorus, of Julian, and of Gratian. By the side of the schools were, in general, placed other analogous establishments. Thus, at Trèves there was a grand library of the imperial palace, concerning which no special information has reached us, but of which we may judge by the details which have reached us concerning that of Constantinople. This last had a librarian and seven scribes constantly occupied—four for Greek, and three for Latin. They copied both ancient and new works. It is probable that the same institution existed at Trèves, and in the great towns of Gaul. Civil society, then, was provided with means of instruction and intellectual development. It was not the same with religious society. It had at this epoch no institution especially devoted to teaching; it did not receive from the state any aid to this particular aim. Christians, as well as others, could frequent the public schools; but most of the professors were still pagans. . . . It was for a long time in the inferior classes, among the people, that Christianity was propagated, especially in the Gauls, and it was the superior classes which followed the great schools. Moreover, it was hardly until the commencement of the fourth century that the Christians appeared there, and then but few in number. No other source of study was open to them. The establishments which, a little afterwards, became, in the Christian church, the refuge and sanctuary of instruction, the monasteries, were hardly commenced in the Gauls. It was only after the year 360 that the two first were founded by St. Martin—one at

Ligugé, near Poitiers, the other at Marmoutiers, near Tours; and they were devoted rather to religious contemplation than to teaching. Any great school, any special institution devoted to the service and to the progress of intellect, was at that time, therefore, wanting to the Christians. . . . All things in the fifth century, attest the decay of the civil schools. The contemporaneous writers, Sidonius Apollinaris and Mamertius Claudianus, for example, deplore it in every page, saying that the young men no longer studied, that professors were without pupils, that science languished and was being lost. . . . It was especially the young men of the superior classes who frequented the schools; but these classes . . . were in rapid dissolution. The schools fell with them; the institutions still existed, but they were void—the soul had quitted the body. The intellectual aspect of Christian society was very different. . . . Institutions began to rise, and to be regulated among the Christians of Gaul. The foundation of the greater portion of the large monasteries of the southern provinces belongs to the first half of the fifth century. . . . The monasteries of the south of Gaul were philosophical schools of Christianity; it was there that intellectual men meditated, discussed, taught; it was from thence that new ideas, daring thoughts, heresies, were sent forth. . . . Towards the end of the sixth century, everything is changed: there are no longer civil schools; ecclesiastical schools alone subsist. Those great municipal schools of Trèves, of Poitiers, of Vienne, of Bordeaux, &c., have disappeared; in their place have arisen schools called cathedral or episcopal schools, because each episcopal see had its own. The cathedral school was not always alone; we find in certain dioceses other schools, of an uncertain nature and origin, wrecks, perhaps, of some ancient civil school, which, in becoming metamorphosed, had perpetuated itself. . . . The most flourishing of the episcopal schools from the sixth to the middle of the eighth century were those of: 1. Poitiers. There were many schools in the monasteries of the diocese at Poitiers itself, at Ligugé, at Anson, &c. 2. Paris. 3. LeMans. 4. Bourges. 5. Clermont. There was another school in the town where they taught the Theodosian code; a remarkable circumstance, which I do not find elsewhere. 6. Vienne. 7. Châlons-sur-Saone. 8. Arles. 9. Gap. The most flourishing of the monastic schools of the same epoch were those of: 1. Luxeuil, in Franche-Comté. 2. Fontenelle, or Saint Vandrille, in Normandy; in which were about 300 students. 3. Sithiu, in Normandy. 4. Saint Médard, at Soissons. 5. Lerens. It were easy to extend this list; but the prosperity of monastic schools was subject to great vicissitudes; they flourished under a distinguished abbot, and declined under his successor. Even in nunneries, study was not neglected; that which Saint Césaire founded at Arles contained, at the commencement of the sixth century, two hundred nuns, for the most part occupied in copying books, sometimes religious books, sometimes, probably, even the works of the ancients. The metamorphosis of civil schools into ecclesiastical schools was complete. Let us see what was taught in them. We shall often find in them the names of sciences formerly professed in the civil schools, rhetoric, logic, grammar, geometry, astrology, &c.; but these were evidently no longer taught except in their relations to theology. This is the foundation of the instruction: all was turned into commentary of the Scriptures, historical, philosophical, allegorical, moral, commentary. They desired only to form priests; all studies, whatsoever their nature, were directed towards this result. Sometimes they went

even further: they rejected the profane sciences themselves, whatever might be the use made of them."—F. Guizot, *History of civilization to the French Revolution*, v. 2, lect. 4 and 16.—The "laborious and varied knowledge acquired by the monks found in the education of youth an application equally natural and universal. We may safely affirm that this was the principal employment of monastic activity throughout the medieval period. The benefits of instruction were almost exclusively dispensed by their care from the ninth to the fourteenth century—that is to say, during the epoch of the Church's greatest power and splendour. When education passed into the hands of secular corporations by the foundation of universities, the religious orders in all countries nevertheless remained charged with the task of providing religious and intellectual training for a large proportion of Christian youth. . . . It may be said, in general terms, that every monastery was a school, and that these two words were almost always synonymous. The solitaries of the Thebaïde received from the hands of their friends who remained in the world, the children whom it was their mission to bring up. St. John Chrysostom shows that, in his time, the inhabitants of Antioch sent their sons to the monasteries to study. The rule of St. Benedict made an express mention of the care required for the education of pupils: the saint himself gave lessons to the young sons of Roman nobles. . . . But nothing, perhaps, shows more clearly how the work of education was identified with the monastic spirit than a charter preserved in the archives of St. Gall, in which a serf (*homme de corps*) of the abbey consecrated a part of his earnings to founding an annual bequest of a cup of wine to be given to each scholar of the abbey on Easter Day. . . . There were trained men who, like Bede, Boniface, Alcuin, and so many others, were at once the light and the glory of Christendom: thither gathered a crowd of students of all ranks and all countries—a crowd so numerous that the abbatial school of Fleury or St. Benoît-sur-Loir alone counted, in the tenth and eleventh centuries, its five thousand scholars. There were schools even in the *cells* or priories dependent on the principal abbeys, and that even from the ninth century; though those of the abbeys themselves were naturally of greater importance. While ordinary monasteries served as primary schools for the youth of the neighbourhood, more distinguished pupils were collected in the higher schools established in great and rich communities, under the direction of monks not less learned in secular literature than in theology. At the risk of repeating once again names already often mentioned, we will enumerate the monastic schools which, by the extent and variety of their teaching, and by the number of their pupils, became the true centres of education for all Christian races. In Italy these were Monte Cassino, Nonantula, Pomposa, and Classe; in Germany—Fulda, Fritzlär, Hersfeld, St. Gall, Reichenau, Corvey, Prüm, Hirschau, Wissembourg, Metloch, St. Maximin and St. Matthias at Treves, St. Alban at Mayence; in England—another St. Alban, Glastonbury, Malmesbury, Croyland, and St. Peter at Canterbury; in France and Belgium—Marmoutier, Fontenelle, Fleury, Lobbes, Aniane, Corbie, Ferrières, St. Germain d'Auxerre, St. Michael in Lorraine, St. Almand, St. Evroul, Gembloux, Bec, Cluny, Chaise-Dieu, St. Mayeul in the Puy. These were, in fact, the universities of Christian Europe, from the epoch of Charlemagne to that of St. Louis. Naturally these great schools were of two kinds; or rather, in each of the principal monasteries there existed two schools: an in-

ner one for the novices—the future monks—and for those children whom their parents destined for the life of the cloister; an outer one for those who were to return to the world, where, together with the sons of the warlike nobles, were received the clergy sent thither from different dioceses. There were, indeed, two distinct kinds of education, or of *discipline*, as it was called—monastic education and liberal education. . . . The monasteries of women, following the example of abbeys for men, contained schools where were trained not only the future novices, but also numbers of young girls destined for the life of courts or of the world. One of the oldest rules relating to convents—that of St. Césaire of Arles—required that all the sisters should be able to read, and that they should devote two hours daily to study."—Count de Montalembert, *Monks of the West from St. Benedict to St. Bernard*, v. v, pp. 117-118, 120, 123-124, 131.

ALSO IN: E. Vacandard, *Un dernier mot sur l'École du palais Mérovingien* (*Revue des questions historiques*, v. 76, pp. 549-553).—R. L. Poole, *Masters of schools at Paris and Chartres in John of Salisbury's time* (*English Historical Review*, 1920, pp. 321-342).—J. B. Mullinger, *Schools of Charles the Great*.—A. F. West, *Alcuin and the rise of the Christian schools*.

"The monasteries . . . were [the] great centres . . . of liberal culture. . . . A Capitulary issued under Lewis the Pious and his advisers closed the schools in monasteries to all but those taking up the monastic life. . . . How far this order was observed it is difficult to say. That it was not followed everywhere is proven by the subsequent history of the monastery of St. Gall which, like Fulda and Reichenau, seems to have performed the functions of a university. . . . Leach [in his history of English schools at the Reformation] inclines to the belief that the educational work of the monks in England was closely restricted to those of their own order. He writes . . . 'Whether the monks ever even affected to keep a grammar school for any but their own number, among whom outsiders were not admitted, is quite doubtful.' It was in the monasteries that the traditions of learning were best conserved and cherished in the 9th and 10th centuries. . . . It was they that supplied upon the continent the need for advanced instruction which found expression in a petition presented by the bishops assembled at Paris in 820 for the establishment of three large public schools open to the monks and the clergy alike. . . . In addition to the schools within the monastery the monks frequently controlled as landlords schools in neighboring towns and villages. . . . The boys destined for monastic life, the 'oblats,' were from the first considered as members of the brotherhood. They participated in all religious services and took their turn in the performance of the other duties of the monks. The school, which they entered usually at the age of 7, stood within the enclosure of the monastery. Wherever as in some of the larger monasteries provision was made for the instruction of boys who were not to become monks, a separate building was provided outside the walls. . . . Great importance was attached to conduct. Numerous assistants were appointed to supervise the behavior of the pupils. . . . The changes most affecting the history of non-professional schools took place in the schools attached to the cathedrals and the collegiate churches. A collegiate church differed from a cathedral only in not having a resident bishop. It was a large church supported by endowment. Its functions were administered by a college, that is a collection or company of ecclesiastics consisting of a dean, canons, deacons, clerks, etc. . . . From the

first an essential function of these church colleges was the maintenance of a grammar school. . . . The cathedral and college schools are so nearly identical in character that they may be discussed together. They performed a variety of educational functions. The cathedral or college *grammar school* afforded an education to the youth, usually of aristocratic birth, who were destined for ecclesiastical preferment, and to such lay students as desired a more advanced school education. The head of the school was frequently known as the Scholasticus. In early times the custom arose of appointing the Scholasticus, on account of his learning, to the position of Chancellor. Hence later the two titles became practically synonymous. . . . The *song school* of the cathedral or collegiate church was apparently quite distinct from the grammar school. . . . It was under the direction of the Precentor and was attended by poor students who in return for board, lodging and tuition performed the duties of choristers. . . . In the song school the poor students, from whom usually the ranks of the country clergy were recruited, obtained not only a musical but a general literary education. . . . In time its work became confined to that of elementary instruction. . . . It became part of the regular duties of the song schoolmaster, *i.e.*, the assistant to the Precentor, to teach 'the petties,' *i.e.*, reading and writing. At Paris the Chancellor of Nôtre Dame had control over the 'Petty Schools' of the city. . . . Those of its students who needed more advanced instruction entered the grammar school. In 1312 a dispute arose between the grammar and song schoolmasters of Beverley, as to whether all the choristers of the church, or only the original number of seven, were to be admitted free to the grammar school. . . . The question was settled in favor of the former alternative. . . . Of the students of the grammar school, the regular clerical students for whom the school was primarily established, the 'scolares canonici,' held prebends, the income from which paid their expenses. . . . Along with these 'scolares canonici,' who were frequently of noble birth, some lay pupils of equal rank were received. Alcuin specifically refers to the students at York before his time as being sons of the nobility, some of whom pursued ecclesiastical while others pursued secular studies. . . . But in both schools there were frequently numerous poor students in addition to those members of the song school who supported themselves by acting as choristers. For the support of these, various means were devised, some of which are still employed. Some churches had large endowments for the support of poor students. The cathedral school at Bamberg, for instance, attracted many students because of the numerous mediæval scholarships and fellowships it was able to bestow. [See also EUROPE: Middle Ages: Roman civilization inherited, etc.] . . . Great dignitaries sometimes maintained a college of ecclesiastics in connection with their private chapels. And here as elsewhere the college maintained a grammar school. 'Every great man,' says Stubbs (Lect. Med. Hist., p. 142), 'had a great house and household with his chapel or collegiate church at his capital house and his school of clerks as well as pages.' The household college of chaplains of Archbishop Theobald satisfied to some extent the need that was afterwards met by the university system. Archbishop à Becket had among his chaplains a staff of professors on a small scale. . . . Much later in history we find the Earl of Northumberland employing his private college of priests in a variety of ways. . . . In such households young noblemen and others often acquired the training

requisite for a career as statesmen. The fact that the cathedral grammar school was likewise open to the laity had important consequences for the future of elementary and secondary education. As the students flocked to the cathedral school in continually increasing numbers, the Scholasticus became a supervisor and appointed others as teachers, first in the cathedral, and then in the supplementary schools established elsewhere in the diocese. Thus through growth of custom the Scholasticus came to be recognized as the official in control of the schools and teachers within the limits of the jurisdiction of the cathedral chapter. He issued licenses to teach, the prototypes of the university diplomas of later times. . . .

"The need of trained assistants in conducting religious services which in the cathedral and collegiate churches gave rise to the song schools was felt also in the smaller churches and led to the establishment of parish schools. That the purpose of these schools was merely that of giving instruction in religion and in the music and ceremonial of the church seems to be indicated in the . . . decretal of Gregory IX. . . . Where conditions were favorable and the need was felt the course of study of the parish school was expanded so as to afford more or less of a general education. . . . As to the frequency with which schools were maintained in connection with parish churches during the middle ages opinions differ. Quite a number of the Roman Catholic writers such as Janssen, Drane and Bro. Azarias believe that a relatively large proportion of the people received a general education in the middle ages through the agency of the parish school. . . . However the schools of the later middle ages may be classified, they all gave instruction in more or less of the same curriculum, consisting of an elementary course and that in the seven liberal arts. Excepting in some measure the highest institutions of learning subsequent to the 12th century, they were all alike grammar schools in that of necessity. . . . By far the greatest amount of time and effort was devoted to Latin which continued to be the one gateway (Janua) to learning. [See also CLASSICS: Place in education.] . . . There were comparatively few even among the nobility, who could afford to endow monasteries. Hence, instead of establishing a whole community of monks or priests, a man would bequeath property the income from which would support one or two priests to chant at stated intervals masses for his soul. Such an institution was a chantry. As the chantry priest had usually much spare time on his hands, he, sometimes at the request of the founder, sometimes on his own initiative, taught school. Hence a class of chantry schools. . . . 'And I wolle that the same conyngyng Priest keep a Gramer School continually in the said Town of Stopforde, as long as he shall contyneue there in the said service. And that he frely, without any wages or salarye . . . except only my salarye . . . shal teche al maner person's children, and other that will come to him to lerne.' . . . Property was sometimes left to endow a priest to assist in the services of a church or to say mass in honor of some favorite saint, frequently the Virgin Mary. Those holding such positions were known as stipendiary priests. Like the chantry priests they, sometimes on their own initiative, or again in conformity with the wishes of the founder, taught school. For example, in the chantry certificate reports concerning Alton we find, 'A stipendiary priest. Founded by one John Chawnflower to have continuance forever to the intent to assist ministration in the church of Alton and to teach children grammar.' . . . [Such schools were known

as stipendiary schools.] Another of the great variety of ways in which schools sprouted out from the ancient and complex organization of the church is illustrated in the case of Pountfrett. Here there was an endowment for a morrow mass priest, that is, a priest who was to say mass early in the morning so that laborers going to work could attend. Among the other duties of this priest were those of surveying the mending of the highways and of teaching a grammar school [known as a morrow mass school]. . . . Many schools originated in connection with hospitals, that is, almshouses. For example, in Carlisle . . . we find concerning the grammar school at Huntingdon, that 'The endowment now forms part of the revenue of the master and co-frater of the Hospital of St. John, founded—in the reign of Hen. II—for the relief of poor people and the keeping of a free grammar school at the cost and charge of the master of the said house.'—L. F. Anderson, *Study of medieval schools and school work (Pedagogical Seminary, v. 14, no. 2, June, 1907, pp. 254-267)*.—See also ABBEY; LIBRARIES: Medieval: Monastic.

ALSO IN: F. J. Furnwall, *Education in Early England*.—A. W. Parry, *Education in England in Middle Ages*.—F. P. Graves, *History of education before Middle Ages*.

5th-6th centuries.—Ireland.—Scotland.—Schools of Iona.—Popular accounts represent St. Patrick as "founding at least a hundred monasteries, and even those who consider that the greater number of the Irish colleges were raised by his followers after his death, admit the fact of his having established an episcopal monastery and school at Armagh, where he and his clergy carried out the same rule of life that he had seen followed in the churches of Gaul. . . . The school, which formed a portion of the Cathedral establishment, soon rose in importance. Gildas taught here for some years before joining St. Cadoc at Llancarvan; and in process of time the number of students, both native and foreign, so increased that the university, as we may justly call it, was divided into three parts, one of which was devoted entirely to students of the Anglo-Saxon race. Grants for the support of the schools were made by the Irish kings in the eighth century; and all through the troublous times of the ninth and tenth centuries, when Ireland was overrun by the Danes, and so many of her sanctuaries were given to the flames, the succession of divinity professors at Armagh remained unbroken, and has been carefully traced by Usher. We need not stop to determine how many other establishments similar to those of Armagh were really founded in the lifetime of St. Patrick. In any case the rapid extension of the monastic institute in Ireland, and the extraordinary ardour with which the Irish cœnobites applied themselves to the cultivation of letters remain undisputed facts. 'Within a century after the death of St. Patrick,' says Bishop Nicholson, 'the Irish seminaries had so increased that most parts of Europe sent their children to be educated here, and drew thence their bishops and teachers.' The whole country for miles round Leighlin was denominated the 'land of saints and scholars.' By the ninth century Armagh could boast of 7,000 students, and the schools of Cashel, Dindaleathglass, and Lismore vied with it in renown. This extraordinary multiplication of monastic seminaries and scholars may be explained partly by the constant immigration of British refugees who brought with them the learning and religious observances of their native cloisters, and partly by that sacred and irresistible impulse which animates

a newly converted people to heroic acts of sacrifice. In Ireland the infant church was not, as elsewhere, watered with the blood of martyrs. . . . The bards, who were to be found in great numbers among the early converts of St. Patrick, had also a considerable share in directing the energies of their countrymen to intellectual labour. They formed the learned class, and on their conversion to Christianity were readily disposed to devote themselves to the culture of sacred letters. . . . It would [take too long] . . . to notice even the names of all the Irish seats of learning, or of their most celebrated teachers, every one of whom has his own legend in which sacred and poetic beauties are to be found blended together. One of the earliest monastic schools was that erected by Enda, prince of Orgiel, in that western island called from the wild flowers which even still cover its rocky soil, Aran-of-the-Flowers, a name it afterwards exchanged for that of Ara-na-naomh, or Aran-of-the-Saints. . . . A little later St. Finian founded his great school of Clonard, whence, says Usher, issued forth a stream of saints and doctors, like the Greek warriors from the wooden horse. . . . This desolate wilderness was soon peopled by his disciples, who are said to have numbered 3,000, of whom the twelve most eminent are often termed the Twelve Apostles of Ireland. . . . Among them none were more famous than St. Columba, St. Kieran, and St. Brendan. The first of these is known to every English reader as the founder of Iona; and Kieran, the carpenter's son, as he is called, is scarcely less renowned among his own countrymen. . . . It was in the year 563 that St. Columba, after founding the monasteries of Doire-Calgaich and Dair-magh in his native land, and incurring the enmity of one of the Irish kings, determined on crossing over into Scotland in order to preach the faith to the Northern Picts. Accompanied by twelve companions, he passed the Channel in a rude wicker boat covered with skins, and landed at Port-na-Currachan, on a spot now marked by a heap of huge conical stones. Conall, king of the Albanian Scots, granted him the island of I, Hi, or Ai, hitherto occupied by the Druids, and there he erected the monastery which, in time, became the mother of three hundred religious houses. . . . Iona, or I-Colum-kil, as it was called by the Irish, came to be looked on as the chief seat of learning, not only in Britain, but in the whole Western world. 'Thither, as from a nest,' says Odonellus, playing on the Latin name of the founder, 'these sacred doves took their flight to every quarter.' They studied the classics, the mechanical arts, law, history, and physic. They improved the arts of husbandry and horticulture, supplied the rude people whom they had undertaken to civilise with ploughshares and other utensils of labour, and taught them the use of the forge, in the mysteries of which every Irish monk was instructed from his boyhood. They transferred to their new homes all the learning of Armagh or Clonard. . . . In every college of Irish origin, by whomsoever they were founded or on whatever soil they flourished, we thus see study blended with the duties of the missionary and the cœnobite. They were religious houses, no doubt, in which the celebration of the Church office was often kept up without intermission by day and night; but they were also seminaries of learning, wherein sacred and profane studies were cultivated with equal success. Not only their own monasteries but those of every European country were enriched with their manuscripts, and the researches of modern biblioplists are continually disintering from German or Italian libraries a Horace,

or an Ovid, or a Sacred Codex whose Irish gloss betrays the hand which traced its delicate letters."

—A. T. Drane, *Christian schools and scholars*, ch. 2.

6th-16th centuries.—Wide use of Latin language.—“Greek was an unknown tongue: only a very few of the Latin classics received a perfunctory attention: Boethius was preferred to Cicero, and the Moral Sentences ascribed to Cato to either. Rules couched in barbarous Latin verse were committed to memory. Aristotle was known only in incorrect Latin translations, which many of the taught, and some of the teachers probably, supposed to be the originals. Matters were not mended when the student, having passed through the preliminary course of arts, advanced to the study of the sciences. Theology meant an acquaintance with the ‘Sentences’ of Peter Lombard, or, in other cases, with the ‘Summa’ of Thomas Aquinas; in medicine, Galen was an authority from which there was no appeal. On every side the student was fenced round by traditions and prejudices, through which it was impossible to break. In truth, he had no means of knowing that there was a wider and fairer world beyond. Till the classical revival came, every decade made the yoke of prescription heavier, and each generation of students, therefore, a feebler copy of the last.”—C. Beard, *Martin Luther and the Reformation*, ch. 3.—“What at first had been everywhere a Greek became in Western Europe a Latin religion. The discipline of Rome maintained the body of doctrine which the thought of Greece had defined. A new Latin version, superseding alike the venerable Greek translation of the Old Testament and the original words of Evangelists and Apostles, became the received text of Holy Scripture. The Latin Fathers acquired an authority scarcely less binding. The ritual, lessons, and hymns of the Church were Latin. Ecclesiastics transacted the business of civil departments requiring education. Libraries were armories of the Church: grammar was part of her drill. The humblest scholar was enlisted in her service: she recruited her ranks by founding Latin schools. ‘Education in the rudiments of Latin,’ says Hallam, ‘was imparted to a greater number of individuals than at present’; and, as they had more use for it than at present, it was longer retained. If a boy of humble birth had a taste for letters, or if a boy of high birth had a distaste for arms, the first step was to learn Latin. His foot was then on the ladder. He might rise by the good offices of his family to a bishopric, or to the papacy itself by merit and the grace of God. Latin enabled a Greek from Tarsus (Theodore) to become the founder of learning in the English church; and a Yorkshireman (Alcuin) to organize the schools of Charlemagne. Without Latin, our English Winfrid (St. Boniface) could not have been apostle of Germany and reformer of the Frankish Church; or the German Albert, master at Paris of Thomas Aquinas; or Nicholas Breakspeare, Pope of Rome. With it, Western Christendom was one vast field of labor: calls for self-sacrifice, or offers of promotion, might come from north or south, from east or west. Thus in the Middle Ages Latin was made the groundwork of education; not for the beauty of its classical literature, nor because the study of a dead language was the best mental gymnastic, or the only means of acquiring a masterly freedom in the use of living tongues, but because it was the language of educated men throughout Western Europe, employed for public business, literature, philosophy, and science; above all in God’s providence essential to the unity, and therefore enforced by the authority of, the Western Church.”—C. S. Parker, *Essay on the history of classical education*

(quoted in Dr. Henry Barnard’s “*Letters, Essays and Thoughts on Studies and Conduct*,” p. 467).—See also UNIVERSITIES AND COLLEGES: University customs.

742-814.—Charlemagne and Alcuin.—“If there ever was a man who by his mere natural endowments soared above other men, it was Charlemagne [742-814]. His life, like his stature, was colossal. Time never seemed wanting to him for anything that he willed to accomplish, and during his ten years campaign against the Saxons and Lombards, he contrived to get leisure enough to study grammar, and render himself tolerably proficient as a Latin writer in prose and verse. He found his tutors in the cities that he conquered. When he became master of Pisa, he gained the services of Peter of Pisa, whom he set over the Palatine school, which had existed even under the Merovingian kings, though as yet it was far from enjoying the fame to which it was afterwards raised by the teaching of Alcuin. He possessed the art of turning enemies into friends, and thus drew to his court the famous historian, Paul Warnefrid, deacon of the Church of Rome, who had previously acted as secretary to Didier, king of the Lombards. . . . Another Italian scholar, St. Paulinus, of Aquileja, was coaxed into the service of the Frankish sovereign after his conquest of Friuli; I will not say that he was bought, but he was certainly paid for by a large grant of confiscated territory made over by diploma to ‘the Venerable Paulinus, master of the art of grammar.’ But none of these learned personages were destined to take so large a part in that revival of learning which made the glory of Charlemagne’s reign, as . . . Alcuin. It was in 781, on occasion of the king’s second visit to Italy, that the meeting took place at Parma, the result of which was to fix the English scholar at the Frankish court. Having obtained the consent of his own bishop and sovereign to this arrangement, Alcuin came over to France in 782, bringing with him several of the best scholars of York, among whom were Wizo, Fredegis, and Sigulf. Charlemagne received him with joy, and assigned him three abbeys for the maintenance of himself and his disciples, those namely, of Ferrières, St. Lupus of Troyes, and St. Josse in Ponthieu. From this time Alcuin held the first place in the literary society that surrounded the Frankish sovereign, and filled an office the duties of which were as vast as they were various. Three great works at once claimed his attention, the correction of the liturgical books, the direction of the court academy, and the establishment of other public schools throughout the empire. . . . But it was as head of the Palatine school that Alcuin’s influence was chiefly to be felt in the restoration of letters. Charlemagne presented himself as his first pupil, together with the three princes, Pepin, Charles, and Louis, his sister Gisla and his daughter Richtrude, his councillors Adalard and Angilbert, and Eginhard his secretary. Such illustrious scholars soon found plenty to imitate their example, and Alcuin saw himself called on to lecture daily to a goodly crowd of bishops, nobles, and courtiers. The king wished to transform his court into a new Athens preferable to that of ancient Greece, in so far as the doctrine of Christ is to be preferred to that of Plato. All the liberal arts were to be taught there, but in such a way as that each should bear reference to religion, for this was regarded as the final end of all learning. Grammar was studied in order better to understand the Holy Scriptures and to transcribe them more correctly; music, to which much attention was given, was chiefly confined to the ecclesiastical chant; and it was prin-

cipally to explain the Fathers and refute errors contrary to the faith that rhetoric and dialectics were studied. 'In short,' says Crevier, 'the thought both of the king and of the scholar who laboured with him was to refer all things to religion, nothing being considered as truly useful which did not bear some relation to that end.' At first Alcuin allowed the study of the classic poets, and in his boyhood, as we know, he had been a greater reader of Virgil than of the Scriptures. . . . The authors whose study Charlemagne and Alcuin desired to promote, were not so much Virgil and Cicero, as St. Jerome and St. Augustine; and Charlemagne, in his excessive admiration of those Fathers, gave utterance to the wish that he had a dozen such men at his court. The 'City of God' was read at the royal table, and the questions addressed by the court students to their master turned rather on the obscurities of Holy Writ than the difficulties of prosody. In one thing, however, they betrayed a classic taste, and that was in their selection of names. The Royal Academicians all rejoiced in some literary soubriquet; Alcuin was Flaccus; Angilbert, Homer; but Charlemagne himself adopted the more scriptural appellation of David. The eagerness with which this extraordinary man applied himself to acquire learning for himself, and to extend it throughout his dominions, is truly admirable, when we remember the enormous labours in which he was constantly engaged."—A. T. Drane, *Christian schools and scholars*, ch. 5.—"It was the aim of Charlemagne to correct or at least to lessen the provincial differences and local barbarities of style, expression, orthography, etc., in the rendering of Latin, and it was with this end in view that he planned out his great scheme of an imperial series of schools, through which should be established an imperial or academic standard of style and expression. This appears to have been the first attempt since the time of the Academy of Alexandria to secure a scholarly uniformity of the standard throughout the civilised world, and the school at Tours may be considered as a precursor of the French Academy of modern times. For such a scheme the Emperor was dependent upon the monks, as it was only in the monasteries that could be found the scholarship that was required for the work. He entrusted to Alcuin, a scholarly English Benedictine, the task of organising the imperial schools. The first schools instituted by Alcuin in Aachen and Tours, and later in Milan, were placed in charge of Benedictine monks, and formed the models for a long series of monastic schools during the succeeding centuries. Alcuin had been trained in the cathedral schools founded in York by Egbert, and Egbert had been brought up by Benedict Biscop in the monastery of Yarrow, where he had for friend and fellow pupil the chronicler Bede. The results of the toilsome journeys taken by Biscop to collect books for his beloved monasteries of Wearmouth and Yarrow were far-reaching. The training secured by Alcuin as a scribe and as a student of the Scriptures, the classics, and the 'seven liberal arts' was more immediately due to his master Ælbert, who afterwards succeeded Egbert as archbishop."—G. H. Putnam, *Books and their makers during the Middle Ages*, v. 1, p. 107.—See also SCHOOL OF THE PALACE, CHARLEMAGNE'S.

ALSO IN: J. B. Mullinger, *Schools of Charles the Great*.—A. F. West, *Alcuin and the rise of the Christian schools*.—F. P. Graves, *History of education during the Middle Ages*.—A. F. West, *Charlemagne's schools*.

871-900.—England.—King Alfred.—The following letter of King Alfred reveals the state of education in England during his reign (871-900):

"King Alfred bids greet bishop Waerferth with his words lovingly and with friendship; and I let it be known to them that it has very often come into my mind, what wise men there formerly were throughout the English nation, both of sacred and secular orders . . . and also the sacred orders how zealous they were both in teaching and learning, and in all the services they owed to God; and how foreigners came to this land in search of wisdom and learning, and how we should now have to get them from abroad if we would have them. So general was its decay among the English people that there were very few on this side of the Humber who could understand their services in English, or translate a letter from Latin into English; and I believe that there were not many beyond the Humber. There were so few of them that I cannot remember a single one south of the Thames when I came to the throne. Thanks be to God almighty that we have any teachers among us now. . . . When I considered all this I remembered also how I saw, before it had been all ravaged and burnt, how the churches throughout the whole of England stood filled with treasures and books, and there was also a great multitude of God's servants, but they had very little knowledge of the books, for they could not understand anything of them, because they were not written in their own language. Therefore I think it is better, if you think so too, that we also should translate some of the books, which are most useful for all men to know, into the language which we can all understand, and should do as we very easily can with God's help if we have peace, that all the youth of our English freemen, who are rich enough to be able to devote themselves to it, should be set to learning, as long as they are not fit for any other occupation, until they are well able to read English writing: and further let those afterwards learn Latin who will continue in learning, and go to a higher rank. When I remembered how the knowledge of Latin had formerly decayed among the English, and yet many could read English writing, I began, among other various and manifold troubles of this kingdom, to translate into English the book which is called in Latin *Pastoralis*, and in English *The Herd's Book*, sometimes word for word and sometimes meaning for meaning, as I had learnt it from Plegmund my archbishop, and Asser my bishop, and Grimbold my mass-priest, and John my mass-priest. And when I had learnt it to the best of my ability, and as I could most clearly interpret it, I translated it into English; and I will send a copy to every bishopric in my kingdom; with a clasp on each worth fifty man-cuses. And I forbid in God's name anyone to take the clasp from the book or the book from the minister."—A. F. Leach, *Educational charters and documents*, 508 to 1000, pp. 23-25.—King Alfred "gathered round him at his own court the sons of his nobility to receive, in conjunction with his own children, a better education than their parents would be able or willing to give them in their own households. To this assemblage of pupils Asser has attached the name of school, and a violent controversy once distracted the literary world concerning the sense in which the word was to be understood, and whether it was not the beginning or origin of a learned institution still existing. In speaking of this subject, Asser has taken occasion to enumerate and describe the children who were born to Alfred from his wife Elswitha, daughter of Ethelred the 'Big,' alderman of the Gaini, and a noble of great wealth and influence in Mercia. 'The sons and daughters,' says Asser, 'which he had by his wife above mentioned, were Ethelred the

eldest, after whom came Edward, then Ethelgiva, then Ethelswitha, and Ethelwerd, besides those who died in their infancy, one of whom was Edmund. Ethelfled, when she arrived at a marriageable age, was united to Ethelred, earl of Mercia; Ethelgiva was dedicated to God, and submitted to the rules of a monastic life; Ethelwerd, the youngest, by the Divine counsels and admirable prudence of the king, was consigned to the schools of learning, where, with the children of almost all the nobility of the country, and many also who were not noble, he prospered under the diligent care of his teachers. Books in both languages, namely, in Latin and Saxon, were read in the school. They also learned to write; so that, before they were of an age to practise manly arts, namely hunting and such other pursuits as befit noblemen, they became studious and clever in the liberal arts. Edward and Ethelswitha were bred up in the king's court, and received great attention from their servants and nurses; nay, they continue to this day, with the love of all about them, and shew affability, and even gentleness, towards all, both foreigners and natives, and are in complete subjection to their father; nor, among their other studies which appertain to this life and are fit for noble youths, are they suffered to pass their time idly and unprofitably, without learning the liberal arts; for they have carefully learned the Psalms and Saxon books, especially the Saxon Poems, and are continually in the habit of making use of books.' The schools of learning, to which Asser alludes in this passage, as formed for the use of the king's children and the sons of his nobles, are again mentioned elsewhere by the same author, as 'the school which he had studiously collected together, consisting of many of the nobility of his own nation': and in a third passage, Asser speaks of the 'sons of the nobility who were bred up in the royal household.' It is clear, then, from these expressions, that the king's exertions to spread learning among his nobles and to educate his own children, were of a most active and personal nature, unconnected with any institutions of a more public character: the school was kept in his own household, and not in a public seat of learning. We may perhaps adduce these expressions of Asser as militating against the notion, that an University or Public Seminary of Learning existed in the days of Alfred. Though it is most probable that the several monasteries, and other societies of monks and churchmen, would employ a portion of their idle time in teaching youth, and prosecuting their own studies; yet there is no proof that an authorized seat of learning, such as the Universities of Oxford or Cambridge, existed in England, until many hundred years after the time of Alfred."—J. A. Giles, *Life and times of Alfred the Great*, ch. 21.—See also BIBLE, ENGLISH: 7th-8th centuries.

9th-15th centuries.—Saracenic and Moorish learning.—"Even as early as the tenth century, persons having a taste for learning and for elegant amenities found their way into Spain from all adjoining countries; a practice in subsequent years still more indulged in, when it became illustrated by the brilliant success of Gilbert, who . . . passed from the Infidel University of Cordova to the papacy of Rome. The khalifs of the West carried out the precepts of Ali, the fourth successor of Mohammed, in the patronage of literature. They established libraries in all their chief towns; it is said that not fewer than seventy were in existence. To every mosque was attached a public school, in which the children of the poor were taught to read and write, and instructed in the precepts of the Koran. For those in easier circumstances there

were academies, usually arranged in twenty-five or thirty apartments, each calculated for accommodating four students; the academy being presided over by a rector. In Cordova, Granada, and other great cities, there were universities frequently under the superintendence of Jews; the Mohammedan maxim being that the real learning of a man is of more public importance than any particular religious opinions he may entertain. In this they followed the example of the Asiatic khalif, Haroun Alraschid, who actually conferred the superintendence of his schools on John Masué, a Nestorian Christian. The Mohammedan liberality was in striking contrast with the intolerance of Europe. . . . In the universities some of the professors of polite literature gave lectures on Arabic classical works; others taught rhetoric or composition, or mathematics, or astronomy. From these institutions many of the practices observed in our colleges were derived. They held Commencements, at which poems were read and orations delivered in presence of the public. They had also, in addition to these schools of general learning, professional ones, particularly for medicine. With a pride perhaps not altogether inexcusable, the Arabians boasted of their language as being the most perfect spoken by man. . . . It is not then surprising that, in the Arabian schools, great attention was paid to the study of language, and that so many celebrated grammarians were produced. By these scholars, dictionaries, similar to those now in use, were composed; their copiousness is indicated by the circumstance that one of them consisted of sixty volumes, the definition of each word being illustrated or sustained by quotations from Arab authors of acknowledged repute. They had also lexicons of Greek, Latin, Hebrew; and cyclopedias such as the Historical Dictionary of Sciences of Mohammed Ibn Abdallah, of Granada."—J. W. Draper, *History of the intellectual development of Europe*, v. 2, ch. 1.—"The Saracenic kings formed libraries of unparalleled size and number. That of Hakem amounted to 600,000 volumes, of which 44 were employed in the mere catalogue. Upwards of 70 public libraries were established in his dominions. 100,000 volumes were numbered in the library of Cairo, and were freely lent to the studious citizen. The taste of the sovereign communicated itself to the subject, and a private doctor declared that his books were sufficient to load 400 camels. Nor were the Saracens less attentive to the foundation of schools and colleges. Eighty of the latter institutions adorned Cordova in the reign of Hakem; in the fifteenth century fifty were scattered over the city and plain of Granada. 200,000 dinars (about £100,000 sterling) were expended on the foundation of a single college at Baghdad. It was endowed with an annual revenue of 15,000 dinars, and was attended by 6,000 students. The princes of the house of Omeya honoured the Spanish academies by their presence and studies, and competed, not without success, for the prizes of learning. Numerous schools for the purpose of elementary instruction were founded by a long series of monarchs. . . . In this manner the Arabians, within two centuries, constructed an apparatus for mental improvement which hitherto had not been equalled save in Alexandria, and to which the Church, after ruling the intellect of Europe for more than five hundred years, could offer no parallel."—*Intellectual revival of the Middle Ages* (*Westminster Review*, Jan., 1876).

Also in: F. P. Graves, *History of education during Middle Ages*.—S. S. Laurie, *Rise and early constitution of universities*.—A. W. Parry, *Education in England in Middle Ages*.

9th-15th centuries. — Scholasticism.—Schoolmen.—In the later times of the Roman empire, "the loss of the dignity of political freedom, the want of the cheerfulness of advancing prosperity, and the substitution of the less philosophical structure of the Latin language for the delicate intellectual mechanism of the Greek, fixed and augmented the prevalent feebleness and barrenness of intellect. Men forgot, or feared, to consult nature, to seek for new truths, to do what the great discoverers of other times had done; they were content to consult libraries, to study and defend old opinions, to talk of what great geniuses had said. They sought their philosophy in accredited treatises, and dared not question such doctrines as they there found. . . . In the mean time the Christian religion had become the leading subject of men's thoughts; and divines had put forward its claims to be, not merely the guide of men's lives, and the means of reconciling them to their heavenly Master, but also to be a Philosophy in the widest sense in which the term had been used;—a consistent speculative view of man's condition and nature, and of the world in which he is placed. . . . It was held, without any regulating principle, that the philosophy which had been bequeathed to the world by the great geniuses of heathen antiquity, and the philosophy which was deduced from, and implied by, the Revelations made by God to man, must be identical; and, therefore, that Theology is the only true philosophy. . . . This view was confirmed by the opinion which prevailed, concerning the nature of philosophical truth; a view supported by the theory of Plato, the practice of Aristotle, and the general propensities of the human mind: I mean the opinion that all science may be obtained by the use of reasoning alone;—that by analyzing and combining the notions which common language brings before us, we may learn all that we can know. Thus Logic came to include the whole of Science; and accordingly this Abelard expressly maintained. . . . Thus a Universal Science was established, with the authority of a Religious Creed. Its universality rested on erroneous views of the relation of words and truth; its pretensions as a science were admitted by the servile temper of men's intellects; and its religious authority was assigned it, by making all truth part of religion. And as Religion claimed assent within her own jurisdiction under the most solemn and imperative sanctions, Philosophy shared in her imperial power, and dissent from their doctrines was no longer blameless or allowable. Error became wicked, dissent became heresy; to reject the received human doctrines, was nearly the same as to doubt the Divine declarations. The Scholastic Philosophy claimed the assent of all believers. The external form, the details, and the text of this Philosophy, were taken, in a great measure, from Aristotle; though, in the spirit, the general notions, and the style of interpretation, Plato and the Platonists had no inconsiderable share. . . . It does not belong to our purpose to consider either the theological or the metaphysical doctrines which form so large a portion of the treatises of the schoolmen. Perhaps it may hereafter appear, that some light is thrown on some of the questions which have occupied metaphysicians in all ages, by that examination of the history of the Progressive Sciences in which we are now engaged; but till we are able to analyze the leading controversies of this kind, it would be of little service to speak of them in detail. It may be noticed, however, that many of the most prominent of them refer to the great question, "What is the relation between actual things and general terms?" Perhaps in modern times, the actual things would be more commonly

taken as the point to start from; and men would begin by considering how classes and universals are obtained from individuals. But the schoolmen, founding their speculations on the received modes of considering such subjects, to which both Aristotle and Plato had contributed, travelled in the opposite direction, and endeavored to discover how individuals were deduced from genera and species;—what was 'the Principle of Individuation.' This was variously stated by different reasoners. Thus Bonaventura solves the difficulty by the aid of the Aristotelian distinction of Matter and Form. The individual derives from the Form the property of being something, and from the Matter the property of being that particular thing. Duns Scotus, the great adversary of Thomas Aquinas in theology, placed the principle of Individuation in 'a certain determining positive entity,' which his school called *Hæcceity* or 'thisness.' Thus an individual man is Peter, because his humanity is combined with *Petreity*.' The force of abstract terms is a curious question, and some remarkable experiments in their use had been made by the Latin Aristotelians before this time. In the same way in which we talk of the quantity and quality of a thing, they spoke of its 'quiddity.' We may consider the reign of mere disputation as fully established at the time of which we are now speaking [the Middle Ages]; and the only kind of philosophy henceforth studied was one in which no sound physical science had or could have a place."—W. Whewell, *History of the inductive sciences*, v. 1, bk. 4, ch. 4.—"Scholasticism was philosophy in the service of established and accepted theological doctrines. . . . More particularly, Scholasticism was the reproduction of ancient philosophy under the control of ecclesiastical doctrine. . . . The name of Scholastics (*doctores scholastici*) which was given to the teachers of the *septem liberales artes* [seven liberal arts] (grammar, dialectic, rhetoric, in the Trivium; arithmetic, geometry, music and astronomy, in the Quadrivium), or at least some of them, in the Cloister-Schools founded by Charlemagne, as also to teachers of theology, was afterwards given to all who occupied themselves with the sciences, and especially with philosophy. . . . Johannes Scotus, or Erigena [ninth century] is the earliest noteworthy philosopher of the Scholastic period. . . . At the call of Charles the Bald he emigrated to France."—F. Ueberweg, *History of philosophy*, v. 1, pp. 355-484.—"Scholasticism, at the last, from the prodigious mental activity which it kept up, became a tacit universal insurrection against authority: it was the swelling of the ocean before the storm. . . . It was a sign of a great awakening of the human mind when theologians thought it both their duty and their privilege to philosophize. There was a vast waste of intellectual labor, but still it was intellectual labor, and, . . . it was not in the end unfruitful."—C. J. Stillé, *Studies in Medieval history*, ch. 13.—"Scholasticism had its hour of glory, its erudite doctors, its eloquent professors, chief among whom was Abelard (1070-1142). . . . At a time when printing did not exist, when manuscript copies were rare, a teacher who combined knowledge with the gift of speech was a phenomenon of incomparable interest, and students flocked from all parts of Europe to take advantage of his lectures. Abelard is the most brilliant representative of the scholastic pedagogy, with an original and personal tendency towards the emancipation of the mind. 'It is ridiculous,' he said, 'to preach to others what we can neither make them understand nor understand ourselves.' With more boldness than Saint Anselm, he applied dialectics to theology, and attempted to reason out

the grounds of his faith. The seven liberal arts constituted what may be called the secondary instruction of the Middle Age, such as was given in the claustral or conventual schools, and later, in the universities. The liberal arts were distributed into two courses of study, known as the 'trivium' and the 'quadrivium.' The 'trivium' comprised grammar (Latin grammar, of course), dialectics, or logic, and rhetoric; and the 'quadrivium,' music, arithmetic, geometry, and astronomy. It is important to note the fact that this programme contains only abstract and formal studies,—no real and concrete studies. The sciences which teach us to know man and the world, such as history, ethics, the physical and natural sciences, were omitted and unknown, save perhaps in a few convents of the Benedictines. Nothing which can truly educate man, and develop his faculties as a whole, enlists the attention of the Middle Age. From a course of study thus limited there might come skillful reasoners and men formidable in argument, but never fully developed men. The methods employed in the ecclesiastical schools of the Middle Age were in accord with the spirit of the times, when men were not concerned about liberty and intellectual freedom; and when they thought more about the teaching of dogmas than about the training of the intelligence. The teachers recited or read their lectures, and the pupils learned by heart. The discipline was harsh. Corrupt human nature was distrusted. In 1363, pupils were forbidden the use of benches and chairs, on the pretext that such high seats were an encouragement to pride. For securing obedience, corporal chastisements were used and abused. The rod is in fashion in the fifteenth as it was in the fourteenth century. 'There is no other difference,' says an historian, 'except that the rods in the fifteenth century are twice as long as those in the fourteenth.'—G. Compayré, *History of pedagogy* (trans. by W. H. Payne) ch. 4.—See also EUROPE: Middle Ages; Scholastic revival, etc.; Thirteenth century, etc.

ALSO IN: *Medieval general Manuale Scholariune, an original account of life in the medieval university*, tr. from Latin by R. F. Seybolt.

9th-15th centuries.—Chivalry and training for knighthood.—"The duties of the boy for the first seven years of his service were chiefly personal. If sometimes the harsh principles of feudal subordination gave rise to such service, it oftener proceeded from the friendly relations of life; and as in the latter case it was voluntary, there was no loss of honourable consideration in performing it. The dignity of obedience, that principle which blends the various shades of social life, and which had its origin in the patriarchal manners of early Europe, was now fostered in the castles of the feudal nobility. The light-footed youth attended the lord and his lady in the hall, and followed them in all their exercises of war and pleasure; and it was considered unknighly for a cavalier to wound a page in battle. He also acquired the rudiments of those incongruous subjects, religion, love, and war, so strangely blended in chivalry; and generally the intellectual and moral education of the boy was given by the ladies of the court. From the lips of the ladies the gentle page learned both his catechism and the art of love, and as the religion of the day was full of symbols, and addressed to the senses, so the other feature of his devotion was not to be nourished by abstract contemplation alone. He was directed to regard some one lady of the court as the type of his heart's future mistress; she was the centre of all his hopes and wishes; to her he was obedient, faithful, and courteous. . . . [The page became a squire at the age of fifteen or six-

teen.] Personal service was considered so much the duty of a squire that his title was always applied to some particular part of it. . . . The most honourable squire was he that was attached to the person of his lord; he was called the squire of the body, and was in truth for the time the only military youth of the class: every squire, however, became in turn by seniority the martial squire. He accompanied his lord into the field of battle, carrying his shield and armour, while the page usually bore the helmet. He held the stirrup, and assisted the knight to arm. There was always a line of squires in the rear of a line of knights; the young cavaliers supplying their lords with weapons, assisting them to rise when overthrown, and receiving their prisoners. The banner of the banneret and baron was displayed by the squire. The pennon of the knight was also waved by him when his leader was only a knight, and conducted so many men-at-arms, and other vassals, that, to give dignity and importance to his command, he removed his pennon from his own lance to that of his attendant. . . . But whatever were the class of duties to which the candidate for chivalry was attached, he never forgot that he was also the squire of dames. During his course of a valet he had been taught to play with love, and as years advanced, nature became his tutor. Since the knights were bound by oath to defend the feebler sex, so the principle was felt in all its force and spirit by him who aspired to chivalric honours. Hence proceeded the qualities of kindness, gentleness, and courtesy. The minstrels in the castle harped of love as well as of war, and from them (for all young men had not, like Sir Ipomydon, clerks for their tutors) the squire learned to express his passion in verse. This was an important feature of chivalric education, for among the courtesies of love, the present of books from knights to ladies was not forgotten."—C. Mills, *History of chivalry; or Knighthood and its times*, pp. 43, 48-49.—See also CHIVALRY.

11th-12th centuries.—Rise of the universities.—Abelard.—"Up to the end of the eleventh century the instruction was, speaking generally, and allowing for transitory periods of revival, and for a few exceptional schools, a shrunken survival of the old 'trivium et quadrivium.' The lessons, when not dictated and learnt by heart from notes, were got up from bald epitomes. All that was taught, moreover, was taught solely with a view to 'pious uses.' Criticism did not exist; the free spirit of speculation could not, of course, exist. . . . As we approach the period which saw the birth of those institutions known as *Studia Publica* or *Generalia*, and ere long to be known as 'universities,' we have to extend our vision and recognize the circumstances of the time, and those changes in the social condition of Europe which made great central schools possible—schools to be frequented not merely by the young ecclesiastic, but by laymen. Among other causes which led to the diffusion of a demand for education among the laity, was, I think, the institution or reorganization of municipalities. It was about the end of the eleventh century that the civic Communes (*Communia*) began to seek and obtain, from royal and other authorities, charters of incorporation constituting their internal government and conferring certain freedoms and privileges as against the encroachment of lay and ecclesiastical feudal barons. . . . About the same time, and somewhat prior to this, trade guilds had been formed in many cities for mutual protection, the advancement of commerce, and the internal regulation of the various crafts. There immediately followed a desire for schools in the

more important commercial towns. In Italy such schools arose in Bologna, Milan, Brescia, and Florence; and in Germany they arose in Lübeck, Hamburg, Breslau, Nordhausen, Stettin, Leipsic, and Nürnberg. [See also UNIVERSITIES AND COLLEGES: 1575.] The distinctive characteristic of these city schools was, that they do not seem to have been under the direct control of the Church, or to have been always taught by priests; further, that the native tongue (German or Italian, as the case might be) was taught. Reading, writing, and a little arithmetic seem to have formed the staple of the instruction. The custom of dictating, writing down, and then learning by heart what was written—universal in the schools of the preceding centuries—was, of course, still followed in these burgh schools. This custom was almost inevitable. . . . The increased communication with Africa and the East through the Crusades had introduced men to a standard of learning among the Arabs, unknown in Europe. Outside the school, the order of chivalry had introduced a new and higher ethical spirit than had been known in the previous centuries. Civic communities and trade guilds were forming themselves and seeking charters of incorporation. Above all, the Crusades, by stimulating the ardour and exciting the intellects of men, had unsettled old convention by bringing men of all ranks within the sacred circle of a common enthusiasm, and into contact with foreign civilizations. The desire for a higher education, and the impulse to more profound investigation, that characterized the beginning and course of the twelfth century, was thus only a part of a widespread movement, political and moral. . . . While the Romano-Hellenic schools had long disappeared, there still existed, in many towns, episcopal schools of a high class, many of which might be regarded as continuations of the old imperial provincial institutions. . . . In Bologna and Paris, Rheims and Naples, it was so. The arts curriculum professed in these centres was, for the time and state of knowledge, good. These schools, indeed, had never quite lost the fresh impulse given by Charlemagne and his successors. . . . According to my view of educational history, the great 'studia publica' or 'generalia' arose out of them. They were themselves, in a narrow sense, already 'studia publica.' . . . Looking, first, to the germ out of which the universities grew, I think we must say that the universities may be regarded as a natural development of the cathedral and monastery schools; but if we seek for an external motive force urging men to undertake the more profound and independent study of the liberal arts, we can find it only in the Saracenic schools of Bagdad, Babylon, Alexandria, and Cordova. . . . To fix precisely the date of the rise of the first specialized schools or universities is impossible, for the simple reason that they were not founded. . . . The simplest account of the new university origins is the most correct. It would appear that certain active-minded men of marked eminence began to give instruction in medical subjects at Salerno [see also MEDICAL SCIENCE: Medieval: 10th-12th centuries], and in law at Bologna, in a spirit and manner not previously attempted, to youths who had left the monastery and cathedral schools, and who desired to equip themselves for professional life. Pupils flocked to them; and the more able of these students, finding that there was a public demand for this higher specialized instruction, remained at headquarters, and themselves became teachers or doctors. The Church did not found universities any more than it founded the order of chivalry. They were founded by a concurrence (not wholly fortuitous) of able men who had something they wished

to teach, and of youths who desired to learn. None the less were the acquiescence and protection of Church and State necessary in those days for the fostering of these infant seminaries. . . . Of the three great schools which we have named, there is sufficient ground for believing that the first to reach such a development as to entitle it to the name of a studium generale or university was the 'Schola Salernitana,' although it never was a university, technically speaking."—S. S. Laurie, *Rise and early constitution of Universities*, lect. 6-7.—See also UNIVERSITIES AND COLLEGES: 1231-1339; 1348-1826.—"Ideas, till this time scattered, or watched over in the various ecclesiastical schools, began to converge to a common centre. The great name of University was recognised in the capital of France, at the moment that the French tongue had become almost universal. The conquests of the Normans, and the first crusade, had spread its powerfully philosophic idiom in every direction, to England, to Sicily, and to Jerusalem. This circumstance alone invested France, central France, Paris, with an immense attractive power. [See also UNIVERSITIES AND COLLEGES: 1201-1679.] By degrees, Parisian French became a proverb. Feudalism has found its political centre in the royal city; and this city was about to become the capital of human thought. The beginner of this revolution was not a priest, but a handsome young man of brilliant talents, amiable and of noble family. None wrote love verses, like his, in the vulgar tongue; he sang them, too. Besides, his erudition was extraordinary for that day. He alone, of his time, knew both Greek and Hebrew. May be, he had studied at the Jewish schools (there were many in the South), or under the rabbis of Troyes, Vitry, or of Orléans. There were then in Paris two leading schools: the old Episcopal school of the parvis Notre Dame, and that of St. Geneviève, on the hill, where shone William of Champeaux. Abelard joined his pupils, submitted to him his doubts, puzzled him, laughed at him, and closed his mouth. He would have served Anselm of Laon the same, had not the professor, being a bishop, expelled him from his diocese. In this fashion this knight-errant of logic went on, unhorsing the most celebrated champions. He himself declared that he had only renounced tilt and tourney through his passion for intellectual combats. Henceforward, victorious and without a rival, he taught at Paris and Melun, the residence of Louis-le-Gros, and the lords flocked to hear him; anxious to encourage one of themselves, who had discomfited the priests on their own ground, and had silenced the ablest clerks. Abelard's wonderful success is easily explained. All the lore and learning which had been smothered under the heavy, dogmatical forms of clerical instruction, and hidden in the rude Latin of the middle age, suddenly appeared arrayed in the simple elegance of antiquity, so that men seemed for the first time to hear and recognise a human voice. The daring youth simplified and explained everything; presenting philosophy in a familiar form, and bringing it home to men's bosoms. He hardly suffered the obscure or supernatural to rest on the hardest mysteries of faith. It seemed as if till then the Church had lisped and stammered; while Abelard spoke. All was made smooth and easy. He treated religion courteously and handled her gently, but she melted away in his hands. Nothing embarrassed the fluent speaker: he reduced religion to philosophy, and morality to humanity. 'Crime,' he said, 'consists not in the act, but in the intention.' It followed, that there was no such thing as sins of habit or of ignorance—'They who crucified Jesus, not knowing him to have been the

Saviour, were guilty of no sin.' What is original sin?—'Less a sin, than a punishment.' But then, wherefore the redemption and the passion, if there was no sin?—'It was an act of pure love. God desired to substitute the law of love for that of fear.'—J. Michelet, *History of France*, v. 1, bk. 4, ch. 4.—'It is difficult, by a mere perusal of Abelard's works, to understand the effect he produced upon his hearers by the force of his argumentation, whether studied or improvised, and by the ardor and animation of his eloquence, and the grace and attractiveness of his person. But the testimony of his contemporaries is unanimous; even his adversaries themselves render justice to his high oratorical qualities. No one ever reasoned with more subtlety, or handled the dialectic tool with more address; and assuredly, something of these qualities is to be found in the writings he has left us. But the intense life, the enthusiastic ardor which enlivened his discourses, the beauty of his face, and the charm of his voice cannot be imparted by cold manuscripts. Héloïse, whose name is inseparably linked with that of her unfortunate husband, and whom Charles de Rémusat does not hesitate to call 'the first of women'; who, in any case, was a superior person of her time; Héloïse, who loved Abelard with 'an immoderate love,' and who, under the veil of a 'religieuse' and throughout the practice of devotional duties, remained faithful to him until death; Héloïse said to him in her famous letter of 1136: 'Thou hast two things especially which could instantly win thee the hearts of all women: the charm thou knowest how to impart to thy voice in speaking and singing.' External gifts combined with intellectual qualities to make of Abelard an incomparable seducer of minds and hearts. Add to this an astonishing memory, a knowledge as profound as was compatible with the resources of his time, and a vast erudition which caused his contemporaries to consider him a master of universal knowledge. . . . How can one be astonished that with such qualities Abelard gained an extraordinary ascendancy over his age; that, having become the intellectual ruler and, as it were, the dictator of the thought of the twelfth century, he should have succeeded in attracting to his chair and in retaining around it thousands of young men; the first germ of those assemblages of students who were to constitute the universities several years later? . . . It is not alone by the outward success of his scholastic apostolate that Abelard merits consideration as the precursor of the modern spirit and the promoter of the foundation of the universities; it is also by his doctrine, or at least by his method. . . . No one claims that Abelard was the first who, in the Middle Ages, had introduced dialectics into theology, reason into authority. In the ninth century, Scotus Erigena had already said: 'Authority is derived from reason.' Scholasticism, which is nothing but logic enlightening theology, an effort of reason to demonstrate dogma, had begun before Abelard; but it was he who gave movement and life to the method by lending it his power and his renown.'—G. Compayré, *Abelard*, pt. 1, ch. 2-3.—See also MEDICAL SCIENCE: Ancient; Women in medicine; UNIVERSITIES AND COLLEGES: 1240-1510: Nature of medieval universities; WOMAN'S RIGHTS: 1400-1600; 1500-1600.

13th-14th centuries.—**Guild education.**—"We are very prone to think . . . that the technical school is a modern idea. We assume that it owes its origin to the development of mankind in the process of evolution to a point where the recognition of the value of handiwork and craftsmanship has at length arisen. Nothing could well be less true than this. It is true that the eighteenth cen-

tury saw practically no education of this kind and it was only at the end of the nineteenth century that any modern nation even began to wake up to the necessity for it. In the older times, however, and, above all, in the thirteenth and fourteenth centuries, there was a magnificent training afforded the masses of the people in all sorts of arts and crafts and trades and occupations, such as can now be obtained only in technical schools. They did not call these teaching institutions technical schools, but they had all the benefits that we would now derive from such schools. This training the people of these times owed to the guilds. These were, of course, of many forms, the Arts Guilds, the Crafts Guilds, the Merchants Guilds, and then the various Trades Guilds. Boys were apprenticed to men following such an occupation as the youth had expressed a liking for, or that he seemed to be adapted to, or that his parents chose for him, and then began his training. It was conducted for five or six years usually in the house of the master or tradesman to whom he was apprenticed. The master provided him with board and clothes, at least, after the first year, and he gradually trained him in the trade or craft or industry, whatever it might be. After his apprenticeship was over the young man of eighteen or so became a journeyman workman and usually wandered from his native town to other places, sometimes going even over seas in order to learn the foreign secrets of his craft or art or trade, and after three years of this, when ready to settle down, presented evidence as to his accomplishments, and if this was accepted he became a master in his gild. If he were a craftsman or an artisan he made a lock or a bolt or some more artistic piece of work in the metals, base or precious, and if this sample was considered worthy of them by his fellow-gildsmen he was admitted as a master in the gild. This was the highest rank of workman, and the men who held it were supposed to be able to do anything that had been done by fellow-workmen up to that time. The piece that he presented was then called a masterpiece, and it is from this that our good old English word masterpiece was derived. This might seem a very inadequate training, and perhaps appeal to many as not deserving of the name of technical training or schooling. The only way to decide as to that, however, is to appreciate the products turned out by these workmen. It was these graduates of the apprentice-journeyman system of technical training who produced the great series of marvellous art objects which adorn the English cathedrals, the English municipal buildings, the castles and the palaces and the monasteries of the thirteenth century. It was the graduates of these schools, or at least of this method of schooling, who produced the wonderful stained glass, the beautiful bells, the finished ironwork, the surpassing woodwork, the sculpture, the decoration,—in a word, all the artistic details of the architecture of the wonderful Gothic periods of the thirteenth and fourteenth centuries,—which we have learned to value so highly in recent years."—J. J. Walsh, *Education, how old the new*, pp. 156-158.—See also GUILDS.

Summary.—**Schools of period.**—"Owing to the dominance of barbarian races and the instability of the political foundations of society preceding and during the Middle Ages, the energies of men were employed more and more exclusively in the bare maintenance of existence, and civilization and culture rapidly declined. The non-professional schools in which this culture was cherished and perpetuated ceased to exist throughout the greater part of Western Europe. The clergy of the Christian Church had risen to a position of religious, moral,

and intellectual leadership, and more or less of the culture of the Roman schools, which had assumed a definite, fixed form as the seven liberal arts, was found to be indispensable in their professional training. This training was afforded in schools connected with the monasteries and with the cathedral, collegiate, and later even the larger of the ordinary parish churches. The work of these schools varied greatly from place to place and from time to time. In some only the bare essentials of the elementary course were taught. In the great schools the entire course, including the subjects of the quadrivium, was given. As society gradually regained stability of organization and laymen began again to feel the need of systematic instruction in more or less of the liberal arts, they obtained it in these church schools. The growing demand of the lay classes for liberal education was met by the establishment of schools in connection with the various religious foundations which, as regards means of maintenance and external connection, may be roughly classified into chantry, stipendiary, guild, morrow-mass, and hospital schools. The fact that practically all the learning of the time was preserved in the Latin language made Latin grammar the main subject of study. As to content of course of study, the church schools may be divided into grammar and song schools. The latter, designed primarily to train choristers and assistants in the church services, gradually assumed in the great as well as in some of the small churches the character of elementary schools, teaching reading and writing and other subjects fundamental to the work of the grammar school. The faint beginnings of the secularization of the schools may be found in the formation in larger centers of population of annexes to the church or monastic schools, which were maintained more or less by the city and are known as the burg or city grammar schools. As a result of the development of commerce and industry the wealthy citizen or burgher class rose to a position of power and influence side by side with the nobility and the clergy. The busy life of the medieval centers of commerce and industry gave rise to educational needs of a more immediate and practical character than those met by the traditional course of study of the grammar schools. The systematization of the efforts made to satisfy these needs brought into existence a number of schools which have been imperfectly classified as writing, reckoning, and folk-schools. The grammar school may be said to survive in part in the high school of to-day. The common public school of to-day, inasmuch as it prepares for the high school, may be considered as the descendant of the medieval elementary or song school; inasmuch as it meets the more essential of the educational needs of the mass of people, it is the modern representative of the reading, writing, reckoning, and other folk-schools which originated in the Middle Ages. The conditions of the early medieval period being unfavorable to creative work in literature or science, the traditional course in the seven liberal arts was the more closely adhered to and school procedure became to a high degree formal. Yet among the teachers of this long period were many able and even brilliant men, and in the work of the best schools the principles of the inductive method, of apperception, and of correlation seem to have been more frequently observed than is generally believed."—L. F. Anderson, *History of common school education*, pp. 168-170.

MODERN

Influence of Renaissance and Reformation.—"Modern education begins with the Renaissance.

The educational methods that we then begin to discern will doubtless not be developed and perfected till a later period; the new doctrines will pass into practice only gradually, and with the general progress of the times. But from the sixteenth century education is in possession of its essential principles. . . . The men of the sixteenth century having renewed with classical antiquity an intercourse that had been too long interrupted, it was natural that they should propose to the young the study of the Greeks and the Romans. What is called secondary instruction really dates from the sixteenth century. The crude works of the Middle Age are succeeded by the elegant compositions of Athens and Rome, henceforth made accessible to all through the art of printing; and, with the reading of the ancient authors, there reappear through the fruitful effect of imitation, their qualities of correctness in thought, of literary taste, and of elegance in form. In France, as in Italy, the national tongues, moulded, and, as it were, consecrated by writers of genius, become the instruments of an intellectual propaganda. Artistic taste, revived by the rich products of a race of incomparable artists, gives an extension to the horizon of life, and creates a new class of emotions. Finally, the Protestant Reform develops individual thought and free inquiry, and at the same time, by its success, it imposes still greater efforts on the Catholic Church. This is not saying that everything is faultless in the educational efforts of the sixteenth century. First, as is natural for innovators, the thought of the teachers of this period is marked by enthusiasm rather than by precision. They are more zealous in pointing out the end to be attained, than exact in determining the means to be employed. Besides, some of them are content to emancipate the mind, but forget to give it proper direction. Finally, others make a wrong use of the ancients; they are too much preoccupied with the form and the purity of language; they fall into Ciceromania, and it is not their fault if a new superstition, that of rhetoric, does not succeed the old superstition, that of the Syllogism."—G. Compayré, *History of pedagogy*, ch. 5 (sect. 92-93).—See also EUROPE: Renaissance and Reformation.

14th-16th Centuries

Brethren of the Common Life.—One of the strongest educational influences in Western Europe during this period was that exercised by the "schools organized by the Brethren of the Common Life, described sometimes from the names of St. Jerome, or St. Gregory the Great . . . as Scholæ Hieronymitanæ or Gregorianæ, [which] owed their origin to the work of Geert Groot of Deventer (1340-1384) who [in 1381] founded an Association, or Brotherhood (it was never a monastic order under vows) of devout men who consecrated their lives to industry, teaching and learning, to which he gave its well-known title. In the period of the close of the Middle Ages and the beginnings of the Renaissance, which north of the Alps may be said to fall within the century 1430-1530, no schools were so well frequented or enjoyed so wide a reputation as those connected with certain houses of the Brethren. From the Netherlands, their place of origin, the schools spread to the Rhine, to Westphalia and to south-west Germany. Before 1500 those of Zwolle and Liège were large establishments of 800 scholars, and eight or ten others planted in large towns had attained hardly less renown. They were of the type of the 'Latin' or 'Trivial' school; 'Trivial' as teaching the subjects of the Trivium—Grammar, Dialectic and Rhetoric. Such schools,

whether civic or ecclesiastical in organisation, provided the middle or 'secondary' education of that age. In the best of them, the upper forms, as in a modern Public School, did work not distinguishable from that of the Faculty of Arts in a contemporary University. We are not to suppose a special affinity between the Brethren and the humanist spirit abroad in Italy; for at best we can discern in certain of their Houses, Deventer or Zwolle, an absence of distrust of learning, and a sympathy with higher aims and methods of education. . . . The relation of the Brothers to the school of any town where they had set up a House consisted chiefly in this: that they received as boarders into their house pupils attending as day boys the civic or parish Latin schools, watching over them spiritually and morally and no doubt aiding them in their studies. Only in a few cases is it known that the Brethren themselves taught in schools. On the other hand there were some amongst the masters of secular or ecclesiastical schools who were in sympathy with the Brothers without being members of the order. At Deventer, for instance, Hegius was not one of the Brethren; though he was obviously in close relations with them and several of his teachers belonged to their body. The school of which he was Head was attached to the church of St. Lebuin, as a corresponding school in England might be part of the Minster of Beverley or the Cathedral of Lincoln or Wells. Yet we have evidence of much closer association of Brethren and school in other places at the end of the century, and the influence of the Brethren was shown in a certain uniformity of type in the schools with which they were connected. There were special reasons for a more rapid progress in educational ideas in the Low Countries at this time. The practice of frequent change of posts, of short engagements of teachers, who often stayed but two or three years and then moved on elsewhere, the visits of merchants and ecclesiastics to Italy where the new schools made due impression upon the least observant, . . . led to an interchange of knowledge and of methods within the schoolroom, and silently moulded public opinion upon desirable learning. The accident of individuals and of situation counted for much."—W. H. Woodward, *Studies in education during the age of the Renaissance, 1400-1600*, pp. 82-84.

England, Lollardism and the Renaissance.—"The Renaissance in England, and chiefly in Oxford, was like a bitter and changeful spring. There was an hour of genial warmth, there breathed a wind from the south, in the lifetime of Chaucer; then came frosts and storms; again the brief sunshine of court favour shone on literature for a while, when Henry VIII encouraged study, and Wolsey and Foxe founded Christ Church [1532] and Corpus Christi College [1516]; once more the bad days of religious strife returned, and the promise of learning was destroyed. Thus the chief result of the awakening thought of the fourteenth century in England was not a lively delight in literature, but the appearance of the Lollards. [See ENGLAND: 1360-1414.] The intensely practical genius of our race turned, not to letters, but to questions about the soul and its future, about property and its distribution. The Lollards were put down in Oxford; 'the tares were weeded out' by the House of Lancaster, and in the process the germs of free thought, of originality, and of a rational education, were destroyed. 'Wyclivism did domineer among us,' says Wood; and, in fact, the intellect of the University was absorbed, like the intellect of France during the heat of the Jansenist controversy, in defending or assailing '267 damned

conclusions,' drawn from the books of Wyclife. The University 'lost many of her children through the profession of Wyclivism.'—A. Lang, *Oxford*, ch. 3.

15th-16th Centuries

Relation of Renaissance and Reformation.—"The schools of France and Italy owed little to the great modern movement of the Renaissance. In both these countries that movement operated, in both it produced mighty results; but of the official establishments for instruction it did not get hold. In Italy the mediæval routine in those establishments at first opposed a passive resistance to it; presently came the Catholic reaction, and sedulously shut it out from them. In France the Renaissance did not become a power in the State, and the routine of the schools sufficed to exclude the new influence till it took for itself other channels than the schools. But in Germany the Renaissance became a power in the State; allied with the Reformation, where the Reformation triumphed in German countries the Renaissance triumphed with it, and entered with it, into the public schools. Melancthon and Erasmus were not merely enemies and subverters of the dominion of the Church of Rome, they were eminent humanists; and with the great but single exception of Luther, the chief German reformers were all of them distinguished friends of the new classical learning, as well as of Protestantism."—M. Arnold, *Schools and universities on the Continent*, ch. 14.—See also EUROPE: Renaissance and Reformation: Erasmus and the Reformation.

Humanist aims in education.—"There is no doubt that the Humanists as a body were profoundly convinced of the practical character of Classical studies. It was said long ago of Vittorino that his aim was the development of 'the complete citizen.' Vergerius, at the outset of our period, is anxious to set forth the ideal of Education as the perfection of the man as Citizen, which he found in Aristotle. The choice of studies and the temper in which they are to be pursued should be determined by this general aim. Learning is not to be regarded as an excuse for withdrawal from active life and concern for the common good. Vittorino writes to Ambrogio, quoting Cicero with approval: *virtutis laus omnis in actione consistit*. That was his own ideal, and it was notorious that a full training for practical life was the leading purpose of the Mantuan school. This, indeed, is one of the characteristic marks of the lay spirit of Humanism, coinciding, as it did, with the objective temper of the Italian intelligence. Aeneas Sylvius impresses upon the young king Ladislaus a similar truth. He, too, quotes the sentence from Cicero in praise of action as distinct from self-absorption. He deprecates studies which may divert attention from the true ends of life; he instances, especially, Dialectic and Geometry. Such studies are legitimate in themselves, but their tendency is against practical interests. Letters, indeed, may be so studied that they produce a similar effect. But the examples of Demosthenes, Aristotle, Caesar and Pliny, show that, rightly pursued, literature proves the highest possible aid to genuine public spirit and to administrative capacity. Practical judgment in affairs is one main result of humanist teaching. So far he is in accord with Vergerius, who lays down that 'sound judgment, wisdom of speech, and integrity of conduct' are the qualities cultivated by liberal learning. The Prince, especially, needs this training: by it he may safely count on being able to detect flattery, wilful imposition, insincerity of counsel: his governing capacity will be established

on the firm basis of knowledge, and his wisdom will render him 'principum speculum,' and the adviser and moderator to whom neighboring rulers will naturally turn. In the professional training of the time, the study of antiquity when completed by its final course of ancient philosophy, was held to be the finest preparation for special studies, as Law, Medicine, or Theology. In Florence again no Humanist doubted that in Letters consisted the best preparation for the career of a Merchant or a Banker. But apart from the broader effects of classical culture it was held that on nearly every side of practical life the best guidance attainable was to be derived from the study of ancient books. Aristotle's *Politics* is the soundest manual of statecraft; Vegetius and Caesar are the best guides to the Art of War; Vergil, to agriculture. In ruling a household, Cicero, Plutarch *Upon Education*, and Francesco Barbaro, whose work *De Re Uxoribus* was regarded as worthy of a place in the noble company, could be safely relied upon. In all departments of government, in war, justice, council, and domestic policy, Literature is the one sure source of practical wisdom."—W. H. Woodward, *Vittorino da Feltre and other humanist educators*, pp. 183-184.—See also EUROPE: Renaissance and Reformation; Various Italian humanists; CLASSICS: Renaissance.

Italy the center of education.—School of Vittore dei Ramboldini at Mantua and Guarino of Verona at Ferrara.—"The fifteenth century is, above all, that of the many-sided man. There is no biography which does not, besides the chief work of its hero, speak of other pursuits all passing beyond the limits of dilettantism. The Florentine merchant and statesman was often learned in both the classical languages; the most famous humanists read the ethics and politics of Aristotle to him and his sons; even the daughters of the house were highly educated. It is in these circles that private education was first treated seriously. . . . There were Latin schools in every town of the least importance, not by any means merely as preparatory to higher education, but because, next to reading, writing, and arithmetic, the knowledge of Latin was a necessity; and after Latin came logic. It is to be noted particularly that these schools did not depend on the Church, but on the municipality; some of them too, were merely private enterprises. This school system, directed by a few distinguished humanists, not only attained a remarkable perfection of organisation, but became an instrument of higher education in the modern sense of the phrase. With the education of the children of two princely houses in North Italy institutions were connected which may be called unique of their kind. At the court of Giovan Francesco Gonzaga at Mantua (reg. 1407 to 1444) appeared the illustrious Vittorino da Feltre (b. 1397, d. 1446), otherwise Vittore dei Ramboldini. . . . He directed the education of the sons and daughters of the princely house, and one of the latter became under his care a woman of learning. When his reputation extended far and wide over Italy, and members of great and wealthy families came from long distances, even from Germany, in search of his instructions, Gonzaga was not only willing that they should be received, but seems to have held it an honour for Mantua to be the chosen school of the aristocratic world. Here for the first time gymnastics and all noble bodily exercises were treated along with scientific instruction as indispensable to a liberal education. Besides these pupils came others, whose instruction Vittorino probably held to be his highest earthly aim, the gifted poor, often as many as seventy together,

whom he supported in his house and educated, 'per l'amore di Dio,' along with the high born youths who here learned to live under the same roof with untitled genius. The greater the crowd of pupils who flocked to Mantua, the more teachers were needed to impart the instruction—which Vittorino only directed—an instruction which aimed at giving each pupil that sort of learning which he was most fitted to receive. . . . More stress was laid on pure scholarship by Guarino of Verona (1370-1460), who in the year 1420 was called to Ferrara by Niccolò d' Este to educate his son Lionello. . . . While still acting as tutor to Lionello, he had many other pupils from various parts of the country, and in his own house a select class of poor scholars, whom he partly or wholly supported. His evening hours till far into the night were devoted to hearing lessons or to instructive conversation. His house, too, was the home of a strict religion and morality. . . . The education given to women in the upper classes was essentially the same as that given to men. The Italian, at the time of the Renaissance, felt no scruple in putting sons and daughters alike under the same course of literary and even philological instruction. Indeed, looking at this ancient culture as the chief treasure of life, he was glad that his girls should have a share in it."—J. Burckhardt, *Civilisation of the Renaissance in Italy*, pp. 135, 213, 214, 215, 396.—"The language created by Dante as a thing of power, polished by Petrarch as a thing of beauty, trained by Boccaccio as the instrument of melodious prose, was abandoned even by the Tuscans in the fifteenth century for revived Latin and newly discovered Greek. Patient acquisition took the place of proud inventiveness; laborious imitation of classical authors suppressed originality of style. . . . As schoolmasters in a stricter sense of the term, it is not easy to exaggerate the influence exercised by Italian students. They first conceived and framed the education that has now prevailed through Europe for four centuries, moulding the youth of divers nations by one common discipline, and establishing an intellectual concord for all peoples; . . . [but this wealth of intellectual activity ended in a state of mental bankruptcy]. When we seek the causes which produced the decay of learning in Italy about the middle of the sixteenth century, we are first led to observe that the type of scholarship inaugurated by Petrarch had been fully developed. Nothing new remained to be worked out upon the lines laid down by him. Meanwhile the forces of the nation, both creative and receptive, were exhausted in the old fields of humanism. . . . Before the end of the sixteenth century Greek had almost ceased to be studied in Italy. This was the sign of intellectual death. All that was virile in humanism fled beyond the Alps. . . . Thus Italy, after receiving the lamp of learning from the dying hands of Hellas, in the days of her own freedom, now, in the time of her adversity and ruin, gave it to the nations of the North. Her work was ended. Three centuries of increasing decrepitude . . . were before her."—J. A. Symonds, *Renaissance in Italy*, pp. 55, 536, 540, 543, 544, 545.

Netherlands.—Influence of Brethren of the Common Life.—Synod of Dort.—Education after Reformation.—"In 1430, the Brethren [of the Common Life] had established forty-five branches, and by 1460 more than thrice that number. They were scattered through different parts of Germany and the Low Countries, each with its school subordinate to the head college at Deventer. It was in these schools, in the middle of the fif-

teenth century, that a few Germans and Netherlanders were, as Hallam says, roused to acquire that extensive knowledge of the ancient languages which Italy as yet exclusively possessed. Their names should never be omitted in any remembrance of the revival of letters; for great was their influence upon subsequent times. Chief among these men were Wessels, of Groningen, 'one of those who contributed most steadily to the purification of religion'; Hegius of Deventer, under whom Erasmus obtained his early education, and who probably was the first man to print Greek north of the Alps; Dringeborg, who founded a good school in Alsace; and Longius, who presided over one at Munster. Thanks to the influence of these pioneers in learning, education had made great progress among the Netherlanders by the middle of the sixteenth century. . . . We have the testimony of the Italian Guicciardini to the fact that before the outbreak of the war with Spain even the peasants in Holland could read and write well. As the war went on, the people showed their determination that in this matter there should be no retrogression. In the first Synod of Dort, held in 1574, the clergy expressed their opinion upon the subject by passing a resolution or ordinance which, among other things, directed 'the servants of the Church' to obtain from the magistrates in every locality a permission for the appointment of schoolmasters, and an order for their compensation as in the past. Before many years had elapsed the civil authorities began to establish a general school system for the country. In 1582, the Estates of Friesland decreed that the inhabitants of towns and villages should, within the space of six weeks, provide good and able Reformed schoolmasters, and those who neglected so to do would be compelled to accept the instructors appointed for them. This seems to have been the beginning of the supervision of education by the State, a system which soon spread over the whole republic."—D. Campbell, *Puritan in Holland, England and America*, ch. 2 and 20.

16th Century

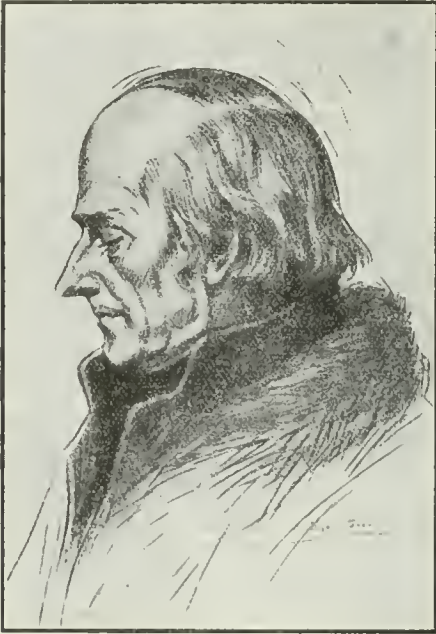
Calvin and the Geneva schools.—Influence of Calvinism.—"From the point of view of American educational history the most important developments in connection with the Reformation were those arising from Calvinism. While the Calvinistic faith was rather grim and forbidding, viewed from the modern standpoint, the Calvinists everywhere had a program for political, economic, and social progress which has left a deep impress on the history of mankind. This program demanded the education of all, and in the countries where Calvinism became dominant the leaders included general education in their scheme of religious, political, and social reform. In the governmental program which Calvin drew up (1537) for the religious republic at Geneva, he held that learning was 'a public necessity to secure good political administration, sustain the Church unharmed, and maintain humanity among men.' In his plan for the schools of Geneva, published in 1538, he outlined a system of elementary education in the vernacular for all, which involved instruction in reading, writing, arithmetic, religion, careful grammatical drill, and training for civil as well as for ecclesiastical leadership. In his plan of 1541 he upholds the principle, as had Luther, that 'the liberal arts and good training are aids to a full knowledge of the Word.' This involved the organization of secondary schools, or *colleges* as he called them, following the French nomenclature, to prepare leaders for the ministry and the civil government

through 'instruction in the languages and humane science.' In the colleges (secondary schools) which he organized at Geneva and in neighboring places to give such training, and which became models of their kind which were widely copied, the usual humanistic curriculum was combined with intensive religious instruction. These colleges became famous as institutions from which learned men came forth. The course of study in the seven classes of one of the Geneva colleges, which has been preserved for us, reveals the nature of the instruction. The lowest class began with the letters, reading was taught from a French-Latin Catechism, and the usual Latin authors were read. Greek was begun in the fourth class, and, in addition to the usual Greek authors, the New Testament was read in Greek. In the higher classes, as was common also in German *gymnasia*, logic and rhetoric were taught to prepare pupils to analyze, argue, and defend the faith. Elocution was also given much importance in the upper classes as preparation for the ministry, two original orations being required each month. Psalms were sung, prayers offered, sermons preached and questioned on, and the Bible carefully studied. The men who went forth from the colleges of Geneva to teach and to preach the Calvinistic gospel were numbered by the hundreds. . . . The world owes much to the constructive, statesman-like genius of Calvin and those who followed him, and we in America probably most of all. Geneva became a refuge for the persecuted Protestants from other lands, and through such influences the ideas of Calvin spread to the Huguenots in France, the Walloons of the Dutch and Belgian Netherlands, the Germans in the Palatinate, the Presbyterians of Scotland, the Puritans in England, and later to the American colonies."—E. P. Cubberley, *History of education*, pp. 330-332.—See also EUROPE: Renaissance and Reformation: Geneva reformers.

ALSO IN: W. Boyd, *History of western education*.

Dean Colet and St. Paul's School, London.—Letter from Erasmus.—Dr. John Colet, appointed Dean of St. Paul's cathedral in 1505, "resolved, whilst living and in health to devote his patrimony to the foundation of a school in St. Paul's Churchyard, wherein 153 children, without any restriction as to nation or country, who could already read and write, and were of 'good parts and capacities,' should receive a sound Christian education. The 'Latin adulterate, which ignorant blind fools brought into this world,' poisoning thereby 'the old Latin speech, and the very Roman tongue used in the time of Tully and Sallust, and Virgil and Terence, and learned by St. Jerome, St. Ambrose, and St. Augustine,'—all that 'abusion which the later blind world brought in, and which may rather be called Blotterature than Literature,'—should be 'utterly abanished and excluded' out of this school. The children should be taught good literature, both Latin and Greek, 'such authors that have with wisdom joined pure chaste eloquence'—'specially Christian authors who wrote their wisdom in clean and chaste Latin, whether in prose or verse; for,' said Colet, 'my intent is by this school specially to increase knowledge, and worshipping of God and Our Lord Jesus Christ, and good Christian life and manners in the children.' . . . The building consisted of one large room, divided into an upper and lower school by a curtain, which could be drawn at pleasure; and the charge of the two schools devolved upon a high-master and a sub-master respectively. The forms were arranged so as each to seat sixteen boys, and were provided each with a raised desk, at which the head-boy sat as president. The building also embraced an entrance-

porch and a little chapel for divine service. Dwelling-houses were erected, adjoining the school, for the residence of the two masters; and for their support. Colet obtained, in the spring of 1510, a royal license to transfer to the Wardens and Guild of Mercers in London, real property to the value of £53 per annum (equivalent to at least £530 of present money). Of this the head-master was to receive as his salary £35 (say £350) and the under-master £18 (say £180) per annum. Three or four years after, Colet made provision for a chaplain to conduct divine service in the chapel, and to instruct the children in the Catechism, the Articles of the faith, and the Ten Commandments,—in English; and ultimately, before his death, he appears to have increased the amount of the whole endowment to £122 (say £1,200) per annum. So that it may be considered, roughly, that the whole endowment, including the buildings, cannot have



ERASMUS

represented a less sum than £30,000 or £40,000 of present money. And if Colet thus sacrificed so much of his private fortune to secure a liberal (and it must be conceded his was a liberal) provision for the remuneration of the masters who should educate his 153 boys, he must surely have had deeply at heart the welfare of the boys themselves. And, in truth, it was so. Colet was like a father to his schoolboys. . . . It was not to be expected that he should find the school-books of the old grammarians in any way adapted to his purpose. So at once he set his learned friends to work to provide him with new ones. The first thing wanted was a Latin Grammar for beginners. Linacre undertook to provide this want, and wrote with great pains and labour, a work in six books, which afterwards came into general use. But when Colet saw it, at the risk of displeasing his friend, he put it altogether aside. It was too long and too learned for his 'little beginners.' So he condensed within the compass of a few pages two little treatises, an 'Accidence' and a 'Syntax,'

in the preface to the first of which occur the gentle words quoted above. These little books, after receiving additions from the hands of Erasmus, Lilly, and others, finally became generally adopted and known as Lilly's Grammar. This rejection of his Grammar seems to have been a sore point with Linacre, but Erasmus told Colet not to be too much concerned about it. . . . Erasmus, in the same letter in which he spoke of Linacre's rejected Grammar . . . put on paper his notions of what a schoolmaster ought to be, and the best method of teaching boys, which he fancied Colet might not altogether approve, as he was wont somewhat more to despise rhetoric than Erasmus did. He stated his opinion that—'In order that the teacher might be thoroughly up to his work, he should not merely be a master of one particular branch of study. He should himself have travelled through the whole circle of knowledge. In philosophy he should have studied Plato and Aristotle, Theophrastus and Plotinus; in Theology the Sacred Scriptures, and after them Origen, Chrysostom, and Basil among the Greek fathers, and Ambrose and Jerome among the Latin fathers; among the poets, Homer and Ovid; in geography, which is very important in the study of history, Pomponius Mela, Ptolemy, Pliny, Strabo. He should know what ancient names of rivers, mountains, countries, cities, answer to the modern ones; and the same of trees, animals, instruments, clothes and gems, with regard to which it is incredible how ignorant even educated men are. He should take note of little facts about agriculture, architecture, military and culinary arts, mentioned by different authors. He should be able to trace the origin of words, their gradual corruption in the languages of Constantinople, Italy, Spain, and France. Nothing should be beneath his observation which can illustrate history or the meaning of the poets. But you will say what a load you are putting on the back of the poor teacher! It is so; but I burden the one to relieve the many. I want the teacher to have traversed the whole range of knowledge, that it may spare each of his scholars doing it. A diligent and thoroughly competent master might give boys a fair proficiency in both Latin and Greek, in a shorter time and with less labour than the common run of pedagogues take to teach their habble.' On receipt of this . . . Colet wrote to Erasmus: . . . "What! I shall not approve!" So you say! What is there of Erasmus's that I do not approve?"—F. Seebohm, *Oxford reformers*, ch. 6.

ALSO IN: T. A. Walker, *English and Scottish education, universities and public schools in time of Colet*.

Erasmus and educational ideals.—Suggested reforms in the education of women.—"To no single scholar . . . is the cause of education in the sixteenth century under greater obligation than to Erasmus. His freedom from traditional prejudice, combined with his high scholarship and natural sagacity, enabled him to discern the conditions essential to the profitable acquirement of knowledge. . . . It was in the year 1510 that the celebrated John Colet [Master of St. Paul's School], . . . consulted him as to the choice of a master for a new school which he was proposing to found in London. . . . Colet's conception of the functions of the teacher was undoubtedly high; but he found Erasmus's yet higher. In fact, the letter in which the great scholar embodies the advice demanded, may be looked upon as one of the most remarkable compositions in the whole literature of the history of education. Erasmus held that a good teacher, even for boys, should

not only be a good Latinist, but should also know Greek; . . . that he should have studied the ancient philosophies; that he should have a knowledge of history, both sacred and profane, and likewise of geography and comparative philology."—H. D. Traill, *Social England*, v. 3, p. 88.—"His insight into child-nature is remarkable; he perceives the need of reforming the education of women; he deals in a spirit of sound common sense with the first stages of teaching, and with the possibilities indicated by boy-nature. He adopted the best ideas or curricula current in Italian schools. He has considered the methods of teaching language, the place of grammar, of construing and composition, and the kind of books likely to be helpful. Organisation and administration of schools, qualifications of masters, co-operation of parents with teachers, companionship, boy-interests, were subjects of long observation and reflection. Though never actually engaged in the teaching of children, Erasmus was essentially a practical 'educator,' whose advice no schoolmaster in Europe would have dreamt of disregarding. . . . It may be safely affirmed that to Erasmus, as to the great Italians, education was training for social service in church, state, city and family; yet the merely professional studies make little appeal to him. The development of individual capacity and erudition through the study of a great civilisation is the true means to effectiveness in every honourable walk in life. Practical experience is not an adequate preparation for the practical life itself. A liberal education is one common to all men whatever their career. It is analogous to the training of the 'Orator' as elaborated by Quintilian; it is practically identical with that of the 'Governor' as described by Erasmus' own disciple, Thomas Elyot. . . . The education of girls was a subject which occupied Erasmus in the later years of his life. The Italian ideal of a woman's training and status was familiar to him. But Erasmus was aware that the reasons for the neglect of girls' education in German lands were deeply rooted in social order. Public opinion, according but a low place to woman in society, was content with an instruction to correspond to it. Erasmus seems to have approached the question from the point of view of the uplifting of the home influences which mould the boys' early years. He demands a new standard of training for motherhood. Much as he deprecates the evil effects wrought by uneducated and frivolous women upon the mind and character of young children, he recognises to the full what is implied in the loss of the finely-tempered affection of the mother. Hence he looks upon the training of girls as necessarily marching with that of boys. Further, he believes that amongst the worst enemies of character stand triviality and indolence, which again are the consequences of lack of opportunity for the cultivation of lofty interests. The fuller life is the better life. He urges, therefore, that type of women's education on classical lines which was elaborated a century before by Lionardo Bruni, and was current in the more refined society of Italy: Erasmus had been impressed by the intellectual atmosphere of the More household at Chelsea, and desires to see home surroundings wholesome and cheerful, yet marked by sober decorum, the mother's wise and unselfish patience guiding rather than repressing the hopes and vitality of youth. The method of training girls accepted in German society of the time he holds up to scorn, as producing the worst faults which mark feminine nature—capriciousness, vanity, shallowness, love of intrigue. . . . Upon one point Erasmus lays especial stress. He makes a strik-

ing appeal to parents to respect the judgment and the feelings of their daughters in the momentous decision between the 'religious' and the married life. The personal note here struck is unmistakable."—W. H. Woodward, *Studies in education during the age of the Renaissance, 1400-1600*, pp. 115-117, 124-125.—See also EUROPE: Renaissance and Reformation; Erasmus and the Reformation.

ALSO IN: O. H. Lang, *Great teachers of four centuries*.—R. H. Quick, *Essays on educational reformers*.—A. F. Leach, *English schools at the Reformation*.—P. S. Allen, *Age of Erasmus*.

Luther and common schools.—"Luther [1483-1546] . . . felt that, to strengthen the Reformation, it was requisite to work on the young, to improve the schools, and to propagate throughout Christendom the knowledge necessary for a profound study of the holy Scriptures. This, accordingly, was one of the objects of his life. He saw it in particular at the period which we have reached, and wrote to the councillors of all the cities of Germany, calling upon them to found Christian schools. 'Dear sirs,' said he, 'we annually expend so much money on arquebuses, roads, and dikes; why should we not spend a little to give one or two schoolmasters to our poor children? God stands at the door, and knocks; blessed are we if we open to him. Now the word of God abounds. O my dear Germans, buy, buy, while the market is open before your houses. . . . Busy yourselves with the children,' continues Luther, still addressing the magistrates; 'for many parents are like ostriches; they are hardened towards their little ones, and satisfied with having laid the egg, they care nothing for it afterwards. The prosperity of a city does not consist merely in heaping up great treasures, in building strong walls, in erecting splendid mansions, in possessing glittering arms. If madmen fall upon it, its ruin will only be the greater. The true wealth of a city, its safety, and its strength, is to have many learned, serious, worthy, well-educated citizens. And whom must we blame because there are so few at present, except you magistrates, who have allowed our youth to grow up like trees in a forest?' Luther particularly insisted on the necessity of studying literature and languages: 'What use is there, it may be asked, in learning Latin, Greek, and Hebrew? We can read the Bible very well in German. Without languages,' replies he, 'we could not have received the gospel. . . . Languages are the scabbard that contains the sword of the Spirit; they are the casket that guards the jewels; they are the vessel that holds the wine; and as the gospel says, they are the baskets in which the loaves and fishes are kept to feed the multitude. If we neglect the languages, we shall not only eventually lose the gospel, but be unable to speak or write in Latin or in German. No sooner did men cease to cultivate them than Christendom declined, even until it fell under the power of the pope. But now that languages are again honored, they shed such light that all the world is astonished, and every one is forced to acknowledge that our gospel is almost as pure as that of the apostles themselves. In former times the holy fathers were frequently mistaken, because they were ignorant of languages. . . . If the languages had not made me positive as to the meaning of the word, I might have been a pious monk, and quietly preached the truth in the obscurity of the cloister; but I should have left the pope, the sophists, and their anti-christian empire still unshaken.'"—J. H. Merle d'Aubigné, *History of the Reformation of the 16th century*, v. 3, bk. 10, ch. 9.—Luther, in his appeal to the municipal magistrates of Germany, calls

for the organization of common schools to be supported at public cost. "Finally, he gives his thought to the means of recruiting the teaching service. "Since the greatest evil in every place is the lack of teachers, we must not wait till they come forward of themselves; we must take the trouble to educate them and prepare them." To this end Luther keeps the best of the pupils, boys and girls, for a longer time in school; gives them special instructors, and opens libraries for their use. In his thought he never distinguishes women teachers from men teachers; he wants schools for girls as well as for boys. Only, not to burden parents and divert children from their daily labor, he requires but little time for school duties. . . . "My opinion is [he says] that we must send the boys to school one or two hours a day, and have them learn a trade at home for the rest of the time. It is desirable that these two occupations march side by side." . . . Luther gives the first place to the teaching of religion: "Is it not reasonable that every Christian should know the Gospel at the age of nine or ten?" Then come the languages, not, as might be hoped, the mother tongue, but the learned languages, Latin, Greek, and Hebrew. Luther had not yet been sufficiently rid of the old spirit to comprehend that the language of the people ought to be the basis of universal instruction. He left to Comenius the glory of making the final separation of the primary school from the Latin school. . . . Physical exercises are not forgotten in Luther's pedagogical regulations. But he attaches an especial importance to singing. "Unless a schoolmaster know how to sing, I think him of no account." "Music," he says again, "is a half discipline which makes men more indulgent and more mild." At the same time that he extends the programme of studies, Luther introduces a new spirit into methods. He wishes more liberty and more joy in the school. "Solomon," he says, "is a truly royal schoolmaster. He does not, like the monks, forbid the young to go into the world and be happy. Even as Anselm said: "A young man turned aside from the world is like a young tree made to grow in a vase." The monks have imprisoned young men like birds in their cage. It is dangerous to isolate the young."—G. Compayré, *History of pedagogy*, ch. 6 (sect. 130-134).

ALSO IN: C. L. Robbins, *Teachers in Germany in sixteenth century*.—T. Woody, *Fürstenschulen in Germany after the Reformation*.

Melanchthon as the systematizer.—"Within fifteen years of his appointment of Wittenberg [1518, as professor of Greek] Melanchthon had become recognised as the supreme authority in Protestant Germany upon the organisation of universities and high schools, and had put into operation schemes for the remodelling of ancient universities (Wittenberg, Tübingen and others) and the foundation of modern ones (Marburg, Königsberg, etc.), which expressed at once the Germanic, humanist, and Protestant ideals of the new age. Further, Melanchthon as adviser to cities and to princes had set forth detailed plans for the establishment of new schools (such as Nuremberg and Magdeburg) and the reorganisation of many others. He devoted special pains to the development and inspection of humanist schools in Saxony under the direction of the Electoral Prince. And he maintained . . . a private school, preparatory to the courses in the faculty, in which we may recognise certain important principles of his doctrine of instruction. The work that Melanchthon did in North Germany was accomplished on not dissimilar lines by Sturm and Oecolampadius

on the Upper Rhine, by Zwingli at Zürich, and by Calvin and Cordier in western Switzerland. Apart from the especial note of Melanchthon's foundations, namely the intimate association of evangelical religion with classical teaching, his peculiar service to education lay in the impulse which he gave to systematic organisation of school instruction, which should correspond with the logical relations of the subjects themselves. The mediæval schools were in Germany slowly and imperfectly incorporating certain elements of the humanist curriculum without a radical modification of traditional methods. Neither books, nor assistant masters, nor processes of teaching were in harmony with the possibly enthusiastic aim of a head-master lately fired by a zeal for the new learning. Moreover the proper relation of grammar to composition and to construing was rarely understood. Authors were read for their contents before adequate vocabulary or knowledge of syntax had been acquired. *A priori* modes of studying 'physica' and scholastic logic wasted valuable years. The connection between the trivial, or Latin, school [teaching the trivium—grammar, logic and rhetoric] and the university was but confusedly understood, and the entire place of Latin and Greek viewed as language and as literature in a German university was wholly undetermined. It was the work of Melanchthon in the north and of Sturm in the south to co-ordinate education, as it was the achievement of Luther to provide its national stimulus. Melanchthon, in a word, supplied to the German Renaissance what Erasmus or Agricola lacked, namely a genius for system. It was his function to give practical application of educational theory and ideal as Erasmus had indicated it in his works and correspondence. . . . Melanchthon's 'schola privata,' which he set up in his own house at Wittenberg within a few years of his arrival, deserves attention as an attempt to remedy the defects to which he alludes in the tract above quoted. He carried on the experiment for not less than ten years, limiting his pupils to a number which admitted of direct personal instruction. His object was to provide thorough preparatory training for boys who were to pass on to a high school or the faculty of arts in a university. Hence the school was of the nature of a model Latin, or trivium, school, in respect at least of the standards of instruction given. The grounding in Latin was the main purpose of the teaching given. No specific courses were provided in religion, mathematics or 'physica.' These were taught through the instrument of Latin and from Latin authors. The rudiments of Greek, however, were taught, and this constitutes a distinction from the practice of the trivial school. Text-books were written by Melanchthon himself, containing selections from prayers, extracts from the New Testament, etc. Prose and verse composition were taught: Latin was spoken and Latin plays in abridged shape were performed, partly as relaxation, but mainly as an aid to conversational Latin. Melanchthon wrote prologues defending the practice, and offering moral interpretations of the scenes selected. He preferred Terence for the purpose, but included Seneca and at least one play of Euripides. Amongst the pupils there was a system of promotion and of competition, and the discipline was apparently of a thorough human sort. The pupils were all boarders, drawn from various German towns by the educational repute of Wittenberg."—W. H. Woodward, *Studies in education during the age of the Renaissance, 1400-1600*, pp. 215-216, 218-219.

ALSO IN: W. A. Boyd, *History of western education*.

Rabelais' Gargantua.—Rabelais' description of the imaginary education of Gargantua gives us the educational ideas of a man of genius in the 16th century: "Gargantua," he writes, "awaked, then, about four o'clock in the morning. Whilst they were rubbing him, there was read unto him some chapter of the Holy Scripture aloud and clearly, with a pronunciation fit for the matter, and hereunto was appointed a young page born in Basché, named Anagnostes. According to the purpose and argument of that lesson, he oftentimes gave himself to revere, adore, pray, and send up his supplications to that good God whose word did show His majesty and marvellous judgments. Then his master repeated what had been read, expounding unto him the most obscure and difficult points. They then considered the face of the sky, if it was such as they had observed it the night before, and into what signs the sun was entering, as also the moon for that day. This done, he was appareled, combed, curled, trimmed and perfumed, during which time they repeated to him the lessons of the day before. He himself said them by heart, and upon them grounded practical cases concerning the estate of man, which he would prosecute sometimes two or three hours, but ordinarily they ceased as soon as he was fully clothed. Then for three good hours there was reading. This done, they went forth, still conferring of the substance of the reading, and disported themselves at ball, tennis, or the 'pile trigone,' gallantly exercising their bodies, as before they had done their minds. All their play was but in liberty, for they left off when they pleased, and that was commonly when they did sweat, or were otherwise weary. Then were they very well dried and rubbed, shifted their shirts, and walking soberly, went to see if dinner was ready. Whilst they stayed for that, they did clearly and eloquently recite some sentences that they had retained of the lecture. In the mean time Master Appetite came, and then very orderly sat they down at table. At the beginning of the meal there was read some pleasant history of ancient prowess, until he had taken his wine. Then, if they thought good, they continued reading, or began to discourse merrily together; speaking first of the virtue, propriety, efficacy, and nature of all that was served in at that table; of bread, of wine, of water, of salt, of flesh, fish, fruits, herbs, roots, and of their dressing. By means whereof, he learned in a little time all the passages that on these subjects are to be found in Pliny, Athenæus, Dioscorides, Julius, Pollux, Galen, Porphyrius, Oppian, Polybius, Heliodorus, Aristotle, Cælian, and others. Whilst they talked of these things, many times, to be the more certain, they caused the very books to be brought to the table, and so well and perfectly did he in his memory retain the things above said, that in that time there was not a physician that knew half so much as he did. Afterwards they conferred of the lessons read in the morning, and ending their repast with some conserve of quince, he washed his hands and eyes with fair fresh water, and gave thanks unto God in some fine canticle, made in praise of the divine bounty and munificence. This done, they brought in cards, not to play, but to learn a thousand pretty tricks and new inventions, which were all grounded upon arithmetic. By this means he fell in love with that numerical science, and every day after dinner and supper he passed his time in it as pleasantly as he was wont to do at cards and dice. . . . After this they recreated themselves with singing musically, in four or five parts, or upon a set theme, as it best pleased them. In matter of musical instruments, he learned to

play the lute, the spinet, the harp, the German flute, the flute with nine holes, the violin, and the sackbut. This hour thus spent, he betook himself to his principal study for three hours together, or more, as well to repeat his matutinal lectures as to proceed in the book wherein he was, as also to write handsomely, to draw and form the antique and Roman letters. This being done, they went out of their house, and with them a young gentleman of Touraine, named Gymnast, who taught the art of riding. Changing then his clothes, he mounted on any kind of horse, which he made to bound in the air, to jump the ditch, to leap the palisade, and to turn short in a ring both to the right and left hand. . . . The time being thus bestowed, and himself rubbed, cleansed, and refreshed with other clothes, they returned fair and softly; and passing through certain meadows, or other grassy places, beheld the trees and plants, comparing them with what is written of them in the books of the ancients, such as Theophrastus, Dioscorides, Marinus, Pliny, Nicander, Macer, and Galen, and carried home to the house great handfuls of them, whereof a young page called Rhizotomos had charge—together with hoes, picks, spuds, pruning-knives, and other instruments requisite for herborising. Being come to their lodging, whilst supper was making ready, they repeated certain passages of that which had been read, and then sat down at table. . . . During that repast was continued the lesson read at dinner as long as they thought good: the rest was spent in good discourse, learned and profitable. After that they had given thanks, they set themselves to sing musically, and play upon harmonious instruments, or at those pretty sports made with cards, dice or cups,—thus made merry till it was time to go to bed; and sometimes they would go make visits unto learned men, or to such as had been travellers in strange countries. At full night they went into the most open place of the house to see the face of the sky, and there beheld the comets, if any were, as likewise the figures, situations, aspects, oppositions, and conjunctions of the stars. Then with his master did he briefly recapitulate, after the manner of the Pythagoreans, that which he had read, seen, learned, done, and understood in the whole course of that day. Then they prayed unto God the Creator, falling down before Him, and strengthening their faith towards Him, and glorifying Him for His boundless bounty; and, giving thanks unto Him for the time that was past, they recommended themselves to His divine clemency for the future. Which being done, they entered upon their repose."—W. Besant, *Readings in Rabelais*, pp. 20-29.—See also EDUCATION, ART: French leadership in the 16th century.

Sturm, the secondary school and the study of Latin.—"If the humanistic movement had little influence upon elementary school-work, it ultimately wrought great and lasting modifications of secondary school education. In the Protestant School under Sturm at Strassburg and in the schools of the Jesuits the humanistic secondary school assumed a definite and permanent form, which survives in the classical grammar school of to-day. John Sturm [1507-1589], after a preparatory education with the children of his father's patron, Count Manderscheid, attended a school at Liüttich [or Liège] under the control of the Brethren of the Common Life. Both the organization and curriculum of this school served Sturm as models in his subsequent work as organizer and director of schools. It consisted of eight carefully graded classes. The like proficiency of the members of each class was maintained by strict half-

yearly examinations. The course of study was humanistic. The medieval 'Doctrinale' of Alexander de Villa Dei was replaced by a course in grammar so concise as to facilitate the early reading of the Latin texts themselves. Only the classical Latin authors were read. After completing his course at the university of Louvain and devoting some time to studying and teaching at the university of Paris, Sturm undertook to complete the reorganization of the work of the Strassburg schools, so as to bring it into harmony with prevailing humanistic ideals. So successfully did he carry out this undertaking that the school became perhaps the most famous of its time. This success seems to have been due largely to the fact that Sturm was guided in his school-work by a clearly defined aim, which, though narrow, was yet well suited to the tastes and needs of his time. This aim was the cultivation of knowledge, piety, and eloquence. The eloquence desired was that in the Latin tongue, the knowledge to be imparted was mainly such as would aid in the appreciation and use of Latin. The work of the ten classes into which the school was divided was carefully graduated. Though the course comprehended nearly all the subjects of the traditional trivium and quadrivium as well as the Reformation studies of the Catechism and the Bible, yet every subject was made contributory so far as possible to the great central aim of developing in the pupil the ability to speak and write Latin in an elegant Ciceronian fashion. The careful attention paid by Sturm, Ascham [in England], the early Jesuits, and other educators of this period to methods of teaching Latin translation and composition resulted in a teaching efficiency in these subjects which compares favorably with that of our best modern schools."—L. F. Anderson, *History of common school education*, pp. 103-105.

Also in: W. A. Boyd, *History of western education*.

Montaigne, a social realist.—"The reaction against humanism in France is brilliantly voiced by Michel Montaigne (1533-1592). The early education of Montaigne was meant to be an experiment, as it appears. His father put the little boy in charge of a German tutor who could not speak French, and who was to carry on all conversation in Latin. The child also learned Latin from house-servants, who never spoke French to him. The result was that at the age of six he could speak Latin. He was then sent to the famous College of Guienne, near Bordeaux, where he was graduated at the age of thirteen, and later he studied law. . . . Having ample means, and not caring seriously for politics, he spent much of his life in philosophic retirement at the paternal chateau of 'Montaigne,' writing brilliant essays on all sorts of subjects, but more particularly on French 'society' and on education in general. His essays on 'Pedantry' and 'The Education of Children' furnish us with his educational views. . . . When Montaigne discussed education, he had in mind a life of opportunity and individual fitness for the living present. His own contact with public men had taught him the utter futility of the formal humanism to which he had been subjected in his own education, and which was still very prevalent in his own country. . . . For such a life as he had in mind, 'wisdom' and 'character' were the great ends in view, and these ends rather than prescription by the ancients should determine the content and method of education. . . . The course of study might include some of the traditional studies, such as logic, rhetoric, geometry, and physics, and even Latin and Greek; but the emphasis should be placed on the

living languages, physical culture, and extensive travel under a tutor of good judgment, 'whose head is well tempered rather than well filled.' . . . In teaching the boy, 'Let the master examine him not only about the words of the lesson,' says Montaigne, 'but also as to the sense and meaning of them and let him judge of the profit he has made, not by the testimony of his memory, but that of his understanding.' He recommends that Latin and Greek should be learned by speaking them, and thus compliments the method employed in his own early education. . . . In purpose and content, the education which Montaigne recommends is clearly 'social realism' of a strongly individualistic type, while in method it is just as clearly 'sense-realism.' His influence on current practice, though we cannot trace it, owing to the difficult age in which he lived, must have been considerable, for he was widely read. Locke and Rousseau . . . followed his lead in their social realism, and Bacon and Comenius found his practical programme a direct road to sense-realism."—C. C. Boyer, *History of education*, pp. 255-257.

Schools in England.—"In England, during the sixteenth century, Wolsey, as a statesman, was alive to the advantages of education and desired much of the wealth of the church to be turned into that channel, and founded colleges, which he staffed with men of the new school, and financed in part from the proceeds of suppressed religious houses. . . . The earlier half of the reign promised well for education; but . . . the funds which Wolsey would have donated to that object were wanted for other purposes. . . . Nevertheless, in great families at least, the education of the younger members was carried to a high pitch. . . . It is to be noted, however [in Edward's reign], that of the church property acquired by the crown . . . a comparatively respectable, though still niggardly proportion was re-appropriated to educational purposes."—A. B. Innes, *England under the Tudors*, pp. 93, 97, 103.—"In 1545 [Henry VIII], the chapels and chantries were abolished, and out of the proceeds eighteen grammar schools established. . . . [In the reign of Edward VI, upwards of thirty grammar schools were founded, not a few owing to] the petition of the burgesses of some town, or that of the residents in the neighborhood of some suppressed monastery. The schools are generally described as free. . . . It would seem that they only partially supplied the place of the schools which had been swept away . . . for in the year 1562 we find Williams, the speaker of the House of Commons . . . [stating] that at least a hundred were wanting in England, that before time had been."—H. D. Traill, *Social England*, v. 3, p. 229.—"Leach estimates that there were in 1546 in the neighborhood of three hundred grammar schools in England for two and one-half millions of population or about one school for every 8,300 people; he finds evidence going to show that these schools were largely attended . . . [by the] middle classes whether country or town, the younger sons of the nobility and farmers, the lesser landholders, the prosperous tradesmen. [At one of these schools Shakespeare learned "little Latin and less Greek."] Latin was [then] employed in . . . [every walk in life]; 'a merchant, or the bailiff of a manor wanted it for his accounts, every town clerk or guild clerk wanted it for his minute books. Columbus had to study his voyages in Latin; the general had to study tactics in it. The architect, the musician, every one who was neither a mere soldier nor a mere handicraftsman wanted not a mere smattering of grammar, but a living acquaintance with the tongue as a

spoken as well as a written language. . . . Reading schools, song schools, and Latin grammar schools are found side by side. . . . It was no uncommon thing for the same boys to spend part of their time in one school and part in another vibrating between the two in the course of a day or week."—E. E. Brown, *Making of our middle schools*, pp. 17, 18.—"Foster W. Watson tells us that 'In the sixteenth and seventeenth centuries, modern subjects, e.g., mathematics, the natural sciences, and the vernacular languages, foreign and English, advanced with mighty strides, yet to these subjects the doors of the grammar schools, for the most part, remained closed.' . . . 'The Quadrivium, arithmetic, geometry, astronomy and music, had attractions for the noble, since they were the arts which particularly had relation to the activities of the practical world.' The unfavorable attitude of the grammar school toward the Quadrivium was due undoubtedly to the fact that the subjects which it incorporated could be found to have nothing in common with religion, or in fact with anything closely connected with religion. . . . Later on in this same book Watson says that 'The influence of the nobleman's view that mathematics should be studied in their relation to practical ends at least had this progressive element, viz., that any new practical invention, of proved service to warfare or the service of the state, must be accepted.' With this same spirit carried into practise, 'one of the merchant-princes of Queen Elizabeth's time, Gresham, showed the educational wide-mindedness of the merchant class in his foundation of Gresham College. He endowed professorships in divinity, astronomy, music, geometry, law, medicine and rhetoric.'"—H. Kimmel, *Status of mathematics (School and Society, Feb. 15, 1919)*.—It is to be noticed that no special provision was made for the education of the poor, but neither was there any obstacle placed in the way of any boy whose parents desired to send him to the grammar school,—provided he could find a place there.

ALSO IN: A. F. Leach, *English schools at the Reformation*.—A. R. M. Stowe, *English grammar schools in reign of Queen Elizabeth*.—F. Watson, *State and education during the Commonwealth*.

Schools in Germany.—Although the belief that the clergy alone needed to be learned was still fixed in the popular mind, yet some idea of a universal need for education had become current before the sixteenth century, and some effort had been made in Germany to fill the want. "At the close of the Middle Ages, both the higher educational institutions and the schools for the people had been in a flourishing condition in most parts of the Empire; . . . the number of schools in the smaller towns and villages increased with every decade. . . . Between the years 1400 and 1521 we can point to nearly 100 school ordinances and school contracts in German and Dutch. The whole of North Germany felt the influence of the 'Brothers of the Common Life,' who combined . . . faithful adherence to the religious life and equal zeal for classical studies. From their schools and seminaries . . . went forth shoals of scholars who labored as schoolmen in Germany. . . . In almost all districts of Germany . . . educational institutes, greater and smaller, many of them of considerable importance, were seen springing up, and humanist studies gained wider and wider footing. [Unfortunately they were devoted chiefly to humanist studies, and were not rooted in national life. Consequently, in the political storms which surrounded the Reformation—and also because of the lack of funds caused by the greed of the

nobles and princes, who took for themselves the monastic property, with scarcely a thought of filling the place of the clergy in education—the schools decayed.] The schoolmen who had been of old esteemed and honored in public life as the imparters of the most valuable intellectual treasures [during that turbulent period] sank in the eyes of the masses to the status of a wage-earner. . . . Whereas formerly the burgomasters and town councillors had held it an honour to patronise and encourage education . . . too often these men looked on with indifference at the decay and ruin of the schools. . . . [There had spread over wide circles of German society a dull, materializing spirit, bent only on utility and gain. Preference was given to the German writing and arithmetic schools which prepared their pupils for the business of handicraftsmen and tradesmen.] In order to re-fill the deserted schools, Luther [advocated] . . . compulsory school attendance. 'I am of opinion,' he said, 'that rulers are bound to compel their subjects to send their children to school. . . . The custodes complain that they often have only three boys . . . and even if the peasants send their children to school in the winter, they take them away in the summer to put them to farm-work.' . . . [Little attention, however, was paid to the education of girls.] 'On the whole,' says Löschke, 'it is considered a very remarkable exception when girls also attend boys' schools; the towns which have German schools where girls are also admitted are very proud of themselves.' . . . In a few large towns, special schools for girls existed in no small number . . . [but] if we consider the work done . . . it does not appear justifiable to regard the girls' schools of the sixteenth century as the germ of our higher schools for girls. . . . [The method of teaching as in most countries at the time was brutal in the extreme.] 'The children [says Michael Neander, in 1582] are indeed made to waste their years with no profit at all, robbed of their youth, and plagued and tormented with all sorts of unnecessary instructions and precepts.' . . . The Tyrolese physician, Hippolytus Guarinoni, often recalled with shuddering in his old age the gruesome treatment which he had experienced as a child at school. 'It often happened to me, if I got up too late and went unwillingly to school, to be thrashed with a whip that had three lashes, and this . . . upwards of fifty and even seventy times. . . . I bear the marks of this treatment still in my body. . . . Numbers of boys are checked in their growth, . . . and can never be joyous at heart.' . . . [The teachers had not enough to live upon, let alone buy books . . . and eked out a living by other employment. The schools often looked like caverns.]—J. Janssen, *History of the German people*, v. 13, pp. 9-12, 30, 33, 57, 65.—"Two distinct types of schools stand out in the sixteenth century, the one German the other Latin. . . . The work of the German schools was purely elementary, catechism, reading, and writing being the principal or sole parts of the curriculum. In the latter part of the century there developed also German writing schools, . . . the purpose of which was to give special preparation to such boys as expected to enter the service of the state or community in the capacity of clerks, secretaries, and the like. The Würtemberg Ordinance of 1559 gives the first official recognition of the need of such institutions in a section which shows clearly that they were distinct from the ordinary vernacular schools. . . . Such vernacular institutions were naturally not intended to meet the needs of the learned class. Supplying such needs was the work

of the Latin school, an institution distinctly preparatory in its nature, with work leading up to university entrance. In a rather loose way, all these preparatory institutions were called *Particular Schulen*, in contrast with the university, *Studium Generale*. They were also called *Trivium Schulen*, as the curriculum was wholly or partly the *trivium* (grammar, rhetoric, and logic).—C. L. Robbins, *Teachers in Germany in the sixteenth century*, pp. 21-22.

Also in: T. Woody, *Fürstenschulen in Germany after the revolution*.—E. Fahian, *Die Errichtung eines Alumnaats an der Zwickauer Schule*.—E. K. R. Waschinski, *Erziehung und Unterricht im deutschen Ordenslande bis 1525*.—W. Boyd, *History of western education*, pp. 200-207.

16th and 17th Centuries

Jesuit teaching and schools.—"The education of youth is set forth in the Formula of Approval granted by Paul III. in 1540," to the plans of Ignatius Loyola for the foundation of the Society of Jesus, "as the first duty embraced by the new Institute. . . . Although the new religious [order was] . . . not at once able to begin the establishment of colleges, yet the plan of those afterwards founded, was gradually ripening in the sagacious mind of St. Ignatius, who looked to these institutions as calculated to oppose the surest bulwarks against the progress of heresy. The first regular college of the Society was that established at Gandia in 1546, through the zeal of St. Francis Borgia, third General of the Society; and the regulations by which it was governed, and which were embodied in the constitutions, were extended to all the Jesuit colleges afterwards founded. The studies were to include theology, both positive and scholastic, as well as grammar, poetry, rhetoric, and philosophy. The course of philosophy was to last three years, that of theology four; and the Professors of Philosophy were enjoined to treat their subject in such a way as to dispose the mind for the study of theology, instead of setting up faith and reason in opposition to one another. The theology of St. Thomas, and the philosophy of Aristotle, were to be followed, except on those points where the teaching of the latter was opposed to the Catholic faith."—A. T. Drane, *Christian schools and scholars*, p. 708.—"Wherever the Church was not actually persecuted, as in England, there sprang up educational institutions. Shortly after the death of the fifth General, Father Aquaviva, in 1615, the Society possessed three hundred and seventy-three colleges; in 1706 the number of collegiate and university establishments was seven hundred and sixty-nine, and in 1756, shortly before the suppression, the number was seven hundred and twenty-eight. In 1584 the classes of the Roman College were attended by two thousand, one hundred and eight students. At Rouen, in France, there were regularly two thousand. Throughout the seventeenth century the numbers at the College of Louis-le-Grand, in Paris, varied between eighteen hundred and three thousand. In 1627, the one Province of Paris had in its fourteen colleges 13,105 students, which would give an average of nearly one thousand to each college. In the same year Rouen had 1,068, Rennes 1,485, Amiens 1,430. In 1675 there were in Louis-le-Grand 3,000, in Rennes 2,500, in Toulouse 2,000. Cologne began its roll in 1558 with almost 800 students; Dillingen in Bavaria had 760 in 1607. At Utrecht in Holland there were 1,000; at Antwerp and Brussels each 600 scholars. Münster in 1625 had 1,300, Munich had 900 in 1602. The absolute

average is not known; three hundred seems, however, the very lowest. This would give to the seven hundred and more institutions a sum total of two hundred and ten thousand students, all trained under one system."—R. Schwickerath, *Jesuit education*, pp. 144-145.—Loyola "who had inserted in the authentic formula and charter of his Institute that watchword of his movements, 'Defence and Advance'; who had taken the whole world for the field of his operations, in defending and advancing; this cavalier of a new military type, who had only to show himself upon the field to gather around him the flower of youth as well as mature age, from college and university, from doctor's chair and prince's throne, left behind him, as the work of fifteen years from the foundation of the Order, about one hundred colleges and houses, distributed into twelve Provinces. The territorial divisions were named, after their chief centres, the Provinces of Portugal, Castile, Andalusia, Aragon, Italy, Naples, Sicily, Upper Germany, Lower Germany, France, Brazil, and the East Indies. Individuals under his orders had overrun Ireland, penetrated into Scotland, into Congo, Abyssinia, and Ethiopia. The East Indies, first traversed by Francis Xavier either on foot, or in unseaworthy vessels, signified the whole stretch of countries from Goa and Ceylon on the West, to Malacca, Japan, and the coast of China, on the East. Some of this activity might be credited to apostolic zeal alone, were it not that, wherever the leaders advanced into the heart of a new country, it was always with the purpose, and generally with the result, that the country was to be occupied with educational institutions. De Backer noted this in another connection, when, in the preface to his great work of bibliography, 'The Library of Writers of the Company of Jesus,' he says: 'Wherever a Jesuit set his foot, wherever there was founded a house, a college, a mission, there too arose apostles of another class, who labored, who taught, who wrote.' . . . One hundred and fifty years after the death of Ignatius, the collegiate and university houses of education numbered 760. Two hundred years after the same date, when the Order was on the verge of universal suppression, under the action of University men, Parliamentarians, Jansenists, Philosophers, and of that new movement which was preparing the Revolution, the Jesuit educational institutions stood at the figure, 728. The colleges covered almost the whole world, distributed into 39 Provinces, besides 172 Missions in the less organized regions of the globe. . . . At Goa, in Hindustan, the seminary, which was inferior to none in Europe, had for its students, Brahmins, Persians, Arabians, Ethiopians, Armenians, Chaldeans, Malabari, Cananorians, Guzarates, Dacnais, and others from the countries beyond the Ganges. Japan had its colleges at Funai, Arima, Anzuchzana, and Nagasaki. China had a college at Macao; and later on many more, reaching into the interior, where the Fathers became the highest mandarins in the service of the Emperor, and built his observatory. Towards the close of the eighteenth century a large number of colleges were flourishing in Central and South America. All of these disappeared, when the Order was suppressed."—T. A. Hughes, *Loyola and the educational system of the Jesuits*, pp. 68-70, 74.—"The Jesuits owed their success partly to the very narrow task which they set themselves, little beyond the teaching of Latin style, and partly to the careful training which they gave their students, a training which often degenerated into mere mechanical exercise. But the mainspring of their influence was the manner in which they

worked the dangerous force of emulation. Those pupils who were most distinguished at the end of each month received the rank of prætor, censor, and decurion. The class was divided into two parts, called Romans and Cathaginians, Greeks and Trojans. The students sat opposite each other, the master in the middle, the walls were hung with swords, spears and shields which the contending parties carried off in triumph as the prize of victory. These pupils' contests wasted a great deal of time. The Jesuits established public school festivals, at which the pupils might be exhibited, and the parents flattered. They made their own school books, in which the requirements of good teaching were not so important as the religious objects of the order. They preferred extracts to whole authors; if they could not prune the classics to their fancy they would not read them at all. What judgment are we to pass on the Jesuit teaching as a whole? It deserves praise on two accounts. First, it maintained the dignity of literature in an age which was too liable to be influenced by considerations of practical utility. It maintained the study of Greek in France at a higher level than the University, and resisted the assaults of ignorant parents on the fortress of Hellenism. Secondly, it seriously set itself to understand the nature and character of the individual pupil, and to suit the manner of education to the mind that was to receive it. Whatever may have been the motives of Jesuits in gaining the affections, and securing the devotion of the children under their charge; whether their desire was to develop the individuality which they probed, or to destroy it in its germ, and plant a new nature in its place; it must be admitted that the loving care which they spent upon their charge was a new departure in education, and has become a part of every reasonable system since their time. Here our praise must end. . . . They amused the mind instead of strengthening it. They occupied in frivolities such as Latin verses the years which they feared might otherwise be given to reasoning and the acquisition of solid knowledge. . . . Celebrated as the Jesuit schools have been, they have owed much more to the fashion which filled them with promising scholars, than to their own excellence in dealing with their material. . . . They have never stood the test of modern criticism. They have no place in a rational system of modern education."—O. Browning, *Introduction to the history of educational theories*, ch. 8.—See also JESUITS: 1540-1556.

ALSO IN: W. A. Boyd, *History of western education*.

1510-1570.—Ascham and "The Scholemaster."—Roger Ascham, the friend of Lady Jane Grey and the tutor of Queen Elizabeth, was born in 1515, and died in 1568. "It was partly with the view to the instruction of his own children, that he commenced [in 1563] the 'Schole-master,' the work by which he is most and best known, to which he did not live to set the last hand. He communicated the design and import of the book in a letter to Sturmius [Sturm], in which he states, that not being able to leave his sons a large fortune, he was resolved to provide them with a preceptor, not one to be hired for a great sum of money, but marked out at home with a homely pen. In the same letter he gives his reasons for employing the English language, the capabilities of which he clearly perceived and candidly acknowledged, a high virtue for a man of that age, who perhaps could have written Latin to his own satisfaction much more easily than his native tongue. But though the benefit of his own off-

spring might be his ultimate object, the immediate occasion of the work was a conversation at Cecil's, at which Sir Richard Sackville expressed great indignation at the severities practiced at Eton and other great schools, so that boys actually ran away for fear of merciless flagellation. This led to the general subject of school discipline, and the defects in the then established modes of tuition. Ascham coinciding with the sentiments of the company, and proceeding to explain his own views of improvement, Sackville requested him to commit his opinions to paper and the 'Schole-master' was the result. It was not published till 1670. . . . We . . . quote a few passages, which throw light upon the author's good sense and good nature. To all violent coercion, and extreme punishment, he was decidedly opposed:—"I do agree," says he, "with all good school-masters in all these points, to have children brought to good perfectness in learning, to all honesty in manners; to have all faults rightly amended, and every vice severely corrected, but for the order and way that leadeth rightly to these points, we somewhat differ." "Love is better than fear, gentleness than beating, to bring up a child rightly in learning." "I do assure you there is no such whetstone to sharpen a good wit, and encourage a will to learning, as is praise." . . . "The scholar is commonly beat for the making, when the master were more worthy to be beat for the mending, or rather marring, of the same; the master many times being as ignorant as the child what to say properly and fitly to the matter." . . . "This will I say, that even the wisest of your great beaters do as oft punish nature as they do correct faults. Yea many times the better nature is the sorer punished. For if one by quickness of wit take his lesson readily, another by hardness of wit taketh it not so speedily; the first is always commended, the other is commonly punished, when a wise school-master should rather discreetly consider the right disposition of both their natures, and not so much weigh what either of them is able to do, as what either of them is likely to do hereafter. For this I know, not only by reading of books in my study, but also by experience of life abroad in the world, that those which be commonly the wisest, the best learned, and best men also, when they be old, were never commonly the quickest of wit when they were young. Quick wits commonly be apt to take, unapt to keep. Some are more quick to enter speedily than be able to pierce far, even like unto oversharpe tools, whose edges be very soon turned."—H. Coleridge, *Biographia borealis*, pp. 328-330.

1530-1611.—Mulcaster and the coming of sense-realism.—"To Richard Mulcaster (1530-1611), rather than to Francis Bacon, belongs the credit of paving the way for sense-realism in England and the English-speaking world. The basis of Mulcaster's own education was laid at Eton under Nicholas Udall, a famous master. In 1548 he was at Cambridge as a king's scholar. He was graduated from Christ's College, Oxford, in 1556. Five years later he was appointed head master of Merchant Taylors' School, and taught there successfully for twenty-five years. His specialties were Latin, Greek, and Hebrew, but he devoted much time to music and the drama. . . . In 1596 he became head master of St. Paul's, and remained there until 1608. The Elizabethan Age, whose spirit he must have caught, transformed him in theory at least from the humanism to which he was subjected in his own education, and to which he was committed as head master of popular humanistic secondary schools, into a realist with

ideals that would have made him feel perfectly at home in the twentieth century. The two works upon which his reputation as an educational prophet rests are his 'Positions' (1581) and his 'Elementarie' (1582), both in his favorite, though now almost unreadable, English. . . . In his search after truth, Mulcaster . . . turned his attention to the living present rather than the dead past, and to nature rather than tradition. . . . As we should expect from the period in which he lived, Mulcaster emphasized religion, but kept the practical needs of the individual well to the front, and ranged himself rather on the side of democracy than that of aristocracy. . . . It was Mulcaster's idea that, 'for religion's sake and their necessary affairs,' an elementary course consisting of reading and writing English, together with music and drawing, should be offered to all children, boys and girls alike, . . . and to this course for the mind, physical culture was to be added on the ground that 'the soul and the body are copartners in good and ill.' . . . He advocated that after a grammar-school course of four years, promising boys should be sent to universities, including 'colleges for tongues, for mathematics, for philosophy, for teachers, for physicians, for lawyers, for divines.' In this matter Mulcaster, with the sense-realists of all centuries, bases professional training on individual fitness, and calls attention to the folly of educating a boy for the ministry when ploughing was his special talent. . . . Mulcaster strongly preferred public to private tutorial education, and emphasized the importance of healthful schoolhouses and proper play-grounds. His faith in the importance of education for the sake of religion and life led him to advocate compulsory attendance not only for boys but for girls. He respected the natural ability of the pupil, and advocated professionally trained teachers. He believed that elementary work was most difficult, and that therefore the teachers of elementary schools should have the smallest number of pupils and be paid best. . . . The aristocracy of his age and English conservatism helped to defeat the early realization of Mulcaster's advanced realism. The humanistic secondary schools, of which he was himself so large a part, were still too well entrenched in the English mind to permit much revolt, but his advanced views on primary education—especially his emphasis on the use of the mother tongue and expert pedagogy—entitle him to a place side by side with his more famous contemporary, Bacon, the father of English realism in higher education."—C. C. Boyer, *History of education*, pp. 257-260.

ALSO IN: A. F. Leach, *Schools of medieval England*.

1561-1626.—Bacon and the formulation of sense-realism.—"Francis Bacon (1561-1626) first formulated the principles of modern sense-realism. When he was hardly twelve years old his father, an officer of the crown, sent him and his brother Anthony to Trinity College, Cambridge. Here, where he remained three years, he began to distrust the scholastic philosophy of Aristotle. . . . [Bacon] deserves a unique place in the history of education by reason of several works which, through the interpretation of educational reformers, powerfully promoted sense-realism. These works were 'The Advancement of Learning' (1605), submitted in English, and the 'Novum Organum' (1620), which, probably because he failed to foresee the future of the English language, he published in Latin. . . . To . . . [these] must be added 'The New Atlantis,' an ideal social fable, in which his 'Solomon's House' was the prophecy of our

modern research university. . . . He held that higher education should have for its purpose, not merely pleasure or preferment, nor wealth of knowledge for display, but rather the advancement of the human race through religion and science. . . . The sciences were Bacon's favorite studies, for through them the forces of nature could be harnessed into useful inventions, thus promoting human progress, and, when pursued to 'depth of knowledge,' they would 'bring men's minds about to religion.' [He] . . . therefore undertook to formulate what he conceived to be the proper method of science, namely, induction, and, because he believed that this method was the opposite of Aristotle's deductive 'Organon,' and unknown to Aristotle, he gave his new book on methods the title 'Novum Organum' (New Instrument, or Method). In this book . . . he urged that the student of nature should first of all rid himself of 'idols,' or prejudices, and that, not depending at all upon imagination, the investigator should assemble and examine specimens of the phenomena under consideration, thus arriving at the facts, or particular truths; and that afterward he should compare cases where a certain effect was present with similar cases where the same effect was absent, thus, by successive eliminations, arriving at the class-truth, or law. . . . Although, as we see, Bacon had missed the very essence of induction, namely scientific imagination, or hypothesis, and its confirmation by subsequent trials, his brilliant treatment of the subject and his commanding position in the world had a very wonderful effect on thinkers, and helped to usher in science in the modern sense."—*Ibid.*, pp. 261-263.—See also EUROPE: Middle Ages; Scholasticism followed by humanism; Modern period: Revolutionary period.

1571-1635.—Ratke and the application of the Baconian reforms.—"One of the first to apply these great [Baconian] reforms in scientific method to the work of the school was Wolfgang Ratke [1571-1635]. After graduating from the University of Rostock, and finding himself ill-fitted for the clerical profession, he traveled in Holland and in England, where he was infected with the prevailing enthusiasm for the new scientific method recently set forth by Bacon. The system of school reform to which he devoted mainly the rest of his life manifests the influence of these new ideas. He emphasizes the importance of direct observation as a means of acquiring knowledge, and proposes the, at that time, novel plan of giving instruction in the arts and sciences in the mother tongue."—L. F. Anderson, *History of common school education*, p. 230.

1592-1671.—Comenius as the founder of modern method.—"To know Comenius [born in Moravia, 1592] and the part he played in the seventeenth century, to appreciate this grand educational character, it would be necessary to begin by relating his life; his misfortunes; his journeys to England [1638], where Parliament invoked his aid; to Sweden [1642], where the Chancellor Oxenstiern employed him to write manuals of instruction; especially his relentless industry, his courage through exile, and the long persecutions he suffered as a member of the sect of dissenters, the Moravian Brethren; and the schools he founded at Fulneck, in Bohemia, at Lissa and at Patak, in Poland."—G. Compayré, *History of pedagogy*, ch. 6, sect. 137.—He died in 1671. "Comenius's inspiring motive, like that of all leading educationalists, was social regeneration. He believed that this could be accomplished through the school. He lived under the hallucination that by a proper arrangement of the subject-matter of instruction, and by a sound

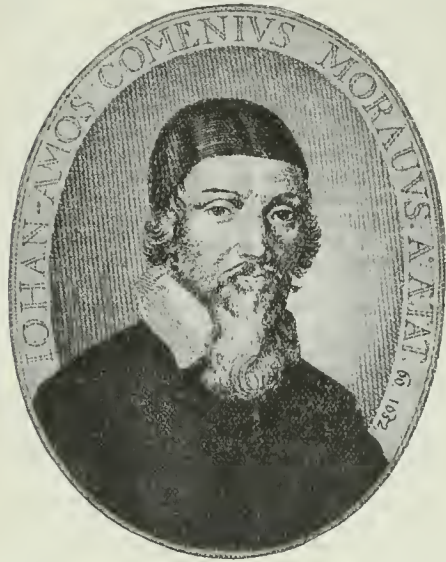
method, a certain community of thought and interests would be established among the young, which would result in social harmony and political settlement. He believed that men could be manufactured. . . . The educational spirit of the Reformers, the conviction that all—even the humblest—must be taught to know God, and Jesus Christ whom he has sent, was inherited by Comenius in its completeness. In this way, and in this way only, could the ills of Europe be remedied, and the progress of humanity assured. While, therefore, he sums up the educational aim under the threefold heads of Knowledge, Virtue, and Piety or Godliness, he in truth has mainly in view the last two. Knowledge is of value only in so far as it forms the only sound basis, in the eyes of a Protestant theologian, of virtue and godliness. We have to train for a hereafter. . . . By knowledge Comenius meant knowledge of nature and of man's relation to nature. It is this important characteristic of Comenius's educational system that reveals the direct influence of Bacon and his school. . . . It is in the department of Method, however, that we recognise the chief contribution of Comenius to education. The mere attempt to systematise was a great advance. In seeking, however, for foundations on which to erect a coherent system, he had to content himself with first principles which were vague and unscientific. . . . In the department of knowledge, that is to say, knowledge of the outer world, Comenius rested his method on the scholastic maxim, 'Nihil est in intellectu quod non prius fuerit in sensu.' This maxim he enriched with the Baconian induction, comprehended by him only in a general way. . . . From the simple to the complex, from the particular to the general, the concrete before the abstract, and all, step by step, and even by insensible degrees,—these were among his leading principles of method. But the most important of all his principles was derived from the scholastic maxim quoted above. As all is from sense, let the thing to be known be itself presented to the senses, and let every sense be engaged in the perception of it. When it is impossible, from the nature of the case, to present the object itself, place a vivid picture of it before the pupil. The mere enumeration of these few principles, even if we drop out of view all his other contributions to method and school-management, will satisfy any man familiar with all the more recent treatises on Education, that Comenius, even after giving his precursors their due, is to be regarded as the true founder of modern Method, and that he anticipates Pestalozzi and all of the same school. . . . Finally, Comenius's views as to the inner organisation of a school were original, and have proved themselves in all essential respects correct. The same may be said of his scheme for the organisation of a State-system—a scheme which is substantially, *mutatis mutandis*, . . . embodied in the highly-developed system of Germany. When we consider, then, that Comenius first formally and fully developed educational method, that he introduced important reforms into the teaching of languages, that he introduced into schools the study of Nature, that he advocated with intelligence, and not on purely sentimental grounds, a milder discipline, we are justified in assigning to him a high, if not the highest, place among modern educational writers." —S. S. Laurie, *John Amos Comenius*, pp. 217-226.

ALSO IN: J. Adamson, *Pioneers of modern education*, pp. 46-66.

17th Century

Milton, a later humanistic realist.—Locke and the disciplinary idea.—"The marvellous hold

which the ancients continued to have on the mind of men long after the advent of realism is to be seen conspicuously in the great English poet John Milton (1608-1674). His early education was carefully supervised by tutors. He was an apt student, and when in 1624 he entered Christ's College, Cambridge, he was master of several languages, and had read philosophy and literature extensively. . . . In 1640 . . . the stress of times forced him to open a school on Aldersgate Street, London, where he maintained himself in part by teaching 'the sons of some gentlemen' for about seven years. . . . In 1644, at the suggestion of Samuel Hartlib, a disciple of Comenius and a friend of educational reforms, he wrote the 'Tractate on Education,' the brief treatise on which rests his claim to a place in the history of education. . . . Humanism and the Reformation had



COMENIVS

(Portrait after Wenceslaus Hollar)

conspired to produce Milton, so that, although he recognized the claims of the living present, he continued to look at life rather through the eyes of the ancients than his own, and thus failed to emancipate himself completely. This humanistic realism is the characteristic note of his 'Tractate on Education.' The religious impulse, as we should expect, was uppermost in Milton, and God's claims came first. . . . His famous definition of a complete and generous education shows plainly that, although religion and morality were uppermost in Milton's mind, he had not overlooked life as he found it in his age. Said he: 'I call that a complete and generous education which fits a man to perform justly, skilfully, and magnanimously all the offices, both public and private, of peace and war.' He evidently used the word 'justly' to call attention to social relations and moral obligation. His realism is evident in the use of the word 'skilfully,' for he connects it with the practical pursuits of peace and the patriotic services of war. Nor can it be doubted that in the use of the word 'magnanimously' Milton had in mind the promising young men of higher station who should occupy positions of trust and honor in life, and that for such responsible leadership the highest possible

preparations should be made. . . . The classics were to constitute the basis of the ambitious course which Milton proposed, and to the content of these that of the Hebrew, Chaldee, Syriac, and even Italian, was to be added for general culture. This classical training was to be supplemented with an extensive course in applied mathematics, and later on with an extensive training in the natural and social sciences, including history and law. Philosophy and theology were to top the structure. And all these subjects, including those of the sciences and applied mathematics, were to be studied out of books, and to make the matter worse, out of the books of the ancients. Milton did not forget music, foreign travel, and, in harmony with his own custom, as well as in obedience to the needs of the times in which he lived, he proposed strenuous physical training, in which, true to his bias for the past, he would combine what was best in Sparta and Athens. . . . Milton calculated that the boys whom he had in mind could finish the course which he proposed in his 'Tractate' in nine years, and maintained that an 'academy,' where the course could be completed without change of residence, was preferable to the conventional separation of the secondary school from the university. As an introduction to the ambitious classical course which he proposed, Milton recommended the so-called intensive plan of studying Latin, Greek, and other languages, asserting that in this way Latin and Greek might be 'learned easily and delightfully in one year.' Experience had taught him the importance of adapting the assignment of tasks to the capacity of students, and he vigorously condemned the custom of requiring immature students to work on themes and orations that taxed even mature students. He valued an atmosphere of good-will, and would have the teacher cultivate cordial relations between himself and the students, thus reducing discipline to a minimum."—C. C. Boyer, *History of education*, pp. 264-267.

ALSO IN: W. Boyd, *History of western education*.—J. Gill, *Systems of education*, pp. 14-18.—J. Adamson, *Pioneers of modern education*, pp. 46-66.

"John Locke (1632-1704), the English philosopher, was a utilitarian sense-realist. . . . He was a student most of his life, devoting himself especially to physics, chemistry, medicine, psychology, philosophy, politics, and even theology. . . . In his 'Essay on Human Understanding,' in which he sought after 'the primal sources and the scope of human knowledge, denying the existence of innate ideas, presenting the mind as a sheet of white paper prepared to be written upon by experience which alone supplies the knowledge there impressed, and tracing the sources of all ideas to what he calls sensation and reflection.' This psychological doctrine, known as the 'tabula rasa,' or white paper, . . . was also virtually the position of the sense-realist Comenius. Locke put much work on this 'Essay' during his voluntary exile in Holland, and published it in complete form in 1690. The application of his sensation-psychology to the process of education is to be found in a little book on the 'Conduct of the Understanding,' an original companion-piece to the 'Essay,' which was published after his death. In 'Some Thoughts on Education,' published in 1693, Locke, as tutor of Lord Shaftesbury's son and grandson, applies his sense-realism as a mental process to a utilitarian curriculum specially selected for the 'sons of gentlemen,' thus running into a social realism that closely resembles that of Montaigne. Taking the two books together, we venture to

classify Locke as a utilitarian sense-realist in his views on education. . . . The opening sentence of Locke's 'Thoughts on Education' is his educational creed, stated in the briefest possible way, and the rest of the book is simply an elaboration. These are his words: 'A sound mind in a sound body is a short but full description of a happy state in this world; he that has these two has little more to wish for, and he that wants either of them will be but little the better for anything else.' . . . As a physician who had become his own patient in his early manhood, Locke had learned to emphasize hygiene, and advocated what has since become known as the 'hardening process.' . . . Much as Locke valued a sound body, he valued moral soundness more, placing it above all else. . . . As in his views on physical culture, so in character building, the process was to be habituation, the indefatigable submission of inclinations to the control of reason, until reason becomes master of desires. . . . In the curriculum which he recommends for the sons of gentlemen in his 'Thoughts,' he follows Milton and Montaigne very closely. The boy's intellectual education is to begin with such useful studies as reading, writing . . . in the vernacular, [and drawing,] arithmetic, geography, history, geometry, languages, and other studies are to be added as the boy's life may require. He should also travel if possible, but under the supervision of a safe tutor. . . . When dealing with the mental process of the learner, and the order in which the various subjects are to be mastered, Locke, as his 'Conduct' shows, and as his 'Essay' would lead us to believe, was as thoroughgoing a sense-realist as Bacon, Ratch, and Comenius. When, for example, the boy is able to take up a foreign language, it was to be the language of his neighbor—in the case of the English boy, French. This . . . was the idea of Comenius. Latin might be studied after the neighboring language. . . . The learning process should afford pleasure, thus serving as a stimulus; and mental growth should be secured by adding something new to the old, or, as we should say, by apperception. All these recommendations made Locke an advocate of child-study in the professional training of teachers. . . . According to Locke—and this point was long overlooked—the only 'royal road' to human efficiency, whether of body or mind, is vigorous training, or, as we now say, 'discipline.' Hence he advocates the hardening process in physical culture, the rational mastery of desires in morals, and the gymnastic study of such subjects as languages and the mathematics for intellectual excellence. . . . Although Locke spoke only for the 'sons of gentlemen,' and failed utterly to provide for the masses, he called the attention of the world to the importance of the practical in education as perhaps no one else had done before him, and he contended valiantly for an efficiency that can be attained only through hardness and difficulty, thus placing himself solidly against all softness and weakness. . . . He was read more on the Continent than in England, and such men as the brilliant Rousseau extended the English philosopher's influence to educational theory in general and to child-study in particular. His doctrine of 'formal discipline,' greatly modified, has come down, still powerful, to the twentieth century."—*Ibid.*, pp. 279-286.

ALSO IN: W. Boyd, *Locke to Montessori*, pp. 1-130.—J. Gill, *Systems of education*, pp. 19-38.

England: Free grammar schools.—Education of gentlemen's sons.—Education of girls.—"What the grammar schools [of England] had come to be by the beginning of the seventeenth century, when American colonization began, may

be gathered from John Brinsley's *Grammar Schoole*, . . . first published in 1612. . . . Boys were commonly admitted at the age of seven or eight. Theoretically the schools were for those who could already read the New Testament, if they had not even made a beginning in the Latin accidence. In practice, however, nearly half the time of the teacher was devoted to beginners. When the Latin was once begun, English was sadly neglected. . . . The study of numbers was even more generally overlooked. It was no uncommon thing to find scholars almost ready for the university who were not able to make out the numbers of pages, chapters or divisions in the books they were reading. There were few good penmen in the grammar schools. . . . The accepted curriculum in Latin, to which the regular grammar scholar devoted nearly all his time was: Accidence, grammar, construing. With construing there was parsing and the making of Latin. . . . The boys were required to use only Latin in all of their intercourse while at school and devices of all sorts were employed to keep them from uttering a word of English. . . . When all necessary deductions have been made, it still cannot be doubted that John Brinsley exercised a wholesome influence on the school practice of the time through this and several other educational works which he published."—E. E. Brown, *Making of our middle schools*, pp. 19, 21.—"We are also told [by Watson] that 'the great Trading Companies, and especially the East India Company, took over hoys to be employed in their affairs beyond the sea,' and that 'after the foundation of the Mathematical School of Christ's Hospital in 1673, the teaching of Mathematics and Navigation, in which subjects Christ's Hospital was the pioneer school, prepared directly for apprenticeship to sea-captains serving in the Indian Navy.' Such statements as these only substantiate the fact that mathematics during its earlier history in England belonged to the arts, all of which were regarded as belonging to the sphere of practise. This, together with the idea that it did not lend itself to the religious side of life, forced arithmetic and geometry, as well as the other sciences, to make their appearance as a rule not in the grammar school, but in the writing school, which was a private school, and one too entirely separate from the former."—H. Kimmel, *Status of mathematics (School and Society*, Feb. 15, 1910).—In 1678 Christopher Wase published his little book on *Free Schools in England* [in which] he says 'there are of late Grammar Schools founded and endowed in almost every Market Town in England' in which the children of the town are to receive instruction free of charge. But he declares, on the other hand, that some counties are not well supplied with free schools in actual operation; that at the best one may see 'the maintenance but of very few in a County. . . . Many of the free grammar schools instead of bringing up the youth in learning are only Nurseries of Piety and Letters as preparatory to Trade.'—E. E. Brown, *Making of our middle schools*, p. 25.—"The education of gentlemen's sons varied. . . . Many a younger son, destined to the apprenticeship's apron, many an heir destined to hunt the coverts and exact the rentals of a small patrimony, were taught little beyond their letters. But a good education was established at more than one class of academy. In those frugal days, the sons of leading country families were sometimes sent first to the village school, and afterwards to the grammar school of the neighboring town, as John Hampden was sent to Thame. There, sitting on the same bench with the cleverest sons of farmers

and townspeople, the young gentlemen learnt many things. . . . In this way the upper and middle classes came to understand each other with great mutual advantage. . . . The belief that higher education can be bought only at a heavy price, and is therefore the monopoly of the rich, had not yet penetrated the English mind; it was, therefore the custom of parents . . . to send the clever boy of the family . . . to school and college, where, as he well understood, he was to prepare for his future profession. But, besides these grammar schools, the more exclusive Westminster, Winchester and Eton existed then as now. Also persons born to high position were sometimes brought up in their own homes by private tutors, and often by a tradition coming down from the Middle Ages, the households of lords and county magnates received specially favored sons of neighboring gentry into their homes, partly as scholars, partly as pages or companions. . . . The curriculum of the schools necessarily followed Cambridge and Oxford. . . . It was only in the rationalistic epoch of Charles II that critics ventured to enquire whether a little reading of innocent English authors, the writing of English exercises, and the principles of arithmetic, geometry and 'such alluring forms of learning' might not be made part of a school boy's education. . . . In spite of so many disturbing influences, the years 1640-1660 represent one of . . . [the] great English periods of educational extension and improvement. In the fifty years between 1601-51 as many schools were founded as had been founded in a century of Tudor rule. The movement reached its climax under the Puritans. . . . The schools of England certainly benefited by the Great Rebellion. . . . [But after the Restoration] by the Five Mile Act (1665) no clergyman or schoolmaster was to come within five miles of a city or a corporate town unless he declared that he would not 'at any time endeavor any alteration either in church or state.' As the Puritan Congregations were principally seated in the towns, . . . they were cut off from even private education. . . . Perhaps . . . [this Act] had a worse effect on education than anything the Puritans ever did [and probably had much to do with the neglect of education in the next century]."—G. M. Trevelyan, *England under the Stuarts*, pp. 11, 15, 19, 317, 341, 342.—The Five Mile Act and the Act of Uniformity (1662) resulted "in the establishment of a large number of private schools and academies by non-conformists, one of whom—Richard Frankland—is said to have had three hundred pupils. . . . Indeed the rapid increase of these academies in the last thirty years of the seventeenth century shows that some discretion was used as to carrying out the law so far as it was directed against institutions which were not endowed schools or universities. . . . The education of girls above the humblest rank was wholly private. Swift . . . in 'The Education of Ladies,' says, 'Their education is entirely left to their mothers, or they are sent to boarding schools, or put into the hands of English or French governesses, generally the worst that can be had for the money'; . . . 'common opinion,' he adds, 'restricted a woman's reading to the Bible or books of devotion. Lady Mary Wortley Montague . . . complains that it is looked upon as in a degree criminal to improve our reason, or fancy we have any.' . . . She received lessons in carving in order to take the head of her father's table; . . . she was taught French in childhood and Italian as a woman of twenty; Latin she studied surreptitiously. Elizabeth Elstob, author of the earliest Old English grammar, pursued her early education under simi-

lar discouraging circumstances. The education of girls was so superficial that Swift declares that 'not one gentleman's daughter in a thousand can . . . understand her own language or judge the easiest book written in it.' [The subjects taught in the best boarding schools appear to have been dancing, singing, writing, music, keeping accounts, with perhaps a little French and occasionally some Latin. Of the girls of the middle classes, Defoe states] 'Their youth is spent to teach them to stitch and sew, or make baubles; they are taught to read indeed, and perhaps to write their names.'—*Cambridge history of English literature*, v. 9, pp. 303, 402, 404.—In fact women and girls of the seventeenth century were presumed, according to Swift's dictum, not to have the capacity of arriving "in point of learning, to the perfection of a schoolboy."—See also RUGBY SCHOOL; WOMAN'S RIGHTS: 1650-1775.

ALSO IN: F. Watson, *State and education during Middle Ages*.—J. Gill, *Systems of education*.
 France: Jansenist schools.—"The time came in Europe—it was hastened by the misfortunes and the sorrows of the Thirty Years' War—when thoughtful men of every creed began to realize the insufficiency of a religion that did not satisfy the heart and provide life with powerful motives in the service of God. In France this conviction produced especially the teaching orders known as the Jansenists and the Christian Brothers, while in Protestant Germany it produced the Pietists. Cornelius Jansen (1585-1638), a Dutch professor at the University of Louvain, and later Bishop of Ypres, had made a profound study of St. Augustine, and reached conclusions regarding the grace of God somewhat similar to those of Calvin. Although his doctrines fell under the ban of the church, his followers, like the bishop himself, remained loyal to the church. Men of prominence and ability became deeply interested, and under the leadership of his friend the Abbé de St. Cyran, a number of them established themselves at Port Royal, near Versailles, to devote themselves to various ascetic activities through which they hoped to save souls. . . . The Port Royal Jansenists felt that the corruption to which flesh was heir could be eliminated, and the number of the elect saved, only by religious and moral watchfulness against the wiles of the devil. In 1643, Abbé de St. Cyran, moved by this profound concern for souls, laid the foundation of schools in which the children should be under supervision day and night. A school was to consist of twenty-five boys or less, and no master was to have personal charge of more than five or six pupils. For this reason, and also to keep the universities from thinking that, like the Jesuits, they were going to compete with them, the Port Royalists called themselves the 'little schools.' Similar arrangements were made for girls, who were placed in charge of women of rare and beautiful character. Like the 'Oratorians,' another teaching congregation founded in 1611, the Port Royal Jansenists accepted the philosophy of Descartes, and held to the development of 'reason,' thus coming into early conflict with the Jesuits, who . . . made much of authority and routine. The result was that in 1660, after [the Jansenist schools had had] an existence of less than a quarter of a century, Louis XIV, instigated by the Jesuits, suppressed the 'little schools,' and dispersed the teachers, thus, as Paroz says, robbing France of almost two centuries of progress. . . . The fundamental purpose of Jansenism, was to fortify the baptized soul against the wiles of the devil. This purpose was to be accomplished by inculcating genuine Christian piety as the only

sufficient guarantee. . . . Children were taken at nine or ten years of age and kept through the difficult years of the 'teens' if possible. 'Up to the age of twelve,' we are told, the pupils were occupied with sacred history, geography, and history, under the form of amusements, in a manner to develop their intelligence without wearying it. The regular course of study began at twelve and included the Greek and Latin classics, together with grammar, rhetoric, logic, mathematics, and the Church Fathers. Physical culture and science received scant notice. Said Nicole: 'The sciences should be employed only as an instrument for perfecting the reason.' . . . Accordingly they addressed instruction 'first to the senses' if possible, and used pictures. Pascal invented phonic spelling. The first schoolbooks were not Latin, but French texts prepared by the Port Royalists themselves, and excellent expurgated translations of the Greek and Latin classics, through which the learner was introduced to the thought before he took up the form or language of the classics. In this way, they bravely broke away from bondage to the past, and paved the way for the ultimate use of the mother tongue in secondary schools. Moreover, as disciples of Descartes in psychology, they strove to adapt instruction to the pupil's capacity, thus allying themselves with Comenius, Pestalozzi, and other great reformers of pedagogy. Much freedom was permitted in study and the conduct of recitations. . . . In school discipline the Port Royalists, contrary to prevailing custom, but in line with their rule of reason, relied on wholesome admiration of the teacher rather than on force, and therefore resolutely rejected corporal punishment on the ground that it hinders moral growth and piety. For the same reason, and because the only true rival of the pupil is his own higher self, they condemned the emulation and prizes so sedulously cultivated by the Jesuits. St. Cyran, . . . keeping this great purpose of building character for time and eternity in mind, went to the greatest pain to secure teachers who had the requisite qualifications, laying special stress on self-control, patience, and piety. 'Speak little,' said he, 'put up with much, and pray still more.' . . . It is probably true . . . that the atmosphere of excessive piety in the Port Royal school life must have chilled the natural spontaneity of childhood, but the experiment served as a protest to the noise and commotion so prevalent in the schools of the time. We are told that, owing to the exclusion of rivalry, the Port Royalists were 'never able to secure the energy, earnestness, and pleasing environment of the Jesuits.' On the other hand, we know that they escaped the deadening formality of routine, and thus promoted [a] . . . healthy mental growth. . . . While it is to be regretted that the 'little schools' were closed too soon to do the good which they were meant to do, it was probably best in the long run, for the dispersed teachers turned to writing, thus spreading their views, and in the long run giving Port Royal pedagogy a decided ascendancy over that of the Jesuits in France, an ascendancy which continues. Among the writers through whose books their ideas live are Nicole, the moralist and philosopher, who wrote 'The Education of a Prince'; Lancelot, the grammarian, who wrote 'Methods of Language Study'; Arnauld, a great theologian, who wrote text-books on grammar, logic, geometry, and 'The Regulation of Studies in the Humanities'; Pascal, a literary giant, who wrote the 'Provincial Letters' and 'Thoughts,' most terrible arraignment of the Jesuits; Fenelon, who wrote 'The Education of Girls,' and Rollin, who wrote 'Treatise on Studies.'—

C. C. Boyer, *History of education*, pp. 221-225.—See also PORT ROYAL AND THE JANSENISTS: 1602-1700.

France: Standard of education.—"At the opening of the seventeenth century, and far into the eighteenth century, the educational institutions of most of the European states were controlled and supported by the church and religious orders, assisted financially by private benevolence."—C. C. Boyer, *History of education*, p. 374.—"In France, from a very remote period the dame school seems to have existed in some measure and form, for a fourteenth century sculpture . . . depicts an establishment of this kind—a petty school for boys, kept by a woman. If there was any such thing in England, I have met no record of it; but the practice, from the early intimacy between those countries would be more apt to find its way first of all from the French into Scotland."—W. C. Hazlitt, *Schools, schoolbooks and schoolmasters*, p. 197.—At this period, national education in France may be said to have been non-existent. "That ignorance was almost universal among the lower classes is well known. In 1651, in the village of Cirey, there was no one who could read or write. In the Parish of Montacher, there were only four of the inhabitants who knew how to sign their names. Little more education was found among those who were better circumstanced than the peasantry. Those employed in bringing . . . provisions to Paris presented their petition, in which they stated that the majority of the suppliants could not read or write, and they asked to be allowed to employ clerks who could sign receipts in their name. Few valets or servants could read or write. . . . Education was in the hands of the colleges and the clergy, and the administration paid no [attention] . . . to it. Richelieu said that the number of colleges was already too great, it encouraged the poorest to have their children study, so that few were left for trade or war. . . . Education among the upper classes was often very superficial. From thirteen to sixteen [years] the young [noble] usually began his military service. Before that, the two things . . . [which] he . . . understood best were riding and dancing. . . . The brief studies of most of the young nobles left but a small trace of learning and the education of the girls was often still more neglected. [Richelieu's niece had to be sent to a convent to learn to read after her marriage.] Few of the great ladies could spell correctly. . . . There was indeed a circle of highly educated women at this time, but many of these were members of Parliamentary families."—J. B. Perkins, *France under Mazarin*, v. 2, pp. 392, 421.—"In 1688, [La Salle] . . . went to Paris to found schools there. Besides giving elementary instruction, the Brethren [see below: 17th-20th centuries: Christian brothers] also conducted technical schools to prepare young men for commercial and industrial pursuits. The first of these La Salle founded at Saint Yon, near Rouen. . . . The course of study outlined for elementary schools embraces reading, writing, orthography, arithmetic, and the catechism. As in the Port Royal schools, all the first lessons are to be given in the native language. Much attention is to be given to writing, according to the *Conduct*; and first lessons are to be followed by the writing of notes, receipts, and bills. . . . He conceived the plan of grading the pupils, and of giving the pupils of the same grade their lessons at the same time and of having them recite together. . . . La Salle also, more fully possibly than the Jesuits, realized the need of special training for teachers. In 1685 he opened at Reims a 'Seminary for Schoolmasters.' . . . When La Salle died

he had founded one normal school for the Order and four for the training of teachers in general, three practice schools, thirty-three primary schools, and the technical school at Saint Yon."—E. L. Kemp, *History of education*, pp. 232, 234.

ALSO IN: J. Adamson, *Pioneers of modern education*, pp. 177-180, 198-202, 212-222.

Germany: Schools after Thirty Years' War.—The schools of Germany shared in the general ruin of the Thirty Years' War, especially the elementary schools which were just struggling to life. "As to popular education, the village schools, which the Reformation had not attempted to make much more than appendages to the village churches, had for the most part been swept away by the storms of the War; though it is interesting to find that, immediately after the proclamation of peace—in 1649—the Würtemberg Government, always specially intent upon the care of education in all its branches, sought to impress upon its subjects the general obligation of school attendance by their children. In the 'Latin schools' of the Catholic towns the Jesuits lost no time in resuming their activity where it had been interrupted; in the Protestant towns a new influence was needed to animate a system of teaching hardened and narrowed by confessional jealousy, and by the long-continued subordination of all intellectual effort to theological ends. This influence was found in the gradual assertion of the idea of individual education of the individual, which found expression in the pedagogic principles of the great Moravian, John Amos Comenius [see above: 1592-1671]. In the Universities, . . . formalism had . . . half-petrified student life [and] . . . the Universities isolated themselves from the life of the nation. '*Pennalism*'—the effort to codify the usages of student-life, especially with regard to the treatment of freshmen—reached so rank a growth that . . . the diet . . . [issued an ordinance]. This barbarity of manners had only too close a counterpart in the unprofitableness of University teaching, and its failure to communicate that highest impetus without which all academical life must sink into stagnation."—*Cambridge modern history*, v. 4, p. 424.

Germany: Francke and the pietistic movement.—Influence on schools.—"The somewhat extreme and exclusive cultivation of the reason during part of the seventeenth and eighteenth centuries brought about a reaction known particularly in Germany as the Pietistic Movement. . . . The aims of the schools established under the influence of this movement were predominantly religious. . . . August Francke (1663-1727), the leader of the movement in Germany, established schools for the very poor, the aim of which was 'to lead the children to a living knowledge of God and Christ and to train them up to a thorough Christianity.' From three to four of the seven daily school hours were given to instruction in religion. Much attention was given to prayer; not only teachers but pupils were required to pray 'from the heart.' Worldly pleasures were discouraged. There were no holidays. Play was forbidden to all the pupils. Teachers were to show the pupils 'its vanity and foolishness and how through it their hearts were drawn away from God to the injury of their souls.'"—L. F. Anderson, *History of common school education*, pp. 250-251.—In the seventeenth century also a profound influence on education was produced in Germany by August Hermann Francke, who established at Halle Burgher Schools, in which no Latin was taught; a Latin School, which was a secondary school designed to prepare its students for the university,

and a *Pedagogium*—a secondary school of a higher order. "In it were taught Latin, Greek, Hebrew, and French, besides German, arithmetic, geography, history, astronomy, geometry, music, botany, anatomy, and the elements of medicine. The most notable fact of all was that there was connected with it a botanical garden, and that it was equipped with a science cabinet, with physical apparatus, a chemical laboratory, conveniences for anatomical dissection, turning lathes, and machines for grinding glass. The students were to learn wood-turning, glass-grinding, painting, and sketching. The *Pedagogium* certainly was a modern school. . . . Whatever was good in the Reformation for religion and education seems to have ripened in Francke, and whatever was good in the text-books and the *Didactica* of Comenius seems to have come to abundant fruition in his work."—E. L. Kemp, *History of education*, pp. 239, 240.—See also UNIVERSITIES AND COLLEGES: 1694-1906.

ALSO IN: J. Adamson, *Pioneers of modern education*.

Holland: Schools state-owned.—High standard.—"In the schools . . . [of the fifteenth and sixteenth centuries], although they were fostered by the State, the teachers seem, in the main, to have been paid by their pupils. But as years went on, a change came about in this part of the system. It probably was aided by the noteworthy letter which John of Nassau, the oldest brother of William the Silent, the noble veteran who lived until 1606, wrote to his son Lewis William, Stadtholder of Friesland. In this letter, which is worthy of a place on the walls of every schoolhouse in America, the gallant young stadtholder is instructed to urge on the States-General 'that they, according to the example of the pope and Jesuits, should establish free schools, where children of quality as well as of poor families, for a very small sum, could be well and christianly educated and brought up. This would be the greatest and most useful work, and the highest service that you could ever accomplish for God and Christianity, and especially for the Netherlands themselves. . . . In summa, one may jeer at this as popish trickery, and undervalue it as one will: there still remains in the work an inexpressible benefit. Soldiers and patriots thus educated, with a true knowledge of God and a Christian conscience, item, churches and schools, good libraries, books, and printing-presses, are better than all armies, arsenals, armories, munitions, alliances, and treaties that can be had or imagined in the world.' Such were the words in which the Patriarch of the Nassaus urged upon his countrymen a common-school system. In 1609, when the Pilgrim Fathers took up their residence in Leyden, the school had become the common property of the people, and was paid for among other municipal expenses. It was a land of schools supported by the State—a land, according to Motley, 'where every child went to school, where almost every individual inhabitant could write and read, where even the middle classes were proficient in mathematics and the classics, and could speak two or more modern languages.' Does any reader now ask whence the settlers of Plymouth, who came directly from Holland, and the other settlers of New England whose Puritan brethren were to be found in thousands throughout the Dutch Republic, derived their ideas of schools first directed, and then supported by the State?"—D. Campbell, *Puritan in Holland, England and America*, chs. 2 and 20.—"In the seventeenth century no other country in the world developed educational facilities for the masses of the people with such rapidity and enthusiasm as Holland. Germany might have kept

pace with her if she had not suffered from the devastation of the Thirty Years' War, but that terrible struggle left her seriously crippled. . . . The teaching was often poor enough . . . [but] early in the seventeenth century there were already so many . . . [free] schools established that, it is claimed, it was almost impossible to find a person in Holland, even in the country, unable to read and write, provided he was old enough for such accomplishments."—E. L. Kemp, *History of education*, pp. 225, 226.

ALSO IN: L. Davidson, *History of education*.

Scotland: Influence of Knox.—Parish schools.—High standard.—"In the sixteenth century, Mulcaster in England would limit education to the few, but believed that everyone should be taught to read and write. In this John Knox in Scotland went beyond him, and advocated 'that each church should have a schoolmaster capable of teaching Latin and grammar at least. All children,' he wrote, 'must be educated, rich and poor.'"—A. Lang, *History of Scotland*, v. 2, p. 83.—Knox's ideals had a far-reaching influence, but it was long before they were realized in Scotland. "The Highland barons, following the example of their Lowland contemporaries, seized the revenues which Knox designed for the support of education. . . . But by this time, the question of national education could no longer be shelved. The more school work was frustrated, the more pressing and clamant the need of it appeared in the eyes of the governing authorities. . . . As early as 1609, James VI [First of England] had the subject of education in the Western Islands dealt with by an Assembly at Iona . . . under the presidency of Andrew Knox. . . . The measures they passed are still known as the 'Statutes of Icolmkil.' Of these the sixth provides 'that every gentilmen or yeaman within the saidis Islandis or any of them mail or femall . . . shall putt at the leist their eldest sone, or having no children mail, their eldest dochter to the scullis in the lawland. . . .' In this mandate it appears that the education of the daughters of chiefs and chieftains only became compulsory when there were no sons. . . . In 1616 . . . an Act of the Privy Council . . . practically made the provisions compulsory. . . . the first compulsory . . . [act] so far as the Highlands are concerned. . . . Later in the same year an Act was passed for the establishment of parish schools in Scotland, for among the objects aimed at was the extinction of Gaelic. . . . This policy of extinguishing the language of the . . . [Highland people] has been followed almost down to the present time. . . . For the next hundred years after the establishment of the parish schools . . . [they] held the field. One in each parish, which was the aim rather than the accomplished fact, was ridiculously inadequate. . . . Meanwhile the scholastic accomplishments of the middle and upper classes had developed apace. They not only received a regular education at local grammar schools, such as those at Inverness and Aberdeen, but were sent to the universities, and many of them abroad. . . . Nor was the education of the girls neglected. . . . By the year 1696 it became evident that . . . many places were utterly destitute of the means of education . . . and a new Act was framed authorising 'that there be a school and schoolmaster appointed in every parish not already provided.'"—M. MacLean, *Historical development of education in the Highlands*, pp. 5-10.—Even when this was done, only a small proportion of the children could reach the schools. Many of the parishes, especially in the Highlands, were very large, and the schools inaccessible for children. Along the seaboard, more than one

island was as a rule included in a parish, and in one case a rough sea passage of fifty miles had to be traversed to reach the church. Nevertheless "in Europe, Scotland was the one country that rivalled Holland in its interest in public instruction. In 1646 there was enacted a law requiring landlords to provide school-houses in every parish and employ teachers. This law was re-enacted in 1696, and seems to have been then very faithfully complied with. The supervision of these schools was vested in the presbyteries. [As the desire for education increased], in many of the schools, both in towns and villages, the masters taught Latin and Greek and prepared boys for the university."—E. L. Kemp, *History of education*, p. 229.

ALSO IN: J. Edgar, *History of early Scottish education*.

United States: Early colonial education.—To the Puritan Fathers, the Bible was the rule of life,

whose wages shall be paid, either by the parents or masters of such children, or by the inhabitants in general, by way of supply, as the major part of those who order the prudentials of the town shall appoint." Following on this, Plymouth opened a school in 1650, the same year that Connecticut enacted practically the same law as the parent colony. These schools were supported by per capita rates or taxes levied on the parents of the children who attended the school. The boys were supposed to be able to read, or at least to know the alphabet when they were admitted to school, and as early as 1651 dame schools, early precursors of the primary schools, appeared in New Haven. These very elementary schools were kept by women who were themselves able to read, and who were willing to teach their neighbors' children with their own, sometimes in the intervals of household work. Often they were kept by elderly, unmarried women,



A DAME SCHOOL

and ability to read it, one of their first rights, and their most precious privilege. Consequently, schools were established very early in the history of the northern colonies. The honor of establishing the first school, however, goes to the Dutch of New Amsterdam, where Adam Boelandson opened a school in 1633. He had been sent out for the purpose by the West India Company at the behest of the States General. Philemus Purmont was called upon, in Boston Town Meeting, in 1635, "to become schoolmaster for the teaching and nurturing of children." The other settlements rapidly followed suit, and we read of a school in Dorchester in 1640, Ipswich and Salem in 1641, Cambridge in 1642, Weymouth in 1643, Roxbury in 1645. In 1647 the Massachusetts legislature passed a law providing that "every township within this jurisdiction after the Lord hath increased them to the number of fifty house-holders, shall then forthwith appoint one within their town to teach all such children as shall resort to him, to read and write,

who adopted this means of eking out a living. They were probably the only means of education within the reach of many girls, throughout that century at least, when as little effort was made towards the education of women as in England at the same period. After the British occupation of New York in 1664, the parochial system was introduced there, at the same time that some private schools were established. How much was taught in the majority of these schools throughout the country it is difficult to say. Probably reading, writing, some spelling, and a very small smattering of arithmetic. Teachers in the country districts had little to offer. Life was hard, and as a rule, there was but little time to gain a thirst for book knowledge, even if the books had been at hand to assuage it. Nevertheless, a very early effort was made to provide higher education in the towns. The Massachusetts law, quoted above, ordered that "where any town shall increase to the number of one hundred families or householders,

they shall set up a grammar school, the master thereof being able to instruct youths so far as they shall be fitted for the university." The first grammar school was actually opened in Boston in 1635 and it is still in existence as the Boston Latin School, a name which probably very accurately described the first form of instruction which was obtained there. (See above: 17th century: England.) From these grammar schools have sprung the high schools of the present day. The Hartford Court ordered in 1600 that "two free schools be kept and maintained for the teaching of all such children as shall come there, after they can first read the psalter, to teach such reading, writing, arithmetic, the Latin and Greek tongues; the one at Hartford, the other at New Haven." The development of popular education was much slower in Pennsylvania and in the South, owing chiefly to the special circumstances which attended the settlement of the country. In Pennsylvania, the legislature did not concern itself with the subject, which was left to the churches with their scanty funds, and the scattered preachers were frequently teachers also. In fact "the custom of employing preachers as teachers and assuming their ability was quite general [but], there is one early instance of a license requirement. Thomas Macon, in 1693, was told that he could not keep school without a license and was ordered to procure a certificate of ability, learning and diligence."—K. M. Cook, *State laws (Bureau of Education, Bulletin no. 22, 1921)*.—In Virginia the large planters, who had most influence in public affairs, combined to engage private tutors for their families, and gave little or no thought to education for the poor settlers. Governor Berkeley writing in 1671 said: "I thank God there are no free schools nor printing presses, and I hope we shall not have them these hundred years." Later there were "field schools" for the support of which a number of families contributed, and "pauper schools" supported by public subscription, but it was long before Virginia developed her system of public schools. In the Carolinas, with their sparse settlements, there was little or no presence at book education among the poorer settlers. In the towns, however, in all the colonies, the apprenticeship system played an important part in educating the minds of the people, while the Massachusetts laws directed that all apprentices should be taught to read. The qualifications for the teachers of grammar schools were necessarily much higher than those looked for in teachers of the lower schools. During the colonial period the "requirements for teachers' certificates were very meager and indefinite, though some were always exacted. In New York, during the period of Dutch colonization, teachers were licensed by civil and ecclesiastic authorities. No one was allowed to teach without a license so obtained. During the English control, 1683 to 1689, it was decreed that 'no schoolmaster should teach without a license from the Archbishop of Canterbury or from the Bishop of London.' That requirements under either régime were not rigid is illustrated by the case of Johannes von Gilder, who was tolerably 'well acquainted with reading and writing; so it happened that several of the principal inhabitants advised and encouraged him to open a public school.' He then petitioned and was granted the privilege of 'keeping school.' In New England, as in New York, the character of the requirements was in some cases purely religious, some special form of religion being a prerequisite. In others, nationality was the determining factor, and in others academic proficiency was the desideratum. . . . The New Hampshire schoolmaster, like that of Massachusetts,

must be 'discreet of conversation and well versed in tongues.' This regulation was in force in 1647."—K. M. Cook, *State laws (Bureau of Education, Bulletin no. 22, 1921, p. 9)*.—"When New Hampshire became separate from Massachusetts, in 1693, it at once equally taxed all the inhabitants for the support of schools. In secondary and higher education the southern colonies vied with those of the north; but the public school idea did not take root there. This was due partly to the scattered condition of the population and partly to the peculiar type of social life. It is not wise to praise extravagantly the teaching in these first public schools, yet in New England it was common for the young graduates of Harvard to teach in the elementary schools before taking up a profession. One of the interesting features of the early New England schools was the hornbook. This was an English invention. It was a square paddle of wood or pasteboard furnished with a short handle. On it was pasted a sheet of paper containing the small and capital letters, the Arabic and Roman numerals, a number of syllables for spelling, and the Lord's prayer. Over the paper was fastened a transparent sheet of horn. It was one of the most convenient books ever invented, because its shape and strength adapted it to be applied to the body when the pupil lacked diligence, and thus made it serve as a stimulator. After the hornbook was mastered, the catechism was studied and the Bible was read. The arithmetic lessons were very simple. The hornbook was superseded finally by the primer, which resembled the handbook for children used in the German schools."—E. L. Kemp, *History of education, pp. 227, 228*.

See also UNIVERSITIES AND COLLEGES: 1619-1819; 1636; 1683-1791.

ALSO IN: W. H. Kilpatrick, *Dutch schools of New Netherland and colonial New York*.—E. G. Dexter, *History of education in United States*.—W. A. Mowry, *First American public school education*.

17th-20th Centuries

Christian Brothers.—"Any description of popular education in Europe would be incomplete, which should not give prominence to the Institute of the Christian Brothers—or the Brothers of the Christian Doctrine [or Brothers of the Christian Schools]—including in that term the earliest professional school for the training of teachers in Europe; one of the most remarkable bodies of teachers devoted exclusively and without pay to the education of the children of the poor that the world has ever seen. . . . The Institute was established as a professional school in 1681, and to Abbé John Baptist de la Salle, belongs the high honor not only of founding it, but of so infusing into its early organization his own profound conviction of the Christ-like character of its mission among the poor, that it has retained for nearly two centuries the form and spirit of its origin. This devoted Christian teacher was born at Rheims on the 30th of April, 1651. . . . He was early distinguished for his scholarly attainments and maturity of character; and at the age of seventeen, before he had completed his full course of theological study, he was appointed Canon in the Cathedral church of Rheims. From the first, he became interested in the education of the young, and especially of the poor, as the most direct way of leading them to a Christian life;—and with this view, before he was twenty-one years old, he assumed the direction of two charities, devoted to female education. From watching the operation of these schools, conducted by teachers without professional training, without plan and without mutual sympathy and aid, he

conceived the design of bringing the teachers of this class of schools from the neighboring parishes into a community for their moral and professional improvement. For this purpose, he invited them first to meet, and then to lodge at his house, and afterwards, about the year 1681, he purchased a house for their special accommodation. Here, out of school hours and during their holydays, they spent their time in the practice of religious duties, and in mutual conferences on the work in which they were engaged. About this period, a large number of free schools for the poor were established in the neighboring towns; and applications were constantly made to the Abbé for teachers formed under his training, care, and influence. To meet this demand, and make himself more directly useful in the field of Christian education, he resigned his benefice, that he might give his whole attention to the work. To close the distance between himself, having a high social position and competence from his father's estate, and the poor schoolmasters to whom he was constantly preaching an unreserved consecration of themselves to their vocation—he not only resigned his canonry, with its social and pecuniary advantages, but distributed his patrimony, in a period of scarcity, in relieving the necessities of the poor, and in providing for the education of their children. He thus placed himself on a footing of equality—as to occupation, manner of life, and entire dependence on the charity of others—with the schoolmasters of the poor. The annals of education or religion show but few such examples of practical self-denial, and entire consecration to a sense of duty. . . . Having completed his act of resignation and self-imposed poverty, he assembled his teachers, announced to them what he had done, and sung with them a *Te Deum*. After a retreat—a period set apart to prayer and fasting—continued for seventeen days, they devoted themselves to the consideration of the best course to give unity, efficiency, and permanence to their plans of Christian education for the poor. They assumed the name of 'The Brothers of the Christian Doctrine,' as expressive of their vocation—which by usage came to be abbreviated into 'Christian Brothers.' They took on themselves vows of poverty, celibacy, and obedience for three years. They prescribed to themselves the most frugal fare, to be provided in turns by each other. They adopted at that time some rules of behavior, which have since been incorporated into the fundamental rules of the order. . . . In 1702 the first step was taken to establish an Institute at Rome, under the mission of one of the brothers, Gabriel Drolin, who after years of poverty, was made conductor of one of the charitable schools founded by Pope Clement XI. This school became afterwards the foundation of the house which the brothers have had in Rome since the pontificate of Benedict XIII., who conferred on the institute the constitution of a religious order. In 1703, under the pecuniary aid of M. Chateau Blanc, and the countenance of the archbishop, M. de Gontery, a school was opened at Avignon. . . . In 1780, the National Assembly prohibited vows to be made in communities; and in 1790, suppressed all religious societies; and in 1791, the institute was dispersed. At that date there were one hundred and twenty houses, and over one thousand brothers, actively engaged in the duties of the school room. The continuity of the society was secured by the houses established in Italy, to which many of the brothers fled. . . . In 1801, on the conclusion of a Concordat between the Pope and the government, the society was revived in France by the opening of a school at Lyons; and in 1815, they resumed

their habit, and opened a novitiate, the members of which were exempt from military service. At the organization of the university in 1808, the institute was legally reorganized, and from that time has increased in numbers and usefulness. . . . In 1842, there were 390 houses (of which 326 were in France), with 3,030 brothers, and 585 novices. There were 642 schools with 163,700 children, besides evening schools with 7,800 adults in attendance, and three reformatory schools with 2,000 convicts under instruction."—H. Barnard, *National education in Europe*, pp. 435-441.—The order "has extended its existence and activity into a number of countries in Europe, into Canada, into the United States, and into Africa and Asia. The Christian Brothers are now [1912] teaching in the different countries more than three hundred thousand primary pupils."—E. L. Kemp, *History of education*, p. 232.

18th Century

England: Dissenters' schools.—Public schools. —Education of the poor.—Dissenting educators were singled out for special attack . . . in the legislation under Anne which culminated in the Schism Act of 1714. [See ENGLAND: 1711-1714.] . . . The struggle had lasting and disastrous effects upon the history of English education. . . . In these academies such newer studies as mathematics, French and modern history formed part of the ordinary scheme of work. . . . After the Toleration Act [see ENGLAND: 1680 (April-August)], individual ministers started schools . . . of which it is now impossible to ascertain the number or even the origin and growth. . . . In their totality they present a brilliant galaxy of talent. . . . But the bent toward unitarianism frightened off the laymen, and effectually prevented the dissenting academies from leaving the deep mark on the English race and . . . educational system that might have been expected from the individual talent of their tutors, chief among whom was Joseph Priestly. . . . Nevertheless they did good service in the cause of history, literature, and modern studies, particularly in respect of modern sciences."—*Cambridge history of English literature*, v. 10, pp. 382, 383; v. 14, pp. 385, 386.—"Eton and Westminster were commonly accounted the public schools *par excellence* during the first half of the century, Winchester taking third place. Rugby's greatness only began [see RUGBY SCHOOL.] . . . in 1778-1794 while Harrow and Shrewsbury suffered decline. . . . Public schools retained their severity of discipline and roughness of manners, . . . while serious escapades were winked at or condoned. Many boys of rank were taught at home by tutors. Latin and Greek were the only educational instruments of which every boy could avail himself . . . but for boys who went through the entire course, Latin and Greek were literatures [not subjects as in schools of the present-day]. . . . Writing, arithmetic and . . . later . . . some mathematics were taught on half-holidays by teachers of inferior standing. Modern literature, English, French, drawing, dancing, fencing, were occupations for leisure hours."—*Cambridge history of English literature*, v. 10, pp. 382, 383; v. 14, pp. 385, 386.—Throughout the whole century, but little effort was made toward attacking the problem of popular, elementary education. "It is a remarkable fact that, during the whole of the eighteenth century, the task of educating the English poor, so far as it was undertaken at all, was left to the different religious denominations, and to the benevolence of individuals and voluntary associations. . . . The old law, which forbade the opening of any school with-

out the license of a bishop, [thus providing for the elimination of schools for Roman Catholics and dissenters] . . . was obsolete . . . but the government did nothing whatever to support education. . . . There were still many endowed schools dating from an earlier period, which gave free education to many children, and there had been a great and beneficent movement for the erection of parochial schools under Anne. . . . [But] for more than sixty years after the death of Anne, the history of education in England is almost a blank. . . . It was the prevailing feeling that the education of the people was entirely foreign to the duties of government, and . . . that education would only unfit the poor for the life allotted to them."—W. E. H. Lecky, *History of England*, v. 6, pp. 276, 277.—"A plan worked out [1780] by Robert Raikes, of Gloucester, in England, in the last quarter of the eighteenth century, attempted to solve the problem by providing instruction on Sundays and in the evenings in what became known as the Sunday school. The poor, young and adult, were thus enabled to attend school while earning a living in the factories and elsewhere. These Sunday schools were established in several towns and cities in America. Though their work was helpful, particularly in factory districts, it was too brief and intermittent to meet the needs of even the poorest classes. The instruction afforded was mainly in reading, writing, and religion. Gradually the secular instruction was dropped, and the work of the Sunday school became purely religious in character."—L. F. Anderson, *History of common school education*, pp. 276-277.—"That the established curriculum [in all the schools] was unsatisfactory is evident from the pains Knox—master of Tunbridge school from 1778 to 1812—took to show the inadequacy . . . of many private schools, commonly termed academies, which prepared boys for 'business' and 'the office.' Among many things, they professed to teach Latin or, more frequently, French, but Knox asserted their success was confined to reading and summing. Nevertheless within forty years, the number of such schools, and their efficiency, greatly increased. An increase was made during the century in endowed grammar schools, which however taught only English reading, writing and summing. The number of charity schools declined, . . . chiefly because the plan of instruction was bad and the teachers incompetent to teach. Sunday schools taught reading, writing, and, in some cases, simple arithmetic. In some cases the teachers were paid a small sum. These schools increased as rapidly as the charity schools declined. For those who could pay a few pence weekly there were, by the close of the eighteenth century, any number of privately conducted schools, many of them dame schools, which taught reading, writing and summing, either in the evening or daytime; and many men and women supplemented their domestic employment by teaching children. Both Mrs. Trimmer and Joseph Lancaster [who himself commenced his educational career by teaching a small school in addition to his business of weaving], commented unfavorably upon these schools, but their very existence expressed a crying need, even in villages, which they sought to satisfy. For the benefit of an even humbler rank 'schools of industry' gave instruction, for the most part to girls, in spinning, knitting and plain needlework, and to a smaller number of boys in gardening and minor handicrafts; in some cases . . . reading and writing were added. In method and intention, these English schools may be compared . . . to the experiment . . . which Pestalozzi began."—*Cambridge history of English literature*, v. 14,

pp. 389, 390.—Yet "the eighteenth century . . . was remarkable for the number of poor men who rose to high positions in church and state, and in the world of letters. In Cumberland and Westmoreland at the close of the century there were few illiterates."—A. E. Dobbs, *Education and social movements*, p. 67.—"What was true of the education of girls in England, at the close of the seventeenth century, was equally true down through the eighteenth. The mother tongue and drawing were regarded as studies especially appropriate to girls, and by the end of the century botany had been placed in the same category. The opinion was fairly general that girls of all but the highest social standing, or great wealth, ought to receive instruction of a distinctly 'useful' kind, the others were to acquire 'accomplishments.'"—*Cambridge history of English literature*, v. 14, p. 387.—See also WOMAN'S RIGHTS: 1673-1800; CLASSICS: 18th-19th centuries.

ALSO IN: S. Trimmer, *Economy of charity* (1801).—J. Lancaster, *Improvements in education* (1803).—W. Ketch, *Essay on education of young English noblemen*.

France: Infant schools.—Introduced by Oberlin.—Schools of the first republic.—"That the educational activities of the church [in France] were prompted not only by the narrowing interests of denominationalism but also by the broadening interests of philanthropy appears in such attempts as those of Pastor Oberlin. Jean Frederic Oberlin was a young Lutheran pastor whose charge in eastern France had been ravaged by war. Oberlin conceived the idea (1774) of giving some training to the very young children of the villages belonging to his charge. Thus arose toward the close of the eighteenth century the so-called 'infant schools' of France. They were day-nurseries into which physical exercises, singing, drawing, and other kindergarten exercises were woven."—C. C. Boyer, *History of education*, p. 347.—"Amidst all the strifes of its parties, committees of the Convention quietly laid the basis of the new social order by a splendid scheme of National Education (drawn up by Condorcet on Rousseau's ideas) in primary schools, central schools, and a normal school for the instruction of teachers. . . . The splendid scheme of national education, drawn up by the Convention during the Reign of Terror, had never taken deep hold on France. The primary or elementary schools were . . . very few in number: there were only 102 *écoles centrales*, where more advanced instruction was given; and the *écoles supérieures* for higher education, were doing little work. Grand as had been the aims of Condorcet and his co-workers, they had really effected little more than the destruction of the old clerical education."—J. H. Rose, *Revolutionary and republican era*, pp. 136-137.—The schools of the first republic had no resemblance to either those of the *ancien régime*, or of the later period. Teachers were forbidden to give work as a punishment. They were desired to inculcate "hatred of royalty, love of country, and republican virtues in their lessons." The schools were divided into three sections. In the lowest, boys were taught the reading, writing, arithmetic, Latin and drawing. In the intersection, natural science, mathematics, physics, and chemistry were the principal subjects; while the boys in the upper schools studied chiefly "Grammaire Générale." It was left to Napoleon to reorganize education in France.—See also WOMAN'S RIGHTS: 1700-1787.

ALSO IN: E. Albain, *La question d'enseignement en 1789 après les cahiers*.—L. Andiat, *L'instruction primaire gratuite et obligatoire*.—F. Honzelle,

L'École et le maître d'école avant 1789.—A. Baubeau, *L'École de village pendant la Révolution.*

Germany: Advance in state and compulsory education.—In the eighteenth century, Germany partly laid the foundations of her rapid advance in education in the nineteenth century. "The first efficiency move was made by Frederick William I of Prussia when in 1717 he issued a decree requiring parents to send their children to elementary schools, . . . devoted state funds to the establishment of rural schools . . . and, when he found it difficult to secure intelligent teachers, . . . founded the first training school for teachers . . . at Stettin. . . . Frederick the Great . . . issued in 1763 . . . general school regulations, by which . . . school attendance was made compulsory between the ages of five and thirteen years—or fourteen for those who could not pass the state tests; examination and license by a local inspector and clergyman were requisite for all teachers; the schoolmaster was required to teach on Sundays young unmarried people who were beyond school age. . . . In 1787, a central board was established. . . . All schools and universities were declared to be state institutions. . . . The code also provided for compulsory attendance, and the appointment of teachers by the state."—C. C. Boyer, *History of education*, pp. 337, 338, 340, 341.—"A great part of the German nation was already familiar with the idea that it was a right and duty of the state to enforce and extend public education and, . . . by the end of the eighteenth century, there had been established throughout Germany a strong intellectual tradition, which was predisposed to welcome a great development of public education under the supervision of the state."—C. H. Herford, *Germany in the nineteenth century*, pp. 107, 108.—"Most of the development of real schools and training-schools for teachers in the eighteenth century is traceable to the work of Francke. The real school was a new type of secondary school. It emphasized attention to mathematics, drawing, geography, history, natural science, and agriculture. It made study by direct observation a prominent feature of its work, or at least professed to do so. It was a triumphant step forward in the new educational revolution. The term *Real* was first used by Semler in 1739, in a report on his school at Halle. He had been intimately associated with Francke. The first famous *real* school was established in Berlin in 1747, by Johann Julius Hecker. There was soon a number of imitators. These early *real* schools made the mistake of trying to retain all the old and adding the new. They also made efforts to prepare for special callings. Their courses thus became too extensive, and the work was rendered defective. But they had come to stay. Growing conditions demanded them. They were the forerunners of our Latin-scientific and technical schools. . . . The first one of these schools to be known as a normal school was established in Vienna in 1771. The school was very much like many of the American normal schools. It was intended not only to train teachers, but to serve also as a model for imitation. It was a combination of elementary school, *real* school, and teachers' seminary. It became a part of a scheme for general education in Austria, whose accomplishment Maria Theresa placed in charge of John Ignacius von Felbiger. He was a Catholic abbot, who took deep interest in popular education and had been profoundly impressed by the education principles and labors of the Pietists. [Maria Theresa also endeavored to further the cause of education in Belgium. Her work was carried on by Joseph II.]"—E. L. Kemp, *History of education*, pp. 249, 250.

ALSO IN: F. Paulsen, *German education, past and present.*

Ireland: Lack of education.—Charter schools. —During the eighteenth century, education in Ireland was at the very lowest possible ebb. "National education had not yet been undertaken by the Parliaments of either England or Ireland as a serious duty, and the charter schools, which were still liberally supported, cast scarcely a perceptible ray on the dense mass of Catholic ignorance. In Trinity College, it is true, Catholics of the higher and middle orders were already admitted by connivance, though they could not yet obtain degrees or honors, but there was no provision for the poor. . . . For generations their education had been prescribed by law, and when the laws were repealed, the poverty of the priests and people, the absence of educational institutions and endowments, and the habits contracted during the penal laws were insuperable obstacles. The great mass of the Irish Catholics were either absolutely ignorant, or were left to the slight, uncertain, and often perverting teaching of the hedge schoolmaster. In 1787 indeed an extremely comprehensive system of national education was introduced by Orde, the Chief Secretary of the Duke of Rutland. He proposed to revive the schools in every parish, which had been enjoined by a statute of Henry VIII, to establish four large schools of a higher kind; . . . to reform the diocesan schools, and ultimately to found a second university. . . . The resolutions introduced by Orde passed, [but] . . . the death of the Duke of Rutland in October, 1787, led to the recall of Orde, and his project [was not carried into effect]."—W. E. H. Lecky, *History of England*, v. 6, pp. 451, 452.—In 1733, the charter schools in Ireland were founded. They were originally intended for the education of poor Protestants as well as Roman Catholics; but were afterwards confined to the latter, who were brought up in the schools in the Protestant faith. In 1803, however, Protestants were again admitted. Allowing for every exaggeration of partisanship reports, some of these schools were conducted as badly as the worst English schools held up to scorn by Dickens, while the boys who were educated there were, as a rule, afterwards treated with contumely by their compatriots.

ALSO IN: J. Godkin, *Education in Ireland.*—T. Corcoran, *State policy in Irish education, 1536-1816.*

Norway: Education left to the parishes.—In the eighteenth century, Norway began an effort to individualize education. "By a royal ordinance of 1739, an endeavour was made to introduce into the country a general school attendance, and a permanent school for each church parish. The measure, however, was never put into practice. On account of the scattered population, long distances, and lack of teachers, it was left by an ordinance of 1741, to the several parishes . . . to arrange their school affairs."—J. V. Heiberg, *Education (Norway)*, S. Konow and K. Fischer, ed., p. 266.

Russia: Schools of Peter the Great.—From the first Peter (the Great) did much to promote education, especially education of a practical sort. Schools of mathematics and navigation were established, about 1702, at Moscow, and in 1703 another school was founded there, at which geography, ethics, politics, Latin rhetoric, the Cartesian philosophy, dancing and the elements of French and German were taught. Great efforts were made to provide cheap books for the new schools. The chief worker in this field was the Protestant Pole, Ilia Kopsinski, who set up a press at Amsterdam and, having the privilege of printing all Russian books, issued a considerable number. In 1700 he

printed a version of Æsop, remarkable as being the first Russian translation from an ancient classical author."—*Cambridge modern history*, v. 5, p. 529.

United States: Status of education before and after the Revolution.—Barren as the eighteenth century was in educational achievements, some efforts were made by the American colonies in the direction of providing teachers for the youth of the country, especially in New England. "The Massachusetts law of 1701 required every grammar schoolmaster to be approved by the minister of the town and the ministers of two adjacent towns. According to the law of 1712, schoolmasters must secure the approbation of the selectmen of the town. Later, in 1789, it was required that masters of schools must be graduates of a college or university, though a certificate of proficiency from some learned minister might be taken in lieu of this. In Connecticut and New Jersey it was decreed at least as early as 1714 that selectmen should examine teachers as to their qualifications. Little is said as to the nature of these."—K. Cook, *State laws and regulations governing teachers' certificates* (*Bureau of Education, Bulletin no. 22, 1921, p. 9*).—"From the New Amsterdam Records, Vol. II, p. 348, we find that Jacob van Corlaar had taught reading, writing and ciphering. From the New York City Records, we find that in 1703 George Muirson was authorized and empowered to instruct in the 'art of arithmetic.' Andrew Foucauth was employed [in 1704] to teach an English and French School within the City of New York in arithmetic among other things. This was in September, 1704. The next year Henry Lindley was employed to teach the English and Latin tongues or languages in Jamaica, and also writing and arithmetic. Again it is stated that in July, 1712, Allan Jarratt obtained a license from Governor Hunter 'to teach writing, arithmetic and navigation and other parts of mathematics to all such persons as shall be desirous to be instructed therein within this city or province.' Clews says that 'at a council held in Philadelphia in 1759 it was shown that in the college, academy [founded in 1749] and charity school of that city 130 boys were taught mathematics.' . . . The last act to specify mathematics as one of the things to be taught was in 1710 when 'an act for the encouragement of learning was passed by the Assembly of South Carolina which reads in part thus: John Douglas shall be, and is hereby declared to be Master of a Grammar School in Charlestown, for teaching Greek and Latin Languages, and shall choose one usher to the said school, who is empowered and required to assist the master aforesaid in teaching the languages, reading, English, writing, arithmetic or such other parts of mathematics as he is capable to teach.'"—H. Kimmel, *Status of mathematics and mathematical instruction during the colonial period* (*School and Society, Feb. 15, 1919*).—It appears, therefore, that, what may be termed the secondary schools, and still more the primary schools, where they existed, compared very favorably with the English and continental schools of the period. Even so, the amount of instruction given in the elementary schools was pitifully small. The New England primer (published in 1727), and other primers of the same quality imported from England, were practically the only text books in use until late in the century, when Webster's "Institutes of the English language," or "Blue Backed Speller" which was published just after the Revolution, caused a revolution in the teaching of English, and provided the standard for the famous "spelling bees" which in the next century were the occasion of much inno-

cent amusement. Morse's Geography (published about 1792-3) made a welcome addition to the curriculum, in geography and reading, and Webster's chapter on United States history, which was printed at the back was used as a reader. Pike's "Elementary Arithmetic" was published in 1793, and became the chief text book for the study of arithmetic for nearly forty years. "In the lecture delivered before the American Institute of Instruction in 1830, by Warren Colburn, on the teaching of arithmetic . . . he says that [in the preceding century] 'it must be allowed by all that . . . fewer persons learned arithmetic than at present. At least fewer made any considerable progress in it. Very few females pretended to study it at all, and the number of either sex that advanced much beyond the four primary rules was very inconsiderable. And the learner was very seldom found who could give a satisfactory reason for any operation which he performed. . . . Scholars under twelve or thirteen years of age were not considered capable of learning it, and generally they were not capable. Many persons were obliged to leave school before they were old enough to commence the study of it.' . . . We are . . . told that problems were written or solved by the pupil upon the cheapest paper, often only on the margins of the pages in his book. He sometimes had to resort to the leaves of old day-books, backs of letters, or even birch bark, and wrote with ink made from the maple tree and coppers. Teachers were hardly expected to know fractions and make excursions into the rule of three. Often arithmetic was crowded into the evening. And then 'sums' were curtly given out by the teacher who usually had a 'key.' The pupil usually had a blank-book which was made of a quire of paper folded and sewed together. This was called his 'ciphering book.' It was in this book that he copied the 'sums' that had been approved by his master. Not only were the problem and its solution copied in the book, but also the rule governing the solution of the problem. The master himself generally possessed such a 'ciphering book' which he as a student had made and which now served as his source of 'sums' and rules. It was also his criterion of correct answers and methods. . . . It was only the boys that studied arithmetic, and . . . they were generally about thirteen years of age before they commenced to study even the rudiments."—H. Kimmel, *Status of mathematics and mathematical instruction during the colonial period* (*School and Society, Feb. 15, 1919*).—See also KENTUCKY: 1769-1797; NEW YORK CITY: 1795-1842; VERMONT: 1791-1914; and UNIVERSITIES AND COLLEGES: 1701-1717; 1746-1787; 1746-1896; 1754-1769; 1762-1769; 1770; 1793; 1794; 1795.

ALSO IN: *Report on development of American Mosely Educational Commission* (London).—E. W. Pews, *Educational legislation and administration of colonial governments*.—J. W. Perrin, *History of compulsory education in New England*.

Basedow and the development of naturalism.—"Johann Bernhard Basedow (1723-1790) was the talented son of a Hamburg wigmaker. He refused to follow his father's vocation and ran away from home, attaching himself as servant to a gentleman in Holstein. This man soon discovered the remarkable ability of the boy, and persuaded his father to send him to school to the Hamburg Gymnasium, where he came under the moulding influence of Reimarus. Presently friends entered him at the University of Leipzig for a course in theology, but, after a rather irregular life, and a serious lapse from trinitarianism to deism in religion, he left the university. In 1749 he became private tutor

in Holstein to the children of Herr von Quaalen, . . . [for whom] he first developed his famous methods of teaching through conversation and play, connecting instruction with surrounding objects in the house, garden, and fields. In less than four years his distinguished patron secured a professorship for him in the Ritterakademie at Sorøe, Denmark, where he lectured for eight years, when the government, on account of the serious offense which he gave by his writings on religion, was obliged to transfer him to the gymnasium at Altona. It was at this juncture that Rousseau's 'Emile' came into Basedow's life as a confirmation of his methods of thinking and teaching, and as an inspiration to a fuller development of his pedagogy. The times were ripe for just such a revolution in education as Basedow, inspired by the 'Emile,' was about to undertake. 'Youth,' said Raumer, 'was in those days, for most children, a sadly harassed period. Instruction was hard and heartlessly severe. Grammar was caned into the memory, so were portions of Scripture and poetry. . . . Schoolrooms were dismally dark. No one conceived it possible that young children could find pleasure in any kind of work, or that they had eyes for aught besides reading and writing. The pernicious age of Louis XIV had inflicted on the poor children of the upper class hair curled by the barber, and messed with powder and pomade, braided coats, knee-breeches, silk stockings, and a dagger by the side—for active, lively children a perfect torture.' In short, children were treated as miniature adults, and education was largely a matter of instruction in deportment. . . . When . . . Basedow had explained his hopes and plans to Bernsdorf, the Danish minister of education, he was allowed to devote his whole energy to educational reforms. He began (1768) this work with an 'Address to Philanthropists and Men of Property on Schools and Studies and Their Influence on the Public Weal.' In this address he appealed to them for money to help him publish the books which he had submitted in outline and to organize a school in which the new ideas might be put to the test. Probably the most striking suggestions in the address were that the schools should be secularized and nationalized. At any rate, the response was prompt and gratifying. Money came to him from all classes of people and from many countries. The result was that in 1774 he was able to publish the books which he had planned. The first one, which he called 'Elementary Work,' was a text-book somewhat like the 'Orbis Pictus' of Comenius, which he had used with his private pupils, but powerfully modified by the naturalism of Rousseau's 'Emile,' and the second book, called the 'Book of Method,' a manual for parents and teachers, in which Rousseau's natural method of learning everything by experience was advocated with great perseverance. Foreign languages, for example, were to be learned not through grammars but through conversation. . . . Through his son's tutor, Behrisch, a friend of the poet Goethe, Prince Leopold of Dessau became so greatly interested in Basedow's plans that he determined to found an institute in which they should be put to the test. Accordingly, in 1774, Basedow was called to Dessau, and under his direction was opened the famous 'Philanthropinum.' 'Then, for the first, and probably for the last time,' as Quick puts it, 'a school was started in which use and wont were entirely set aside.' Everything was to be done 'according to nature.' Love of 'human nature,' as the name of the school implies, was to be the dominating purpose. . . . The school at Dessau was small, never numbering more than fifty children, but rep-

resenting both the well-to-do and the poorer population of the neighborhood. They were dressed and groomed for comfort and freedom of movement. Much valuable instruction was imparted in connection with outdoor games and plays, and nature was wooed in trips that added much to child happiness. The language of the children was the language of instruction, but Latin and French were also taught. The natural method was employed, in connection with acting-games, pictures, drawing, and stories. Other studies, like geography, history, and arithmetic, were not slighted, and the methods employed resembled the language method. Every boy was taught such handicrafts as turning, planing, and carpentry; but, with some deference to social demands, the rich boy spent only two hours a day on these exercises, while the boy who must earn a living by work spent six hours on them. Nothing but 'natural religion' was taught, the task of teaching revealed religion being referred to the home. . . . Basedow was in many ways quite unfit for his position, and soon lost it. Campe, who succeeded him, withdrew within a year and founded a similar school in Hamburg. Although the school at Dessau was closed in 1793, philanthropinums began to spring up all over Germany, and some of them had much influence on educational practice in general. One of these was established at Schnepfenthal by Christian Salzmann (1744-1811). This able man, whose school still lives, anticipated many of the reforms which Pestalozzi afterward introduced into primary education. These philanthropinums, together with the attractive literature which Basedow's followers produced, carried the new ideas into all parts of Germany and Switzerland, where they became the inspiration of Pestalozzi, Froebel, and Herbart. 'Hence,' as Doctor Graves says, 'despite his visionary disposition, his intemperance, and his irregularity of living, the reformer who first attempted to embody the valuable aspects of Rousseau's naturalism in the education of Germany was Basedow, rather than Pestalozzi, who afterward transformed it so much more successfully.'"—C. C. Boyer, *History of education*, pp. 298-302.

Rousseau and naturalism.—"Rousseau, who had educated himself, and very badly at that, was impressed with the dangers of the education of his day. A mother having asked his advice, he took up the pen to write it; and, little by little, his counsels grew into a book, a large work, a pedagogic romance ["Emile"]. This romance, when it appeared in 1762, created a great noise and a great scandal. The Archbishop of Paris, Christophe de Beaumont, saw in it a dangerous, mischievous work, and gave himself the trouble of writing a long encyclical letter in order to point out the book to the reprobation of the faithful. This document of twenty-seven chapters is a formal refutation of the theories advanced in 'Emile.' . . . In those days, such a condemnation was a serious matter; its consequences to an author might be terrible. Rousseau had barely time to flee. His arrest was decreed by the parliament of Paris, and his book was burned by the executioner. . . . As a fugitive, Rousseau did not find a safe retreat even in his own country. He was obliged to leave Geneva, where his book was also condemned, and Berne, where he had sought refuge, but whence he was driven by intolerance. He owed it to the protection of Lord Keith, governor of Neuchâtel, a principality belonging to the King of Prussia, that he lived for some time in peace in the little town of Motiers in the Val de Travers. . . . The renown of the book, condemned by so high an authority, was immense. Scandal, by attracting public atten-

tion to it, did it good service. What was most serious and most suggestive in it was not, perhaps, seized upon; but the 'craze' of which it was the object had, notwithstanding, good results. Mothers were won over, and resolved to nurse their own infants; great lords began to learn handicrafts, like Rousseau's imaginary pupil; physical exercises came into fashion; the spirit of innovation was forcing itself a way. . . . Three men above all the rest are noted for having popularized the pedagogic method of Rousseau, and for having been inspired in their labors by 'Emile.' These were Basedow, Pestalozzi, and Froebel. Basedow, a German theologian, had devoted himself entirely to dogmatic controversy, until the reading of 'Emile' had the effect of enlarging his mental horizon, and of revealing to him his true vocation. . . . Pestalozzi of Zürich, one of the foremost educators of modern times, also found his whole life transformed by the reading of 'Emile,' which awoke in him the genius of a reformer. . . . The most distinguished among his



JOHANN HEINRICH PESTALOZZI

disciples and continuators is Froebel, the founder of those primary schools . . . known by the name of 'kindergartens,' and the author of highly esteemed pedagogic works. These various attempts, these new and ingenious processes which, step by step, have made their way among us, and are beginning to make their workings felt, even in institutions most stoutly opposed to progress, are all traceable to Rousseau's 'Emile.' . . . It is true that 'Emile' contains pages that have outlived their day, many odd precepts, many false ideas, many disputable and destructive theories; but at the same time we find in it so many sagacious observations, such upright counsels, suitable even to modern times, so lofty an ideal, that, in spite of everything, we cannot read and study it without profit. . . . There is absolutely nothing practicable in his [Rousseau's] system. It consists in isolating a child from the rest of the world; in creating expressly for him a tutor, who is a phoenix among his kind; in depriving him of father, mother, brothers, and sisters, his companions in study; in surrounding him with a perpetual charlatanism, under the pretext of following nature; and in showing him only

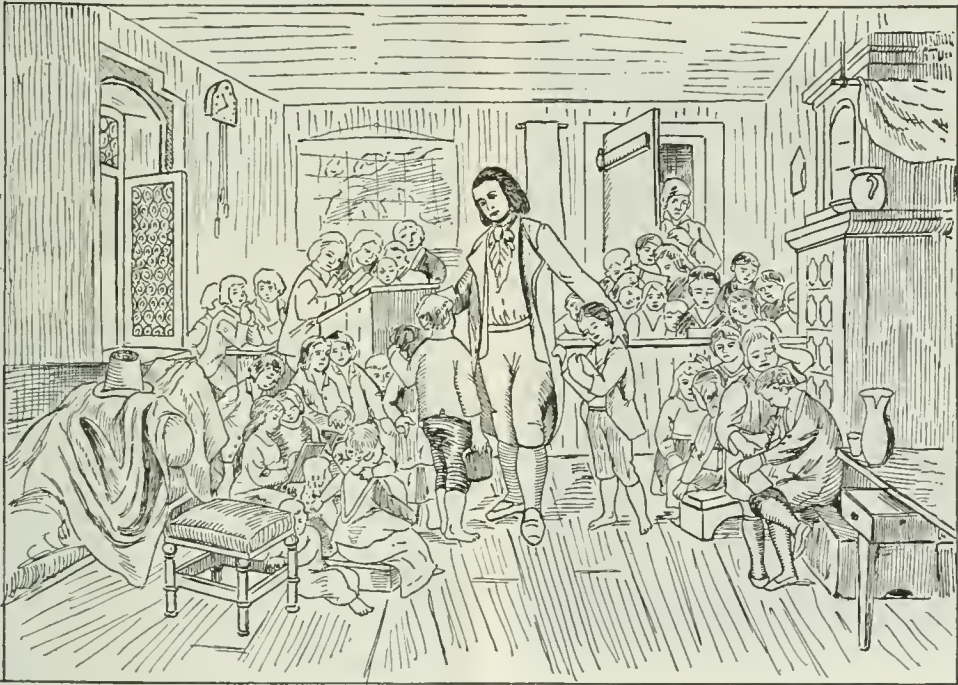
through the veil of a factitious atmosphere the society in which he is to live. And, nevertheless, at each step it is sound reason by which we are met; by an astonishing paradox, this whimsicality is full of good sense; this dream overflows with realities; this improbable and chimerical romance contains the substance and the marrow of a rational and truly modern treatise on pedagogy. Sometimes we must read between the lines, add what experience has taught us since that day; transpose into an atmosphere of open democracy those pages, written under the old order of things, but even then quivering with the new world which they were bringing to light, and for which they prepared the way. Reading 'Emile' in the light of modern prejudices, we can see in it more than the author wittingly put into it; but not more than logic and the instinct of genius set down there. To unfold the powers of children in due proportion to their age; not to transcend their ability; to arouse in them the sense of the observer and of the pioneer; to make them discoverers rather than imitators; to teach them accountability to themselves and not slavish dependence upon the words of others; to address ourselves more to the will than to custom, to the reason rather than to the memory; to substitute for verbal recitations lessons about things; to lead to theory by way of art; to assign to physical movements and exercises a prominent place, from the earliest hours of life up to perfect maturity; such are the principles scattered broadcast in this book, and forming a happy counterpoise to the oddities of which Rousseau was perhaps most proud."—J. Steeg, *Introduction to Rousseau's "Emile."*

18th-19th Centuries

Pestalozzi and the beginning of the psychological movement.—In Switzerland, up to the end of the eighteenth century, the state of primary instruction was very bad. "The teachers were gathered up at hazard; their pay was wretched; in general they had no lodgings of their own, and they were obliged to hire themselves out for domestic service among the well-off inhabitants of the villages, in order to find food and lodging among them. A mean spirit of caste still dominated instruction, and the poor remained sunk in ignorance. It was in the very midst of this wretched and unpropitious state of affairs that there appeared, towards the end of the eighteenth century, the most celebrated of modern educators. . . . Born at Zurich in 1746, Pestalozzi died at Brugg in Argovia in 1827. This unfortunate great man always felt the effects of the sentimental and unpractical education given him by his mother, who was left a widow with three children in 1751. He early formed the habit of feeling and of being touched with emotion, rather than of reasoning and of reflecting. The laughing-stock of his companions, who made sport of his awkwardness, the little scholar of Zurich accustomed himself to live alone and to become a dreamer. Later, towards 1760, the student of the academy distinguished himself by his political enthusiasm and his revolutionary daring. At that early period he had conceived a profound feeling for the miseries and the needs of the people, and he already proposed as the purpose of his life the healing of the diseases of society."—G. Compayré, *History of pedagogy, ch. 18.*—"In spite . . . of Pestalozzi's patent disqualifications in many respects for the task he undertook; in spite of his ignorance of even common subjects (for he spoke, read, wrote, and cyphered badly, and knew next to nothing of classics or science); in spite of his want of worldly wisdom, of any com-

prehensive and exact knowledge of men and of things; in spite of his being merely an elementary teacher,—through the force of his all-conquering love, the nobility of his heart, the resistless energy of his enthusiasm, his firm grasp of a few first principles, his eloquent exposition of them in words, his resolute manifestation of them in deeds,—he stands forth among educational reformers as the man whose influence on education is wider, deeper, more penetrating, than that of all the rest—the prophet and the sovereign of the domain in which he lived and laboured. . . . It was late in life—he was fifty-two years of age—before Pestalozzi became a practical schoolmaster. He had even begun to despair of ever finding the career in which he might attempt to realize the theories over which his loving heart and teeming brain had been brooding from his earliest youth. . . . [In 1798] at fifty-

wishes [he writes] were now accomplished. I felt convinced that my heart would change the condition of my children as speedily as the springtide sun reanimates the earth frozen by the winter. Nor,' he adds, 'was I mistaken. Before the springtide sun melted away the snow from our mountains, you could no longer recognise the same children.' . . . Pestalozzi advanced to the main principles of his system of moral education. . . . He says:—'Nature develops all the human faculties by practice, and their growth depends on their exercise.' 'The circle of knowledge commences close around a man, and thence extends concentrically.' 'Force not the faculties of children into the remote paths of knowledge, until they have gained strength by exercise on things that are near them.' 'There is in Nature an order and march of development. If you disturb or interfere with it, you mar the peace and

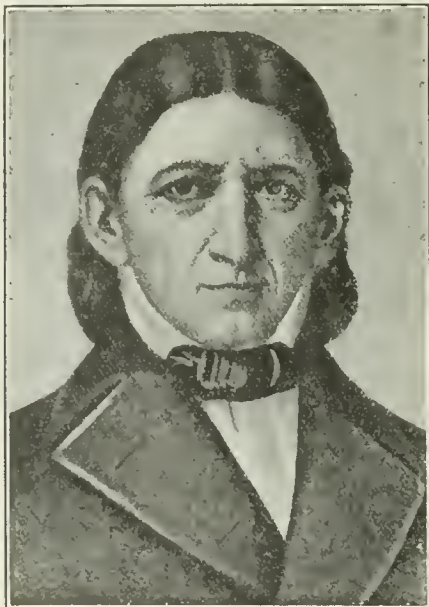


PESTALOZZI AT STANZ

two years of age, then, we find Pestalozzi utterly unacquainted with the science and the art of education, and very scantily furnished even with elementary knowledge, undertaking at Stanz, in the canton of Unterwalden, the charge of eighty children, whom the events of war had rendered homeless and destitute. . . . The house in which the eighty children were assembled to be boarded, lodged, and taught, was an old tumble-down Ursuline convent, scarcely habitable, and destitute of all the conveniences of life. The only apartment suitable for a schoolroom was about twenty-four feet square, furnished with a few desks and forms; and into this were crowded the wretched children, noisy, dirty, diseased, and ignorant, with the manners and habits of barbarians. Pestalozzi's only helper in the management of the institution was an old woman, who cooked the food and swept the rooms; so that he was, as he tells us himself, not only the teacher, but the paymaster, man-servant, and almost the housemaid of the children. . . . 'My

harmony of the mind. And this you do, if, before you have formed the mind by the progressive knowledge of the realities of life, you fling it into the labyrinth of words, and make them the basis of development.' 'The artificial march of the ordinary school, anticipating the order of Nature, which proceeds without anxiety and without haste, inverts this order by placing words first, and thus secures a deceitful appearance of success at the expense of natural and safe development.' In these few sentences we recognise all that is most characteristic in the educational principles of Pestalozzi. . . . To set the intellectual machinery in motion—to make it work, and keep it working; that was the sole object at which he aimed; of all the rest he took little account. . . . He relied upon a principle which must be insisted on as cardinal and essential in education. He secured the thorough interest of his pupils in the lesson, and mainly through their own direct share in it. . . . Observation, . . . according to Pestalozzi (and Bacon had said the

same thing before him), is the absolute basis of all knowledge, and is therefore the prime agent in elementary education. It is around this theory, as a centre of gravity, that Pestalozzi's system revolves."—J. Payne, *Lectures on the history of education*, lect. 9.—"During the short period, not more than a year, which Pestalozzi spent among the children at Stanz, he settled the main features of the Pestalozzian system. Sickness broke out among the children, and the wear and tear was too great even for Pestalozzi. He would probably have sunk under his efforts if the French, pressed by the Austrians, had not entered Stanz, in January, 1799, and taken part of the Ursuline Convent for a military hospital. Pestalozzi was, therefore, obliged to break up the school, and he himself went to a medicinal spring on the Gurnigel in the Canton Bern. . . . He came down from the Gurnigel, and began to teach in the primary schools (i.e., schools for children from four to eight years old) of Burgdorf, the



FROEBEL

second town in the Canton. Here the director was jealous of him, and he met with much opposition. . . . In less than a year Pestalozzi left this school in bad health, and joined Krüsi in opening a new school in Burgdorf Castle, for which he afterward (1802) obtained Government aid. Here he was assisted in carrying out his system by Krüsi, Tobler, and Bluss. He now embodied the results of his experience in a work which has obtained great celebrity—"How Gertrude Teaches her Children" [also published in England under the title of 'Leonard and Gertrude']. In 1802 Pestalozzi, for once in his life a successful and popular man, was elected a member of a deputation sent by the Swiss people to Paris. On the restoration of the Cantons in 1804, the Castle of Burgdorf was again occupied by one of the chief magistrates, and Pestalozzi and his establishment were moved to the Monastery of Buchsee. Here the teachers gave the principal direction to another, the since celebrated Fellenburg, 'not without my consent,' says Pestalozzi, 'but to my profound mortification.' He therefore soon accepted an invitation from the inhabitants of Yverdon to open an institution there, and within

a twelvemonth he was followed by his old assistants, who had found government by Fellenburg less to their taste than no-government by Pestalozzi. The Yverdon Institute had soon a world-wide reputation. Pestalozzian teachers went from it to Madrid, to Naples, to St. Petersburg. Kings and philosophers joined in doing it honor. But, as Pestalozzi himself has testified, these praises were but as a laurel-wreath encircling a skull. The life of the Pestalozzian institutions had been the love which the old man had infused into all the members, teachers as well as children; but this life was wanting at Yverdon. The establishment was much too large to be carried on successfully without more method and discipline than Pestalozzi, remarkable, as he himself says, for his 'unrivalled incapacity to govern,' was master of. . . . The old man, when he died at the age of eighty, in 1827, had seen the apparent failure of all his toils. He had not, however, failed in reality. It has been said of him that his true fortune was to educate ideas, not children, and when twenty years later the centenary of his birth was celebrated by schoolmasters, not only in his native country, but throughout Germany, it was found that Pestalozzian ideas had been sown, and were bearing fruit, over the greater part of central Europe."—R. H. Quick, *Essays on educational reformers*, ch. 8.

ALSO IN: H. Chavannes, *Biographie de Henri Pestalozzi*.—W. S. Monroe, *History of Pestalozzian movement in United States*.—J. Gill, *Systems of education*.

19th Century

Fellenberg and industrial education.—While Pestalozzi was teaching at Burgdorf, "Emmanuel von Fellenberg (1771-1844), a young man of noble and wealthy parentage, had become wholly possessed with the idea that the wretched condition of the Swiss peasantry could be improved through the kind of education which Pestalozzi had tried at Neuhof. . . . Fellenberg's fundamental purpose was to combine industrial education—chiefly agricultural—with the elements of intellectual education, and thus to meet the pressing needs of the masses. Presently he added a 'literary institute' for the sons of wealthy land-owners, where the ordinary classical education was supplemented by physical culture and enough farm labor to produce a sympathetic understanding of the masses and their needs. Various practical accessories were added, such as a printing establishment, and even a school for girls was organized. A special effort was made to prepare teachers for the country schools. Fellenberg's idea—Pestalozzian industrialism as an integral part of education—has spread all over the world, and is pressing its claims with ever-increasing insistency not only upon Switzerland, its place of birth, but upon Germany, France, England, and America."—C. C. Boyer, *History of education*, p. 316.

Froebel and child education.—To Friedrich Froebel (1782-1852), a German, "we are indebted, directly or indirectly, for three . . . additions to elementary education—the kindergarten, the play idea, and handwork activities. . . . Of German parentage, the son of a rural clergyman, early estranged from his parents, retiring and introspective by nature, having led a most unhappy childhood, and apprenticed to a forester without his wishes being consulted, at twenty-three Froebel decided to become a schoolteacher and visited Pestalozzi in Switzerland. Two years later he became the tutor of three boys, and then spent the years 1808-1810 as a student and teacher in Pestalozzi's Institute at Yverdon. During his years there Froebel was

deeply impressed with the great value of music and play in the education of children, and of all that he carried away from Pestalozzi's institution these ideas were most persistent. After serving in a variety of occupations—student, soldier against Napoleon, and curator in a museum of mineralogy—he finally opened a little private school, in 1816, which he conducted for a decade along Pestalozzian lines. In this the play idea, music, and the self-activity of the pupils were uppermost. The school was a failure, financially, but while conducting it Froebel thought out and published (1826) his most important pedagogical work—*The Education of Man*. Gradually Froebel became convinced that the most needed reform in education concerned the early years of childhood. His own youth had been most unhappy, and to this phase of education he now addressed himself. After a period as a teacher in Switzerland he returned to Germany and opened a school for little children in which plays, games, songs, and occupations involving self-activity were the dominating characteristics, and in 1840 he hit upon the name *Kindergarten* for it. In 1843 his *Mutter-und Kose-Lieder*, a book of fifty songs and games, was published. This has been translated into almost all languages. . . . After a series of unsuccessful efforts to bring his new idea to the attention of educators, Froebel, himself rather a feminine type, became discouraged and resolved to address himself henceforth to women, as they seemed much more capable of understanding him, and to the training of teachers in the new ideas. Froebel was fortunate in securing as one of his most ardent disciples, just before his death, the Baroness Bertha von Marenholtz Bülow-Wendhausen (1810-93), who did more than any other person to make his work known. Meeting, in 1849, the man mentioned to her as 'an old fool,' she understood him, and spent the remainder of her life in bringing to the attention of the world the work of this unworldly man who did not know how to make it known for himself. In 1851 the Prussian Government, fearing some revolutionary designs in the new idea, and acting in a manner thoroughly characteristic of the political reaction which by that time had taken hold of all German official life, forbade kindergartens in Prussia. The Baroness then went to London and lectured there on Froebel's ideas, organizing kindergartens in the English 'ragged schools.' Here, by contrast, she met with a cordial reception. She later expounded Froebelian ideas in Paris, Italy, Switzerland, Holland, Belgium, and (after 1860, when the prohibition was removed) in Germany. In 1870 she founded a kindergarten training-college in Dresden. Many of her writings have been translated into English, and published in the United States."—E. P. Cubberley, *History of education*, pp. 764-768.—See also below: 19th-20th centuries: Spread of kindergartens.

ALSO IN: O. H. Lang, *Great teachers of four centuries*.

Herbart and the organization of educational theory.—Pedagogical seminary at Jena.—"Taking up the [educational] problem as Pestalozzi left it, a German by the name of Johann Friedrich Herbart (1776-1841) carried it forward by organizing a truer psychology for the whole educational process, by erecting a new social aim for instruction, by formulating new steps in method, and by showing the place and the importance of properly organized instruction in history and literature in the education of the child. Though the two men were entirely different in type, and worked along entirely different lines, the connection between Herbart and Pestalozzi was, never-

theless, close. The two men, however, approached the educational problem from entirely different angles. Pestalozzi gave nearly all his long life to teaching and human service, while Herbart taught only as a traveling private tutor for three years, and later a class of twenty children in his university practice school. Pestalozzi was a social reformer, a visionary, and an impractical enthusiast, but was possessed of a remarkable intuitive insight into child nature. Herbart, on the other hand, was a well-trained scholarly thinker, who spent the most of his life in the peaceful occupation of a professor of philosophy in a German university. It was while at Königsberg, between 1810 and 1832, and as an appendix to his work as professor of philosophy, that he organized a small practice school, conducted a Pedagogical Seminar, and worked out his educational theory and method. His work was a careful, scholarly attempt at the organization of education as a science, carried out amid the peace and quiet which a university atmosphere almost alone affords. He addressed himself chiefly to three things: (1) the aim, (2) the content, and (3) the method of instruction. . . . Locke had set up as the aim of education the ideal of a physically sound gentleman. Rousseau had declared his aim to be to prepare his boy for life by developing naturally his inborn capacities. Pestalozzi had sought to regenerate society by means of education, and to prepare children for society by a 'harmonious training' of their 'faculties.' Herbart rejected alike the conventional-social education of Rousseau, and the 'faculty-psychology' conception of education of Pestalozzi. Instead he conceived of the mind as a unity, instead of being divided into 'faculties,' and the aim of education as broadly social rather than personal. The purpose of education, he said, was to prepare men to live properly in organized society, and hence the chief aim in education was not conventional fitness, natural development, mere knowledge, nor personal mental power, but personal character and social morality. This being the case, the educator should analyze the interests and occupations and social responsibilities of men as they are grouped in organized society, and, from such analyses, deduce the means and the method of instruction. Man's interests, he said, come from two main sources—his contact with the things in his environment (real things, sense-impressions), and from his relations with human beings (social intercourse). His social responsibilities and duties are determined by the nature of the social organization of which he forms a part. Pestalozzi had provided fairly well for the first group of contacts, through his instruction in objects, home geography, numbers, and geometric form. For the second group of contacts Pestalozzi had developed only oral language, and to this Herbart now added the two important studies of literature and history, and history with the emphasis on the social rather than the political side. Two new elementary-school subjects were thus developed, each important in revealing to man his place in the social whole. History in particular Herbart conceived to be a study of the first importance for revealing proper human relationships, and leading men to social and national 'good-will.' The chief purpose of education Herbart held to be to develop personal character and to prepare for social usefulness. These virtues, he held, proceeded from enough of the right kind of knowledge, properly interpreted to the pupil so that clear ideas as to relationships might be formed. To impart this knowledge interest must be awakened, and to

arouse interest in the many kinds of knowledge needed a 'many-sided' development must take place. From full knowledge, and with proper instruction by the teacher, clear ideas or concepts might be formed, and clear ideas ought to lead to right action, and right action to personal character—the aim of all instruction. Herbart was the first writer on education to place the great emphasis on proper instruction, and to exalt teaching and proper teaching-procedure instead of mere knowledge or intellectual discipline. He thus conceived of the educational process as a science in itself, having a definite content and method, and worthy of special study by those who desire to teach. . . . With these ideas as to the aim and content of instruction, Herbart worked out a theory of the instructional process and a method of instruction. . . . Interest he held to be of first importance as a prerequisite to good instruction. If given spontaneously, well and good; but, if necessary, forced interest must be resorted to. Skill in instruction is in part to be determined by the ability of the teacher to secure interest without resorting to force on the one hand or sugar-coating of the subject on the other. Taking Pestalozzi's idea that the purpose of the teacher was to give pupils new experiences through contacts with real things, without assuming that the pupils already had such, Herbart elaborated the process by which new knowledge is assimilated in terms of what one already knows, and from his elaboration of this principle the doctrine of apperception—that is, the apperceiving or comprehending of new knowledge in terms of the old—has been fixed as an important principle in educational psychology. Good instruction, then, involves first putting the child into a proper frame of mind to apperceive the new knowledge, and hence this becomes a corner-stone of all good teaching method. Herbart did not always rely on such methods, holding that the 'committing to memory' of certain necessary facts often was necessary, but he held that the mere memorizing of isolated facts, which had characterized school instruction for ages, had little value for either educational or moral ends. The teaching of mere facts often was very necessary, but such instruction called for a methodical organization of the facts by the teacher, so as to make their learning contribute to some definite purpose. This called for a purpose in instruction; the organization of the facts necessary to be taught so as to select the most useful ones; the connection of these so as to establish the principle which was the purpose of the instruction; and training in systematic thinking by applying the principle to new problems of the type being studied. The carrying-out of such ideas meant the careful organization of the teaching process and teaching method, to secure certain predetermined ends in child development, instead of mere miscellaneous memorizing and school-keeping."—E. P. Cubberley, *History of education*, pp. 759-762.

Belgian Congo: Growth of education. See BELGIAN CONGO: 1899.

Belgium: Conflict over state education.—In Belgium, where during the 18th century Maria Theresa, and her successor Emperor Joseph had endeavored to develop a system of education, "the Dutch king [William] attempted also to develop national education. He placed the three Universities . . . under State control. Many secondary and primary schools were founded all over the country, and public instruction made considerable progress."—E. Cammaerts, *Belgium*, p. 282.—In the second half of the nineteenth century, the schools were made a cause of political contention. "In 1878

all communal schools were placed under supervision of the state, and the teaching of religion was strictly forbidden. . . . [In consequence] private Catholic schools were built in nearly every commune. . . . Many of the state schools were deserted. In Flanders over 80 per cent of the children went to the Catholic schools. . . . The elections of 1884 resulted in . . . a large Catholic majority, . . . [by whom the new department of education was abolished. Authority over the state schools was given to the communal councils with power] either to maintain a state school, or . . . give a grant to a private school, provided that it conformed to the regulations, and submitted itself to inspection by the State. . . . Teaching of religion was made compulsory, whenever the parents desired it. Under this law, . . . in a large number of communes the teaching passed into the hands of the . . . [religious orders]."—*Cambridge modern history*, v. 12, pp. 251-252.—See also BELGIUM: 1886-1900: Education; SUFFRAGE, MANHOOD: Belgium: 1830-1921.

Canada: Struggle for a public elementary system.—Some of the school books used in Ontario in the middle of the 19th century "would be a curiosity now-a-days: Webster's spelling book, Murray's English grammar, Johnson's dictionary, Murray's English reader, Walkingame's arithmetic and the New Testament. Afterward were introduced geographies. . . . The first schools established in Binbrook, Saltfleet and Beverley townships [in the Niagara peninsula] were built of logs. . . . In the first school in Beverley, the alphabet and the first reading lessons were taught from shingles, upon which each lesson was written. In the earlier schools of the early days many were the difficulties which had to be encountered—sparsity of population, scarcity of money, want of school-houses, almost no school books, bad roads and other hindrances."—J. G. Hodgins, *Schools and colleges in Ontario*, v. 3, pp. 108, 109.—"The state of education [in Canada in the middle of the century] reflected the conditions of its life. In Lower Canada, [Quebec] the peasants still grew up woefully ignorant. For the upper classes there was an abundant provision of college instruction under clerical control. Upper Canada [Ontario] was in some ways less well provided for. The Assembly had begun the establishment of a public elementary system; but though the people were far from indifferent, State action was paralysed by the political troubles, by the agitation of the question of the clergy reserves, and difficulties between the denominations. Private enterprise, in spite of obstacles, had done much, but the common schools were still too few in number, and sadly insufficient both as regarded buildings, teachers and system. Yet here, and in the Maritime provinces, where educational progress had been more rapid, institutions providing the higher means of instruction had already been founded."—*Cambridge modern history*, v. 10, p. 695.—See also CANADA: 1890-1896; EDUCATION, AGRICULTURAL: Canada.

ALSO IN: T. Osgood, *Earnest appeal to Christian benevolence on behalf of Canada*.

China: Reforms and reactions.—"The old education of China was concerned with the classics and some Chinese history. No science, nothing of geography or history or political economy of other nations was taught. The object of the student was to store his memory with characters and to cultivate a good literary style. There were no schools as a Westerner conceives schools. Playgrounds and recreation? The only recreation the student had was to walk in the garden which surrounded

his home, for it was in the homes that the classes were held. Usually the boys of one or perhaps of two families met together to write and drone over the characters set before them by the 'lao fu tzu' or old scholar. The system was impossible because in the first place the old teacher knew nothing about the rules of pedagogy and in the second place his curriculum consisted of but one or two subjects."—F. B. Lang, *Glimpses at China's middle schools* (*Educational Review*, Jan., 1920, pp. 58-61).—"The greatest advocate and active promoter of . . . educational reforms [in the late nineteenth century] was the illustrious Viceroy Chang Chih Tung, who . . . by his remarkable book, 'Learn,' of which millions of copies were distributed, prepared the minds of the people throughout the land for the sweeping reforms that were so soon to be launched. He outlined a complete system of schools and indicated the curricula from primary grades to university courses, embracing a mixture of Chinese classics and the modern learning of the West. He courageously advocated the abolishing of the 'eight-legged essay' and its accompaniments, and suggested that Buddhist and Taoist temples be converted into schools and the temple lands and incomes used for educational purposes. . . . The Emperor rapidly passed from a student to an ardent advocate of modern education, and issued in 1898 a series of most remarkable decrees, calling for the immediate inauguration of all the reforms suggested by Chang Chih Tung and even others. This literally shook the empire, and would doubtless have been successful but for the action of Yuan Shih Kai, then Viceroy of Chihli, and the most powerful military leader of the day. Warned by Yuan the Empress Dowager imprisoned the Emperor, and decapitated most of his progressive advisers. . . . This policy continued until 1900, when the Boxer outbreak caused the temporary abandonment of all modern schools and colleges in northern China. Some of them, including the Peiyang University, were even completely destroyed."—C. K. Edmunds, *Modern education in China*, pp. 10, 11.

England: Spread of popular education.—National Society for promoting education of the poor.—British and Foreign School Society.—Factory Act.—Factory and infant schools.—Toward the end of the eighteenth century "many Englishmen were willing to extend a modicum of instruction to the poor man as an act of grace. Individual opinion began to express itself loudly on the subject, . . . while Herbert Spencer, Thomas Sheridan, Andrew Bell, Joseph Priestley, William Wordsworth, John Brown, Thomas Paine and many others, each in his own way, proclaimed the right of every one to some modicum of education. The subject passed beyond the range of academic discussion on the appearance of Thomas Lancaster's 'Improvement in Education.' Apart from its account of the author's mode of organizing a school, the 'monitorial or mutual' system . . . the chief merit of this pamphlet lies in its scheme for . . . general elementary instruction, which he believed should be non-sectarian, noncompulsive and voluntary. [Briefly, his system consisted in employing older pupils to teach the younger ones, under the supervision of the teacher, thereby providing training of a sort for pupils who desired to become teachers, and also economy in administration. Doubtless it provided a means for the wider dissemination of some knowledge at a time when trained teachers were all but wholly lacking and over 90 per cent of the population was illiterate.] Lancaster believed it to be a panacea for all the ills of popular education at the time, and the sys-

tem had an influence, not yet wholly lost on elementary education in Great Britain, an influence almost equally great in Ireland, and a lesser hold in the United States. The discussion which raged about his proposal to make popular education undenominational resulted in the organization of two educational societies—'The National Society for promoting the education of the poor in the principles of the Established Church' (1811), and the 'British and Foreign School Society' (1814), [the successor of the Royal Lancasterian Institute, and Lancaster's committee, founded in 1808]. Thus the voluntary system of English elementary schools was begun, and a compromise between state interference and individualism was effected which lasted till 1870. . . . At first . . . these societies had no association with the state; but their contributions to national education were so many and so important that when, in 1833, Parliament agreed to an annual grant of £20,000 to be used in the erection of school houses, the money was handed to them for allocation. Efforts, by Acts of Parliament and otherwise continued to be made to increase the facilities for education [the grant was raised successively to £30,000, £40,000, and £160,000 a year], and to increase the usefulness of endowed grammar schools by permitting them to teach reading, writing and arithmetic as well as the classics, and the demand for popular instruction was partly met by Mechanics' Institutes (see below: Mechanics' Institutes) and by the Society for the Promotion of Useful Knowledge, which published books at a cheap rate, and in 1839 an attempt was made to provide for universal, compulsory education, [but met with such opposition that the measure was dropped, the provision for the appointment of school inspectors alone being retained]. The National and British and Foreign Societies had from the first trained their teachers, and the number of training colleges was now greatly increased. In 1846 . . . the Government still intent upon the creation of a corps of teachers, materially altered the monitorial system by permitting teachers to engage apprentice or pupil teachers, who, after five years' service with government pay, became eligible . . . for admission to one of the . . . state endowed training colleges. The establishment of an education department, for the supervision of elementary education, . . . did not satisfy the demand for increased educational facilities. Nearly as many children were believed to be without schools as were in attendance at all schools . . . put together. . . . Finally in 1870 the Government introduced a bill to provide for public elementary education in England and Wales, which was passed after six months of contentious debate. . . . Its purpose was supplementary . . . and designed to make the erection of schools compulsory where voluntary schools did not exist. . . . It was decided that rate payers . . . should elect school boards. . . . [Denominational religious teaching in 'Board' schools was forbidden.] Under this Act the principle of compulsory education was asserted . . . and was enforced by an Act passed in 1880."—*Cambridge history of English literature*, v. 14, pp. 390, 401, 404, 407.—"Early in the nineteenth century, in England, the Factory Act enacted that schools should be provided for children who were employed on half time. In most cases, the Act was hardly complied with. . . . [The Act provided that instruction should be given at least one day a week, but as no particular day was stipulated, many employers utilized Sunday for the purpose.] Some of the more enlightened employers [however] provided schools much above the average.

In more than one of these instruction was given to all comers. . . . [The factory school] system established by Robert Owen in 1816 in connection with his cotton mills at New Lanark stands in a class by itself, deserving the reputation which brought innumerable visitors every year from all parts of Europe. The full curriculum, commencing in an infants' department and extending over three grades of elementary instruction for children up to the age of twelve, concluded with evening classes which covered a five years' course in history, geography, music, and scientific and technical subjects. But it was on the earlier stages that its fame rested. The great aim, which represents all that is best in Owen's philosophy, was to instil habits of good-breeding and mutual consideration from earliest childhood and to develop every perfect gift. The dawning intelligence was stimulated by music, pictures, and object-lessons; and it was a maxim of the founder (which he abandoned with reluctance) that formal instruction should not commence before the age of ten. A constant change of employment banished monotony and kept the faculties alert. Manual training and bodily exercise were allowed their share in the building up of mind and character. Among the older children, a certain time was set apart for gardening and recreative employments. The boys danced in the Higbland costume, and both sexes sang and drilled together, performing military evolutions to the amazement of all comers and the confusion of some."—A. E. Dobbs, *Education and social movements, 1700-1850*, pp. 166-167.—In connection with this school, Robert Owen "established an infant school . . . [in which] the children were not to be 'annoyed with books.' They were to be taught about nature and common objects, but through familiar conversation and by means of models, paintings, maps, etc. In order that the education which they were to receive for about three years, beginning at the age of three, might include the body and morals as well as the intellect, instruction was combined with much singing, outdoor exercise, dancing, and other amusements. The experiment was a great success. The plan was carried to London, where Samuel Wilderspin became the great exponent of the system. He unfortunately made his London school a small copy of what a school for older children usually attempts, thus resolving the experiment into the process of producing infant prodigies, in whose rather overcrowded curriculum the memory work left little room for real education. Even the games became stereotyped and religious instruction an empty form. He popularized the infant school through lecture tours, and organized new schools everywhere. This result was greatly hastened by the organization in 1824 of an 'Infant School Society.' About a dozen years later Reverend Charles Mayo founded in London an organization whose purpose it was to train infant-school teachers. This society, known as 'The Home and Colonial School Society,' grafted Pestalozzianism upon the infant school. This emphasis on object-lessons and the cultivation of the senses redeemed the infant school somewhat from the Wilderspin formalism, but failed to infuse the real spirit of Pestalozzi's spontaneity into the curriculum. The desirable result, however, was largely attained when in 1874, four years after the infant schools had become a part of the primary school system of Great Britain, some of the methods and games of the kindergarten were incorporated."—C. C. Boyer, *History of education*, pp. 347-348; 361-362.

—See also SOCIALISM: 1800-1824.

ALSO IN: H. Holman, *English national educa-*

tion.—A. F. Leach, *Educational charters and documents*.—*Minutes of Committee of Council on Education, 1840-1852*.

England: Mechanics' institutes.—Throughout the Middle Ages vocational education as applied to industries was effected through the guild system, and later by the system of apprenticeship which survived the guilds. With the introduction of machinery, however, the empirical teaching handed on by one workman to another was felt by the men themselves to be insufficient and ineffective. From their recognition of a need of more technical training sprang the Mechanics' Institutes of the eighteenth century, the beginning of all modern trade schools and instruction in technology. "The history of the Mechanics' Institutes extends from 1799, when Dr. George Birkbeck was appointed Professor of Natural Philosophy and Chemistry in 'Anderson's University' at Glasgow, to the 'fifties of the nineteenth century, when the Institutes, which had considerably changed their character, were beginning to be merged in the modern movement for technical instruction. Birkbeck's predecessor, Dr. John Anderson, Professor of Natural Philosophy in the University of Glasgow, had been in the habit of giving lectures upon experimental physics, which were attended, among others, by a certain number of workmen. Birkbeck himself, in the course of visiting the Glasgow workshops in order to superintend the making of some apparatus for his use at the College, found that the men in the shops were keenly interested in the new machines, and crowded with special curiosity round a model of the centrifugal pump. . . . Dr. Birkbeck left Glasgow in 1804, his classes being continued by his successor, Dr. Ure. In the twenty years following 1815 the movement to establish Mechanics' Institutes spread rapidly. The Edinburgh School of Arts was founded in 1821, the Glasgow Mechanics' Institution (by seceders from Anderson's Institution) in 1823, the London Mechanics' Institution and the Manchester Mechanics' Institution in 1824; and in the following year institutes were established in Huddersfield, Leeds, and a large number of other industrial towns. In 1837 a Union of Mechanics' and other Literary and Scientific Institutions was founded in the West Riding of Yorkshire. In 1830 a Metropolitan Association came into existence, and in 1847 a Lancashire and Cheshire Union of Mechanics' Institutions. In 1851 it was estimated that there were 610 institutes in England with a membership of over 600,000, that the number of lectures delivered in 1850 was 3,054, and that the number of students attending classes was 16,029. . . . The Mechanics' Institutes were an important step in the development of modern scientific and technological instruction. The Birkbeck Institute in London perpetuates the name of the founder of the movement. At Manchester, Huddersfield and elsewhere Technical Colleges have developed without a break from Mechanics' Institutes founded in the first half of the nineteenth century. The important Birmingham and Midland Institute sprang in 1853 from the same source. By making elementary instruction in science accessible to a large number of working people and creating a demand for cheap scientific literature, the movement exercised a valuable educational influence. It suffered, however, from certain defects which caused its original impetus to be almost exhausted by the middle of the nineteenth century."—*Adult education committee of the ministry of reconstruction, Final report*, pp. 14-15.

England: Voluntary and board schools.—Education acts of 1870, 1876, 1891 and 1897.—

Education of women.—"According to a careful and elaborate report in the year 1845, only about one in six, even of the children at school, was found able to read the Scriptures with any ease. Even for these the power of reading often left them when they tried a secular book. Of reading with intelligence there was hardly any; and about one-half of the children who came to school left, it was calculated, unable to read. Only about one child in four had mastered, even in the most mechanical way, the art of writing. As regards arithmetic, not two per cent. of the children had advanced as far as the rule of three. . . . The teaching of the schools was in the hands of men who had scarcely any training, and who had often turned to the work because all other work had turned away from them. Under them it was conducted upon that monitorial system. . . . The inquiries of the Committee of Council thus gave the death-blow, in public estimation, to the once highly-vaunted monitorial system. But how was it to be replaced? The model of a better state of things was found in the Dutch schools. There a selected number of the older pupils, who intended to enter upon the profession of teachers, were apprenticed, when they had reached the age of thirteen, to the teacher. . . . After their apprenticeship they passed to a Training College. . . . In 1851 twenty-five Training Colleges had been established; and these had a sure supply of qualified recruits in the 6,000 pupil teachers who were by that time being trained to the work. A mass of thorny religious questions had to be faced before a really national system could be established. . . . By common consent the time for a settlement was now come. . . . It was in this position of opinion that Mr. Forster . . . introduced his Education Bill in 1870."—H. Craik, *State in its relation to education*.—The new law made a clear separation, in one respect, between voluntary and Board schools. Both were to stand equally in relation to the national Education Department, under the Privy Council; but the voluntary schools were to have nothing to do with local rates, or rate aid, nor Local Boards to have any control over voluntary schools. Voluntary schools were built, and supported by voluntary contributions aided by state funds. These schools still exist, and are as a rule, more or less under denominational control. Board schools are built and supported by funds raised by local taxation, controlled by elected school boards, and are undenominational. "Until the establishment of the Board schools in 1870, the state could make no provision for compulsory education. The Act of 1870 and the Act of 1876 gave power to the local authorities to compel children between the ages of five and thirteen to attend school every day that the school was in session."—G. L. Jackson, *Privilege of education*, pp. 104, 105.—"In 1801, a bill passed Parliament which aims at making the elementary schools of the country free from the payment of fees. The bill as explained in the House of Commons, "proposed to give a grant of 10s. per head to each scholar in average attendance between five and fourteen years of age, and as regarded such children schools would either become wholly free, or would continue to charge a fee reduced by the amount of the grant, according as the fee at present charged did or did not exceed 10s. When a school had become free it would remain free, or when a fee was charged, the fee would remain unaltered unless a change was required for the educational benefit of the locality; and under this arrangement he believed that two-thirds of the elementary schools in England and

Wales would become free. There would be no standard limitations, but the grant would be restricted to schools where the compulsory power came in, and as to the younger children, it was proposed that in no case should the fee charged exceed 2d. . . . The bill was passed . . . [in July 1891]. The free education proposals of the Government are said to have been generally accepted throughout the country by both Board and Voluntary schools."—*Annual Register*, 1891, pp. 128 and 97, and pt. 2, p. 51.—See also ENGLAND: 1896-1897.

"The great advance in the education of girls and women may be traced back to the early activities of the Governesses' Benevolent Institution, founded in 1843. The institution soon found that it could be most useful to governesses by making them capable of the work they undertook. For this purpose it secured the co-operation of professors of King's College, London, first for the examination of women as to their fitness to teach and then, as the result of examination, to conduct classes. Queen's College, London, was founded in 1848 as a home in which women could receive the necessary instruction. . . . The relationship between King's College and Queen's College was repeated between University College and Bedford College in 1849. . . . In 1865, girls were allowed to present themselves at the 'Local' examinations of Cambridge. . . . In 1869, Cambridge and London Universities instituted examinations for women. Emily Davies then started the college at Hitchin which in 1873, was removed to Girton; in 1860, courses of lectures were begun in Cambridge which led to the foundation of Newnham College. . . . Many girls' schools were opened or revived, many endowments, or revisions, were divided between boys' schools and girls' schools. . . . The University of London threw open its degree examination to women in 1878, Cambridge opened the triposes to them in 1881, and, three years later, Oxford allowed women to pass the examinations of its 'schools.' Colleges for women had been instituted at Oxford in 1879. The new universities made no distinction of sex in respect of teaching, emoluments, or degrees."—*Cambridge History of English literature*, v. 14, pp. 387, 429, 430.—Provision was made in all the parish elementary schools supported by the British and Foreign Society and the National Society, as well as in the 'board' schools, for education of girls, who were invariably taught sewing, as part of their school work.—See also ENGLAND: 1899 (August).

ALSO IN: J. P. Kay-Shuttleworth, *Four periods of public education*.—N. Carlisle, *Concise description of endowed grammar schools in England and Wales*.

Finland: Ambulatory schools.—Primary instruction law.—"For centuries, elementary education in Finland was supervised by the Lutheran clergy, and in order that the wide, sparsely inhabited regions might not be neglected, 'ambulatory' schools were instituted. . . . In 1866 . . . the basis of a sound national system of education was laid in the passing of the Primary Instruction law. [Secondary education was re-organized in 1870. Up to that time, from early in the seventeenth century, the gymnasium had been the institution where higher education was given.]"—G. Renwick, *Finland to-day*, pp. 225, 227.

France: Free compulsory education.—Napoleonic reforms.—Development of girls' schools.—Training of teachers—"In 1801 the [infant school] system was brought to Paris, in 1833 the infant schools became a part of the national system of schools, but since 1881 they have

been known as 'maternal schools.' Although in the French system they are the substitute for the kindergarten, the kindergarten aim of development is subordinate to the Pestalozzian aim of imparting knowledge."—C. C. Boyer, *History of education*, p. 363.—"Bonaparte had . . . a vast field for his energies in re-organising (1802) the education of France. The expense of elementary instruction was now made the reason for delegating it to the local authorities, who had also to supervise and control all the private schools in their districts. Practically, very little was done for elementary education; but secondary education received a very characteristic development. The 30 most successful *écoles centrales* were now re-organised as *lycées*, where the pupils were to be drilled and trained in semi-military fashion, the lessons beginning and ending with the roll of drums; and, to bind these new schools as closely as possible to the State, 6000 pupils, called 'pupils of the nation,' were to receive their education free, most of these being sons of deserving soldiers and officials selected by Bonaparte himself. Technical and special schools were also soon founded; and we may notice here that later on Bonaparte completed his autocratic system of education by founding (1806) the University of France, organised in 17 Academies—one at Paris, the others at large provincial centres—to control all the public education of France in accord with his own will. Education, which had been up to 1790 in the hands of the clergy, became a powerful tool of the new State."—J. H. Rose, *Revolutionary and Napoleonic era, 1789-1815*, p. 137.—"The Napoleonic reforms in the early nineteenth century did nothing for the elementary schools, but private initiative during the Restoration founded the Society for Elementary Instruction and adopted the mutual or monitorial system, which at that time was also the center of educational interest in England and the United States. These schools became quite common throughout France and came in competition, therefore, with the simultaneous or class method of instruction used by the Brethren of the Christian Schools. . . . *Lycées and Collèges* for the purpose of giving secondary instruction were created by Napoleon in 1802—the Revolution had eliminated those previously existing."—G. L. Jackson, *Privilege of education*, pp. 96, 97.—Secondary schools for girls, however, were not legally established in France until 1880. Up to that time education for girls, beyond the elementary grade, was given only in convents or private schools. "A law was brought forward, by the Department of Education providing for primary education which was passed . . . in June 1833 [when Guizot was minister of public instruction]. This law invited the Catholics, in their own schools, which were thenceforth to be free, and even in the State schools, which were superintended by the parish priest and the catonal Commissions, to associate themselves with the officers of the State in the work of establishing 'internal and social peace.'"—*Cambridge modern history*, v. 10, p. 490.—"The state began to participate seriously in the extension and control of elementary education. The law decreed that there should be a school in every commune, or a group of two or three in case of sparse population. . . . Poor children were to be excused from paying tuition fees. The law accomplished great improvements and was revived in 1850."—E. L. Kemp, *History of education*, p. 304.—Under the Second Empire "in the department of primary education, the 'Congregations' (religious bodies) . . . by degrees gained possession of the schools. There were

60,579 primary schools in 1850; there were 68,761 in 1863. . . . The development of girls' schools, and the fact that the law of 1850 gave power to the communes to indulge their preference for 'Congregationalist teachers' explains the progress made by denominational education. . . . Between the years 1850 and 1863 the secular schools gained 376,080 pupils, the 'congregationalist' schools 588,000. . . . Nevertheless, 27 per cent. of the conscripts of 1863 were illiterate. . . . [The interest of the nation in education was thoroughly aroused after the Franco-Prussian war.] The law of June 16, 1881 established the right of the people to free primary education and this justified the government next year (March 28, 1881) in making it compulsory [for both sexes between the ages of six and thirteen]. Under certain conditions as to the degrees and character of the teachers, this last enacted law proclaimed the freedom of the primary schools, but, on the other hand, it prescribed the secularity and neutrality of all the State schools. In order to provide teachers for the work of public education, the Republic undertook the responsibility for their salaries and their training as regards the Normal Primary Schools of each department. Moreover, the Republic established at Saint Cloud and Fontenoy, near Paris, Normal Schools of the Higher Grade, where the teachers of these Normal Schools recruited from among the children of the people, received instruction whose influence should penetrate the minds of dwellers in the most remote hamlets—a great concerted effort on behalf of education with which the name of Jules Ferry is still associated. This was the period, moreover, when the Republicans established a scheme for the education of women of the middle classes, . . . by passing on December 21, 1880 and July 26, 1881, the laws dealing with schools and colleges for girls, and with the Normal School at Sèvres, whose object was to train mistresses for these schools."—*Cambridge modern history*, v. 12, pp. 117, 118.—"In 1805, ninety-one per cent of all the children of school age attended school regularly."—E. L. Kemp, *History of education*, p. 305.—See also EDUCATION, AGRICULTURAL: FRANCE; FRANCE: 1801-1809; 1830-1840; 1875-1880.

ALSO IN: L. E. M. Bautain, *De l'éducation publique en France au 19^e siècle*.—A. Thèry, *Histoire de l'éducation en France depuis le cinquième siècle jusqu'à nos jours*.—E. de Girardin, *De l'instruction publique en France*.

Galicia: Compulsory education. See GALICIA: 1861-1870.

Germany: Prussian leadership.—State organization.—Curricula and types of schools.—"Three things lie behind the growth of German education during the . . . century and explain its course. The first of these was the educational policy of several of the German States during the seventeenth and eighteenth centuries. The School Regulations of Weimar in 1610 established the principle of compulsory attendance at elementary schools as a civic duty. The *Schul-Methodus* laid down by Ernest the Pious of Gotha in 1642 gave more systematic effect to the same principle of State authority in education. The Rescripts of 1716 and 1717 made school attendance compulsory in Prussia by Royal Order. And this policy was consummated by the *Allgemeine Land-recht* of 1794, which formally declared schools and Universities in Prussia to be State institutions, and their establishment permissible only with the State's previous knowledge and approval. The same ordinance required all public schools and educational establishments in Prussia to be under the super-

vision of the State and to be subject at all times to its examination and inspection. It also declared that the teachers in all higher schools in Prussia were to be regarded as officials of the State. The current of administrative change in different parts of Germany had thus opened a channel for the quick passage of Fichte's ideas into the policy of Prussia. Fichte himself, convinced by the experience of Pestalozzi, had laid stress upon the need for universal education. 'In one word,' he said, 'the people ought to receive instruction, and indeed fundamental, solid and convincing instruction, not in religion only but also regarding the State, its purposes and its laws.' . . . The second of the facts which explain the rapidity of educational reconstruction in Germany during the earlier years of the nineteenth century was the existence of a strong and widely-diffused intellectual tradition. . . . The third fact which led to the re-shaping of the educational systems of Germany during the nineteenth century was the . . . [military disasters which ultimately] gave to Prussia the leadership in [Germany]. . . . The group of statesmen who, under the leadership of Stein, set themselves to re-create the fortunes of their country made . . . reform of public education . . . [one of the] cardinal features of the internal policy of the State. 'Most is to be looked for,' wrote one of this group of statesmen in 1808, 'from the education and instruction of youth. . . . There sprang from this belief a boldly-planned policy in public education. What the Prussian elementary schools owed to the ideas of Pestalozzi and to the inspiration of Fichte, Prussian secondary schools found in the guidance of Wilhelm von Humboldt, Süvern, Wolf and Schleiermacher. . . . Within the first forty years of the nineteenth century were thus laid, upon the basis of what had gone before, the intellectual foundations of modern Germany. The new *gymnasien* were established under the impulse of a passion for the Greek ideal of life and with the aim of imparting general culture and an all around education to the intellectual *élite* of German boyhood. The beginnings of higher technical education, based upon general culture, were successfully made, in all cases by the reorganization of technical institutions previously existing on a more modest scale. Elementary education was . . . reorganized. . . . Nearly forty training colleges were established in Prussia alone, many of them inspired by Pestalozzi's ideas. In Prussia again the *examen pro facultate docendi*, instituted in 1810, made the calling of secondary instruction in Prussia an independent profession. The reform of the leaving examination in 1812 unified the group of higher secondary schools which prepared their pupils for the Universities, and distinguished them from the lower secondary schools with their humbler intellectual aims. . . . The second period (1840-1870) was an era of reconsideration chilled and darkened by reaction. . . . In the elementary schools progress was checked by a fear of the political consequences of over-education. In 1849, at a conference of teachers in Prussian training colleges, King Frederick William the Fourth exclaimed: 'You, and you alone, are to blame for all the misery which the last year has brought upon Prussia. The pseudo-education of the masses is to be blamed for it. . . . I hated it from the bottom of my soul before I came to the throne, and since I became King I have done all I could to suppress it.' Attempts were made to restore elementary education to an antique simplicity of reading, writing, elementary arithmetic and strictly dogmatic religious instruction. The training colleges for elementary school teachers were bidden

to give up their ambitions for liberal education. The secondary schools, under the influence of Wiese, began to be diversified in their plans of study, in order to meet the growing needs of the commercial and industrial community. . . . The third period, 1870 . . . [onwards] has been one of marvellous advance, of administrative consolidation and of bold educational engineering. . . . The construction of the modern school system of Germany will stand out in history as a classic example of the power of organised knowledge in furthering the material prosperity of a nation."—C. H. Herford, *Germany in the nineteenth century*, pp. 107-111, 113.—'Latin and Greek formed the chief subjects of the curriculum, [in the *gymnasia*] while all other subjects were subordinated. Under the direction of Ludwig Wiese the school examinations were limited to the classics. In the meantime the demand for a modern curriculum that would afford some preparation for the new world of commerce and industry became increasingly insistent. The *real* schools could have met this demand, but, without the privileges granted to the gymnasium and in the face of the scholastic opposition to modern subjects, they failed to attract students. After the middle of the nineteenth century, however, in 1850, the *real* schools were organised as schools for imparting general culture and for laying the foundations of a general education in the fundamentals of knowledge. Two types of schools were now evolved, the *Realgymnasium* giving a nine-year course and including Latin and modern subjects, and the *Realschule* giving a shorter course without Latin. . . . In 1878 there was organised a third form of nine-year school, the *Oberrealschule*, offering a course in modern languages and sciences without Latin. . . . The requirements in religion, German, history, and geography were made the same for all types of schools, and almost the same in such other subjects as they had in common. To prevent over-pressure the number of hours for physical exercise was increased. The number of hours was also increased for German and this subject was made a rigorous requirement in the leaving examination. Modern history was not only given more attention, but was studied in greater detail. The classics in particular suffered, since the number of hours per week was reduced and allotted to other subjects."—P. Sandiford, *Comparative education*, pp. 142-144.—"There was during the greater part of the nineteenth century no pressing need for girls' schools equal in grade or character of work to the boys' nine year schools. Girls completed their education in public or semi-public schools, which ranked as *Mittelschulen*, at about sixteen years of age. The first Gymnasium for girls was founded in Berlin in 1803, followed in the same year by Carlsruhe, and in the next year by Leipsic."—G. L. Jackson, *Privilege of education*, pp. 125, 127.—See also GERMANY: 1872; WOMAN'S RIGHTS: 1867-1905.

ALSO IN: V. Cousin, *Report on state of public instruction in Prussia*.—G. P. R. James, *Educational institutions in Germany*.—E. Laas, *Gymnasium und Realschulen*.—W. Lange, *Zehn Jahre aus meiner pädagogischen Praxis. Ein Rückblick*.—O. F. Becker, *Ueber Gymnasium und Realschulen*.

Hungary: Educational legislation restricting non-Magyar influences. See HUNGARY: 1878-1800.

India: Early attempts at education.—Work of Alexander Duff.—Introduction of English in secondary schools.—Primary schools. See INDIA: 1813-1835; 1835-1922.

Ireland: Foundation of National Board of Education.—"Early in the Nineteenth Century the Christian Brothers, a lay order founded by Brother

Ignatius Rice of Waterford, established its first schools. State grants began to be withdrawn from the schools which had monopolized them for two centuries and in 1831 the National Board of Education was founded. The work of this board proceeded upon two assumptions: First, that a system of national education ought to be available for all creeds and classes of the community in common; second, that it was the duty of the state to provide for moral and religious instruction in its primary schools. The latter assumption proved fatal in the end, though for a time it seemed as if the task which the new board had set before itself might be fulfilled. Schools under the new board were widely established, and clergy of all denominations helped to make them a success. But many of the Protestant clergy professed to see in the careful regulations of the board for the safeguarding of the distinctive religious convictions of the children an attack upon their own religious liberty; the Catholic clergy took offense at the domination of the board by the Protestant Archbishop of Dublin. . . . The system which began to operate in 1831 on a non-sectarian basis is now by the practically concurrent agreement of all the churches transformed into a strictly denominational system."—R. M. Henry, *Irish schools of tomorrow* (*Survey, Graphic number, Nov., 1921*).—In 1884 a professor in the Catholic University, testifying at a hearing by a Royal Commission, said of compulsory education:—"It is Utopian to think of applying it to Ireland . . . so far as the rural districts are concerned. . . . The proposal was submitted to a meeting of the Irish Catholic bishops and rejected as being unsuited to their flocks and the general circumstances of the country. More than three-fourths of the population being rural and living by agriculture compulsory education could never be enforced. [At that date there were 10,532 classed teachers in Ireland of whom 33 per cent were trained, 67 per cent untrained.] Training was introduced under the National Board in 1833. . . . [During four years, the training of masters] lasted for a short session of three months, but when I was head master of the model schools 1841-44 it was extended to four or five months. . . . Now they have extended it to ten months [afterward extended to two years]. The present training school is in Marlborough Street since 1837 . . . for all creeds but aid to Denominational Training Colleges, promised since 1860, has been ceded [1884] by the Government. In the year 1862, the Roman Catholic Bishops by solemn decree, decided that none of their clergy . . . were to be parties . . . to sending any teachers for training to Marlborough Street, and that brought the whole business to a deadlock in relation to Catholics, and that is the principal reason the number of teachers is so small. Yes, there are about 8,000 Catholic teachers, of whom only 27 per cent were trained, while of over 2,000 Protestant teachers, 52 per cent or nearly double the proportion, have been trained and for far longer periods. . . . Some mistresses were taught in the excellent convent schools, and some masters in the Christian Brothers Schools, but they form no considerable fraction of the thousands of untrained Catholic teachers."—*Evidence of Professor Kavanagh before Royal Commission on Technical Instruction* (1884), pp. 106-107, 114.—The witness also stated that at that time there were in the country 7,050 National Board Schoolhouses of which about two thirds were good while of the remaining third four fifths were middling and the other fifth bad. The books in use, he said, were

on the whole good and well-guarded.—See also IRELAND: 1840-1841; 1844.

ALSO IN: R. Stevens, *Enquiry into abuses of chartered schools*.—T. Hincks, *Education in Ireland in 19th century*.—T. Wyse, *Speech in House of Commons, May, 1835*.—H. Constable, *Irish Church and national education*.

Italy: Before and after unification.—"Before the union of the Italian states into the kingdom of Italy education lagged. Nevertheless since the beginning of the 19th century efforts had been made to provide popular education by means of elementary, communal schools, which were taught by members of the religious orders. In 1822 Charles Felix of Piedmont ordered that schools should be provided in every commune; but the poorer communes paid no attention to the law and before 1846 schools for girls were not even mentioned in the law. Secondary schools were state aided and did better work; but the classics alone were well taught and modern languages and literature, modern history and science were almost totally neglected. Things were better in Lombardy, which was well abreast of the times. Elementary education was compulsory (in theory) for all children between the ages of six and nine, and actually about 68 per cent of the boys and over 40 per cent of the girls received some education. Also infant schools on the English model were established in 1829. The schools were carefully graded and the towns had major elementary schools in which grammar and Latin were taught, and which led up to gymnasiums and lyceums of which latter there were twelve. Parma and Lucca had schools, few in number it is true, but fairly good and fairly well attended. On the other hand Modena can scarcely be said to have had the most elementary form of popular elementary education. In Tuscany there were schools for boys in every commune, but very few secondary schools and practically no provision was made for the education of girls. In the Papal States education for boys had a bare existence. There were schools for boys in every commune which were very poor with an equally poor attendance and but little attempt was made to teach girls. In fact popular opinion was against the education of girls as improper. In Naples again there were education laws on the statute books, with little attempt to enforce them. The law provided for an elementary school in every commune, and a secondary school in every province; but the city itself had but four elementary schools; almost none of the peasants could read; no provision was made to teach girls and the general ignorance was so great that it was required that one third of the members of a town council should be able to read and write." In Piedmont "Lanza, . . . minister of education, tried to raise the standard of the elementary and secondary schools. By a law of 1848 every commune was compelled to maintain an elementary school, and the attendance was now fairly good, over ten per cent, of the whole population being on the registers. But there was a great lack of good teachers, . . . while the curriculum of the numerous old-fashioned 'Latin schools' was quite unsuited to modern needs. Lanza's bill proposed to leave the private schools untouched, but gave his department limited powers of control over them, made teachers pass an examination, established normal schools, and fixed a minimum salary; it more or less regulated and modernized the Latin schools, and provided for the foundation of technical colleges. . . . Cavour, . . . was obliged to sacrifice his individual convictions, and the bill was carried. Its effect on the secondary schools

was instantaneous, and the number of pupils quadrupled in three years. . . . The poverty of the land went hand in hand with its ignorance. 'The real Quadrilateral, that has stopped us,' said Villari after the war [of liberty], 'is our seventeen million illiterates and five million dilettanti.' The old governments had left a terrible mass of arrears, which it needed more than one generation to make up. Over three-quarters of the population, in 1861, were illiterates, and in Naples and Sicily the proportion exceeded 90 per cent. Even in Piedmont and Lombardy one-third of the men and more than half the women could neither read nor write. The new kingdom was doing much to grapple with the evil. Rattazzi's law of 1859 had organised the education of the country. It compelled the communes to provide elementary teaching, and made the state and local bodies jointly responsible for secondary and higher education. Attendance at an elementary school was free and compulsory; and though the operation of the enforcing clauses was still suspended in parts of the country, there had been great activity in providing schools. The old governments spent about 8,000,000 lire annually in education; in 1868 the state and local bodies together expended five times as much. . . . Few communes anywhere now were without a school. The figures of attendance are conflicting, but there appear to have been at this time [1871] about 1,500,000 children at elementary day schools and another 200,000 at evening and Sunday schools, and though these represented only one-third of those of school age, it was as high a proportion as in Great Britain at the time. But there were still great deficiencies. One-sixth at least of the pupils attended the inferior clerical schools. In parts of the South not much more than one per cent. of the population went to any school. Parliament spared no time for educational reform, and though it appointed a Commission in 1863, no result had come of it. A succession of twenty-four Education Ministers in the twenty years after 1848 made it impossible to bring their Department up to the level of its work. . . . There was activity enough in certain directions,—in commercial development, in education, in journalism. But there was little strength or originality. Educated Italy seemed to have passed suddenly from youth to middle age, to have become serious, sceptical, pessimist. . . . In 1887 1,307,000 children attended school, but still only 7.5 per cent. of population, as against 14.5 in France and 16 in England and Wales at the same date. In 1895 the proportion was 8.31 per cent."—B. King, *History of Italian unity*, v. 2, pp. 41, 303, 304, 305, 304 note.

Japan: Old system discarded and western methods introduced.—"Education in Japan originated in the first foundation of the country. . . . But education, prior to the Restoration in 1867, had been restricted to a narrow scope, a certain class only enjoying its benefits. The subjects of study were also limited to Chinese and Japanese literature, much stress being laid upon morals. Soon after the Restoration the new Government directed serious attention to the subject of education, and consequently the old system was discarded and a new one, entirely different, and such as prevails in the civilized West, was introduced throughout the Empire."—M. Sawayanagi, *Present system of education, in Japan by Japanese* (A. Stead, ed.), p. 228.

New South Wales: Public Schools Act of 1866. See NEW SOUTH WALES: 1855-1803.

Norway: Development of national schools system.—At the beginning of the century "the

primary schools of the towns and villages of Norway were called, and arranged with the intention of being 'poor schools.' In certain towns, however, there were certain primary schools of a somewhat different stamp. A considerable improvement was made by the Act of 1848—preceded by the Act of 1827 relative to rural schools. The new Act determined that near every principal church in the country, there should be a permanent school, but otherwise ambulatory schools. . . . The Act of 1860 . . . enjoined the establishment of a permanent school in every school circle, fixed the minimum of hours for instruction, introduced several civil subjects, improved the condition and training of the teachers, and arranged the management and superintendence . . . in a better way. . . . The Act of 1889, now in force, considerably improved the elementary schools which from a school for the poor . . . has risen to a national school."—J. V. Heiberg, *Education (Norway)*, S. Konow and K. Fischer, ed., pp. 266-267).

Philippine Islands: Growth of public education. See PHILIPPINE ISLANDS: 1837-1806.

Russia: Work of zemstvos.—"There were practically no primary schools in Russia until the *Zemstvos* took the matter in hand. . . . [In the province of Moscow especially] the *Zemstvo* brought the school within two miles of every inhabitant."—E. Lipson, *Europe in nineteenth century*, p. 110.—See also RUSSIA: 1809.

Scotland: Education Act of 1872.—The Parochial School Act of 1696 governed the elementary schools of Scotland until after the schism of 1843. Many of these parochial schools had bursaries or scholarships in their gift, and sent numbers of sturdy scholars to the universities. After 1843 the harmony of the schools, which were under control of the minister of each parish, was disrupted, and in many cases the Free Kirk maintained a school of its own. The results were rather disastrous, and consequently in 1872 the Education (Scotland) act was passed. This was built on the model of the English act and placed control of public education in the hands of parochial school boards, which were also given authority over academies, high schools and grammar schools.—See also SCOTLAND: 1750-1921.

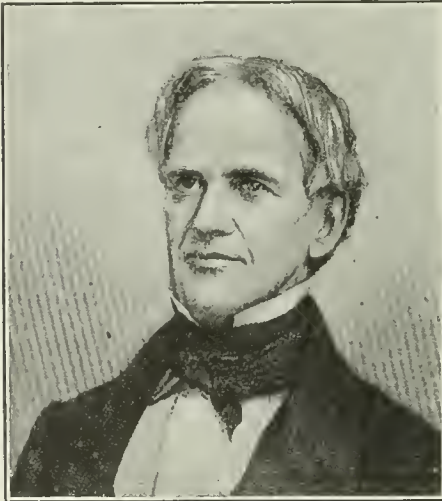
ALSO IN: G. Combe, *Remarks on national education*.—T. Regg, *National education for Scotland*.—Earl Minto, *Remarks on national education*.

Switzerland: Compulsory education.—Switzerland of the nineteenth century produced one of the most influential reformers of elementary education (Pestalozzi) (see above Modern: 18th-19th centuries: Pestalozzi), and thereafter "attached great importance to the education of the people. Since the thirties, the universal obligation of attending school has become a reality. Even the most remote Alpine villages attempted to make the elements of education accessible to their children."—*Cambridge modern history*, v. 11, p. 260.

Switzerland: Military training. See MILITARY ORGANIZATION: 41.

United States: Evolution of the public school system.—In the beginning of the nineteenth century, the problem of providing competent teachers to fill the need of elementary schools in the United States was one that had to be faced. To help to solve it, Lancaster's monitorial system was adopted, about 1815, and remained in practice for about twenty years. (Lancaster himself was invited to America in 1818 and placed at the head of the school system in Philadelphia.) The monitorial system naturally was chiefly used in

the cities, where the idea was carried to its full logical conclusion. Parker is responsible for the statement that in Philadelphia there were ten monitory schools, one teacher to each, and an average of 284 pupils to each teacher. A few years later (1820), the infant school appeared, also from England, to take the place of the older dame schools. These infant schools were later merged in the primary schools. Long before this time, the place of the Latin schools began to be taken by academies, of which the best known are Philadelphia Academy, founded by Franklin in 1749, Germantown in Maryland, Andover in Massachusetts, Exeter in New Hampshire, Bethlehem and Nazareth, all dating from about the Revolution. Some of them, like those mentioned, developed into colleges. Others became the prototypes of the high schools, and thus the foundation of the modern school system grew to completion. Progress was at first very slow, and in the early part of the century the curriculum in the elementary schools was decidedly meagre. Late in the eighteenth and early in the nineteenth cen-



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ture a number of American cities, following the example of English cities, organized subscription societies to provide education for the children of the poor. One of the earliest of these societies—"The Manumission Society," established in New York, in 1785—had for its object "mitigating the evils of slavery, to defend the rights (of blacks) and especially to give them the elements of education." The first school was opened in 1787 for negro children. The first free school for poor white children was opened by the same society in 1801; but the first schoolhouse building was not erected until 1800. The association was merged in the "Public School Society" in 1834. "It seems as if the farther south we go the more deeply rooted was the idea that education, except for the well to do, was a charity. In Pennsylvania and all the states to the south there existed an institution known as the pauper-school. This institution had been in use before the Revolution, and it persisted throughout the entire period under discussion. . . . Virginia, which may be taken as typical of the whole South, was even more devoted to the charity theory of education than were the New Yorkers and the Pennsylvanians. . . . In addition

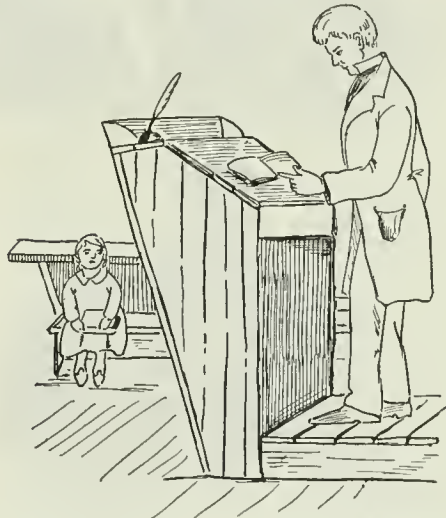
to the time-honored private schools of the wealthy, and occasional denominational schools, so-called field schools were not uncommon during the period under discussion. They were part and parcel of the old colonial system of education under family auspices, being maintained by several neighboring families in cooperation. They were supported by tuition, or, like churches, by subscriptions. . . . Warren Colburn's *First Lessons in Arithmetic* on the Plan of Pestalozzi was published in 1821. Colburn in the first part of this book emphasized Pestalozzi's idea of imparting number ideas to children by the use of objects which they could count. . . . Parker ranks this book with the *New England Primer* and Webster's *Spelling Book* in importance; its influence, however, did not begin until near the close of the period under discussion. Notwithstanding the introduction of these new textbooks, the elementary curriculum remained very narrow. It consisted almost entirely of 'the three R's' (readin', 'ritin', and 'rithmetic). Geography, history, and grammar did not appear as subjects in most of the schools until after 1835."—R. L. Finney, *American public school*, pp. 47, 48, 54.

"From early in the [nineteenth] century, advocates of popular education had not been wanting: but the first man who fully understood the needs of the nation, and undertook to meet them in large practical ways, was Horace Mann. . . . Unlike Herbart, Froebel, and Rosmini, who were educational philosophers, Horace Mann was distinctly a practical man. . . . His appointment to the secretaryship of the Massachusetts Board of Education, an office which he held for twelve years, gave him just the opportunity which he needed, and desired, to bring the state of education, with suggestions of reform, before the public. The board itself had no executive power; but it could give information and advice, not only to the legislature, but to all the world. . . . [He] made up his mind that it should be not only ornamental, but in the highest degree useful. So he set out to collect facts and statistics of all sorts, and to consider projects of educational reform. [He visited Europe on this quest and brought back ideas on the Pestalozzian method and other systems which roused much opposition.] He embodied [the information obtained] in his famous twelve annual Reports, which must count among educational classics."—T. Davidson, *History of education*, pp. 246-248.—These reports had the direct result of rousing public opinion to the need for general education. Beginning with the reorganization of the Massachusetts school system, the circle of his influence widened, until it embraced the whole of the United States, and the present day free school system. Moreover, it was due to him that the first normal school was opened in Massachusetts (1839), and the formal training of teachers established. He was appointed president of Antioch College (Yellow Springs, Ohio), from 1852 to 1857, and while there advocated the co-educational movement, which was then looked upon with suspicion as being radical.

"Up to the time Henry Barnard began to write on schoolhouse construction (about 1840), no one had given any particular attention to the subject. Schoolhouses were 'home-made,' and, outside of the few large cities, were largely built without plans or specifications. For one of the early schoolhouses built in Providence, Rhode Island, the entire contract consisted of a very rough pen-and-ink sketch, on a single sheet of paper, showing windows, rafters, steeple, and length and breadth, and across this the contractor had writ-

ten: 'For the consider one thoutan two hundred dollars erect & build finde the matearels & paintent the fame and lay the foundations build the chimney and completed faid building fit for youse'; and signed his name. Many schoolhouses in the towns and rural districts were built in a similar manner until well after the close of the Civil War. In the rural districts 'a weatherboarded box' or an old log schoolhouse, with two or three windows on each side, a few wooden benches, and an un-jacketed stove in the middle of the room, answered all needs. In the cities a very ornate school architecture came in after the building of high schools began, but few high-school buildings erected before 1860 contained any rooms beside class recitation rooms, an office, and an assembly hall."—E. P. Cubberley, *Public education in the United States*, pp. 244-245.—Part of the trouble was caused by the scarcity of teachers, and the paucity of equipment of many. It is true that numbers of men made teaching in a country school a stepping stone on their way through college, and that earnest individual teachers did fine educational work; but on the whole education in rural districts was poor. Efforts were constantly made, however, to raise the standard, both by legislation, and by demanding higher educational attainments from prospective teachers, and the progressive programmes of examinations for certificates give a fair idea of the increasing number of subjects which were taught. Standards varied as they still continue to vary according to the conditions under which certificates are issued. "The power of certificating teachers was vested in local authorities first in practically all the States. This was indeed a matter of necessity and convenience and followed precedent set by the earliest settlers of New England and New Amsterdam. The early State and county authorities had neither a sufficient number of assistants to carry out such authority . . . nor traveling allowance and other requisites for effective enforcement of regulations. . . . New York was among the earliest States to establish State certification. . . . The authority to issue certificates was given the State superintendent in 1843. . . . In 1856 certificates were issued by both local school commissioners and the State superintendent, but the latter was empowered to prescribe the regulations under which they were issued. It appears therefore that the power to control certificates was centralized, but the authority was not exercised, extensively at least, until 1888. . . . In 1899 the supervision of teachers' classes passed to the State department, thereby centralizing and co-ordinating all agencies concerned with the preparation and licensing of teachers. Virginia, Montana, and Idaho are other States with similar systems. Some other States, however, accomplish similar results by requiring applicants for certificates to complete 'approved' courses in teacher-training institutions, or through representation of the State superintendent on the governing boards of teacher-preparing institutions. Missouri and Indiana in 1824 legalized the examination of teachers by district visitors and township trustees, respectively. . . . In 1837, Indiana provided by law for 'a selective estimate and ranking of teachers of the county by three examiners in each county appointed by the circuit court.' . . . Five years later, under provisions of the law of 1852, the certification of teachers was made one of the duties of the State superintendent of public instruction. . . . In 1873 the county commissioners became . . . county superintendents and assumed the responsibility of examining teachers. In Indiana thenceforth . . . the county superintendent

issued certificates of county-wide validity and the State superintendent those which were State-wide. In Michigan the first law provided that teachers should be examined and certificates given by township boards of school inspectors. These boards were replaced in 1867 by county superintendents. The same law . . . [still in operation] granted authority also to the State superintendent of public instruction to issue certificates good in the State. . . . In Pennsylvania the authority to grant certificates was given first to town committees elected by the people in much the same way as . . . in New England. This authority was transferred to county and State superintendents in 1854, where it has since remained. . . . Many of the States, particularly the older ones, had a development similar to those given. A few, like Arizona, established State centralization of the certificating powers with Territorial organization. . . . In general, the development is about as follows: Beginning with local district or township inspectors or examiners, the certificating power passed into the hands of county superintendents.



TYPICAL EARLY SCHOOL ROOM DESK

As State departments of education were definitely established and assumed importance and prestige, more and more educational power was granted them. Higher efficiency and more unified requirements were secured under these new conditions by including among the legal duties of the State department that of granting certificates of State-wide validity, and that of influencing or controlling the whole matter of certificating teachers. . . . In 1888 a demand for a change in the existing methods of certificating teachers was caused by the fact that political pressure was being used to secure certificates. It was believed that instituting a definite, uniform method of examination under control of the State department would prove an effectual way of securing higher standards. The use of uniform questions, at first voluntary, was later made obligatory; and subjects, questions, and grades for examination were prescribed by the State superintendent. It is interesting to note that, in the first uniform examination in 1887, not alone questions but answers were furnished, and a circular sent showing the amount of credit to be given for each question. The subjects given were arithmetic, geography, grammar, physiology, general questions, American history, civil government,

methods, school law, and algebra. Three grades of certificates were given. The law of 1887 provided for granting certificates to college graduates with experience. . . . [Massachusetts in 1827 required] "a certificate of qualification from the town school committee . . . before any teacher could be employed. The system of town certification of teachers still prevails in Massachusetts. When States and Territories were organized, the laws prescribed qualifications more definitely. In New York, from the beginning of its organization as a State, qualifications of some sort were exacted. . . . In 1841, when the county superintendency was established, the county superintendents were required to examine candidates and issue certificates of qualification. Testimonials of moral character and examinations testing ability to teach and 'learning' were required. The latter included spelling, arithmetic,

should be given by the inspectors to any person unless he was found qualified to teach reading, writing, and arithmetic. The Pennsylvania law of 1849 required teachers to hold a certificate enumerating the branches that they were capable of teaching, signed by a majority of the board of directors. These certificates were good for one year and renewable annually. . . . The law of 1867 provided that no teacher should receive a certificate who did not possess a fair knowledge of orthography, reading, writing, geography, English grammar, arithmetic, history of United States, and theory and practice of teaching. Wickersham says of this law: 'It was not expected that many teachers could pass an examination in the theory of teaching or even that many superintendents should be able to conduct such an examination, but it was thought that the time had come when all con-



TYPES OF EARLY SCHOOL HOUSES

1. Town school at Dedham, Mass., 1648.
2. Typical schoolhouse ("weather-boarded box"), 1840.
3. First state normal school building in United States, Bridgewater, Mass., 1846. (Dedicated by Horace Mann.)
4. Town hall, Lexington, Mass., in which the first state normal school opened, July 3, 1839.
5. First schoolhouse built by the Free School Society in New York City, 1809.

geography, history, and English grammar. In 1843 the State superintendent was authorized to issue certificates on 'such evidence as may be satisfactory to him.' . . . The law required that candidates for teachers' certificates should be examined in the 'several branches as usually taught in the primary grades, their moral character and their ability to teach and govern school.' No branches or grades of certificates were named, and the opinion of the inspectors was sufficient. In 1867, under the provisions of the county superintendent's law, applicants were required to be examined in orthography, reading, writing, grammar, geography, and arithmetic. Three grades of certificates were granted, good for from six months to one year in the county. In colonial Pennsylvania, though the custom of employing preachers as teachers and assuming their ability, was quite general, there is one early instance of a license requirement. . . . The first instance of stipulating subjects for examinations is found in the State law of 1834, according to which no certificate of qualification

cerned in the work of education should begin to study the principles of their profession.' In Indiana the examination given by township trustees covered the subjects of reading, writing, and arithmetic, with an occasional branch added if petitioned by patrons. The test was simple and certificates often might be had for the asking. In theory, the qualification of teachers was recognized. In practice, little discrimination was made. . . . Not until 1865 can it be said that the examining and licensing of teachers received systematic and dignified consideration. In that year the branches in which examinations were required were first specified and the duration of licenses fixed. These were of four grades, good for 6, 12, 18, and 24 months. The six common branches were required by this law: Physiology, history of the United States; elementary algebra; physical geography and elementary botany; elements of rhetoric and mental and moral science; Constitution of the United States; and the State school law. . . . In 1883 Indiana provided for a 'professional' license,

granted upon examination prescribed by the State board. Papers were graded and licenses issued by the State board of education. These instances are reasonably typical of the development of scholarship requirements for certification in other States. From exceedingly indefinite requirements each State passed first to the grammar, geography, physiology, United States history, and finally theory and practice of teaching were added as time passed. From the establishment of the first normal school in 1830, professional preparation for teaching became more and more common. Demands were increasing that certificates without examination be given to graduates of professional schools. In some States, Pennsylvania, for example, certificates were granted to normal graduates even before the power of certification was given to the State board or the State superintendent. By 1873 . . . a number of States recognized the demand in certification laws or in practice. The inclusion of the theory and practice of teaching as one of the subjects for examination . . . became a custom among many States, and gradually other professional studies were added. The rapid growth of the recognition of professional and academic study as preparation for teaching is shown by the fact that, by 1807, 28 States recognized graduation from normal schools and universities as evidence of qualification for certification without examination."—K. Cook, *State laws and regulations governing teachers' certificates* (Bureau of Education, Bulletin no. 22, pp. 6-12).—See also U. S. A.: 1865-1866; 1868-1876; 1885-1891; and ALABAMA: 1916; CHILD WELFARE LEGISLATION: 1813-1871; 1889-1921; KENTUCKY: 1760-1797; LOUISIANA: 1874-1921; 1898; MARYLAND: 1865-1868; MICHIGAN: 1804-1884; MISSOURI: 1865-1920; NEW MEXICO: 1881-1917; NORTH CAROLINA: 1835-1860; OKLAHOMA: 1889-1916; SOUTH DAKOTA: 1889; TENNESSEE: 1830-1847; 1870-1885; TEXAS: 1850-1861; Educational progress; VERMONT: 1791-1914; WISCONSIN: 1886; WYOMING: 1886.

ALSO IN: A. T. Hadley, *Educational methods and principles of the nineteenth century* (*Educational Review*, v. 28, pp. 325-334).—J. L. Spalding, *Development of educational ideas in 10th century* (*Educational Review*, v. 28, pp. 335-360).—E. P. Cubberley, *Changing conceptions of education*.—E. D. Mansfield, *American education, its principles and merits*.—C. Johnson, *Old time schools and school books*.

United States: Secondary education.—"Up to 1850 there were probably not over a dozen secondary schools in the United States publicly maintained. The founding of such institutions was left, in the interval, to church organizations and private individuals . . . [and] were generally called academies, [while] the public secondary schools became known as high schools. About the middle of the nineteenth century the high schools began to multiply with great rapidity. By 1880 the number had increased to nearly five hundred. Between 1890 and 1896 the number of pupils in high schools increased eighty-seven per cent. In 1897-98 there were reported five thousand three hundred and fifteen high schools, with an enrollment of four hundred and forty-nine thousand six hundred pupils. With the exception of the high-grade college preparatory schools, the academies have relatively declined both in numbers and attendance. In some sections they have entirely disappeared. The first academies and high schools as far as they were strictly secondary, that is, preparatory to higher institutions of learning, were classical schools. . . . Now nearly all secondary

schools provide at least two types of courses, classical and scientific. What has diversified the courses of study to the prevailing extent is the fact that there is no fixed standard of higher education and that most secondary schools have performed a double office. They have been both preparatory and supplemental, or continuation, schools. In fact, many of the high schools have not advanced beyond the latter character. In both high schools and academies many people complete their education. . . . A number of the giants in American history received no culture beyond that afforded them by the old academies."—E. L. Kemp, *History of education*, pp. 328, 337.—"In the United States the academy movement of the late eighteenth century marks the small beginnings of the extension to women of educational privilege above the elementary or common school grade. The academies of Massachusetts, notably Leicester, 1784; Medford, 1780; Westford, 1793; and Bradford, 1803, were the first to offer such opportunity. The academies were not connected with the public school system, charged a tuition fee, and were patronized largely by the middle class. During the first half of the nineteenth century, these schools multiplied rapidly in all the States, though they were found in largest numbers and were most successful in New York and Massachusetts. Another movement making possible secondary education for girls was inaugurated by the establishing of the High School for Girls in Boston in 1826. The novel and most important feature of this school was that it formed an integral part of the public school system of Boston and hence was open to all girls, free of cost, who were qualified to enter. The common school systems of the various states which offered elementary education upon equal terms to both boys and girls made it possible to look upon the attendance of girls in the high schools as a matter of course, when the common school system was extended upward. While there were a number of such schools previous to the Civil War, notably in New York, Massachusetts, and Ohio, the rapid growth of the high schools came after 1870. This movement from the first tended to lessen the number and influence of the academies. In the field of higher education, some collegiate training was offered in the Troy Seminary, New York, founded by Emma Willard in 1821 [later called Emma Willard School]; the Catherine Beecher Seminary of Hartford in 1822; the Ipswich Female Seminary in 1825; the Abbot Female Academy in 1829; and the Mount Holyoke Seminary in 1836 [from this seminary grew Mount Holyoke College, chartered in 1888]. These schools may be looked upon as forerunners of the movement for the higher education of women which gave rise to the woman's college. Elmira College, New York, was in 1855 the first of such institutions to offer courses and require such work for the degree as to place her on an equal footing with the colleges for men. Vassar, Smith, Wellesley, and Bryn Mawr, in the order of their founding, are well known examples of this particular means of extending the privilege of higher education to women. Another avenue with like purpose was opened by the founding of Oberlin College in 1833 where women were admitted on equal terms with men both to classes and to degrees. The University of Michigan in 1870 was the first of the state universities to become co-educational. All similar state institutions are now [1918] open to women with the exception of the Universities of Virginia, Georgia, and Louisiana."—G. L. Jackson, *Privilege of education*, pp. 125-130.—"Of colleges for women, Vassar was opened in 1865,

Wellesley in 1875, Smith in 1875, Bryn Mawr in 1885, Radcliffe in 1879, Barnard in 1889. All the universities save three or four are open to [women]. . . . In 1870 but 30.7 per cent of the colleges were coeducational, and 69.3 per cent were for men only.—E. C. Moore, *Fifty years of American education*, p. 81.—See UNIVERSITIES AND COLLEGES: 1804-1837; 1818-1821; 1862-1886; WOMAN'S RIGHTS: 1861-1910.

"Gradually . . . an ever-increasing opposition to the exclusively classical type of collegiate work grew up. This new point of view came to be called the 'Industrial Movement,' and may be looked upon as the initial educational expression of the great social and economic transformation that is now known as the Industrial Revolution. Although European in its origin, the Industrial Movement in education found a ready soil in America, both along the Atlantic seaboard and in the more remote parts of the country. In Mich-



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igan, the State Normal School at Ypsilanti was the immediate result of this movement; so, too, in Illinois, the State Normal University at Normal. These schools 'were to give instruction in busbandry, agricultural chemistry, and animal and vegetable physiology,' as well as to prepare teachers for the public schools. In 1857, Michigan opened her State Agricultural College, the first fruit of the Industrial Movement in higher education, although Pennsylvania, in 1855, had established a 'Farmers' High School' which in 1863 became the state's College of Agriculture."—J. A. H. Keith, W. C. Bagley, *The Nation and the schools*, pp. 65, 212.—See also EDUCATION, AGRICULTURAL: United States.

ALSO IN: C. H. Johnston, *Modern high school education*.

United States: Military and naval training. See MILITARY ORGANIZATION: 43; 44; ANNAPOLIS NAVAL ACADEMY.

United States: Beginning of commercial education.—Commercial education as such had its inception in the nineteenth century. "About the

middle of the fifties there were . . . [about] a dozen commercial schools scattered in the large cities from Boston and Philadelphia to Chicago and St. Louis. They had arisen with the idea of facilitating the entrance of young men into minor positions as clerks and bookkeepers. The instruction offered was very meagre,—some so-called commercial arithmetic, a little practice in keeping accounts, and a certain amount of ornamental penmanship made up the total. A school of this kind did not require a large force of teachers,—in many cases the entire instruction was given by one man. Nor was the equipment elaborate; a single room fitted with chairs and tables frequently sufficed. . . . Poor as such education must have been, it evidently filled a need, for commercial [or business] colleges thrived and multiplied and with success became still more successful. Increased popularity led to higher fees, longer courses, to the preparation of printed texts . . . the teaching force was increased; students were no longer adults wearied by daily labor; the commercial school began to draw young men and boys [and girls] looking forward to employment; day classes largely took the place of evening instruction; school equipment improved and gradually these institutions grew into the apparently permanent place in public favor which they enjoy to-day. . . . An interesting side light may be thrown on the growth of the commercial college by noticing for a moment the career of one of the leaders of the movement, Mr. S. S. Packard. . . . Mr. Packard began his work as an instructor in penmanship in a small school in Cincinnati as early as 1850. After teaching in various places—among others in Chicago—he opened the Packard commercial college in New York City, in the spring of 1858, as a link in the Bryant and Stratton chain of business colleges. . . . The 'chain' eventually embraced schools in fifty of the principal cities of the United States and Canada. . . . Mr. Packard's lead was followed by the other schools, and thus the foundation was laid for individual—if not competitive—work which has done so much to advance the character of business education . . . [throughout the United States]. In the early days of the school the students were mature young men, many of them having fought in the civil war, and coming home entered the school as a preparation for clerical positions. The course was intended to cover only about three months, and bookkeeping, penmanship, and business arithmetic only were taught. The school sessions were from nine to four, and from seven to nine in the evening, six days in the week. There were no vacations. No record was kept of attendance, as the students themselves were responsible, being in some cases partially employed during the day. The scholarship plan gave the privilege of unlimited attendance at any school in the 'chain.' In 1865 commercial law was added to the course, and later practical English and civics. In 1872 stenography was first taught, in classes only. The following year the typewriter was introduced. This was the first school to teach either stenography or typewriting . . . The career of Thomas May Pierce, of Philadelphia, illustrates in a similar way the growth of this department of our educational system. Starting out in 1865 with the meagre curriculum then offered, he increased the scope of the work, improved the equipment, introduced regularity and system into the instruction until, when he died in 1896, he had built up what might fairly be called a typical school of the better sort. . . . Similar careers may be found in all older and larger cities of the United States, all testifying to

the service which these schools have rendered the public. . . .

"Four institutions in the United States, the University of Pennsylvania in Philadelphia, the University of Chicago in Chicago, the University of California in Berkeley, Cal., the Columbia University in the city of New York, deserve special mention for their connection with this subject of higher commercial education. . . . In 1881 Joseph Wharton, Esq., a manufacturer of Philadelphia, gave to the University of Pennsylvania the sum of one hundred thousand dollars in order to establish a department in that institution for higher commercial training. A department was established known as the Wharton school of finance and economy, the object of which was the furnishing of an adequate education in the principles underlying successful business management and in the principles of civil government. The curriculum was two years in length and was made up largely of political economy, political science, accounting, mercantile law and practice, etc. A bachelor's degree was conferred upon the graduates from this school. To enter as a regular student the candidate must have completed the first two years of the regular four years' college course. . . . The growing demand for higher instruction in commercial subjects . . . turned the attention of several institutions toward the subject about the same time. The University of Chicago, which opened its doors in October, 1892, had included within its plan of work from the beginning a college of practical affairs. But it was not found practicable to undertake the organization of such a department until the year 1898, and students were enrolled in this college for the first time on the first of July of that year. The new department was given the title of the college of commerce and politics, and was organized as a co-ordinate department with the other colleges of arts and literature and science. . . . About the same time that the University of Chicago determined to adopt a scheme of higher commercial training, a report was made to the board of trustees of the University of California, by one of its members, urging the adoption of a similar course there. After an elaborate discussion, it was decided to erect an additional college in the university, to be known as the college of commerce."—E. J. James, *Commercial education, in Education in the United States* (N. M. Butler, ed.), pp. 658-659, 670-674, 688-689, 692-695).

United States: Industrial education.—"Industrial education in colonial times was confined entirely to the training received by the apprentice and to the provision, which was quite general, that the overseers of the poor should see that proper provision was made for teaching orphans and poor children various industrial occupations. This, however, had little or no influence on modern industrial education. The first indication of any attempt to meet the needs of apprentices and other industrial workers is undoubtedly the establishment of classes in industrial and mechanical drawing by the various mechanics' institutes and like organizations. The instruction was, for the most part, given in the evening and was for the benefit of apprentices. Franklin Institute, Philadelphia, had such classes in 1824; Ohio Mechanics' Institute, Cincinnati, in 1828. Several other organizations started classes of the same character before 1850. Many of the first evening high schools established after 1856 had a strong tendency in the industrial or semi-industrial line, as indicated by the name of the O'Fallon Polytechnic Institute of

St. Louis, and the Artisans' Night School of Philadelphia. These schools, however, gradually assumed the character of the regular high school, thus losing what little industrial character they had. . . . In 1872 a very important step was taken by the . . . commonwealth [of Massachusetts], when permission was given to any city or town to establish and support industrial schools, in which instruction might be given in the arts and in the various trades and occupations. It is true no city took advantage of this permission until 1898, when the Springfield Evening School of Trades was established, but the passing of the law clearly shows the purpose in the introduction of drawing into the schools. Another influence which must be considered in tracing the development of industrial education is that of the various institutes of technology and colleges of mechanic arts. These have affected industrial education proper mostly indirectly but none the less forcibly. The first of these to be established in this country was the Rensselaer Polytechnic Institute, which was established in 1824. The Morrill Land Grant Act of July 2, 1862, had a powerful effect on the establishment of such institutions. This, combined with the great commercial and industrial expansion immediately succeeding the Civil War, led to the rapid establishment of many agricultural colleges and colleges of mechanic arts throughout the country. In some of these, especially those for the negroes, the character of the education is distinctly industrial and they have been of great assistance in the industrial training of the negro. With these exceptions, this type of school is not intended to train workmen or even to develop foremen. They aim to produce the technical expert, the superintendents of agricultural and industrial production. Interest in some phases of industrial training was quickened by the various exhibits of drawing in the Centennial [Exhibition, at Philadelphia], in 1876. Of even greater interest were the exhibits of Russian schools in metal and the Swiss schools in wood (sloyd). Even before this, various experiments in industrial education were tried. In 1870, in Boston, the girls were required to take sewing and in 1874, in Jamestown, New York, typesetting was offered to both boys and girls. These efforts were spasmodic and did not result in any well formulated scheme of education along industrial lines. . . . The Manual Training School connected with Washington University, St. Louis, opened its classes in 1880, and was immediately followed by the establishment of manual training high schools in other cities, some public high schools, some under private management. [But it] was not until nearly 1890 that manual training was taught in the elementary school. The public eagerly welcomed the introduction of manual training, with the idea that in some way this would bring the much desired industrial or practical elements. It was freely said that these schools and classes were just what was wanted, because they would give every boy an opportunity of learning to be a carpenter. But they were doomed to disappointment. The leading educators deprecated this utilitarian aspect of manual training. It should not be saddled to anything practical. Its purpose was to train the eye and the hand together, to exercise the powers of observation, to train the reasoning power, and to strengthen the will. Consequently the work was entirely formal, there was no useful end in view, the type exercise was the universal form in which hand work appeared. This was nearly as far removed from industrial education as were the formal studies of the school curriculum."—Commissioner of Education of

Rhode Island, *Special report on industrial education*, pp. 64, 65.

United States: Training teachers.—"The Lancasterian higher schools in New York and elsewhere had, by 1810, evolved classes for educating monitors as teachers. . . . The result [of recommendations made by Governor Clinton in 1826, 1827] was the New York law of 1827, appropriating state aid to the academies 'to promote the education of teachers.' . . . In the *Report* for 1831 two academies report 'Principles of Teaching' as a new subject of study, and by 1835 five were offering instruction in this new subject. In 1834 the New York Legislature enacted 'the first law in this country making provision for the professional education of teachers for common schools.' Excepting the Lancasterian monitorial schools, and the private schools of Hall and Carter, this was the first form of the normal school idea in the United States. In this form the training of teachers was continued in New York State until the establishment of the first State Normal School, at Albany, in 1844, with David Page as principal. In 1840 teacher-training in the academies was re-established, and still exists in the high schools of the State. The training of teachers in the academies now became common everywhere. Among the older and more important ones, Philips Andover, for example, introduced an English course primarily to train teachers, and many other New England academies did the same. To the south and westward many academies also added instruction intended for teachers, and several offered instruction for teachers on the manual-labor part-time plan. . . . The publication of the Reports by Cousin (1835) and Stowe (1837), with their descriptions of the teacher-training seminaries of Prussia, together with the contact of Dr. Julius and the Reverend Charles Brooks (1845), united to give valuable support to the efforts of Carter, Mann, and a few others in Massachusetts who were laboring to inaugurate such schools there. . . . While Carter worked with the legislature, Brooks worked with the people, traveling over two thousand miles in his chaise and at his own expense throughout Massachusetts, during the years 1835-38, explaining the Prussian system of teacher-training and the Massachusetts need for such, and everywhere awakening interest in the idea by his enthusiastic portrayal. . . . On July 3, 1830, the first state normal school in the United States was opened in the town hall at Lexington, Massachusetts, with one instructor and three students. At the close of the first quarter there were but twelve students, and at the end of three years but thirty-one. The course of instruction was one year in length, but could be extended to two years. . . . The distinctive feature of the school was the addition of a Model School, in which the students observed and taught. . . . On September 5th, 1830, the State Board of Education opened another normal school at Barre, and the third at Bridgewater, in 1840."—E. P. Cubberley, *Public education in the United States, a study and interpretation of American education history*, pp. 288-290, 292.—By 1850 the New England doctrine of tax-supported free schools had been accepted in all the Northern States, and free schools had made their appearance in some of the states of the South. The normal school was from the first an essential feature, perhaps the chief feature of this great democratic movement for popular education. . . . Twenty-six states had by the beginning of the year 1867 created state school systems and state superintendents of public instruction to direct them. By that date there were 4 state normal

schools in Massachusetts, 2 in New York, 1 in Michigan, 1 in New Jersey, 1 in Illinois, 4 in Pennsylvania, 5 in Wisconsin, 1 in South Carolina, 3 in Vermont, 1 in Kansas, 2 in Maine, 1 in Maryland, and 1 in Delaware. City normal schools had been opened at New Haven, St. Louis, San Francisco, and in 3 towns in Indiana and 3 in Iowa. Upon the refusal of the legislature of Ohio to establish such a school the State Teachers' Association in 1855 started one. "The first normal schools received their pupils from the elementary schools. Framingham's requirements in 1867 were that the candidate must be at least sixteen years of age, must declare his intention to teach in the schools of Massachusetts, and 'must present a certificate of good physical, intellectual, and moral character, and pass a satisfactory examination in reading, spelling, writing, defining, grammar, geography, and arithmetic.' 'The course of study,' says this same circular of 1867, 'includes reading, with analysis of sounds and vocal gymnastics; writing; spelling, with derivations and definitions; punctuation; grammar, with analysis of the English language; arithmetic; algebra; geometry; physical and political geography, with map drawing; physiology; botany; zoölogy; natural philosophy; astronomy; mental and moral philosophy; school laws theory and art of teaching civil polity of Massachusetts and the United States; English literature; vocal music; drawing. The Latin and French languages may be pursued as optional studies, but not to the neglect of the English course.' And all this was to be done in a two-year course! Dr. Harris declared at the semi-centennial celebration of the founding of the Framingham Normal School, in 1888, that 'all normal-school work in the country follows substantially one tradition . . . and this traces back to the course laid down at Lexington in 1830.' . . . President Wayland sought to establish a course of instruction in the science of teaching at Brown University in 1850. His efforts were not successful. Horace Mann introduced such a course as an elective study at Antioch College in 1853. The University of Iowa had a normal department from 1856 to 1873, which became a chair of didactics after that date. In 1874 President Angell recommended that lectures be given to the senior class of the University of Michigan on the organizing and management of schools and the art of teaching. In 1879 the Regents, on the recommendation of the president and faculty of that university, established a chair of science and art of teaching, with a fivefold purpose, as they declared, of fitting university students for the higher positions in the public-school service, of promoting the science of education, of teaching the history and theory of education, of securing to teaching the rights and prerogatives of a profession, and of giving a more perfect unity to the state educational system. Since that time many universities and colleges have created similar chairs, which have not been slow in becoming energetic departments. For a long time their occupants were regarded with a good deal of suspicion by their more conservative colleagues in the academic family. They were not slow, however, in proving their usefulness, and it soon became apparent that the interest which they represented was too serious and far-reaching to be conserved by such inadequate means. Clark University, which opened in 1880, made ampler provision for it; and in 1808 Teachers College became a professional school of Columbia University, taking rank with the schools of law, medicine, and applied science."—E. C. Moore, *Fifty years of American education*, pp. 68, 89, 90, 91.

ALSO IN: E. P. Cubberley, *Changing conceptions of education.*

19th-20th Centuries

Herbartian movement and its contributions.—Influence in the United States.—Herbart died in 1841, without having awakened any general interest in his ideas, and they remained virtually unnoticed until 1865. In that year a professor at Leipzig, Tuiskon Ziller (1817-1883) published a book setting forth Herbart's idea of instruction as a moral force. This attracted much attention, and led to the formation (1868) of a scientific society for the study of Herbart's ideas. Ziller and his followers now elaborated Herbart's ideas, advanced the theory of culture-epochs in child development, the theory of concentration in studies, and elaborated the four steps [clearness, association, system (or classification), method] in the process of instruction, as described by Herbart, into the five formal steps [preparation, presentation, association, classification, and application] of the modern Herbartian school. In 1874 a pedagogical seminary and practice school was organized at the University of Jena, and in 1885 this came under the direction of Professor William Rein, a pupil of Ziller's, who developed the practice school according to the ideas of Ziller. A detailed course of study for this school, filling two large volumes, was worked out, and the practice lessons given were thoroughly planned beforehand and the methods employed were subjected to a searching analysis after the lesson had been given. . . . Between 1885 and 1890 a number of Americans, many of them graduates of the state normal school at Normal, Illinois, studied in Jena, and returning brought back to the United States this Ziller-Rein-Jena brand of Herbartian ideas and practices. Charles De Garmo's *Essentials of Methods*, published in 1889, marked the beginning of the introduction of these ideas into . . . [the United States]. In 1892 Charles A. McMurry published his *General Method*, and in 1897, with his brother, Frank, published the *Method in the Recitation*. These three books probably have done more to popularize Herbartian ideas and introduce them into the normal schools and colleges of the United States than all other influences combined. Another important influence was the 'National Herbart Society,' founded in 1892 by students returning from Jena, in imitation of the similar German society. For the first few years of its existence its publications were devoted to a discussion of interest, apperception, correlation, recitation methods, moral education, the culture-epoch theory, training for citizenship, the social function of history and geography, and similar subjects. This society is still [1918] rendering good service under the name of the 'National Society for the Study of Education,' though its earlier Herbartian character now has disappeared. Herbartian ideas took like wildfire over the United States, but particularly in the normal schools of the Upper Mississippi Valley. Methods of instruction in history and literature, and a new psychology, were now added to the normal school professional instruction. New courses of study for the training schools were now worked out, in which the elementary school subjects were divided into drill subjects, content subjects, and motor-activity subjects. Apperception, correlation, social purpose, moral education, [interest], and recitation methods became new words to conjure with. . . . From the normal schools these ideas spread rapidly to the better city school systems of the time, and soon found their way into courses of

study everywhere. Practice schools and the model lessons in dozens of normal schools were remodeled after the pattern of those at Jena, and for a decade Herbartian ideas and child study vied with one another for the place of first importance in educational thinking. The Herbartian wave of the nineties resembled the Pestalozzian enthusiasm of the sixties. Each for a time furnished the new ideas in education, each introduced elements of importance into . . . elementary-school instruction, each deeply influenced the training of teachers in normal schools by giving a new turn to the instruction there, and each gradually settled down into its proper place in our educational practice and history. . . . To the Herbartians we are indebted in particular for important new conceptions as to the teaching of history and literature, which have modified all our subsequent procedure; for the introduction of history teaching in some form into all the elementary-school grades; for the emphasis on a new social point of view in the teaching of history and geography; the emphasis on the moral aim in instruction; a new and a truer educational psychology; and a better organization of the technique of classroom instruction.

Spencer, Huxley, and the scientific tendency in education.—'About the middle of the nineteenth century [the "Origin of Species" was published in 1859] the discovery by Darwin of principles which raised the theory of evolution from the status of mere opinion to that of an illuminating scientific hypothesis led to an extraordinary vigorous and widespread interest in the natural and particularly the biological sciences, and this in different ways affected the theory and practice of school education. In the first place it led to a demand for a larger place for the sciences upon the school curriculum. One of the foremost advocates of this reform was Herbert Spencer. His views as to the importance of science are summarized by himself as follows: 'Thus to the question with which we set out—What knowledge is of most worth?—the uniform reply is—Science. This is the verdict on all the counts. For direct self-preservation, or the maintenance of life and health, the all-important knowledge is—Science. For that indirect self-preservation which we call gaining a livelihood, the knowledge of greatest value is—Science. . . . For that interpretation of national life, past and present, without which the citizen cannot rightly regulate his conduct, the indispensable key is—Science. Alike for the most perfect production and highest enjoyment of art in all its forms, the needful preparation is still—Science. And for purposes of discipline, intellectual, moral, religious, the most efficient study is, once more—Science. . . . And yet the knowledge which is of such transcendent value is that which, in our age of boasted education, receives the least attention.' Another forceful exponent of the claims of science to recognition in the common schools was Thomas Huxley. While doing justice to the importance of literary training as an element in education, he argues with great cogency for the study in school of the things and forces in nature with which man has to deal. 'Suppose it were perfectly certain that the life and fortune of every one of us would one day or other depend upon his winning or losing a game at chess. Don't you think we should all consider it to be a primary duty to learn at least the names and moves of the pieces? . . . Yet it is a very plain and elementary truth, that the life, the fortune, and the happiness of every one of us, and, more or less, of those who are connected with us, do depend upon

our knowing something of the rules of a game infinitely more difficult and complicated than chess. It is a game which has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of Nature. . . . What I mean by Education is learning the rules of this mighty game. In other words, education is the instruction of the intellect in the laws of Nature, under which name I include not merely things and their forces, but men and their ways; and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with those laws.' The reforms thus so vigorously advocated have been carried out in America not only in the development of scientific courses in high schools and colleges, but in increase of atten-

the kindergarten idea has made relatively small progress on the continent of Europe. Its spirit does not harmonize with autocratic government. In Germany and the old Austro-Hungary it had made but little progress up to 1914. Its greatest progress in Europe, perhaps, has been in democratic Switzerland. [Note.—Next, perhaps, would come Italy, which is strongly democratic in spirit. In the cities of Holland one finds many privately supported kindergartens, but the State has not made them a part of the school system. In Norway and Sweden the kindergarten practically does not exist. The kindergarten will always do best among self-governing peoples, and seldom meets with favor from autocratic power.] In England and France, the two great leaders in democratic government, the infant-school development, which came earlier, has prevented any marked growth of the kindergarten. In England, though, the infant



INSTRUCTING THE VERY YOUNG

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tion in the elementary school to such subjects as nature study and geography. The doctrine of evolution has made itself felt not only in a modification of the common school curriculum but in a broadening and deepening of the conception of school education. It has come to be looked upon as a phase of the evolutionary process, a process of more complete adaptation to and utilization of environment. This environment in the case of man is, for the most part, social. Hence the progress of the individual is conditioned by the progress of society and *vice versa*. It follows that the character of the education most valuable for a given individual is determined in some measure by the character, tastes, and pursuits of the society of which he is a member. In this way problems of education have become involved with those of sociology."—L. F. Anderson, *History of common school education*, pp. 293-295.

ALSO IN: F. P. Graves, *History of education*.

Spread of kindergartens.—Considering the importance of this work, and the time which has since elapsed [since Froebel's day (1782-1852)],

school has recently been entirely transformed by the introduction into it of the kindergarten spirit. In France, infant education has taken a somewhat different direction. In the United States the kindergarten idea has met with a most cordial reception. In no country in the world has the spirit of the kindergarten been so caught and applied to school work, and probably nowhere has the original kindergarten idea been so expanded and improved. The first kindergarten in the United States was a German kindergarten, established at Watertown, Wisconsin, in 1855, by Mrs. Carl Schurz, a pupil of Froebel. During the next fifteen years some ten other kindergartens were organized in German-speaking communities. The first English-speaking kindergarten was opened privately in Boston, in 1860, by Miss Elizabeth Peabody. In 1868 a private training-college for kindergartners was opened in Boston, largely through Miss Peabody's influence, by Madame Matilde Kriege and her daughter, who had recently arrived from Germany. In 1872 Miss Marie Boelte opened a similar teacher-training school in New York City, and in

1873 her pupil, Miss Susan Blow, accepted the invitation of Superintendent William T. Harris, of St. Louis, to go there and open the first public-school kindergarten in the United States. To-day the kindergarten is found in some form in nearly all countries in the world, having been carried to all continents by missionaries, educational enthusiasts, and interested governments. Japan early adopted the idea, and China is now beginning to do so. . . . The dominant idea in the kindergarten is natural but directed self-activity, focused upon educational, social, and moral ends. . . . Wholly aside from the specific training given children during the year, year and a half, or two years they spend in this type of school, the addition of the kindergarten to elementary-school work has been a force of very large significance and usefulness. The idea that the child is primarily an active and not a learning animal has been given new emphasis, and that education comes chiefly by doing has been given new force. The idea that a child's chief business is play has been a new conception of large educational value. The elimination of book education and harsh discipline in the kindergarten has been an idea that has slowly but gradually been extended upward into the lower grades of the elementary school. To-day [1920], largely as a result of the spreading of the kindergarten spirit, the world is coming to recognize play and games at something like their real social, moral, and educational values, wholly aside from their benefits as concern physical welfare, and in many places directed play is being scheduled as a regular subject in school programs. Music, too, has attained new emphasis since the coming of the kindergarten, and methods of teaching music more in harmony with kindergarten ideas have been introduced into the schools."—E. P. Cubberley, *History of education*, pp. 759-768.

See also EUROPE: Modern period: Intellectual development.

MODERN DEVELOPMENTS: 20TH CENTURY

Changing theories.—During the last decade of the nineteenth century, theories of education began to change, or perhaps it might be better to say that educators began to realize the full meaning of the theories advanced by such men as Comenius, Erasmus and Ascham and nearer our own time by Pestalozzi, Froebel and others spoken of above. Since the beginning of the century these ideas have crystallized still further, and for what Ruskin stigmatizes as education for advancement the best educators seek to replace education which will bring out all the powers of the child, education which will not cease when the school room door closes on the boy or girl who has left it for the last time as a student. Even as early as the commencement of the nineteenth century the growth of the belief in the common right to knowledge manifested itself in institutions, such as those described below, some of which having served their day have been abandoned, while others have preserved their usefulness and continued to grow, or have developed into institutions of still greater value. It is now generally recognized that "Self-support through social service is the duty of every mature person. If this be one's duty, then all the things that contribute to this end are really materials in that person's education. If it be one's lot or choice to be a carpenter, the tools, the bench, the various woods, the instruments for measuring buildings, the nails, the locks, hinges,

etc., are really teachers, are really materials of education. There is nothing in the wide world—from soil to theory, from brick to sentiment—which is used in making an honorable living but that may become material in some person's education. Everything that enables a stone mason to make an honorable living by serving others helpfully is really the material out of which he quarries or builds himself."—J. A. H. Keith, *Elementary education, its problems and processes*, pp. 57, 58.—"Much progress has been made . . . towards substantial agreement on the reforms needed in American schools and colleges. They may be concisely stated as follows: reduce class work and the size of classes; increase individual work; reduce book work and mere memorizing; make the training of the senses a prime object daily, and cultivate every hour in every child the power to see and describe accurately; connect each lesson with something in the life of the child, so that he may see how it concerns him; make sure that every child learns to enjoy reading; teach related subjects together in the natural groups, not singly; enlist the interest of every pupil in his daily tasks, so that he shall be active and alert, led not driven, but always learning the value of co-operation discipline; use in schools such stimulating competition as both children and adults use in games; give every pupil much practise in determining facts and judging evidence; see to it that no child leaves school without possessing some skill of eye, ear or hand."—*Reforms in American schools (School and Society, Apr. 26, 1910, p. 510)*.

As a factor in democracy. See DEMOCRACY: Basis and value.

New ideas in the education of children.—Montessori system.—"Among the many changes demanded by educators in our methods of elementary training, perhaps that of discarding the class teacher is the most radical. The theory has found its application on the well known Gary system. True, this is but one of the features of the Gary plan; but it is essential to it. . . . [There are educators who believe that a pupil should no longer sit in the same room with the same teacher throughout the year, but every day . . . pass through a succession of rooms and before a succession of instructors, . . . [each of whom would devote his or her] entire time to this subject. . . . [If this idea is carried out in its fullest each room] will be equipped with the latest maps and globes, with charts and pictures, with lantern slides and apparatus for moving pictures. Everything here will be chosen with the double object of making the class-work instructive and interesting. The American child in St. Louis will not in the future listen to a dry description of Niagara Falls, but will see before it in moving pictures the sublime rush of waters. The child in the schools of Buffalo will view the onward flow and broad current of the Mississippi and the wide stretch of the Great Lakes, the cañons of Colorado, the wonders of Yellowstone Park, the snow-capped peaks of the Rocky Mountains. All this is obviously impossible with the present system where the teachers must be contented with a single globe and one or two faded maps. Natural history! What an inviting picture does the teacher of natural history present to her class. In the vicinity of the school she will make a collection that will astonish the less observant pupils. Her room will be a bewitching scene—every flower that blooms, every insect that chirps, every bird that sings. Children will wander forth from school to city parks or suburban woods to spy out every warbler or pluck clusters of wild flowers. They will read the book of nature around

them. From the study of local forms they will better understand the clusters which grow in other lands; and from the animal and bird life seen in the classroom and in the locality, they will be led to study other forms of life in other countries. Local collections will be supplemented by loans from the State department of education, which in turn will exchange with other States, with the government and even with the foreign countries. The work in the classroom will be supplemented by the more complete collection in the city museum. To this museum an expert will take the children, and the work there will cease to be an unmeaning visit under the guide of one who has never specialized in natural history. Yes, specialization will be the word, a specialist teacher for music, for drawing, for reading, for arithmetic. Every child will be taught by a specialist. This picture which we have drawn of the elementary school, and which, with but a few exceptions, is still only a picture, in high schools, at least in larger cities, has become a reality."—H. Spalding, *Differentiation of college professors* (*Catholic Educational Association Bulletin*, v. 14, no. 1, Nov., 1917, pp. 94-95).—Ideas of individual tuition are also applied in the teaching of very young children, as for example in the Montessori system. "The educational experiments . . . [made by] Doctor Maria Montessori . . . at Rome have attracted unusual attention. There, in connection with her work in the University of Rome, she became interested in the educational possibilities of the defective children, and, adapting materials used by Seguin, she devised 'didactic apparatus' [silk bobbins, blocks and cylinders] for the training of the senses. Her success with defectives brought her the opportunity of organizing infant schools for normal children in the poorest parts of Rome. Rooms opening out into a court were furnished according to her directions and called 'The Children's Houses.' The methods used in her experiments have been adopted by many schools in Italy and Switzerland and in other countries. With Rousseau and Froebel, Madame Montessori assumes that 'nature is right,' and that accordingly it is the teacher's function to observe, test, and direct rather than control children in the educative process. In the administration of this generally accepted principle, however, she provides less for 'group problems,' or social participation, on the part of the little people, and isolates herself far more from this participation than Pestalozzi and Froebel. Madame Montessori has probably attained to greatest success in her attempt to teach such formal subjects as reading, writing, and arithmetic. She has analyzed these subjects into elementary activities, which, when mastered by the child, prompt . . . [him], with very little help from the teacher, to master the subjects in question by spontaneous synthesis. . . . Perhaps the greatest contribution of Madame Montessori to education is the new sympathy with defective and subnormal children which her devotion to the cause inspires in teachers, and the resulting stimulus to the study of individual children in our schools."—C. C. Boyer, *History of education*, pp. 448-449.—Many Montessori schools were "opened in the United States, . . . [but] more critical examination of her ideas . . . [led] to their somewhat general rejection by most American educators. . . . Based on an outgrown faculty psychology, a psychologically unsound plan for sense training, and involving a too early start in the formal arts of learning, the method has been generally decided to be distinctly inferior to the modern Americanized kindergarten. . . . The method has its greatest value for subnormal chil-

dren."—E. P. Cubberley, *Public education in the United States*, pp. 321-322.

ALSO IN: W. Boyd, *From Locke to Montessori*.—M. Montessori, *Dr. Montessori's own handbook*.—W. H. Kilpatrick, *Montessori system examined*.

Extension work.—"Some phases of educational extension work developed in the United States independently of the colleges or other established teaching institutions. Beginning as early as 1831 the American National Lyceum aided in the spread of popular education by establishing lecture courses and debating clubs in many urban and rural communities. [See below: Lyceums.] A local organization of special importance . . . [is] the Lowell Institute in Boston, which originated in a bequest by John Lowell to provide for regular courses of free public lectures, which were inaugurated in 1839. The Lowell Institute lectures have been given by the most eminent men in America and Europe on all branches of natural science, political and social subjects, literature, and art. In addition, there were established classes in drawing, from which developed the Lowell School of Practical Design. Other local institutions of a somewhat similar character are the Franklin Institute and Drexel Institute in Philadelphia, the Brooklyn Institute of Arts and Sciences, and the Peabody Institute in Baltimore. More direct university activity in the movement for popular education began with the establishment of summer courses of instruction during the long summer vacations. Harvard began summer courses in geology and field work in natural sciences in 1869; and courses in other subjects were added from time to time. Summer instruction in law was begun at the University of Virginia in 1870; and other subjects were offered in later years. In 1874 the Chautauqua Assembly in New York began a systematic plan of popular education at first by summer courses of lectures, but later developed to include correspondence work and home study literary and scientific circles. [See below: Chautauqua.] . . . More specialized summer schools were also organized, as, for example, the Sauvies Summer School of Languages in 1876, the Chesapeake Zoological Laboratory of Johns Hopkins University in 1878, the Concord School of Philosophy and Literature (from 1879 to 1888), the Marine Biological Laboratory at Woods Hole, Mass., in 1888, the international Y. M. C. A. training school at Springfield, Mass., in 1887, and the School of Applied Ethics at Plymouth, Mass., in 1891. The name University Extension is first definitely associated with a movement which began in England in 1873, and rapidly developed to a considerable extent in that country. An address on this English system before the American Library Association in 1887 led to the beginnings of similar work in several cities (Buffalo, Chicago, and St. Louis) in connection with the municipal public libraries. In 1889, Teachers' College, later affiliated with Columbia University, offered elementary extension courses in science to the teachers in New York City and vicinity. A year later, the American Society for the Extension of University Teaching was organized in Philadelphia; and the following year similar societies were formed in Chicago, Cleveland, and Detroit. In 1891, the State of New York appropriated \$10,000 for university extension, by means of study clubs, traveling libraries, and other forms of home education. In December, 1891, a national congress of university extension was held in Philadelphia. At this meeting it was reported that in the four years since 1887 university extension in some form had been begun in 28 States and Territories. . . . After 1900, extension work by

universities and colleges was more thoroughly organized and attained increased importance. . . . As the work has developed, many institutions have reorganized and extended the system; while many other institutions have introduced some forms of extension work without any formal organization for this purpose. The forms and methods of extension teaching have been changed and developed in many ways. Summer courses have rapidly increased in numbers and attendance; and much of this work is now conducted on the same basis as the regular university classes, including advanced and graduate courses. Other extension classes are sometimes conducted on the same plan as the regular university work, and sometimes in a more elementary and less formal manner. Short courses and public lectures are given in large numbers. Correspondence study forms an important element in some institutions. Other services include aid to debating societies, the distribution of package libraries, the maintenance of municipal reference bureaus, and other forms of civic and social welfare. . . . Extension work is carried on to a considerable extent in some important institutions not included in the report noted above; and it is probable that more or less unorganized extension work is done at many other institutions."—*Proceedings of the Second Pan-American Scientific Congress, 1915-1916, sect. 4, pt. 1, pp. 639-640.*

ALSO IN: L. E. Reber, *Carrying knowledge to the people.*

Lyceum.—"The American lyceum was founded by Josiah Holbrook of Derby, Connecticut. The first fruit of his undertaking was the establishment in 1826 of the Millbury Branch, Number one, of the American Lyceum, a voluntary association of the farmers and mechanics of Millbury, Massachusetts, for the purpose of self-culture, community instruction, and mutual discussion of common public interests. . . . The development of Mr. Holbrook's plan was rapid. Twelve or fifteen nearby villages promptly followed the example of Millbury, and early in 1827 Worcester County, Massachusetts, organized the first county Lyceum. Mr. Holbrook traveled incessantly throughout Massachusetts and Connecticut, and personally organized many societies. By 1828 nearly one hundred branches of the American lyceum had been formed, and by the end of 1829 there were societies in nearly every state in the Union. Two years later their number increased to nearly one thousand, and in 1834 nearly three thousand town lyceums were scattered throughout the United States from Boston to Detroit and from Maine to Florida. The organization of county and state lyceums likewise proceeded rapidly. Massachusetts, being dissatisfied with its record of seventy-eight town and three county lyceums, in 1829 appointed a state board to promote county organization and hasten the establishment of a state lyceum. This state board effected the organization of a state lyceum in 1831. New York, however, had organized its state lyceum about six weeks earlier, and Florida was only a little behind Massachusetts. On May 4, 1831, New York City received the convention for the establishment of the National American Lyceum. One thousand towns in which lyceums were established were represented in this convention. The national organization was effected. For eight years annual meetings were held in New York City. The last national convention of this early movement was held in November, 1839. While the actual life of this national organization was brief, it accomplished definite results in its eight years of activity. It forwarded education in Cuba, Venezuela, and

Mexico; it gave our own common schools an impetus toward better things, and left behind many educational, literary, and lecture associations founded through its influence, all of which have left their mark on the educational life of the country. For the most part, the town lyceums continued uninterrupted by the discontinuance of the national association; some surviving for twenty, some thirty, and some fifty years. Certain of these original town lyceums exist even to-day; but, in the main, the old structure and the old conception of a lyceum have been replaced by the present lyceum, or lecture platform. . . . That the lecture platform of these early days exerted genuine influence upon American public opinion is certified by the list of men who devoted all or a considerable part of their time to the platform. . . . It is interesting to note that the early lists of lecturers offered by the bureaus contained such distinguished names as Ralph Waldo Emerson, Henry D. Thoreau, James Russell Lowell, Henry Ward Beecher, Edward Everett Hale, Theodore Parker, Horace Greeley, Louis Agassiz, Daniel Webster, Oliver Wendell Holmes, Charles A. Dana, James T. Fields, Wendell Phillips, George William Curtis, William Lloyd Garrison, Bayard Taylor, John B. Gough, and others."—G. Frank, *Parliament of the people (Century Illustrated Monthly Magazine, July, 1919).*

Chautauqua.—"In August, 1874, Bishop John H. Vincent and Lewis Miller organized at Lake Chautauqua, New York, the Chautauqua Sunday School Association. Designed at the beginning only for the study of the Bible and of such subjects as would directly assist in the teaching of the Bible, the idea of this association gradually enlarged to cover the entire field of education for adult persons out of school. Now for ten weeks every year at Chautauqua Institution at Lake Chautauqua there is conducted a summer assembly the lecture courses and study groups of which cover virtually the entire field of general education and the discussion of public affairs that are in the foreground of public thinking. This assembly has given rise to a large institution with extensive properties. This parent assembly was rapidly copied by communities throughout the country. In these communities, Chautauqua Associations were formed by local townfolk, and each summer for a few weeks programs of lectures, study groups, and discussion clubs, with a due portion of diverting music and entertainment, were carried out. . . . These assemblies brought to hundreds of small communities many of the distinguished men of letters and affairs of this and other countries, and effected thereby a broadening of the outlook of the townfolk that would have been difficult, if not impossible, through any other agency. After these independent Chautauqua assemblies had been scattered at strategic centers through the country, another stage of development was entered. Bureau managers undertook to carry Chautauqua programs into communities where the local townfolk had not, and might never, take the initiative in organizing an independent assembly. This resulted in the development of the so-called circuit Chautauqua system, under which a bureau prepares a standardized program and books it over a circuit of towns and cities. . . . To-day [1919] between fifteen and twenty thousand communities are reached by the lyceum, or lecture courses, and the Chautauqua, or summer assemblies. Over ten million persons listen to these lyceum and Chautauqua programs every year. Thus there has been built up by commercial firms or bureaus in co-operation with local committees of public-spirited

citizens a machinery of popular influence which touches every part of the United States and [has begun] to function in Canada, Australia, and New Zealand."—G. Frank, *Parliament of the people* (Century, July, 1919).

Correspondence schools.—"The International Correspondence Schools had their birth in a desire to improve the conditions of the miners of the State of Pennsylvania. The Mining Herald, a weekly newspaper of Shenandoah, Pa., established a department devoted to questions and answers relative to coal mining for the benefit of its readers. With the aid of competent engineers, a course in coal mining was printed which anyone able to read English could study at home. Within six months after the enrollment of the first student, October 16, 1891, a thousand men were studying the mining course by mail. From this beginning has been developed the present system of correspondence instruction. Created to teach a single subject, the schools now [1916] give instruction in 280 courses, covering almost every branch of technical education and dozens of other subjects ranging from advertising and salesmanship to poultry, husbandry and agriculture. These courses include 62,000 pages of text and 31,000 illustrations and cost \$2,500,000 to prepare. To conduct the work requires the hands and brains of more than 4,000 employees in America alone and hundreds in other countries of the world. They have enrolled more than 1,750,000 persons, representing every occupation in the realm of industry and every country on the globe; and approximately 100,000 new students are being enrolled each year. The foundation of a system is its textbooks. To teach successfully by correspondence requires an entirely different kind of textbook from that used for classroom work. These books must take nothing for granted save the ability to read. They must begin at the beginning and proceed by easy stages, leading the student forward by natural and carefully graded steps. They must foresee and meet his difficulties by full explanations, demonstrations, and illustrations. Books of this class are used by numbers of universities, colleges, Government schools, institutes of technology, and vocational schools in America. Successful home study depends upon a sustained interest on the part of the student. An Encouragement Department watches with a genuine personal interest the progress of their students. . . . Some of our best American colleges and universities have frankly admitted and adopted the method. The Chicago University, the Universities of Minnesota, Wisconsin, Nebraska, West Virginia, and several others have adopted the method and are achieving some satisfactory results. Latin America has proven a good field for correspondence schools. One school, besides offering courses written in English, also offers courses written in Spanish."—*United States Bureau of Education, Bulletin no. 25, 1916, pp. 76-77.*—See also PRISON REFORM: Results of prison reform movement.

Intelligence tests.—Binet and Simon.—**Standard scales.**—"Within the past ten years [1910-1919] we have . . . worked out and perfected another new and very important means whereby it is now possible to measure and classify children on the basis of their intellectual capacities. From the use so far made of this new measuring stick in retesting children once measured, at a later age, it is now confidently asserted that the degree of intelligence which a child has at six or eight or ten years of age is the degree of intelligence he will retain through life. . . . From the use of this new measuring stick, too, we have found

that there can be no arbitrary classification of children into such groups as dull, average, and bright. Instead, children shade off from one classification into another, all the way from idiocy at one end of the scale to superior genius at the other. As might be expected, most children fall into the relatively normal class, the curve shading off somewhat evenly in either direction. By means of a series of carefully selected and standardized mental tests, first worked out by Binet and Simon in France (1911), and revised and extended and adapted to use with American children by Terman (1916), we are now able to measure and give each child an intelligence rating (intelligence quotient; I. Q.). From this rating (I. Q.) we know somewhat accurately the possibilities of the child in school work. . . . The educational significance of this new means of measuring intelligence is very large. Questions relating to proper classification in school, grading, promotion, choice of studies, schoolroom procedure, vocational guidance, and the proper handling of subnormal children on the one hand and gifted children on the other, all acquire new meaning when viewed in the light of intelligence measurement. . . . When these new tests of intelligence have been applied to the children who experience difficulty in getting along in the regular school a flood of light has been thrown on the problem. Low mentality, retardation in school, truancy, immorality, and criminal tendencies are all tied up closely together. . . . Viewed in the light of this new knowledge, the importance of mental measurements to grade and classify intelligence, of the standard tests to determine lines of progress, and of all the special types of schools for delinquents and defectives . . .—differentiated course of study, over-age classes, non-English-speaking classes, supplemental coaching classes, industrial classes, home schools, disciplinary classes, parental schools, state industrial schools—acquire a new educational significance in the light of our recent discoveries as to the measurement and grading of intelligence."—E. P. Cubberley, *Public education in the United States, pp. 450-454.*—"Within the past decade [1910-1919] an entirely new means of attacking the problem has been developed through what are known as scientific tests. The movement is as yet only in its infancy, but so important is it in terms of the future that it bids fair to change the whole character of the supervision of the instruction in our schools. The scientific purpose of the new movement has been to try to evolve, by the careful measurement of schools and children, a series of standards of measurement (measuring sticks for school work) and units of accomplishment (time and effort evaluations of instruction) which can be applied to schools anywhere to determine, scientifically, the economy or wastefulness and the efficiency or inefficiency of the work being done. On the basis of such information the effectiveness of all kinds of instruction can be measured, schools in different places can be accurately compared, and time can be saved by eliminating over-emphasis in non-useful work. These tests and measures we now know as Standard Scales. So forcibly has this new idea of measurement appealed to the younger men that to-day probably hundreds of men and women are busy testing and perfecting scales for all kinds of measurements, new or improved scales are being proposed continually in the educational magazines, and a few very helpful books for the use of teachers have already been written on the subject. So far we have evolved fairly satisfactory scales for the measurement of: Arithmetical ability;

reasoning skill; handwriting; spelling; drawing; English composition; use of English; silent reading; oral reading; geography. For each of these subjects certain 'standard scores,' that is the amount of work with the tests which should be done by average pupils, of any age or grade, have been worked out. . . . With these standard tests and scores we can now measure an unknown class and say, rather definitely, that, for example, . . . the children are from 6 to 16 per cent above grade in the four simple arithmetical processes, but 21 per cent below in ability to reason on simple arithmetical problems; that they can read orally 16 per cent better than the average class, but are sadly deficient in thought-getting ability from silent reading; and that, in composition, they are 10 per cent below standard and can write much better than they can think. Still more, we can determine just where the difficulty lies, not only with schools or classes, but for individual pupils in classes as well. . . . Within the past five years [written in 1918] these tests have been used in School Surveys in a number of American cities, and those responsible for the conduct of the schools were told, as a result of the tests, where their schools stood in the matter of instruction. . . . The studies made with the use of the tests, too, have shown that in some school subjects we have been teaching far too much in quantity, giving too much school time to instruction in them, or over-emphasizing certain phases of the teaching of a subject to the neglect of other important phases. The children of Butte, for example, were learning to spell over 10,000 words, while all careful studies made of vocabularies show that 1000 words will cover the most commonly used and most commonly misspelled words, and that about 3500 words are all that need be taught. . . . On the basis of such studies, combined with studies as to the social usefulness of the various parts of the different school subjects, and studies as to the pedagogy of instruction, we have already been able to do something in the revision of our elementary school curriculum that has lightened the load and materially improved the instruction of what remains. By creating such measuring sticks for school work, both supervisors and teachers are given a far more definite aim than ever before for the work they are to do. Waste of energy through over- or under-emphasis of certain phases of the teaching process may be prevented. Principals and teachers can tell, from a glance at the results of standard tests, charted on a standard score card, whether or not any room or group of pupils is up to standard; what are the weak points; whether a room or a school is making progress; and in what rooms the load and the teacher are not properly adjusted. Teachers, in particular, can know definitely what results are expected of them, and at all times whether or not they are accomplishing them. Even pupils can, in some subjects, score their own records on standard score cards, calculate their growth in accuracy and speed, and compare their writing with the standardized writing of a writing scale hung in the room. The important underlying purpose in the creation of all such standards for measuring school work and for comparing the accomplishments of pupils, classes, schools, or school systems, is to give to supervisors and teachers means by which they may, quite definitely, measure the effectiveness of the work they do, and learn from the charted results where to shift the emphasis and how to improve the manufacturing process. . . . This recent development of tests and measures for instruction is a movement

looking toward scientific accuracy in teaching, and is comparable in importance to the introduction of the idea, in the sixties, of an orderly psychological development in children, to which a methodology of instruction should be applied."—E. P. Cubberley, *Public education in the United States*, pp. 446-450.

ALSO IN: W. S. Monroe, *Measuring the results of teaching*.

Education for the deaf, blind and feeble-minded

Deaf mutes: Progress: 16th-20th centuries.—"The earliest instance recorded of instruction given to the deaf in the English language is that of the Venerable Bede about the year 691, who tells of a deaf person taught to speak by Bishop John of York, related as though it were a miracle. After many years we meet accounts of other cases. Rudolph Agricola (1443-1485) of Grönigen, Holland, . . . cites in his '*De Inventione Dialecta*' a deaf man who could write. In Italy a little later we find certain deaf children whose instruction is mentioned by Pietro de Castro; while in the sixteenth century Girolamo Cardano (1501-1576), the distinguished physician of Pavia, attempted to state the principles of the education of the deaf, demonstrating the use of a written language for them, and advocating the teaching of speech. He further invented a manual alphabet, which was one of the first of its kind. In 1616 Giovanni Bonfaccio also wrote regarding the 'art of signing' and speech for the deaf. But it is to Spain that credit is to be given as being the first country of Europe where there are recorded accounts of successful instruction of the deaf. In 1550, . . . Pedro Ponce de Leon of the Order of St. Benedict taught, chiefly by oral methods, several deaf children [although his methods are lost, they were probably the ones put into practice by Juan Pablo Bonet]. . . . Great success must have attended his efforts, for in addition to the Spanish language and arithmetic, his pupils are reported to have mastered Latin, Greek and astrology."—H. Best, *The deaf*, pp. 121, 122.—Ramirez de Carion in Spain, Padre Lana Terzi, Fabrizio d'Acquapendente, and Affinité in Italy, are also well known men of the seventeenth century, who interested themselves in the education of the deaf.

"The first Englishman to deal with this science was John Bulwer, who in 1648 published a work called '*Philocophus, or the Deafe and Dumbe Man's Friend*.' . . . He was followed in 1662 by William Holder, D.D., and Dr. John Wallis, a Professor at Oxford, who severally gave their attention to the method. They practised on a few pupils, and wrote on the subject. Dr. John Conrad Amman, a learned Swiss physician practising in Holland, who in 1690 published a work, '*Surdus Loquens, or the Deaf Man Speaking*.'"—E. F. Boultsbee, *Help for the deaf*, pp. 24-26.—In the eighteenth century a forward step was taken by Jacob Rodrigues Pereire, or Pereira (1715-1780) [a Spanish Jew] who not only extended Bonet's manual alphabet into a dactylology of forty signs, to be used with one hand, but also utilized pantomimic expression, the natural language of the deaf, and, most important of all, invented the oral method (lip reading) by which many deaf have since been taught to speak and to understand spoken language. . . . He conducted a school for the deaf, [in Paris, where he] received his initial suggestions from Bonet's manual alphabet. Pereire became interested in the education of the deaf at Bordeaux, where he met a woman who was congenitally deaf. In order to qualify himself for the work to

which he had decided to dedicate his life, . . . he pursued special courses in medicine. The oral method which he devised was based upon a psychogenic theory, namely that the fundamental or primitive sense is touch, and that the other senses are only modifications or specializations of touch."—J. E. W. Wallin, *Problems of subnormality*, pp. 7-8.—"Prior to the eighteenth century, most of the early teachers were content to let their methods die with them. Not so those of later date; and no doubt the two men who stand out as being head and shoulders above their fellows at this time are the Abbé l'Épée and Samuel Heinicke. The former of these did good and benevolent work for the deaf, but as he laboured on other than Oral lines, one can but acknowledge his zeal and pass on to the great German teacher, Samuel Heinicke, 1723-90, who may be said to have been the founder of the German Oral System."—E. F. Boulton, *Help for the Deaf*, p. 20.—"In 1754 at Dresden . . . Heinicke became interested in the deaf, and a few years later started a school near Hamburg. In 1778, at the instance of the state, he moved to Leipsic, his school thus being the first public school for the deaf to be established. He was also the author of several books on the education of the deaf. . . . He was in fact one of the greatest teachers of the deaf, and the influence of his work has been felt in no small measure in America. In France, too, there were great names. . . . Abbé Deschamps in 1779 published at Orleans a work on the instruction of the deaf, largely favoring the oral method. It is to Charles Michel abbé de l'Épée, however, that is given the highest reverence of all the initial workers for the deaf, being the founder of the first regular school [established in 1775], and receiving nearly equal distinction for his impression on early methods of instruction—this being especially true in respect to America, where his influence in the introduction of the sign language has been greater than any other man's. . . . The achievements of de l'Épée were soon far-famed, and the people were taken with their novelty. Many honors were offered him, and his work was brought to the notice of the French Academy and approved. In 1791 his school was adopted by the state. The successor of abbé de l'Épée was abbé Sicard, and the work continued to flourish in France. . . . Thomas Braidwood, in 1760, opened a school in Edinburgh, Scotland. In 1784 a school was established in Rome, in 1788 in Madrid, and in 1801 in Genoa. In the early years of the nineteenth century other schools were started over Western Europe. Thus by the time that the work for the education of the deaf was to enter America, in the establishment of the first school in the second decade of the century, there were already in Europe a number of schools in existence."—H. Best, *The deaf*, pp. 125-127.

ALSO IN: J. E. Wallin, *Problems of subnormality*.

Sweden began to instruct the deaf early in the nineteenth century. "A regular system for instructing the deaf and dumb was founded in Sweden in 1808. . . . During the years 1864-89 . . . efforts were made to extend . . . instruction to all deaf and dumb children, and at the same time vigorous attempts were made to introduce the articulation method. . . . [In 1899 a new law made education of deaf mutes obligatory, and placed the burden on the towns and county councils, assisted by state aid.] The school age of the deaf is seven years."—J. Quinard, *Sweden*, pt. 1, p. 369.—"Nothing much was done in England to extend the German System till the year 1857, when a Manchester merchant, having two deaf children,

. . . opened a private school in London. Subsequently he was for twenty-eight years the head of the Institution for the Deaf in New Zealand, where he died, March, 1908. In 1867, mainly owing to the great generosity of the Baroness Mayer de Rothschild, a school for Jewish deaf and dumb children was founded in London. [Its] . . . success was so great that the Baroness determined to endow a school which should be undenominational. Thus through her influence . . . two separate schools were formed. . . . [A] teacher of note in these more modern days is Miss Hull, who commenced to teach the deaf in a private school at Kensington in 1863, using at first both speech and finger spelling, but confining herself to the latter method only when the pupils were born deaf. In 1868 she adopted Professor A. Melville Bell's visible speech symbols, and . . . in 1872 . . . visited several schools in the United States, among them . . . the Clarke School, Northampton, Massachusetts . . . and the Horace Mann School, at Boston, then under Professor A. Graham Bell, and Miss Fuller. Returning to England in 1873, she forever put aside the use of the finger alphabet. . . . In 1878 a Training College for the instruction of Teachers of the Deaf was opened at Ealing. In 1878 classes were opened by the late Dr. W. Stainer in the London School Board, and much good work is being done by an efficient staff of teachers."—E. F. Boulton, *Help for the deaf*, pp. 29-31.—"The first school for the deaf in America was established at Cobbs, near Petersburg, Virginia, in 1812 by . . . Col. William Bolling, who had two deaf brothers and one sister who were sent to Edinburgh, Scotland, for their education, and also, a deaf son and a deaf daughter, for whom the Cobbs School was established under the direction of a son of Thomas Braidwood who conducted the school for the deaf in Edinburgh. . . . In 1817, the first regular school for the deaf as we know them today was established in Hartford, Conn., by Thomas Hopkins Gallaudet whose son, Edward Miner Gallaudet (1837-1917) in 1864 established in Washington, D.C., what was then, and is today, the only institution in the world devoted to the higher education of the deaf, Gallaudet College. Other schools similar to the Hartford School were rapidly established in other states and today [1917] we have 64 public state residential schools, . . . 74 public private schools . . . with a total enrollment of 14,309 pupils and 1,944 instructors, and with buildings, grounds and equipment valued at over \$20,000,000. [As to methods of teaching, those in use in the United States are] the Manual method (using the sign-language, finger alphabet and writing) of which there is a variation that may be called the 'Alphabetic' wherein only the finger alphabet and writing are used; . . . the Oral method (using speech and speech-reading and writing) of which there is a variation that may be called the 'Auricular' wherein special attention is given to retaining and developing residual hearing through which instruction is given as far as possible; the Combined, or American system (a combination of all methods) in which the dominant idea is, 'Any method for good results—All methods and wedded to none.'—R. O. Johnson, *Standardization, efficiency, heredity in schools*, pp. 198, 199, 200.—"Public day schools for the deaf have sprung up in various places. The Horace Mann school of Boston is a notable example. They fill an unquestioned need, as many parents refuse to send their deaf children off to an institution. . . . A still further movement towards decentralization has come to pass in Wisconsin. Wherever in this state a few deaf children

can be gathered near their homes, state aid will be given to pay teachers sent there to teach them. And this movement is tending to become more and more general. All these day schools spread the oral method."—E. E. Allen, *Education of defectives*, in *Education in the United States* (N. M. Butler, ed.), p. 16.

Blind: Early educational attempts.—Invention and introduction of the Braille, etc.—Provision made in various countries.—Blind in public schools.—From the beginning of civilization the affliction of blindness has always commanded sympathy and respect. No definite steps were taken for the relief of the blind, however, until the early part of the Middle Ages, and it was not until the beginning of modern times that a belief in the possibility of general education of the blind was entertained. The earliest record of an institution for the blind is the hospital which was built by Basil the Great, bishop of Cæsarea in Cappadocia in the fourth century, and except for a retreat provided by St. Lyme, at Syr in Syria in the fifth century, nothing further appears to have been done for many years. The first European institution, designed especially for the blind, of which we have any knowledge was built at Le Mans, where it is said Bishop Bertrand founded a hospital for them in the seventh century. In the thirteenth century, Louis IX of France founded the Hospice des Quinze Vingts, for three hundred blind poor. This institution proved to be an enduring one, and still shelters the same number of adult blind, and reeducates them. These early institutions were all refuges, not educational institutions. We have no definite information on early attempts to educate blind youth, although Bede mentions as a miracle a blind man who was taught to read. From the thirteenth century onward, individual mention is made of educated blind persons; but the first definite mention of a scheme of education was suggested in the sixteenth century by an Italian named Girolamo Cardan, "who thought it possible to teach the blind to read and write by touch. In 1575 another Italian, Rampazetto, actually did teach some blind people to read by means of letters incised on thin wooden tablets, but the letters were immovable . . . a fresh tablet [carved by hand] was required for each page, and there was no means of re-duplication. Five years later Francesco Lucas used the same means with success in Madrid. An attempt was made by a Parisian printer to cast leaden type for the blind, but this was found to be both too heavy and cumbersome and too expensive. The first mention we have of writing by the blind is of a method used, if not invented, by Harsdörffer, a mathematician in Nuremberg, in 1651. He had a tablet covered with a thin coating of wax, on which letters could be traced, . . . after the manner of the ancient Romans with their tablets and stylus. In 1646 a book was written on the condition of the blind by an Italian; . . . [and published] in Italian and French under the title of *L'Aveugle affligé et consolé*." In 1670 there was a book written on the instruction of the blind by a Jesuit named Lana Terzia. . . . [Interesting instances are given of educated blind, one of whom was] Elisabeth Waldkirch, who was born in 1660 in Geneva. . . . Her father and his friend, Bernoulli, the Swiss savant, took a delight in teaching her. Bernoulli had the Alphabet incised deeply on a thin wooden board; she traced out the form of the letters with her finger, then with a pencil, and by this means learnt to write correctly on paper. . . . She learnt [also] to speak and write Latin, French and German. . . . [In 1650 Dalgarno,

in his treatise 'Didascalocophus' stated his belief that a deaf man might be taught to speak as certainly as a blind man could be taught to write.] The Encyclopædists who prepared the way for the social and political cataclysm of the Revolution, prepared also the way for the systematic education of the blind. [Diderot, in his 'Lettre sur les Aveugles,' written in 1749 brought the blind into prominence. In this letter he describes the education of Mademoiselle de Salignac, a blind girl, who was born in 1741.] He says: 'She had been taught to read by means of letters cut out. She sang with taste. . . . She also learned to play on the violin [and not only learned the latest dances, but taught them to her young friends]. I have seen the maps by which she studied geography; the parallels and meridians were marked out by threads of wool or of silk of varying thicknesses; the rivers and mountains by pinheads, . . . and the towns by drops of sealing-wax, proportioned to their size. . . . [It is said that Rousseau suggested the use of embossed letters, such as were afterwards used.] The first, and by far the greatest, [however] of the pioneers in the [general] education of the blind was Valentin Haüy, a Frenchman, . . . [who used embossed type in both large and small italics]."—E. R. Scott, *History of the education of the blind prior to 1830*, pp. 4-8.—"Haüy was a native of Picardy, and tried his earliest experiments on a blind youth named Le Sœur. He was so far successful that in 1784 he took his pupil to Paris, there to exhibit him as an example of what might be achieved by his methods. . . . [As a result of his efforts] the National Institution for the Young Blind (*l'Institution Nationale des Jeunes Aveugles*) the first educational institution for the blind founded in Europe . . . [was established in 1784. The Revolution was, however, disastrous to the school for though the revolutionary Government nominally took it under State protection, . . . the pupils were driven away and poor Haüy fled his country. The Emperor Paul of Russia having given him an invitation to visit his capital, . . . Haüy directed his steps thither, and on his way, calling at Berlin he was instrumental in founding a school for the blind there. His next seven or eight years he spent in St. Petersburg, and, in spite of much opposition, managed to start a school for the blind in that city. . . . When he returned to Paris, in 1817, Haüy found the institution there remodelled, with Dr. Guillié as its head."—W. H. Illingworth, *History of the education of the blind*, pp. 5, 6.—"Dr. Guillié . . . the reorganised 'Institut' owed its almost instant success. Not only did he obtain new instructional apparatus, and new type for printing embossed books and music, but he left no stone unturned to teach his pupils . . . handicrafts. They learnt spinning, weaving, knitting, chair caning, rope-making, shoemaking, and harness-making. . . . Nearly simultaneously with Haüy's efforts in France, Edward Rushton began the education of the blind in England. He began life adventurously, as mate on board a slaver, . . . and while endeavoring to relieve the sufferings of . . . [a consignment of negroes, who had been attacked by ophthalmia he] contracted the disease and became blind. . . . In 1701 the School for the Indigent Blind was founded in Liverpool, the first to be opened in England. . . . This school was quickly followed by others. A Blind School was opened at Bristol in 1703, and in St. George's-in-the-Fields, London, in 1799. In the meantime, in Scotland men's minds were turned to the blind by the example and the writings of Thomas Blacklock . . . who became blind when he was only six

months old. In spite of this he became a poet, a distinguished scholar, a Doctor of Divinity, [and author]. In 1783 he wrote the article on 'The Blind' in the *Encyclopædia Britannica*. . . . His influence undoubtedly helped to lay the foundation of the Edinburgh school opened in 1793 after his death. Dr. W. Klein, who was himself blind, founded a school in Vienna in 1804.] In Dublin the Richmond Asylum for the Blind was opened in 1810, and the Molyneux Asylum in 1815. In 1823 Lady Elisabeth Lowther brought home from Paris embossed books and types for her blind son, . . . and he printed for himself the Gospel of St. Matthew. The work of printing for the Blind was taken up by Gall in Edinburgh and by Alston in Glasgow [and by Edmund Fry in London]. In 1827 the former embossed some elementary works, but it was not until 1834 that he produced the Gospel of St. John. . . . About the year 1800 a French artillery officer named Barbier invented a telegraphic alphabet, which was adapted to the use of the Blind. He then had the happy thought that dots were easier to feel than lines, and from that he constructed a 'sonographic alphabet,' composed of different groupings of . . . dots ranged in two vertical columns. . . . A book was printed in it, but the small type was difficult to read."—E. R. Scott, *History of education of the blind prior to 1830*, pp. 11, 12.—Other systems used were those of Dr. S. G. Howe of the Perkins Institute, who used embossed English letters without capitals, and with angles instead of curves. The Friedlander system (Philadelphia) used Roman capitals. Frere of Blackheath (London), and Lucas of Bristol each used stenographic outlines.

Not much headway was made in the education of the Blind until Louis Braille, a blind pupil of the Institut Nationale in Paris, constructed the simple dot, or point, system of writing, "which is used now throughout Europe and has been adapted to many Asiatic and African languages. The first book in Braille print . . . was written in 1827. [The system was perfected in 1834] and its use, though at first confined to France, was gradually adopted by other countries."—E. R. Scott, *History of the education of the blind prior to 1830*, p. 13.—Braille is formed by an arrangement of raised dots. The characters are composed of six of these dots placed in an oblong, of which the vertical side consists of three, and the horizontal of two. With different combinations of these dots all the signs and contractions are made up. The system is also used for music notation. Some time after the invention of Braille, Dr. William Moon, a blind clergyman of Brighton, England, began to work on a system calculated to enable the blind to read with ease, and produced what is known as the Moon system of embossed type, a simplification of the Roman capitals. The first book in this type was published in 1847. Dr. Moon made missionary journeys to Europe and the United States for the purpose of arousing interest in the education of the blind. His system was adapted to a very large number of languages, and from its size is especially useful for people with work hardened hands, or for the illiterate, who have lost their sight in adult life. William Moon's son, Robert Moon, was afterwards superintendent of the Philadelphia Institute for the blind for many years. "In 1868 there was invented by William B. Wait of the New York Institute what came to be called the New York Point. . . . Some controversy has arisen as to the actual founder of this system. It has been claimed that it was Dr. John D. Russ, the first principal of the school who originated it. . . . Instead of being upright in

structure like the French model . . . [it is] two points high and one or more points long. . . . [The dots] are chosen upon the principle of frequency of recurrence, the fewest number . . . standing . . . for the most commonly used letters."—H. Best, *The blind*, pp. 405, 406.—In 1878 a modification of Braille was introduced into Great Britain. This modification was later changed by J. W. Smith of the Perkins Institute who to the six dot vertical cell of Braille added the New York Point principle of frequency of recurrence. This system is known as American Braille. All three dot systems were used in the United States with a consequent increase of difficulty in producing literature for the blind. To remove the confusion, after much discussion, it was finally decided in 1917-1918 to adopt the English modification of Braille, with further slight modifications, which however, do not prevent blind students from availing themselves of the mass of literature already produced in Great Britain and vice versa.

With the invention of Braille, adequate education of the blind was assured. Many countries had already made a beginning, and others soon followed their example, in both the old and new worlds. Argentina, for instance, has a National School for the Blind in Buenos Aires. The government of each of the States of Australia maintains a school. The first school for the blind in Belgium was opened in 1833, and was followed by a number of other institutions, all of them under the supervision of the church. Dom Pedro II of Brazil founded a school in Rio de Janeiro in 1853. This school, which is known as the Benjamin Constant Institution, is supported by the State.

In Canada there are three well-known institutions for the blind—at Halifax, Nova Scotia, and at Brantford, Ontario (both supported by the Dominion government), and at the city of Quebec. There are two well-equipped schools at Montreal, the McKay Institute (for Protestant children) and the school maintained by the Sisters of Charity. The excellent system of education of the blind in Denmark dates from 1811, when a private institution was opened at Copenhagen. This was taken over in 1858 by the government. A preparatory school was also established in 1808, to educate children up to their tenth year, when they enter the main school. In France, the National Institute, which is still the only state establishment for the blind, has not been enlarged since 1812. It has room for 225 pupils, 150 boys and 75 girls. The Braille school, founded about 1882, and adopted in 1887 by the department of the Seine is also a model school. Outside of these two well-known establishments the schools in France are, as a rule, small, and generally not well equipped for the special needs of the pupils. Some are departmental or communal; but almost all are due to private initiative. In Germany Valentin Haüy (see above), opened a school in Berlin in 1806. Zenne, the inventor of relief maps and globes, was appointed director of this the first school for the blind in Germany. It was followed by many others, and before the last decade of the nineteenth century thirty-three institutions had been established. For many years the mode of reading generally adopted was the common Roman alphabet; but Braille was later introduced. In Great Britain it is obligatory to send blind children to school between the ages of seven and sixteen. There are a large number of good residential schools throughout England and Wales, all of them private institutions or supported by private subscription or endowments, and school authorities are required by law to maintain children whose parents are unable to bear the ex-

pense at one of these schools. Scotland also has good facilities for the education of the blind. Ireland is not so well equipped in this respect, but nevertheless has several good schools, all private and denominational. The institution at Belfast is perhaps the best; there is an excellent Protestant school in Dublin, and two or three religious institutions are doing good work. Japan commenced the education of some at least of its blind at a very early date. "In 858 Prince Hitoyasu, a son of the . . . emperor lost his sight. . . . In 886, in memory of the blind prince . . . some blind officers were appointed to look after the welfare of the blind throughout the country. . . . In the beginning of the seventeenth century, the Government increased the tax which had long been levied . . . for the benefit of the blind, and protected them in every possible way . . . [and gave them many privileges]. Many of them contributed not a little to . . . [the arts]. In 1870, . . . the government abolished the posts of the blind officers [which had been in existence for centuries], and did away with the pensions for the blind. . . . In 1878 a school was founded for the benefit of the blind and dumb by the late Mr. Furukowa, who . . . invented most ingenious methods and instruments for their education. . . . Thanks to his example . . . we have now 17 blind schools and 20 blind and dumb schools, not to mention some ordinary schools where blind children are being taught together with sighted children."—T. Yoshimoto, *Past, present and future of the blind in Japan*, (*Report of International Conference on the Blind*, 1908, pp. 175-176).—In Norway the state upholds two asylums for the blind, where children are admitted at the age of nine years. They receive a primary school education, and in addition are educated for a practical life. The educational expenses of these institutions are paid by the state, and the maintenance of poor children is undertaken by the localities from which they come. A private school where blind adults may be re-educated is also supported by the government. In Sweden, education of the blind began as early as 1807, but only in conjunction with the education of the deaf. This proved unsuitable and a special Institute for the Blind [was] started at Stockholm (1879); afterward removed to Totemhede (1888). Two preparatory schools were also established, one in 1884, the other in 1890, and a technical school was . . . founded in 1884. [This school also accepts as pupils men who have lost their sight.] . . . Children are received into the preparatory schools at the age of seven."—J. Guinchard, *Sweden*, pt. 1, pp. 368-369.—The first School in Switzerland was established at Zurich in 1809, and was quickly followed by others at Berne, Schaffhausen, Freiberg and Lausanne. In the United States, "private ardor to begin the work of education of the blind had been smouldering for several years, when in 1829 certain gentlemen in Boston [notably Dr. John D. Fisher, a physician] obtained the incorporation of the 'New England asylum for the blind.' . . . By a most fortunate circumstance, the interest and services was obtained of a graduate of Brown university, Dr. Samuel G. Howe, who . . . became the American father and Cadmus of the blind. He went at once to Europe to study methods of instruction. Upon his return, in 1832, the school was opened with six pupils [in a house presented by T. H. Perkins, in whose honor it was named. It was here that Dr. Howe first demonstrated the fact that the blind deaf could be educated by teaching Laura Bridgman, and here also that Annie Sullivan, the teacher of Helen Keller, received her training]. In New York the act of incorporation of the New York institution for the

blind was passed in 1831, . . . and this school opened in March, 1832, antedating by a few months the school at Boston. In the very same year a German teacher of the blind, a Mr. Friedlander, came to Philadelphia, in the hope of starting a school for the blind there . . . [and as a consequence] the Pennsylvania institution for the instruction of the blind was opened in 1833. . . . The three schools at Boston, New York and Philadelphia are called the pioneer schools. All sprang from private effort and private funds. All were incorporated as private institutions, and remain so to this day. Two similar institutions for the blind have arisen in this country, that at Baltimore and that at Pittsburg. The origin of the state schools differs from that of the type above given only in that classes of trained pupils from the earlier schools were exhibited before the state legislatures, as well as before the people. State appropriations followed and the institutions were inaugurated as state institutions. The new schools sprang into being with astonishing rapidity. . . . Every state in the union makes provision for its blind of school age either in its own school or in that of a neighboring state."—E. E. Allen, *Education of defectives*, in *Education in the United States* (N. M. Butler, ed.), pp. 16-20.—The first kindergarten was opened in 1887 by Michael Agnans, who succeeded Dr. Howe at the Perkins Institute. There are now a number of these schools, and at least four states maintain nurseries where blind babies are cared for and trained until they are old enough for school. At the other extreme some of the states make an allowance of \$300 a year for the purpose of paying a reader for the blind student at a higher institution of learning. In Uruguay, a private institution known as the General Artigao Institute was founded at the beginning of the century. The average blind child can learn as much as the average sighted child, due allowance being made for the sense handicap under which the blind child labors, and as the blind may become more nearly self-supporting by mental work than by means of a handicraft, they are encouraged to develop any special talent they may have, which may be used as a means of recreation when it is not made a profession. The course of study has been greatly enriched of late years; commercial arithmetic and book-keeping, commercial law, typewriting, salesmanship, gardening, poultry-keeping have all been introduced in addition to the trades which have been taught from the beginning such as piano-tuning, chair-caning, hammock-making, broom-making, carpet-weaving, needle work. Stress is laid on gymnastics, which take the place of other exercises; modelling is very valuable, especially in childhood; arithmetic is taught by means of a special slate. Braille writing is done with a stylus, with the aid of an ingenious frame which permits of making raised dots on the reverse side of the paper. Small Braille typewriters have also been devised. For communicating with sighted people the ordinary typewriter is of the greatest value to blind people.

The most modern idea in education of the blind is that they shall be sent to public schools in order that from early childhood they may become accustomed to mingling with sighted people, and thus gain self-confidence, to the lack of which failure of the blind to achieve success is largely attributed. The first application of this scheme is said to have been made in Paisley, Scotland, where classes for blind pupils were established in the day schools. In Aberdeen the blind children have been educated for a number of years in an ordinary school which holds over 1,000 seeing children. In the London

County Council schools there are also classes for blind children. "The first systematic experiment in the United States of educating blind pupils in public school in conjunction with the seeing was begun in Chicago in 1900. . . . Briefly the method used is as follows: A room in a public school . . . is placed in charge of a special teacher . . . to teach the pupils to read and write a dot type. . . . [When a pupil can read and write with facility . . . he enters at once all classes except . . . [those for] writing and drawing. The special teacher keeps in close touch with the grade teacher, copying from the blackboard and book and either writing the matter for the pupil on the Braille writer or dictating it to him . . . a few of our schools . . . send selected pupils . . . to a near by high school, school of music, school of expression, college or university for continuation studies. Occasionally

recent times were, according to the financial standing of the family or its degree of respectability, kept at home, out of sight as much as possible, or were permitted to wander about the country to develop into beings who were termed variously "innocents," "naturals," or "simple," frequently often of criminal tendency, always liable to become dangerous. "During the Middle Ages the attitude assumed toward the feeble-minded was extremely vacillating. The court jesters and buffoons are said originally to have been imbeciles, while imbeciles furnished a good deal of the entertainment in the castles of the rich. This attitude of frivolity, however, changed to one of superstitious reverence. . . . Imbeciles were thought to be under the special protection of the divine and to hold communication with the unknown. . . . In England, through laws enacted during the reign of Edward II (1307



BLIND PUPIL (MARKED X) READING WITH THE CLASS

after a pupil has had several years at a residential school for the blind . . . he is advised to attend the high school of his home town."—O. H. Burritt, *Tendencies in work for blind in America in the twentieth century (Fourth International Conference on Blind, London, June, 1914)*, pp. 6, 7, 8.—The example of Chicago was followed by Cincinnati, Toledo and New York, and now a number of other cities are following the same method.

ALSO IN: T. R. Armitage, *Education and employment of the blind*.—M. Bloch, *Les Aveugles en France*.—H. Best, *The blind*.—C. F. and M. Campbell, *Institutions for the blind in America (An encyclopedic account of all the Institutions of the blind in the United States and Canada)*.—W. Holt, *Report to committee for men blinded in battle*.—R. C. Moon, *Books and libraries for blind*.—H. Levy, *Blindness and the blind*.—P. Villey, *L'Organisation de l'enseignement des Aveugles (Revue de Paris, Dec., 1921)*.

Feeble-minded.—The feeble-minded until quite

to 1327), imbeciles were even placed under the protective and administrative oversight of the king. The king administered the estates of 'natural fools,' providing for their sustenance and restoring the property to the legitimate heirs upon the demise of the owner. . . . Luther and Calvin openly denounced . . . [imbeciles] as possessed of the evil spirit, 'filled with Satan.' . . . The first organized public effort upon any scale . . . [to provide for the care of the feeble-minded in a] residential institution . . . was made in France in the middle of the seventeenth century by St. Vincent de Paul and his *Confrérie de Charité*. They gathered together in the Bicêtre . . . the homeless and the outcast and the bodily and mentally infirm. But even the most enlightened public efforts thus far put forth on the behalf of the feeble-minded were almost entirely limited to . . . [physical care]."—J. E. W. Wallin, *Problems of subnormality*, pp. 5, 6, 7.—"Real work with defectives of almost any type is less than one hundred years old. It is true that somewhat

earlier than that may be found some mention of the problem and some sympathetic utterances, particularly for the type known as cretins. In 1811 Napoleon had a census made of the cretins in one of the cantons of Switzerland. They numbered 3,000. In 1816 a school was established in Switzerland. But the first real beginning was not until 1837, when the famous Dr. Seguin began [in France] his work in systematic training of such children. About ninety years ago a few 'idiotic' children were taken into the Asylum for the Deaf and Dumb in Hartford, Connecticut, and trained with a fair degree of success. This, however, was not continued long. In 1845 agitation began in New York and Massachusetts which resulted later in the establishment of schools, the one in Barre, Massachusetts, the other in Syracuse, New York, in 1851. These were distinctly institutions for the feeble-minded."—H. H. Goddard, *School training of defective children*, p. xix.—"The more significant features of the study and care of feeble-minded and backward children since the middle of the last century are: . . . The establishment and development of public and private residential institutions for the training of feeble-minded children, and for the permanent segregation and colonization of feeble-minded adolescents and adults. The establishment of special public day schools or classes for the training of 'mentally deficient,' 'subnormal,' or 'backward' children. The scientific investigation of the problem of mental deficiency. The greatest recent advances in the study of subnormal mentality have resulted from the psychological and hereditary studies. . . .

"At the beginning of the present century residential training schools, workshops, and colonies for the feeble-minded were supported by the following countries of Europe: France, Germany, England, Denmark, Sweden, Norway, Finland, Jutland, Holland, Austria, Switzerland, Belgium, Italy, Scotland, Ireland, and Russia. Among the British colonies institutions were supported by Canada, South Africa, Australia, and Adelaide, and among the Oriental nations by Japan alone. The most generous institutional provisions in Europe are afforded by Germany, Denmark, Sweden, Switzerland, and England. France, the birthplace of the scientific study and training of imbeciles, now affords the most meager provisions of any of the leading European nations. France does not support any separate institutions for the feeble-minded, but still cares for the feeble-minded in departments of the Bicêtre and Salpêtrière. Within a period of thirty-five years (from 1846 to 1881) thirty-two government and private training schools and colonies for the feeble-minded had been established in Germany. The number of institutions in Germany at the present time is about one hundred. Only ten of these are state institutions, while the others are under private or church control [notably the famous institution at Bielefeld]. . . . Many of the institutions also contain epileptics. Saxony was the first German state to establish a state institution and to make the training of the feeble-minded compulsory by law. Some of the German institutions (such as Marienberg) at first aimed to be purely educational in character, but they have gradually added custodial divisions. The best German institutions, such as Küchenmühle, Marienberg, Alsterdorfer, and Bethel [Bielefeld] (primarily for epileptics), contain hospitals, assembly halls, large schools affording instruction in kindergarten, sensorimotor and literary work, workhouses and shops in which instruction is given in a large number of arts and crafts, and bothouses, gardens, and farms which provide profitable and healthful employ-

ment for the inmates. The institutions for the feeble-minded . . . in Germany are, I believe, under governmental supervision, administered by the Minister of Education, and the teachers are required to hold government licenses. The institutions in Denmark, Norway, Finland, and . . . Sweden are also under the supervision of the Minister of Public Instruction. In Norway the compulsory-school-attendance law includes imbeciles, and since 1877 all the institutions and classes for backward children have been under state control. Denmark maintains asylums for the custodial cases, farm colonies, day schools for 'backward' children, and workshops in which training is given in the handicrafts and to which feeble-minded persons may be legally committed for profitable employment. Sweden prefers small institutions, built to accommodate not more than about eighty inmates. These institutions, of which there are thirty-three, are usually in charge of women. The schools contain three classes of one year each, with a preliminary two-year course in which the pupils are carefully observed and classified. The program covers the primary grades and includes language lessons, the history and geography of Sweden, natural science, writing, arithmetic, drawing, singing, the catechism, physical training, manual training or sloyd, . . . wood, basket, brush and shoemaking, gardening, training in domestic employments, and physical training. After finishing their school training the boys are placed in 'workshops' located in the country, where they are employed at farming, gardening, and stock raising, while the girls are placed in shops usually located in the towns, where they are employed at tapestry, carpet-weaving, sewing, quilting, and lacemaking. . . . Switzerland, like Sweden, prefers small institutions. There are about thirty of these in Switzerland. . . .

"The Connecticut commission appointed to study the problem of feeble-mindedness reported that there was a 'settled conviction that idiots were so utterly helpless that it was a waste of time even to collect any statistics regarding them.' . . . In order to demonstrate to the law-makers the possibility of training feeble-minded children, experimental schools were located near the state capitals. The successful demonstrations afforded by these schools and the active propagandas waged by such pioneers as Howe, Seguin, Richards, Wilbur, Parish, and Kerlin, bore fruit in due season. Today [1917] thirty-three states in the Union support one or more institutions for the feeble-minded. Several states support more than one institution . . . New York maintains four, Massachusetts three (including a private school receiving state aid), Pennsylvania three (including the institution at Elwyn), and New Jersey two (including a private institution containing state-pay inmates)."—J. E. W. Wallin, *Problems of subnormality*, pp. 5-7, 25-31.

Special provision is now made in many places in the public schools for those children who are "merely backward—who, for some cause, local, environmental, physical, or somewhat mental, are slow or dull and cannot progress at the rate that our ordinary school curriculum presupposes. . . . Such children, in most cases, will come near the average when these handicaps are removed. This group is coming to be more and more wisely cared for, as the school physician is more and more generally employed and more fully understands his possibilities for usefulness. When this backwardness is due to . . . a somewhat sluggish brain which prevents the child from learning at the usual rate . . . [the] children . . . may require five years or more to do what average children do in

four. They are not mentally defective in the sense in which we use the term, but are *merely backward*. . . . The classes for slow pupils are intended for children of this type. . . . [On the other hand] the *mentally defective* or *feeble-minded* children [are] those who through either heredity or other causes are so badly retarded in mentality that they . . . will always be incapable of taking their places in the world in competition with others. This group is subdivided into . . . the high grade which we call *moron*, the middle grade or *imbecile*, and the low grade, or *idiot*. Idiots [and probably the lower half of the imbeciles] seldom get into the public schools. Their defect is so manifest that no one is tempted to try to teach them school subjects. . . . The better of the imbeciles, however, often get into the schools, and . . . attempts are sometimes made to teach them what they cannot by any possibility learn. The morons are the difficult class to recognize—the class that constitutes our great social menace. Because they look like normal children and, to the uninitiated, often seem normal, they are considered responsible, and burdens are laid upon them, which they are in reality incapable of carrying.”—H. H. Goddard, *School training of defective children (Introduction, pp. xv, xvi, xvii)*.—“The origin of the work of training the feeble-minded has two sources: one the school, and one the hospital; it lies between the department of education and the department of medicine. The schools for the deaf and blind found themselves asked to educate children that were also feeble-minded, and hospitals for the insane were asked to treat a large number of imbeciles. The educational element was at first most strongly developed. Hopes were entertained of making 50 or 75 per cent of the feeble-minded self-supporting; but that optimistic view had to be modified, and it is now seen that not more than 10 or 15 per cent can be made self-supporting in the sense that they can return to an independent life in the ordinary population. . . . The general principles of the treatment of this class of defectives as laid down by the Special Committee of the London Charity Organization Society in 1877 are still accepted. . . . The Committee recommended that their education should begin at the earliest moment at which they could dispense with a mother's care, and should be of a physical and industrial character; they should be especially encouraged to develop any talents in order to promote their self-respect and happiness. The Committee were not over-sanguine: they thought that a few might be returned to their homes, a larger number could be fitted for employment under superintendence, but the greater proportion would be unfit to be restored to society, and should have custodial care, under medical supervision, in an economical manner and, as far as possible, with industrial employment. They concluded with the statement, ‘Whatever be the cost of educating them, the cost of neglecting them is greater still.’ Concerning the special methods of education required, Dr. Barr says that as many of the lower grades are incapable of observation, they must be persistently taught what normal children acquire intuitively.—the proper mastication of food, the use of spoon, fork, and knife, the dressing and care of the body, the standing and walking unsupported, the very simplest matters of self-help; . . . their senses must be awakened and stimulated, attention attracted, imitation encouraged by simple occupations. For the higher grades there must be development of the emotions, through exercise in ethical acts, achieving habits; of the body by physical exercises and manual training to promote men-

tal activity; of the mind, achieving selfhood. And all these methods should be assisted by environment, association, amusement, and discipline. . . .

“The most hopeful aspect of work for the feeble-minded was that first undertaken in the United States, in institutions for the education of feeble-minded children. It was inevitable, since many of them could not be safely returned to the world, and as the institutions grew older, that numbers of adults should accumulate in the training schools. In recent years, the segregation and custodial care of adults—especially of feeble-minded women—has assumed a social importance even greater than the education of children. Many illustrations—such as that given by Mr. Amos W. Butler of Indiana, of 5 feeble-minded mothers of 19 children, 15 of whom had spent a total of 136 years in institutions, at an average expense of \$100 per year—have drawn attention to the necessity for preventing the reproduction of this class. The custodial care of the feeble-minded having been assumed by the managers of the schools for children, it was found that, under wise administration, the adult imbeciles could be useful in the work of the institution; and that it was better, therefore, to introduce the colony plan with appropriate segregation of classes, than to establish other new institutions for the custodial care of adults. For instance, at Elwyn [Pennsylvania] it was found that many feeble-minded women had a liking for children, and that they could be distinctly serviceable in taking care of the young children in the school department, a work which made them happier, and benefited their own malady as far as anything could. . . . New York, however, established special custodial homes for adult idiots and a home for feeble-minded women, and New Jersey has followed the example. . . . Massachusetts has solved the difficulty by establishing a farm colony for a selected class of the trained feeble-minded. . . . Groups of older boys are transferred from the school to the farmhouses and cottages and lead there a normal country life, earning a part of their livelihood and shielded from temptation and competition.”—A. G. Warner, *American charities, pp. 339-344*.—The special classes for backward children, alluded to above, have proved a valuable means of uncovering cases of feeble-mindedness, as well as of bringing out latent powers in children who might have fallen into the dependent class. “The idea of special classes in the public schools seems to have been suggested by Stötsner in Leipsic in 1863, and by Prof. August Shenck in America in 1878. As the result of the latter's agitation, two classes were started in Cleveland, Ohio. In 1892 Chicago formed a class; in 1896, Providence, Rhode Island, and Portland, Maine; in 1899, Philadelphia. In the year 1900 the first ungraded class in New York City was started. . . . In 1906 there were fourteen classes in Greater New York. Since that time the enormous growth of these classes is in itself both sufficient indication of the size of the problem and the reason for many shortcomings. In 1906 a special inspector of ungraded classes was appointed. The duties of this inspector were to superintend the establishment of these classes, to secure teachers, and to decide what children should be placed in the classes, together with general oversight and direction of the work.”—H. H. Goddard, *School training of defective children, pp. xix, 1*.—Intelligence tests are of great and increasing value in these classes. “In Boston, selected teachers are given an opportunity at city expense to observe the methods in the best schools for the feeble-minded, and a teachers' course is . . . offered at the New Jersey Training School for Feeble-minded Boys

and Girls, at Vineland. The movement is recognized as highly important not merely for the relief of the teachers of normal children in the public schools, but as a preventive measure. Such children become in many cases semi-criminal, or at least incapable of self-support. Among the group of backward children will be found those who with this special training and medical care may become normal, and among them also some who will prove to be really feeble-minded and in need of institutional care. In either case the work of prevention is economical as well as humane."—A. G. Warner, *American charities*, pp. 345-346.—"Few people realize the special ability, skill, and training required. These teachers have to be specialists, and therefore, experts. Again, few realize the nerve-racking work, the discouragements, difficulties, and even dangers the teachers have to face. An adequate salary is the least we can do for them."—H. H. Goddard, *School training of defective children*, pp. 62, 63.—The methods used, and the subjects taught in schools for the feeble-minded in the United States follow closely the same lines as the best schools in Europe. The school at Rome, N. Y., has found forestry to be an additional valuable subject for boys. Care of the feeble-minded in Great Britain is much less scientific than that of the blind, for instance, though great efforts have been made for some years to give them adequate institutional care. Special day schools are maintained in London and other cities for feeble-minded children of a high grade.

ALSO IN: C. A. Elwood, *Public relief and private charity in England* (*University of Missouri Studies*, v. 11, no. 2).—M. Dendy, *Problem of the feeble-minded* (*Transactions Manchester Statistical Society*, 1911-1912, p. 121).—E. Seguin, *Idiocy and its treatment*.—*Education of feeble-minded* (*Feeble-minded Annual Conference Report*, 1913).—*Survey*, 1911-1912, pp. 1865, 1871, 1872.

Vocational education

Trade-school situation in Europe at the outbreak of the World War.—"In general the trade-school situation [in 1914] in Europe may be summed up very briefly: In Great Britain and Ireland we find both public and sectarian institutions, representing the all-day apprentice or trade school, the continuation school, and the evening instruction courses open to men, women, boys, and girls. The system, however, is comparatively recent in its development, having been built upon the experience of the continental countries [in all there are about 300 technical schools of all sorts in Great Britain, many of them private institutions]. In France we find the all-day trade school in its highest development, with special schools established for both boys and girls. The aim of these schools is to intensify the idea of artistic expression as well as to improve mechanical construction and efficiency in production. In Germany and Austria we find the continuation school, with the beginning of the all-day trade school in both countries. Belgium, Holland, and Switzerland seem to have developed a combination of the French and German systems, including in their plan the all-day trade school for apprentices and tradesmen. In Italy the day trade school only is found, with greater emphasis on the artistic side—sculpture, painting, jewelry, gold and silver smithing—than on ordinary manufactures. In this respect northern Italy differs greatly from the portion south of Florence, considerable manufacturing having been introduced."—F. L. Glynn, *Some trade schools in Europe* (*United States Bu-*

reau of Education, Bulletin, 1914, no. 23, p. 9).—As the vocational education in Europe is dealt with under the heads of primary and secondary education in the various countries no more than bare mention of the subject is made here.

Industrial education in the United States.—"Perhaps the simplest characterization of it [vocational or industrial education] would be education to earn a living. Vocational education sees the pupil as a prospective man of leisure. It would shape . . . [the pupil's] studies around a practical employment objective, rather than, as now, around a general ideal of culture. It would reorganize our elementary educational system by adding full time . . . continuation vocational courses to the traditional curriculum of the 'three R's.' Thus it would teach the child to *do* things rather than merely to *know* things; and under such a system the pupil would find school a practical stepping-stone to the all-necessary job. The movement for such education first arose . . . [about the beginning of the present century]. It came out of the painful realization that the much-vaunted democratic public school system [of the United States] was becoming neither democratic nor public. The original theory of the American public school was that equal opportunities should be accorded to every child. This worked in theory. Unfortunately, in practice . . . statistics indicated that between 80 and 90 per cent. of the public school pupils were forced by poverty to discontinue before or at the completion of the grammar grades. . . . [Moreover] although the majority of grammar school pupils were destined for the factory, they were forced to spend their precious school years in courses preparing them for high school. Although the manifest need of such children was education which would make them successful wage earners, the industrial objective was completely overlooked by the public schools. Instead of individualizing instruction, according to the future needs of the pupils, our school standardized instruction and took as the standard, not the majority but the minority. Here was a most patent wrong. Already, the schools had been toying with the industrial idea in the form of manual training. But manual training averaged only one and a half hours a week. . . . The need was for schools with distinct vocational courses, followed by continuation courses, after the child had gone to work, . . . [which would] give their pupils what few mechanics possess today—craftsmanship. The boy should learn industry as a whole. He should study all the supplementary subjects technical to his chosen craft. He should learn the inter-relation of industrial processes. All of his textbooks and courses in general subjects as well should be prepared from the vocational slant and should contribute toward a psychology of craftsmanship in his mind. The further argument for vocational education was supplied by the industrial situation itself. In previous periods young workers were trained into craftsmen by the apprentice system. . . . Unfortunately, the coming of the machine system virtually ended apprenticeship. The working-class boy had now no place to which to look for industrial preparation but the public school. And what did the public school offer him? . . . [Efforts have been made for many years, by some manufacturing firms, to educate or train their apprentices into expert machinists or foremen, but this education was limited to particular occupations and was for only a limited number of apprentices. At last] cautiously and experimentally school boards began to create continuation schools and amplify manual training courses.

Results began to accumulate. . . . But it was necessary, above all, that the Federal Government itself be gotten behind the movement to give it official standing. This was accomplished by the Smith-Hughes act of Feb. 23, 1917. Congress not only endorsed the movement, but voted an annual endowment to continue indefinitely. This endowment, graduated upward from \$1,655,586.72 for the first year to a maximum of \$7,367,000 to be attained in the year 1926 and continued thereafter, was to be expended by State Boards for Vocational Education which each State was called upon to appoint. It was to be given on condition that these State boards match it dollar for dollar. It was to be spent for instruction and teaching training in vocational education exclusively. To allot these funds among the States a Federal Board for Vocational Education was created. . . . In the early stages of vocational education the Federal Government enters into a partnership with the State—the State being the resident partner on the

the machinist's trade, study in a miniature machine shop, handle tools and do actual machine tasks. In Ohio, for example, where the chief industries include iron and steel, machine and foundry establishments, automobile works, rubber factories, ship-building plants, garment-making and jewelry manufacturing, the classes in the public schools are organized around these objectives. Figures for the fiscal year 1919-20 . . . [showed] twenty part-time trade extension centres, with thirty-five schools; four general continuation centres, with six schools; two all-day centres, with five schools; thirty evening class centres, with approximately 250 classes. The part-time trade extension classes enrolled 1,200 students; the general continuation schools 1,000; the all-day schools 150; the evening classes approximately 6,700. These figures are typical, and are borne out proportionately throughout the country. It may be added that the trade vocational instruction teaches the students to understand the whole industrial process, as well as their part of it, and



SCHOOL GARDENS

ground and doing the actual work, and the Federal Government the non-resident partner, investing from time to time the necessary sums of money. [The work of the board] is divided into three fields—agricultural, trade and industrial, and home economics. Agricultural instruction is always practical. It is given by three methods, destined to reach all groups of boys and men, in all-day schools for boys still in school; in short-course instruction for those already working on a farm, and in evening classes for older men who are practical farmers, but who wish to learn improved methods. The students operate actual farms under the supervision of their instructors, and are taught stock raising, soil culture, fruit cultivation, business and administration of farms, economics of the market, &c. The total net income from all these experimental farms for the year 1918-19—a total of \$832,487.60—demonstrates eloquently the success of this instruction. The same division into three classes of schools also operates in trade and industrial instruction. In each community different trades are selected, according to the employment needs of the district. Continuation-school pupils, preparing for

has a broad cultural scope. It teaches elementary economics, civics, and does not neglect the principles of good citizenship. Home economics is framed for girls to qualify them as homemakers. Cooking, homework and baby care are included. The instruction is all practical. That it is vitally necessary is proved by the census, which reveals that 60 per cent. of girls eventually marry. . . .

"The Federal funds are available only for the public schools. Though private schools have done magnificent pioneering in this task, it is felt that vocational education can realize its true magnitude only when it is a part of the public school system of the land. Not the least of the weaknesses of private vocational schools is the fact that the labor unions, which staunchly support public school vocational training, look with suspicion upon private vocational undertakings."—H. L. Fidler, *Vocational training and the new education* (*New York Times Current History*, Feb., 1922, pp. 775, 776, 777, 779, 780).—See also NEW JERSEY: 1913-1916; and below: World War and education: Re-education.

ALSO IN: *Vocational education and rehabilita-*

tion in the United States (*International Labor Review*, Nov., 1921).

Workers' Education

By the term "Workers' education" is meant, not industrial or vocational education, but education for working men and women, provided usually by their own organizations.

Belgium: Central board for workers' education.—"The Belgian Central Board for Workers' Education was founded in 1911. It is one third endowed, and two thirds supported by labor contributions. The Board is made up of representatives of the Labor Party, the labor unions and the cooperative societies. It exists to stimulate local effort. It induces labor organizations to use their own money for educational work. Its purpose is, according to its own constitution, to develop and coordinate all institutions that aim at 'providing the workers with such knowledge and qualities as will facilitate their emancipation as a class in every field.' Among the many enterprises of the Board, it is successfully working out a labor school system. This applies to the three groups of workers . . . by elementary local schools with cycles of lecture-lessons, district schools, and higher national schools. The national schools are specialized into trade union, cooperative socialist, political, a school for municipal councillors, and so on. This Belgian experiment is thus in its beginnings more systematized than the older British experiment. It recognizes more frankly the differences in the capacity of the students. On the other hand it has not had the long test of the British practice."—A. H. Gleason, *Workers' education*, p. 49.

Denmark: People's high schools.—"The People's High Schools of Denmark are in some respects like the university tutorial classes in England, but they have grown out of a somewhat different soil and have their own peculiar characteristics. These high schools are really boarding schools where young men and women from farms and from towns can come for short periods of study and inspiration. There is usually a winter term of five months for men and a three months' summer term for women. In some schools the winter courses are for both men and women. A few schools offer a two years' course. The tuition is extremely low and a large number of scholarships granted by the state enable the poorest student to enter. . . . Of the seventy high schools that were existing in 1918, a little over half gave a purely cultural education; history, literature, languages, mathematics, sociology, natural science and so forth. The remainder added technical subjects."—G. M. Fox, *When labor goes to school* (*National Board, Y. W. C. A., New York*, pp. 15-16).

England: Workers' educational association. — Ruskin College. — Labor College. — "The Workers' Educational Association was founded by a group of workpeople in 1903, with the object of stimulating the demand for higher education among their fellows. Its astonishingly rapid growth has been due mainly to the fact that it provided an outlet for forces that had long been gathering underground, but also, in part, to the method of organization adopted."—A. E. Zimmern, *Nationality and government*, p. 112.—"The formation of the first class in 1906 was due to a very wise use of University Extension at Rochdale, [of coöperation fame] where the W. E. A. branch, under the name of the Rochdale Education Guild, had become powerful. . . . Working men and women began to attend lectures in large numbers, and because they

reached out for something more, a new problem arose. After long reflection I came to the conclusion that the best thing to do would be to ask Rochdale to get thirty students to pledge themselves to make every attendance for two years and to write regular essays. If they would do this we could get the best tutor in England. . . . The Rochdale students pledged themselves for two years, and . . . a Balliol scholar, agreed to teach the class for the time being under the auspices of the Oxford University Extension Delegacy. . . . [As a result of the movement a committee of seven university representatives and seven labor men was appointed to endeavor to bring working men and the universities together. Their] report not only laid down clearly the lines upon which the new movement must be developed, but induced, throughout the whole of the English-speaking world, at least a new attitude towards Universities. . . . The Oxford Colleges rallied to the work, and useful contributions were made by several of them. . . . The publication of the Report drew in all the other Universities and University Colleges, and, before long, there was not a University nor a University College in England and Wales which had not established classes. More than that, they actually met in a Central Joint Advisory Committee for Tutorial Classes, . . . [which] is unique in that it is the first Committee upon which there were representatives of every University and University College in England and Wales. . . . Let it be said at once that students as a rule keep their pledges, that the first Rochdale Class continued for four, and the Longton class for eight years: . . . The quality of the work done revealed itself rapidly as good. . . . Mr. A. L. Smith, the Master of Balliol, [who has been] much quoted . . . declared that [for quality as well as quantity] 25 per cent. of the essays written were as good as the work done by [First-Class Honour] men . . . in the Final Schools of Modern History at Oxford. . . . Many trade union officials have as a result found that their work was more powerful, and that they themselves were better informed and equipped to deal with . . . [their] problems. As for the University professors themselves, they found a new joy in studying with these keen students, especially when they came up to the Universities for Summer Schools."—A. Mansbridge, *An adventure in working-class education*, pp. 37, 39, 40, 43.—In 1919-20 there were 230 of these tutorial classes in England and Wales. "The classes are financed partly by the universities, partly by grants from the Board of Education and local education authorities. These sources have been supplemented by the Gilchrist Trustees and the W. E. A. The class chooses the subject of study and approves the tutor sent by the Joint Committee. The student pledges himself to attend for two hours a week—one hour for discussion—during twenty-four weeks a year for three years, and to write each fortnight an essay."—A. H. Gleason, *Workers' education*, p. 41.

"It was in the 1840's that the idea of a college for working men first found expression in England, a People's College being opened in Sheffield in 1842. In 1854 a Working Men's College was opened in London by a little group of far visioned men among whom were John Ruskin and Charles Kingsley."—G. M. Fox, *When labor goes to school* (*Pamphlet, National Board, Y. W. C. A., p. 7*).—"In 1899 Ruskin College was established by three Americans—Mr. and Mrs. Walter Vrooman and Charles Beard. The Governing Body was constituted of university men and trade union leaders. The location of Ruskin College is Oxford. [It has accommodations for fifty students.] Its purpose is

the provision of education for adult members of the working class in history, economics, political science, literature, and other branches of the social sciences. It seeks to offer 'a training in subjects which are essential for working class leadership.' . . . [In 1910 Ruskin was reorganized, and the administration was placed in the hands of working class representatives, with three consultative members.] Six hundred students have passed through the college in one and two year courses. . . . More than 10,000 have carried on the correspondence courses. . . . In 1909 certain of the students . . . 'revolted,' and established the Central Labor College (now the Labor College). They believed that Ruskin was imbibing university atmosphere, instead of steering a working class revolutionary movement. The instruction [in the Labor College] is based . . . upon the recognition of the antagonism . . . between capital and labor, [following the teaching of Karl Marx. It] is owned and controlled by the Board of labor organizations. . . . There are three persons on the Board from the South Wales Miners' Federation, and three from the National Union of Railwaymen. . . . The College [which in 1911 was moved to London] had in 1920 twenty-nine residential students. One thousand students attend the local lecture courses . . . classes held in South Wales, Lancashire, Northumberland, Durham, and industrial centres. All told, the Labor College reaches six thousand students a year [including those who take advantage of the correspondence courses].—A. H. Gleason, *Workers' education*, pp. 44, 45, 46.

Also in: A. Mansbridge, *Adventure in working-class education*.—A. E. Zimmern, *Nationality and government*.

France: *Universités populaires*.—"The *Universités Populaires* are perhaps the most interesting of all the French institutions for Adult Education. They came into existence about the year 1900 and there were 138 in existence in 1903. The idea was an old one, . . . but it was not until the close of the nineteenth century that the idea of Adult Education really caught the imagination of the working classes in France. In Paris some *Universités Populaires* were formed under the influence of professors and students of the University; but others were formed both in Paris and elsewhere by the *syndicats* or trade unions. . . . The general idea has been officially described by the Secretary of the Central Society of the *Universités Populaires* as follows: 'A *Université Populaire* is a secular association for the development of the higher education of the people, which serves to further the mutual education of citizens of every condition, which provides places of meeting to which the worker can come when his day's toil is ended, to learn, to rest and to amuse himself.' Obviously, therefore, some of these institutions are working men's clubs, some are lecture societies and others are merely appendages of a local co-operative society or local branch of a *syndicat*. Series of lectures are given where the *Université Populaire* is in touch with University professors and students, and in such centres groups are formed for the special study and discussion of literature and philosophy. There was a considerable decrease in the number of *Universités Populaires* in the years immediately preceding the war. In 1912-13 there were 136, and in 1913-14 only 85. . . . The movement almost disappeared, . . . [during the war, but] latterly the number increased again from 30 in 1916-17 to 44 in 1917-18. It appears [however] from the official report that they are generally groups for reading in common rather than audiences for lectures or classes."—*Adult Education*

Committee of the Ministry of Reconstruction, Great Britain, Final report, 1919, pp. 364-365.

Germany: *Workers' school and educational committees*.—"One of the earlier experiments made by the Labour movement in Germany was the Workers' School in Berlin, which was founded in 1891 in great part through the energy of Wilhelm Leibknecht. Its activities are carried on [1919] by means of evening classes in history, political economy and natural science. . . . The School takes rooms in six districts of Berlin, at which courses of 10 lessons each were given at a charge of one mark for the course. A library, with 2,750 volumes, is at the service of students. The total number of students who passed through the classes from 1891 to 1914 . . . [was] 15,000. In 1914 it was decided that the School should be subordinated to the general plan for the workers' education under the Education Committee for Greater Berlin. . . . The German labour movement in general has taken an active interest in education in recent years and has organised lectures, classes and entertainments on an extensive scale. The Social Democratic Party decided, at its Congress at Mannheim in 1906, to devote some attention to the education of its members, and the Trade Union Congress at Dresden in 1911 made a similar decision. The result was that Education Committees were established for this purpose. In 1909 there were 124 in the German Empire, and in 1914 there were 287 local and 63 district Education Committees of the Social Democratic Party. In 1912 a District Education Committee was founded for the whole of Greater Berlin, and during the winter of 1913-14, 36 courses were arranged by the Committee. The subjects dealt with included 'The scientific basis of the modern Labour movement,' socialism, general political history, &c. There were 42 scientific lectures and two Beethoven concerts. The trade unions in Berlin have their own libraries. Forty-two trade unions possess amongst them 34 libraries, containing in all 55,916 volumes."—*Adult Education Committee of the Ministry of Reconstruction, Great Britain, Final report, 1919, pp. 368-369.*

Italy: *Work of the Umanitaria Society*.—"School for Workers and Co-operators founded at Rome in 1920."—"The Umanitaria Society for the protection of emigrants was the first to take account of . . . [the] need [for trade union education] and in 1910 made a notable effort to satisfy it by establishing a 'practical school of co-operation, social welfare, and social legislation,' supplemented by a 'social museum,' which produced excellent results. The curriculum included courses in political economy, the history of workers' organisations, labour legislation, industrial hygiene, statistics, technical subjects, book-keeping, emigration, agricultural science, popular literature, and in the management of producers' and consumers' co-operative societies. At the same time, this school could not be classed as a real trade union school, seeing that it aimed chiefly at providing instruction in social legislation and training men to be experts in labour questions, which is not the same thing as training future leaders of the trade union movement. . . . In 1919 the Umanitaria Society tried to satisfy these new demands and established two educational centres, one for co-operators and the other for organisers. This new type of school was first opened in 1920. The students, to the number of about sixty, were quartered in Milan at the Office of the Umanitaria Society from 15 April to 15 July. Most of them held bursaries, which were in general given by the Society. Two-thirds of the students attended the courses for co-operators; the rest attended the courses of the trade union section. . . .

In its plenary sitting on 22 April . . . [1921], the National Council of the General Confederation of Labour . . . recognised 'the urgent need of training a body of workers qualified to direct trade union organisation,' and accordingly decided to constitute 'a permanent trade union school, in connection with the General Confederation of Labour, supported by contributions from the labour funds and labour federations.' . . . The Catholic organisations, which even before the war had provided courses of social education in certain towns, have also been very active in establishing trade union and social education for workers. In March 1920 the Italian Confederation of Workers . . . which is the central organisation of Catholic labour, established its first course for workers, limited to forty pupils, in Rome. The students were drawn from various districts and received bursaries. The subjects taught included political economy, sociology, trade union administration, the law of collective disputes, labour legislation, the management of mutual benefit institutions, social insurance, besides elementary instruction in administrative, civil, constitutional, and commercial law; written and oral exercises were given, and examinations held at the end of the courses, on the results of which diplomas were conferred on the successful pupils, who afterwards received appointments as secretaries to the various Labour Associations. . . . The Italian Confederation also established in 1920 special courses for workers in agricultural organisations at Fermo, the centre of the vast agricultural district of the Marches. The curriculum included lectures on agricultural labour contracts and on crop-raising; the courses were attended by twenty-five land workers. Other institutions due to the initiative of the Catholic organisations . . . are the School for Workers and Co-operators, which was founded at Rome in 1920, and the courses of general education for organisers, which the Bank of Labour and Co-operation established at Rho (Milan) in March 1920. . . . After having made a first attempt in 1919, the Labour Office of the City of Rome established, in January 1920, a School of Social Education, including various special departments. There is a preparatory course for workers not possessing the necessary general education to enable them to follow the other courses; these other courses are the course on social training, which includes instruction in public and private law, political economy, statistics, labour legislation and social welfare legislation, history of organisations, bookkeeping, technology, and industrial hygiene; a practical course for co-operators, including instruction on the co-operative movement, co-operative legislation, and the management of co-operative societies; a course on the technique and economy of production, including instruction in theoretical and practical industrial economics, production and markets, labour politics, and labour legislation. Public lectures on the labour movement, social legislation, and social welfare complete the programme of the school, which is already attended by about a hundred students. It is under the direction of Mr. Mancini, and the instruction in each subject is entrusted to teachers who are specialists in their subjects."—*Workers' education in Italy (International Labour Review, July-August, 1921)*.

Norway: Working-men's colleges.—"Of late years, adult men and women, chiefly of the working classes, have been instructed in the so-called *Working-Men's Colleges (arbeiderakademier)* in the phenomena of nature and of human and social life, and in the development of human culture and its results upon thought and commerce. The first working-men's college was erected in Kristiania in

1885. Several towns and rural districts have since then followed its lead. . . . The instruction is given in the form of lectures (in the evening), with which is associated conversation upon the subject in hand. The lecturers have been scientific men, schoolmasters, military men, doctors, etc. Admission is generally free. The government grant to the working-men's colleges is equal to half what is furnished by the municipality, or acquired in any other way."—J. V. Heiberg, *Education (Norway, S. Konow and K. Fischer, ed., p. 279)*.

United States: Labor Union colleges and schools.—"The American experiments [in the education of workers] have been of many kinds. They have been state-aided, university-aided, independent of state and university. There has been education for labor given by wealthy benevolent trustees, as in Cooper Union [in New York]. There has been the Rand School on a party basis. There have been . . . [Cooperative] schools. There have been schools for a single union, like the International Ladies' Garment Workers' Union; groups of unions as in the United Labor Education Committee; the Central Labor Body of a city, as in the Boston Trade Union College; the State Federation of Labor, as in Pennsylvania. Much of the work of American labor education necessarily concerns itself with elementary and secondary courses in such subjects as English writing and speaking. . . . because of the racial and immigration problems. . . . As long as immigration brings a new group each year, classes in English, elementary mathematics and so on, will be necessary, [and] these classes absorb a large proportion of the energy of American workers' education. Already many of these adult elementary classes are taught in public buildings by public school teachers. . . .

"One object [of workers' education] is to train promising youths, [as leaders]. . . . Workers' education will train them in the technique of their particular union and industry, . . . [and] in the relation of that union and industry to society and the state. . . . It includes courses in labor law, the use of the injunction, workmen's compensation, industrial and health insurance, unemployment, Federal agencies of inspection, employers' use of a secret service, duties of the walking delegates. . . . A second object . . . is to give the more eager of the rank and file a social or civic education. . . . A third object . . . is to reach the rank and file with education for the love of it, with semi-entertainment with a cultural slant. Its aim is mass education.

"The International Ladies' Garment Workers' Union as a union has been 'the pioneer in education in the labor movement of America.' But there had been many efforts before its experiment. There had been a Workers' School, the Workers' Educational League, the Thomas Davidson School, the Bread Winners' or Wage Earners' College, the Jewish Workers' League, the Workmen's Circle . . . and since 1906, the Rand School of Social Science . . . in New York. . . . The idea of the Ladies' Garment Workers was not to initiate the education which would make trade unionists 'more efficient and better workers, but rather the kind of education that would make them more intelligent workers and citizens.' . . . In 1915, the Waist and Dress Makers' Union, Local 25, . . . of New York City, organized its own educational activities and concentrated them in a public school building under the name of Unity Center. The work was started on cooperation with the New York Board of Education, . . . [who assigned] teachers of English for special classes organized for Garment Workers members only. In addition to that, . . . [union

paid lecturers were engaged to lecture] on different subjects. . . . At the Philadelphia Convention of 1916 the question of labor education was more seriously taken up, and it was decided that the International [should] appoint a committee of five, and that fund of \$5,000 be appropriated at the disposal of this committee, to be spent for educational activities. . . . [This] committee . . . opened a few Unity Centers, thus laying a foundation for the Workers' University, which was opened in the Washington Irving High School in New York. . . . [The International has appropriated about \$15,000 a year for this University. At the Boston Convention in 1918] the Central Executive Board was instructed to spend \$10,000 yearly to carry on . . . [this] work of education. . . . [In 1920 there were] seven Unity Centers in Public School Buildings in the different parts of New York. . . . In each Unity Center there are classes in English, of elementary, intermediate, advanced and high school grade. The teachers are assigned by the Evening School Department of the Board of Education. At each Unity Center there is an Educational Supervisor, also assigned by the Department of Community and Recreation Centers of the Board of Education . . . [who gives] weekly physical training. The International arranges independently a series of lectures and lessons on the Labor Movement, Trade Unionism, and Economics. The rest of the curriculum deals with Health, . . . Literature, Music, Art, Educational Films, and talks on vital subjects. . . . In New York the Unity Centers have about 1,200 pupils, . . . [and there are about 300 at the Workers' University]. In Philadelphia, 350 garment workers are enrolled as regular students in the classes. . . . For the Garment Workers in Cleveland the Cleveland Board of Education pays for four instructors. The Garment Workers exercise complete jurisdiction over the planning of courses and the selection of teachers. The center of the educational work is the Headquarters of the union. Courses were begun on November 1, 1920. . . . The initiators of the United Labor Education Committee [in New York City] in 1918 were the United Cloth Hat and Cap Makers, at whose call all the conferences preliminary to the establishment of the Committee were held. Among the organizations affiliated at the beginning were the Amalgamated Clothing Workers of America . . . [which however] separated from the Committee, in order to establish their own educational department. The impulse for the Education Committee came from the needle trade unions, but carried to other unions until about twenty became affiliated. The United Labor Education Committee arranges for the affiliated organizations: (1) Lectures at the local union meetings. (2) Classes for the general membership, for shop chairmen, active members and officials. (3) Strike Service (making use of the leisure of strikers for education and recreation). (4) Slack Service (for the unemployed during industrial depression). (5) Forums. (6) Recreation Centers. (7) The Committee helps the locals to arrange their benefit performances at the lowest cost and so as to make them more educational . . . keeps in close touch with the labor educational organizations in this country and abroad. . . . Every local union elects one delegate to the Educational Council . . . and three delegates to the Annual Convention which elects the Executive Board. . . . [The Rand School in New York has co-operated with both the Educational Committee and the Amalgamated Clothing Workers of America. The latter organization carries on educational work independently, by lectures and classes, in New York, Rochester and Chicago. The

Pennsylvania Labor Education Committee, organized in 1920, by the Pennsylvania Federation of Labor, was converted into the Department of Education of the Pennsylvania Federation of Labor, and opened trade-union colleges and labor classes in several cities, including Philadelphia and Pittsburgh, where the instructors are recruited from among the university professors.] The courses given in these cities include: economics, history of the labor movement, industrial history, literature, public speaking, and English. . . . In the smaller towns the . . . [Federation] organizes circuits composed of five or six nearby cities, and stations a full-time lecturer in that district. This instructor gives one lecture a week in each of the circuits. . . . The Trade Union College of Washington, D. C., is under the trade unions of Washington and vicinity. The classes are one and two hours in length, part lecture and part discussion. Courses are offered in English, music, dancing, literature, mathematics, mechanical drawing, economics, history of the labor movement, elementary law, current labor questions, vocational education, industrial hygiene, cooperation, democratic control of industry. . . . A joint committee of the Chicago Federation of Labor and the Women's Trade Union League of Chicago in cooperation with the Board of Education holds educational classes for men and women. . . . At present [1920] three classes are being conducted successfully—the public speaking class, filled to capacity; the parliamentary law, and essentials in English. The element in attendance is composed in equal proportion of Americans and the foreign-born. The foreign-born are Russian Jews. The Trade Union College under the auspices of the Boston Central Labor Union was organized shortly after the end of the world war. . . . It was the first college to be established by the entire central labor body of a city, and this plan inaugurated in Boston has since been followed in Washington, D. C., in Seattle, and in other cities. . . . The early experience of the Boston Trade Union College showed that the purely theoretical or speculative courses were unpopular, and that the demand was primarily for courses . . . [of] practical value. For example, English composition and practice in discussion drew large numbers. The Workers' College of Seattle, founded in 1919, is under the control of the central labor council. . . . There are courses in the trade union movement, Marx, biology, English, parliamentary law, the American Constitution, the Soviet Constitution, the program of British Labor. . . . Other experiments are the Baltimore Community School (free tuition, independent of trade union control); the Chicago Workers' Institute. The Chicago Palatine Cooperative Union has opened a school. There have been the Work People's College in Smithville, Minn., the People's College—Fort Scott, Kansas; in San Francisco—The People's Institute; in Los Angeles—The Labor Temple (the educational work controlled by the Board of Education). [These various educational institutions are financed, organized and under the direction of the Labor Unions. They have not been long in existence, and, except in New York, the attendance is, for the most part small.]"—A. H. Gleason, *Workers' education*, pp. 6-9, 16, 17, 18, 21, 27, 32, 34.—See also RAND SCHOOL OF SOCIAL SCIENCE: 1906-1920; BOSTON: 1911-1919.—Bryn Mawr College has opened its halls for summer schools for working women; none except workers are admitted to the classes.

Evening schools

Origin.—Evening Schools seem to have begun their history in Germany, and to have grown out

of the Sunday Schools, which were established in the sixteenth century by Bishop Samland. Frederick the Great ordered that young married people and other adults who had not learned to read and write should attend these schools, in which the masters of the village schools were directed to give instruction. After the conquest of Silesia young people under twenty who belonged to the Roman Catholic church who were not attending school were required by the Church regulations to attend Sunday classes in reading and writing. These classes were extended to include the elements of a general education, and in some places instruction in handicrafts was given. As this required more time, recourse was had eventually to the evening hours, and thus the foundation of the evening schools was laid. The earliest full development of the evening school system, however, was made in England.

England: Early schools in industrial districts.—Government support.—School code of 1902.—Later development.—"During the last hundred years evening schools and classes, with other means for the further education of the people, have played a significant part in the social history of England. In no other country have they been more numerous or more varied in form and purpose, . . . or been more intimately connected with the currents of religious feeling and of social or political aspiration. For two generations they attempted to fill the gaps which were left by a very defective provision of elementary day schools. They furnished the first beginning of a system of technical instruction. . . . One of the earliest night schools in Great Britain was established [in 1784 or 1785] by David Dale for the children employed at the New Lanark Mills. . . . An early case of the foundation of night schools . . . was that opened in the Free Chapel of St. James, at Brighton, on November 1st, 1813, . . . [by] the Rev. James Marsh, for the benefit of those who attended no other school and who were employed during the day. . . . An example of the self-supporting night schools opened at this period in the mining and manufacturing districts by wandering teachers may be drawn from the early life of George Stephenson (1781-1848), the founder of the English railway system, . . . [who] went to a night school opened at Walbottle by a teacher Robin Cowens who taught him and a few other lads reading and spelling for 3d. a week. In the winter of 1799 Stephenson went to another night school opened [in the village of Newburn] by a Scotch teacher, Andrew Robertson, . . . [who] taught him arithmetic and charged 4d. a week. . . . In the mining districts of Durham and Northumberland . . . [in 1840] almost all the 'common day schools' . . . attended by boys and girls, were also opened during the winter between the hours of 7 and 9 'for the instruction of pitmen and others not able to attend during the day.' . . . In 1844 the Rev. F. C. Cook reports that Mr. Geary, a manufacturer in Norwich, 'allows no youth to attend his factory who is unable to read, and compels their attendance at an evening school until they arrive at years of maturity.' In the following years a considerable increase in the number of evening schools in the North of England is reported by the inspectors. 'Night schools are usually under the teaching of the national schoolmaster, and superintended by the clergyman of the place. The hours of instruction are generally from 7 or 8 p.m. to 9 and 10. In many places the young people of either sex come on alternate evenings.' . . . An important part in the furtherance of night classes had been taken during the previous years

(1844 onwards) by the promoters of the Ragged Schools, . . . [which were] begun by some Sunday school teachers in London. . . . The children's attendance was for short periods and instruction was but for one or two evenings a week. Gradually the work became more systematic. The schools were opened more frequently—some on every night of the week. Industrial training was added in many schools, and one paid teacher was added to the staff of nearly all of them. . . . The decisive step in regard to the subsidising of evening schools was taken by Government in 1851. In that year the Committee of Council on Education decided to encourage the combination of evening schools with existing elementary day schools. An evening school supplementary to a day school under inspection, would be allowed to receive grants for the purchase of books and maps at reduced prices.

"During the decade 1860-1870 a new form of evening school became popular through the action of the Department of Science and Art, which recognised and vigorously encouraged the growing interest of working men students in the study of physical science . . . [and] many workmen who saw the importance of gaining some elementary knowledge of science . . . resorted to the evening [science] classes . . . [which] have been one of the chief means of furthering technical knowledge in England. . . .

"[In 1862] the position of evening schools was clearly defined as continuative of day school work. . . . The Committee of Council stated . . . in the Revised Code, 1862, [that the evening schools under the Board of Education] 'should differ in nothing from the morning or afternoon meetings, except in the scholars who attend.' Its business is not secondary, but continued elementary, instruction. Attendance rapidly increased under the new regulations until after the passing of the Education Act of 1870, and the rapid development of elementary schools which succeeded and which reduced the great need for elementary classes, while at the same time it created a demand for greater facilities for secondary education in evening schools. In 1882 important changes were made in the evening school regulations. Grants were declined for children under fourteen or adults over twenty-one, and on the other hand were not confined to elementary subjects thus giving more freedom in the curriculum. . . . [By the Education Code of 1890 a revolutionary change was made. Elementary education was no longer required to be the principal part of evening school education. Consequent upon this new arrangement secondary subjects were more generously introduced and the history of the schools became one of rapid development. In 1893,] a new evening school code, which marks an epoch in the history of this branch of education in England and Wales [was introduced]. The old conception of the evening school was boldly swept away. Attendance of persons over twenty-one years of age was recognised for grants. . . . Grants were paid, as in day schools, upon the instruction of the school as a whole instead of upon the attainments of individual scholars. . . . [After the introduction of this code, numbers and attendance again increased, and in 1899-1900 the enrollment was over 500,000, and the average attendance over 200,000.] A change was again made in 1902 when the new Education Act combined the evening classes in scientific and commercial subjects, developed by the Counties and County Boroughs (under the Technical Instruction Act 1890), with the School Board classes, and unified the local administration of education under the County and County Boroughs Councils."

—M. E. Sadler, *Continuation schools in England and elsewhere*, pp. 1, 6, 7, 9, 11, 53-55, 67.

France: Classes for illiterates.—Continuation classes.—Industrial classes.—In France evening schools, which are under the department of primary instruction, are divided into three classes: *cours d'adultes*, for illiterates, *cours complémentaires*, continuation classes, *cours techniques*, industrial classes. They are taught as a rule by the public school teachers, generally given voluntarily and are generally supported by private subscription eked out by subsidies from the local governments. The state makes a small annual appropriation. Under a decree of 1887 attendance at one of these schools is not permitted before the age of thirteen. The first French evening school was opened in Paris in 1820, the idea probably being introduced from England. General subjects were taught and attendance increased rapidly until 1806, when the effect of compulsory education began to be fully felt, and numbers decreased. The schools still, however, form an important part of the continuation school system, and are carried on in the school buildings. Unfortunately attendance is not compulsory, and tends to be erratic.

Italy: Efforts to combat illiteracy.—Difficulties.—"The movement for the intellectual upraising of the worker in Italy embraces various public and private movements aiming at providing opportunities for adults to reach a reasonable standard of general culture, as well as movements aiming at equipping a certain number of workers with the technical knowledge required by them if they are to occupy administrative posts in their union organisations and co-operative societies; it is closely connected with the question of elementary education. Statistics of illiteracy are still high, in spite of the many strenuous efforts made to decrease it. . . . Italy has made great efforts to combat illiteracy, which is the result of very complex population, geographical, and economic factors. . . . In 1904 the Ministry of Public Instruction, with the financial assistance of the General Emigration Board, established evening classes. These classes were rapidly expanded; in 1913 they numbered 5,234 and catered for 146,500 pupils. The results obtained were not, however, very good. . . . The General Emigration Board now decided to establish evening classes in the districts from which the larger number of emigrants were drawn. . . . [and] initiated in 1920 its own independent movement to combat adult illiteracy. A programme contemplating the opening of 750 centres, providing education for 30,000 persons, was decided on in December, and steps were immediately taken . . . for organising classes in every commune in which there were ten or more illiterate adults. The indifference of many of the local authorities was at first a great difficulty, but, in spite of this, 759 schools had been opened in 570 different localities by 1 February 1921; there were in attendance 30,000 pupils. . . . In 1913 the General Emigration Board, acting with the Ministry of Public Instruction and at its expense, established evening centres with the object of providing special additional instruction for emigrants already able to read and write. These centres made little progress, and their number decreased rapidly after the war broke out.—*Workers' Education in Italy (International Labor Review, July-Aug., 1921)*.

Norway: Continuation schools.—"To meet the needs of the children that have left the primary school for continued instruction, *Night Schools (aftenskoler)* are also held with public and municipal assistance. The subjects are the same as in

the continuation school (principally Norwegian and arithmetic), and the instruction is in the hands of the primary school teachers. While the continuation schools are attended chiefly by children that have just left the primary school (age 15 and 16), the pupils in the night schools are rather older (17-19)."—J. V. Helberg, *Education (Norway)*, S. Konow and K. Fischer, ed., pp. 277, 278).

United States: Early schools.—Necessity for evening schools increased by immigration.—Types of schools.—Curricula.—The history of evening school education in the United States dates from before the Revolution, and therefore antedates that of England, although its development comes later than the development of the English system. The Society for the Propagation of the Gospel was responsible for the establishment of the first free evening school in America. It was opened in 1715, on Staten Island (New York) for slaves and other negroes. In 1789 the Manumission Society had evening schools for negroes in New York City. The Friends of Philadelphia followed with their schools for negroes, in 1787 and 1789. Prior to this, however, an evening school for boys had been opened in 1754 by the Moravians at Lititz, where "useful knowledge" was taught three evenings a week. This was perhaps the first instance of an industrial school in America. Some of the schools opened by the Friends in Philadelphia were for adult whites and adult negroes, and in 1790 the Philadelphia Society for the establishment and support of Charity Schools opened evening schools for apprentices, clerks and others of the same class. Evening schools were also opened for the education of the poor; but evidently these were staffed by voluntary teachers. In Massachusetts the first beginnings were made by religious bodies, although the selectmen of Salem in 1774 opened a night school for twelve boys, in which classes were held on three evenings a week. The real beginning of the movement in Boston began early in the nineteenth century, when church people objected to Sunday classes for secular instruction, which, following the English example, some charitably inclined people had begun. The classes were, therefore, transferred to evening hours on week days, and probably were the beginning of the excellent evening school system now in existence in Boston. The first school was opened in 1823, and in 1856 the attendance was almost twenty-five hundred. The first legislation on the subject of evening schools in the United States was passed in New York State in 1847, when the legislature authorized an appropriation of \$6000 a year for the evening instruction of young men and boys. The result surpassed expectation and the next year an appropriation of \$15,000 was allowed and schools were opened for women and girls. Following this success similar laws were passed by all the states in succession, and in the majority of the States, the establishment of evening schools wherever they are needed, is compulsory. The first evening school which approached the requirements of a high school was carried on in Cincinnati, Ohio, by the Mechanics' Institute and was open to apprentices and the sons of members on payment of an annual fee of fifty cents. This school was established in 1823, and was followed in 1841 by evening classes given by Woodward College. This school taught mercantile arithmetic and bookkeeping and mathematics as applied to industry, so that it might be termed the first industrial high school in the country. To Cincinnati also belongs the honor of establishing the first public high school, which opened its doors in October, 1856, and offered a

three year course. The first high school in New York was an evening school, opened in 1866. This school is still in existence. Some of the early high schools were especially designed to supply the needs of industrial workers, such as the O'Fallon Polytechnic Institute of St. Louis, 1868, and the Artisans' night school of Philadelphia, 1869. This school changed its curriculum gradually to that of an ordinary evening high school, and its name was so changed in 1898.

"The position in the world of education occupied by the School systems of the United States of America is in many respects of intense interest. . . . The great number of foreign families constantly arriving in the country forms one of the most difficult social and educational problems which the Government must solve. In addition, constant demands are being made on the educational administration by a keenly-striving and progressive commercial community, as well as by the calls of a huge industrial body, which claims for its artisan members a broader instruction in the arts and crafts than they can get in their ordinary daily experience. . . . By the system of education in the public day schools, a good deal is done to lay the foundation of American character and of intelligent citizenship. The evening school system is scarcely so thorough or so fully organised; but teachers and pupils alike seem to have great faith in its efficacy, and are striving towards more perfect attainment of their aims. The most difficult problem in the administration of evening schools in America lies, as in England, in securing regular attendance from the pupils. . . . Throughout the United States, the evening school system is based on the organisation of the public day schools, . . . [and] may conveniently be grouped into three main sections: The elementary evening schools; the evening high schools; the evening technical schools. . . .

"The elementary evening schools are somewhat limited in scope, being mainly preparatory to more complete and liberal work in the evening high and technical schools. They are usually grouped in three main divisions. (a) Classes for completion of the day school course; (b) Classes for foreigners desirous of learning to speak and write English; (c) Classes for adult students . . . who desire to study one or two special subjects. Many students in the elementary classes qualify during their first session, and can then elect to be drafted into the evening high school, or into the special classes of the elementary evening school. . . . The classes in the second division are doing a great work in assimilating the foreign element. One City Superintendent of Schools says, 'Our evening schools are not only giving education per se, but they are also making American citizens.' Thus in one evening school with over 600 male students on the books, . . . there were three classes of students . . . completing their day school course; six classes . . . learning to speak and write the English language. . . . Amongst these were classes of Germans, Greeks, Italians, Russians, Turks and Rumanians. Such classes are found in the smaller cities as well as in the larger centres of population. All the teachers in the evening schools must hold evening School Teachers' licenses. These are granted by the City Board of Education, but only after a practical test of the applicant's knowledge and capacity for the work to be undertaken. In the classes for foreigners, the teachers are, as a rule, not engaged in day school work. . . . The Evening Classes . . . [for adult students] mainly provide for elementary instruction in commercial subjects. Those who complete one session's work

in them are qualified for admission to the evening high or technical schools. . . . To the Evening High School every student comes with a fair minimum of educational equipment. The schools have as a rule a large membership, and are on a high plane of excellence. . . . The evening high schools are in a very real sense 'continuation' schools. Students are asked to study two subjects, and usually make choice of such 'subjects' as will help them to secure advancement in their daily work. . . . An attendance of fifteen students secures a permanent teacher, while in the elementary evening school an attendance of twenty is required. In the evening high school of Springfield (Mass.) an enrolment of ten students with an average attendance of seven is considered to be enough to justify the formation of a separate class, with responsible teacher. The public high school buildings, in which these classes are held, are furnished with all the educational apparatus that modern requirements demand. . . . The subjects of study for which there is most demand, are, in order of choice:—(a) Commercial Subjects, (b) English, (c) Mathematics, (d) Drawing. . . . One of these evening high schools [in New York] may be described as characteristic of the rest. . . . The classes included in branch (a) Stenography, Book-keeping, Business Arithmetic, and Commercial Law, these being directed not only to make good book-keepers, but also to give a broad general training which would enable the students to take honourable positions in public life; in branch (b), English Grammar, Business Letter Writing, English Composition, Literature, . . . Rhetoric, Oratory, and Debate; . . . in branch (c), Algebra, Geometry (Solid and Plane), and Trigonometry; in branch (d), Architectural, Mechanical, and Free-hand Drawing. There were also classes in Latin, French, German, Spanish, Practical Chemistry, Practical Physics, and History (including Political Economy and Civics). . . . The evening technical and trade schools form the highest branch of evening school work. The work in these institutions is purely technical, and appeals to men and women more forcibly than any general course. All provide opportunity for practical work . . . [and] at giving the workman a wider range of knowledge. They thus enable him to rise higher in his trade. . . . Usually such schools receive the approval of the local associations of workmen. . . . The attendance at the trade schools is as a rule remarkably good. The teachers are all practical men. The classes most in demand are machine-shop practice and tool-making. The classes in mechanical and architectural drawing, in plumbing, and in applied electricity come next in order of popularity. . . . At the end of the session the school's certificate is accepted by the workmen's organisations as showing the holder to be a fully practised workman. The schools are therefore a great advantage to the individual workman, in that they improve the quality of his work by giving him a wider range of practical knowledge, and enable him to obtain a higher and better paid position in his trade. Privately managed institutions like the Cooper Institute of New York, have a waiting list of applicants for many classes. At the Cooper Institute, as in some similar institutions, the diploma won by persistent study is almost of the rank and value of a University Degree."—M. E. Sadler, *Continuation schools in England and elsewhere*, pp. 643-645, 647-655.

ALSO IN: E. G. Dexter, *History of education in the United States.—Report of U. S. Commissioner of Education, 1907, v. 1, pp. 502-506 (Statistics of evening schools).*—*National Educational Associa-*

tion, *Journal of Proceedings* (Winona, Minn.), 1905, pp. 570-576.—C. F. Warner, *Industrial training in public evening schools*.

World War and Education

The World War brought out the importance of vocational education and the great need of numbers of skilled workers in the field had to be met by special training in the camps. At the same time the demand for officers had to be met, and military training was combined with collegiate instruction in special engineering and other subjects. Moreover, at the close of the war, large numbers of men who for various reasons were unfit to return to their old occupations required reëducation through vocational training as well as surgical or medical care.—See also **WORLD WAR: Miscellaneous auxiliary services: VI. Military and naval equipment: b.**

Reëducation of disabled soldiers.—Efforts made toward industrial reëducation previous to World War.—Progress in various European countries, British empire and the United States.—“In 1897 there was established in Petrograd, in connection with the Maximilian Hospital, a shop for the manufacture of orthopedic apparatus and for the training of cripples in this trade. Later other equipment was acquired [and other trades taught] and in 1901 residential facilities were established. Cripples between the ages of fourteen and thirty . . . [were] received for instruction, . . . the average course of training . . . [being] four years in length. During the Russo-Japanese War the workshop was considerably enlarged. After the South African War there was established in Great Britain by the Incorporated Soldiers' and Sailors' Help Society workshops for the employment of 'disabled soldiers.' [There were established in 1899] in France . . . [in the] Department of the Seine, subsidized workshops for cripples and incurables of both sexes. The occupations carried on are the making of grass carpet, chair-caning, toy-making, and the like. These shops are more in the nature of relief agencies than training schools.”—D. C. McMurtrie, *Disabled soldier*, pp. 27-28.—In Milan also there was established a school for the vocational education of disabled civilians.—“A few years prior to the war, the authorities of the Belgian province of Hainsult decided that men crippled in industrial accidents should not be supported in idleness if they could be so trained as to restore their productive capacity. So they established in Charleroi a trade school for maimed men. The institution was wisely planned and the results of its work were successful.”—D. C. McMurtrie, *Re-constructing the crippled soldier*, p. 5.—Thus, in various parts of Europe, people were reaching the conviction that with the great increase in the number of industrial and war cripples, it was necessary to provide them with some means of occupation, and put them in the way of being partly, if not wholly, self-supporting. The distressing sight of the enormous number of war disabled, at the commencement of the World War, and a realization of the needless suffering, as well as the economic disadvantage entailed if a large part of this vast army were condemned to a life of idleness, quickened the growth of the idea. France and Belgium were the first to work out plans for the re-education of their disabled men; but before long most of the warring nations followed their example. The work of training the Australian wounded was commenced in England, at Weymouth, by the Australian Y. M. C. A. which “began teaching dis-

abled men useful trades that would enable them in spite of their physical disabilities to earn a livelihood on their return home. . . . When technical education was commenced by the Military authorities this department was handed over to them. To some extent the treatment of the problem of the disabled by Australia has varied from the treatment accorded by other overseas Dominions. The main point of variance has consisted in getting the disabled soldiers back to Australia for treatment as soon as possible. . . . In England some occupational instruction was given from the beginning in classes for which the Australian Red Cross was chiefly responsible, but later these classes were taken over by the Military Education Service. [In Australia] those of the disabled who were unable to pursue their old avocations were trained in other occupations to which disability was no bar. Some of this training was given in classes, some in industrial institutions.”—G. M. Long, *Treatment of disabled* (*Reveille*, England, Feb., 1919).—Belgium was the actual leader in the work of caring for the disabled. M. Schollaert, president of the Belgian House of Representatives, began this work at his country house at St. Adresse, near Havre, France, by permitting a number of convalescent soldiers, to whom he had given shelter, to commence work at their trades. Noting the improvement in the men who were at work, and in those who attempted to learn new trades, the minister brought the matter to the attention of the government, with the result that “M. de Broqueville, Belgian Minister of War, . . . decided as early as November, 1914, that soldiers who on account of their wounds would be unable in the future to practice their pre-war trades or vocations should not be discharged but simply declared *Candidats à la Réforme*, and kept on the army roll in order to be sent to a school of re-education. . . . [The badly disabled men who had already been discharged, some of whom were wandering around the country in England and France, were recalled, sent to the schools at Port-Ville near Vervins or at Mortain (afterwards closed) and Sainte Adresse in France, or to a colony maintained at Katwyk in Holland.] Naturally in the beginning there was indecision. The disorder caused by the invasion did not permit us to regulate without delay the status of the maimed. But we can say that since November 5, 1914, no soldier coming out of the hospital, maimed and in need of vocational re-education or re-adaptation . . . [has been left without succor]. The Belgian system of re-education was obligatory. As the men were still in service, the work which they turned out was used for the Belgian army, and the school at Port-Ville became self-supporting. Later a farm was added to this institution for instruction in agriculture. The Belgians, who perforce established only a few large institutions, found that on the whole if re-education is to be founded by a powerful society such as the State the large school is preferable, as affording a greater choice of vocations to the candidate for re-education. It also permits the man who has made a false start to begin again with the least loss of time.”—L. de Paeuw, *Vocational re-education of maimed*, pp. 13, 16, 40.

Also in: G. Harris, *Redemption of the disabled*.

Canada, among the British Dominions, was the first to see the necessity for reëducation. “The Military Hospitals Commission, a body charged with responsibility for all phases of rehabilitation was constituted [and opened its first hospital in 1916]. At some points the Commission . . . built training shops in connection with conva-

lescent hospitals; at others it provides instruction in co-operation with provincial or local trade schools, agricultural colleges, or the Y. M. C. A."—D. C. McMurtrie, *Re-constructing the crippled soldier*, pp. 5, 11.—After the war was closed, the work of the commission was turned over to the "Vocational Branch of the Department of Soldiers' Civil Re-establishment. . . . In retraining . . . two policies are open . . . (1) To take all these men, and train them in highly skilled trades. . . . (2) If they are skilled in some occupation, to build on that foundation, . . . or, if they have no former skill to build upon, to train them in some occupation, in which they will be able to earn the full going wage. . . . The second method has been adopted as a general principle . . . [and] the number of occupations in which men have been or are being trained by the department is 380. . . . Academic training . . . differs little from ordinary educational systems. . . . [But,] to accommodate the men entering and leaving at all times . . . the department has organized classes, taught by returned soldiers, for the carrying on of this work. . . . [For professional work, the men were sent to the colleges and universities. For mechanical training,] arrangements were made to have a number of students accommodated for preliminary training at the technical schools in Montreal, Toronto, Hamilton and London, but in most of the provinces no facilities of this kind existed. . . . The Nova Scotia Technical College and the Calgary Institute of Technology and Art were taken over by the department, . . . and conducted . . . as trade schools. . . . [McGill, Queen's and Toronto Universities, and the Universities of Saskatchewan and British Columbia,] placed their equipment and space at the disposal of the department, and additional equipment was added. . . . [In Manitoba,] the department built and equipped a trade school of its own. . . . The department . . . adopted the policy of using only for primary training, technical schools. . . . As soon as a trainee could safely carry on in an industrial organization, he was placed there under practically apprenticeship conditions as to work, but remaining under supervision . . . and receiving allowances [until he was pronounced competent]."—*Annual report of the work of the Department of Soldiers' Civil Re-establishment, Dec., 1919, pp. 30, 31, 32, 33, 34, 38, 39, 41, 47.*

"Serious vocational training for the disabled . . . soldiers was first proposed [in France] by M. Edouard Herriot, Mayor of Lyons . . . [on] November 23, 1914. Three weeks after broaching the subject, he opened in Lyons, . . . a municipal trade school for disabled soldiers. It grew rapidly, and by May of 1915 M. Herriot found himself obliged . . . to organize a second school. The first, known as the École Joffre, and the second, called the École de Tourvielle, have served as inspiration and model to most of those since formed. . . . In city after city . . . —Bourges, Montpellier, Saint-Étienne, Toulouse, Marseille, and others—associations formed for aiding the *mutilés* recognized the worth of M Herriot's idea. Early in 1915, there was formed in Paris under the leadership of Maurice Barrès, . . . the great *Fédération nationale d'assistance aux mutilés*, which in a few months . . . collected more than 2,000,000 francs for the purpose of rehabilitating the *mutilés* through work. The federation . . . established two schools of re-education in Paris, and . . . [gave] financial support to others. . . . In May, 1915, the national government opened a . . . trade school for disabled soldiers . . . at Saint-Maurice, just outside of Paris; a little later the City of

Paris commandeered a common school building and transformed it into a school for the maimed of the Department of the Seine. The Minister of Commerce organized special courses for *mutilés* in existing trade schools; the Minister of Agriculture did the same in the [provincial] agricultural schools. . . . Departments, municipalities, boards of technical instruction, employers' associations, trade unions, and private philanthropists, both French and foreign, joined in the movement, until . . . [in 1918 there were] more than one hundred reeducational institutions in France."—D. C. McMurtrie, *Re-constructing crippled soldiers of France (New York Medical Journal, May 4, 1918)*. —In March, 1916, the *Office National des Mutilés et Réformés de la Guerre* was created to coordinate the work under a ruling made in 1919. In accordance with a desire expressed at the congress of the disabled men's societies, training by an employer, in a workshop, or on a farm, was also recognized in France.

ALSO IN: *Training of disabled men in France (International Labor Review, Oct., 1921)*.

Germany began reeducation very early in the war, and here again a variation in the system used is found. "The chief thing to be noted about reeducation in Germany is that it goes on at the same time as the medical treatment; the two processes are simultaneous. . . . This has two causes: First . . . the strong conviction . . . that results can be obtained only by getting hold of a patient at the earliest possible moment of convalescence, and second, . . . since [re-training is unofficial and] the Imperial Government does not pay anything toward . . . [it], it is more economical for the care committees to attend to it while the men are in the hospitals. . . . The usual plan of the care committees, . . . is to give men their trade training while they are still in the military hospital, beginning it, in fact as soon as they are able to be out of bed. . . . Since the discipline of the hospital is military, the men can be assigned by the director to different shops to spend a certain number of hours every day. . . . [At Nürnberg the school facilities included a large sized piece of land and twelve workshops which had been fitted up by manufacturers; but] the plan more often followed is the outdoor plan, where the instruction takes place in the local trade schools. . . . The plan of any local care committee can, therefore, be elastic. In a small town it may simply arrange that its cripples be given free instruction at the local trade school. . . . In a large town, like Düsseldorf, where there are fifty hospitals, the committee has taken entire possession of a school building equipped with shops and tools and gives twenty courses open to men from all the hospitals."—R. Underhill, *Provision for war cripples in Germany (Red Cross Series 1, no. 13, June 8, 1918)*.—The great Düsseldorf school offered general education, theoretic trade and practical trade courses with shop work. All the hospitals which had any land gave courses in farming and gardening. The teaching in all the schools was done by volunteers. In addition many manufacturing firms made experiments in retraining their own employees.

In Great Britain arrangements were first made, for the reeducation of the men, with various technical schools, colleges, and industrial establishments. "In the past the work was carried on largely by voluntary philanthropic organizations, such as the Soldiers' and Sailors' Help Society and the Soldiers' and Sailors' Families Association. Various factors, however, . . . [led] to the realization that the nation must assume the re-

sponsibility. Accordingly, in April, 1917, . . . the machinery was created, . . . for the unification of the work of rehabilitation and re-education of disabled soldiers and sailors under the Ministry of Pensions. . . . When arrangements for a man's training have been completed, the place and length of instruction vary greatly, depending on many factors. A course in operating motor tractors, for example, may be completed in one month, while regular courses in chemistry, mining, and similar subjects offered in some of the universities, cover a period of four years."—D. C. McMurtrie, *Experience in the re-education of disabled soldiers in Great Britain*, pp. 4, 5, 8, 14.—In May 1919, "the responsibility for the industrial training of ex-service men was transferred to the Training Department of the Ministry of Labour . . . [which was] also empowered to provide industrial training for fit men who on account of joining the Forces . . . under 19, or for any other reason of a like character did not enter upon an apprenticeship to a skilled trade. . . . National Trade Advisory Committees (Disabled Sailors and Soldiers) have been set up by the Minister of Labour to advise the Ministry as to the conditions under which the training of disabled men in various industries can best be given, . . . and, generally, to secure a reasonable uniformity in the training. . . . [Training is given in] (a) employers' workshops. (b) private educational institutions. (c) Grant-aided technical schools and institutions. (d) Government instructional factories. (e) Government training centres not on the list of Government Instructional Factories. It is the policy of the Training Department . . . to increase . . . the facilities for institutional training which have been shown . . . to achieve far better results . . . than the placing of the raw trainee straight in a workshop. . . . For this purpose the Department have set up Government Instructional Factories in addition to the limited facilities available in Technical Schools."—*Conditions governing the industrial training of ex-service men (Ministry of Great Britain Labour, 1921, pp. 2, 5)*.

"At Bombay, India, is one of the most picturesque schools in the world. It is known as Queen Mary's Technical School for Disabled Indian Soldiers, and was founded . . . [in 1917] through the efforts of Lady Willingdon, wife of the Governor of Bombay. Soldiers of the Indian Army, of all ranks and classes, who . . . [were] disabled in action or pensioned for any reason as unfit for military service, [were] offered a course of instruction six months or longer in duration. . . . Besides poultry farming and agriculture, classes [were] started in tailoring, motor car driving and motor mechanics, knitting, carpentering, cinema operating, oil engine driving, fitting and turning, and elementary engineering."—D. C. McMurtrie, *Re-education of disabled soldiers at Bombay (New York Medical Journal, Aug. 24, 1918)*.

In Italy on "March 25, 1917, there was passed the law providing for the *Opera Nazionale per la Protezione ed Assistenza degli Invalidi della Guerra* (National Board for the Protection and Assistance of War Invalids). This law and the supplementary regulations published . . . in August, 1917, form the basis for all re-educational activities. . . . When the cure [of the disabled] has so far progressed that they will profit most from re-education, they are dismissed on . . . (short leave) [generally a month]. . . . After the term of leave . . . has expired, those . . . capable of re-education must present themselves, . . . at

the nearest re-educational school. The men excused from this duty are those helplessly crippled or those who give proof that they do not need re-education or can attend to their own. . . . The compulsory stay of any man at the school is limited by the law to fifteen days . . . [but] if he consents to training, he remains under military discipline. If he refuses, he receives his discharge from the local military authority. . . . The schools are responsible to the National Board in all matters of re-education and are subject to regular inspection. In matters of hygiene, sanitation, and discipline, they are responsible to the war department which inspects and furnishes disciplinary officers. . . . When a man is accepted for re-education he remains as a regular member of the army. He may remain at the school for a maximum period of six months. During this time the war department pays the school 3.50 lire a day for his maintenance, and pays the man a regular sum, according to his rank. [Unfortunately the schools had room for only about a fourth of those entitled to admission]."—R. Underhill, *Provision for cripples in Italy (Red Cross Series 1, no. 12, May 31, 1919)*.—Elementary schools were opened and trade courses were also given. Milan had a business and commercial course, and a farm course was started at Palermo.

In South Africa it was insisted that physical recovery and re-training should go hand in hand from the beginning. Vocational training was actually begun at the bedside; classes followed in the hospitals; then the men went into hostels, and were treated as out-patients but continued their studies in the hospital workshops; and finally, still in khaki, they went into factories. Ninety per cent. of the disabled voluntarily took training.

"Hardly was the Federal Board [of Vocational Education, of the United States,] in existence when it found itself swamped with extraneous war duties. On June 27, 1918, Congress enacted the Vocational Rehabilitation Act and put upon the new board the task of rehabilitating the army of disabled veterans who were already pouring back from France. It provided that these veterans, when not completely disabled, should be given vocational education, under the direct administration of the board."—H. L. Fidler, *Vocational training and new education (Current History Magazine, Feb., 1922)*.—"The first thing that the board did was to get the co-operation of as many existing institutions as possible; thus, up to the close of the last fiscal year, about 1,700 schools and colleges had been utilized in giving training to disabled men in courses approved by the Federal board, and more than 8,500 industrial, agricultural and commercial employing agencies had co-operated with the board in providing training 'on the job.'

"For carrying on this work, Congress has appropriated under several acts a total of \$129,000,000. Under the original act of June 27, 1918, the appropriation was \$2,000,000; under the act of July 11, 1919, the Sundry Civil bill and the Deficiency bill of July and November, 1919, and the acts of March 6 and July 5, 1920, there was a total of \$37,000,000 provided; the total for the whole fiscal years of 1920-21 was \$90,000,000. For the year 1921-22 it is estimated that \$78,000,000 will be required. . . . At the outset, fourteen districts were mapped out by way of preparing for ultimate decentralization, each district being responsible for carrying on the work within a prescribed area and for the work of directing local offices within the district. . . . Each local office is directly responsible for placing men

in training, for getting subsistence pay to men in training, and for continuous 'follow up' work. For the local office each disabled man represents a responsibility for the training of that man until he gets permanent employment. . . . Before a man can be put into training, his eligibility must be determined. Under the law it must be established that he was honorably discharged from the service, that his disability was incurred in service, that his disability constitutes a vocational handicap, and, finally that training is feasible. . . . So long as he lives, he may apply for reconsideration on reasonable ground. Once the soldier has been declared eligible, the problem arises of finding out both what he can do and what he wants to do. . . . In thousands of cases . . . illiteracy or totally inadequate schooling . . . [proves to be a fundamental handicap]. This handicap must be removed before specific vocational training can be undertaken. In

pendents during the period of training, and 66,000 had been approved as eligible under section 3 of the law, which provides training without maintenance."—J. S. Cummings, *Retraining war-disabled men* (*Times Current History Magazine*, Feb., 1922).—"In this immense laboratory of trainees [the Board] accumulated vocational data and developed vocational technique which has advanced the whole science of industrial education by at least a generation. . . . When finally the Veteran Division of the board was consolidated with the War Risk Bureau and the Public Health Division in a new Veterans' Bureau, Congress adopted the Federal board form to govern all three divisions. [Out of all this experience grew the industrial rehabilitation act, enacted on June 20, 1920, the administration of which was placed by Congress in the hands of the Board.] Here was a task almost incalculable in its potentialities. The whole vast field of men and



TYPEWRITING CLASS OF WORLD WAR VETERANS

Many one-armed men are in the class

every case a course of training must be arranged for, either in a school of college, or in an industrial or commercial establishment. . . . Every course has a definite objective, and the man is trained into employment. He may begin in a school and finish in a workshop, where he is placed on the permanent roll of employees; he may begin training 'on the job', shift to a school, and shift back to the workshop; or he may be in training part time in school and part time in the shop. Every combination of training is provided according to the individual needs of the man. . . . Over 250 different employment objectives have been defined for the 68,000 men placed in training, and more than 10,000 training agencies, including educational organizations, are cooperating with the board in assisting men to obtain these objectives. . . . To December 1, 1920, a total of over 160,000 disabled men had been approved as eligible for training. Of these, 94,000 had been approved as eligible under section 2 of the rehabilitation law, which provides tuition and support of the men and their de-

women disabled in industry now became potential beneficiaries of the board. The scope of the field can be imagined when we explain that every year more workers are injured in industry than the total number of war wounded whom the board has registered up to date."—H. L. Fidler, *Vocational training and new education* (*Times Current History Magazine*, Feb., 1922).—"The Federal act for vocational rehabilitation which became a law June 2, 1920, provides for cooperation of the Federal Government with the States in the vocational rehabilitation and return to remunerative occupation of persons disabled in industry or otherwise. . . . Appropriations are to be apportioned to the States on the basis of population, no State to receive less than \$5,000 as its allotment for any fiscal year. Before a State can be certified to receive allotments provided in the act it must, through legislative action, to quote the act—(1) Accept the provisions of the act. (2) Empower and direct the State Board for Vocational Education to cooperate with the Federal Board for Vocational

Education in the administration of the provisions of this act. (3) In those States where a State workmen's compensation board, or other State board, department, or agency exists, charged with the administration of the State workman's compensation or liability laws, provide that a plan of cooperation be formulated between such State board, department, or agency and the State board charged with the administration of this act, such plan to be effective when approved by the governor of the State. (4) Provide for the supervision and support of the courses of vocational rehabilitation to be provided by the State board. (5) Appoint as custodian for said appropriations the State treasurer.

"The Federal Board for Vocational Education is the agency charged with the administration of the act, and the procedure set up is similar to that set up in the vocational education (Smith-Hughes) act of 1917. Rehabilitation of disabled persons is a responsibility of the State, and the Federal Government does not assume the direction of the work within the States, nor does it undertake to establish direct contact with persons disabled in the States. The service of vocational rehabilitation provided in the act is purely a State's relations' service. . . . [Up to] September 30, 1921, [thirty-five] States have accepted the Federal act. Acceptance in other States is pending. In some States the legislature has not met since the passage of the Federal act. . . . [Twenty-five] States have set up special administrative machinery for the conduct of vocational rehabilitation work."—*Fifth Annual Report for Vocational Education, 1921, sec. 2, pp. 316, 317, 319.*

ALSO IN: E. T. Devine, *Disabled soldiers' and sailors' pensions and training.*—W. E. Segsworth, *Retraining Canada's disabled soldiers.*—J. C. Fairies, *Training in English technical schools for disabled soldiers.*—*Annals of American Academy of Political and Social Science, Sept. to Nov., 1918.*—*La Fédération nationale d'assistance aux mutilés des armées de terre et de mer.*—*Mono-graphs issued by Federal Board for Vocational Education.*—J. C. Fairies, *Development in England of state system for care of disabled soldiers.*

General education

Alaska.—Work of Bureau of Education.—Management of finances.—Teacher as social worker.—Colony building.—"The work of the Bureau of Education for the natives of Alaska included the Alaska school service, the Alaska medical service, and the Alaska reindeer service, with a field force in Alaska, in 1920, of 6 superintendents, 133 teachers, 9 physicians, and 13 nurses. . . . The entire work is under the direction of Mr. W. T. Lopp, superintendent of education of natives in Alaska, whose headquarters are in Seattle, which is more readily accessible to all parts of Alaska than is any point within the Territory itself. . . . The Territory has been divided into six school districts, each under the immediate supervision and direction of a district superintendent. One of these supervision districts contains fully 100,000 square miles. . . . The effectiveness and scope of the work are limited only by the amounts of the appropriations made by Congress. . . . The work is carried on for the benefit of adults as well as for children. In the Alaskan native community the school is the center of all activity—social, industrial, and civic. Each schoolhouse is a social center for the accomplishment of practical

ends. Many of the buildings contain, in addition to the recitation room, an industrial room, kitchen, quarters for the teacher, and a laundry and baths for the use of the native community. The schoolroom is available for public meetings for the discussion of the affairs of the village or, occasionally, for social purposes. . . . For the protection of the natives and in order more effectively and economically to reach a larger number of natives than it could in the small, scattered villages, the Bureau of Education has secured the reservation by Executive order of carefully selected tracts in various parts of Alaska to which natives can be attracted and within which they can obtain a plentiful supply of fish and game and conduct their own commercial and industrial enterprises. . . . Within the reservations it is possible to maintain better equipped and more efficient schools than can be provided for smaller villages, and to supervise cooperative stores and industrial enterprises maintained by the natives themselves. The settlements at Hyaburg, Noorvik, and Metlakatla are conspicuous successes in colony building."—*Bureau of Education, Bulletin no. 35, 1921, pp. 3, 4, 5, 6.*—See also ALASKA: 1920: Education.

Algeria: Popular education. See ALGERIA: 1898-1912.

Australia: Education of children.—Workers' tutorial classes.—Training of teachers.—In "the Commonwealth of Australia . . . each State has developed its own system of education, controlled and supported by the State authorities. Primary education is free in all the States and secondary education is free in some. Compulsory school attendance . . . is from 6 to 14; [except] in New South Wales . . . [where it] begins at 7. Every effort is made by the State authorities to reach the children in the sparsely settled centers, by means of central schools . . . where the children can be conveniently conveyed to school free of charge, or provisional schools, i.e., small schools in which the attendance does not exceed 8 or 10. When the numbers . . . [do] not warrant . . . a provisional school, half-time schools are formed, the teacher visiting these schools on alternate days. In some places the teacher goes from house to house. . . . 'Traveling' schools, the teacher being provided with a tent for himself and one to be used as a school . . . [have been tried as an experiment]. Often the State grants subsidies to a teacher engaged by two or more families; the teacher must, however, be officially recognized by the Department of Education. In localities where no facilities can be found . . . the children are reached by correspondence. This scheme seems to bring best results in homes where the parents or elder sisters or brothers can assist the young beginner. It has been successfully introduced in New South Wales, Victoria, and Tasmania. In Victoria the system was developed from the Teachers' College, and 120 isolated children were thus taught in June, 1917. Education in the Commonwealth is on the whole homogeneous. As each State developed independently, minor differences arose in the course of years. To make the work of the various departments more uniform and for the purpose of coordinating the school systems in the different States, the first conference of Australian directors of education was held in Adelaide in July, 1916. . . . The Workers' Tutorial Classes exist at present in all the States. Although controlled by the university, they receive Government grants (except in Western Australia) . . . [and are recognized as continuation schools in

Melbourne, where in 1917 about 4,000 students attended the classes]. The principal subjects offered are industrial history, economics, political science, and sociology. . . . Tutorial classes have been formed at the universities as well as in suburban and country centers. . . . The Department of Education in each State offers free tuition to returned . . . [soldiers from the World War] in all the technical colleges. . . . The training of teachers receives considerable attention on the part of educational authorities. . . . In recent years definite progress in this direction [has been] made in the States of Victoria and Tasmania. In Tasmania the new scheme of teachers' training, put into operation in January, 1918 . . . provides four district courses (a) A short [six months'] course which aims to prepare teachers for provisional schools and the less important positions in the primary schools. . . . (b) Infant [one year] course designed for prospective teachers in infant and kindergarten schools. . . . (c) Primary [one year] course designed to train teachers for the primary schools. The students must have completed two years of professional training in a State high school and have qualified for matriculation before entering the training college. . . . (d) Secondary [two year] course designed to train teachers for the secondary schools. It is open to promising students who have satisfactorily completed the primary one year course. . . . Before appointment the prospective teachers enter into agreement with the school authorities to serve the department for a certain length of time, which varies from two to five years, according to the expense and length of the course they have pursued.

"A similar scheme for the training of teachers was put into operation somewhat earlier in Victoria. Instead of one course, leading to the trained teachers' certificate, four courses have been provided, namely, a secondary, a primary, an infant, and a short course for teachers of small rural schools. Under a correspondence system rural teachers may receive further instruction by corresponding with the Melbourne High School. Similar arrangements are also made at the Teachers' College for country teachers . . . studying for an infant teacher's certificate. The training of teachers has been further greatly promoted by the courses on education recently introduced in some of the Australian universities; . . . [such as the lectureship on education] at the university of Tasmania. At the university of Western Australia education may be offered as a subject for a degree in arts; arrangements have also been made for a postgraduate diploma of education. . . . The spread of technical education continues in all the States of the Commonwealth. In recent years noteworthy measures for the purpose of reorganizing the technical schools have been taken in New South Wales, South Australian, and Tasmania. In *New South Wales* . . . two main courses of instruction have been established: (a) Trade courses for apprentices and (b) higher courses for students desiring to pursue their studies in the various trades and professions. . . . The trades courses are divided into two parts; the lower courses, covering a period of three years in the trade schools, and the higher, extending over two years in the technical colleges. A trade school leaving certificate admits the student without further examination to a technical college and thence to the university. . . . In 1916 there were three technical colleges . . . and 10 trade schools in [the State]; . . . classes in elementary technical

instruction were held in various smaller localities. The measures regarding apprenticeship inaugurated in New South Wales in 1914 were introduced a few years later in South Australia. . . . [Under the technical education of apprentices' act (1917)] each indentured apprentice, during the first three years of his apprenticeship, may be compelled to attend suitable technical classes for six hours per week for 40 weeks per year. Four of these hours shall be during the working hours and two in the evening. In *Tasmania* a . . . technical branch . . . was created in the Department of Education [in 1917]. Technical schools were . . . classified according to their courses as junior or senior technical schools. The junior technical schools [in which the course is for two or three years and is free] aim to give prevocational training in industrial, commercial, and domestic subjects. . . . The senior technical schools provide vocational training in industrial, commercial, art, and home-making subjects. The length of the courses varies from two to five years. . . . Progress in technical education has also been made in Victoria, where [in 1919 there were] seven junior technical schools. . . . In Queensland the first trade preparatory classes were inaugurated in 1917."—T. Bach, *Recent progress of education in Australia and New Zealand (Education in parts of the British empire, Bureau of Education, Bulletin no. 49, 1919, pp. 37-43)*.

Austria: Art instruction. See EDUCATION, ART: Modern period: Austria.

Belgium: Primary and secondary schools.—Curricula.—Act of 1914.—"Considering the illiteracy of the larger half of the population of Belgium, it may be surprising to learn that a primary school exists in every commune . . . and that the law of the land is free education for those who cannot pay for it. . . . In the primary schools education, except for those who . . . pass through the *écoles moyennes*, practically ceases at twelve, when the age of labour is reached, although the law assumes that education continues until the child is fourteen. . . . It is probable . . . that the poor results attained are traceable to the deficiencies of the teaching staff. . . . Those who . . . take a certificate at the [*écoles moyennes*, middle school] are eligible for mastership, and the appointment is made solely by the communal authorities. [The *écoles moyennes* and the superior schools known as *Athènes Royeaux* provide secondary education. The former are partly the latter wholly supported by the State. In these schools, the instruction given is of a superior kind.]"—D. C. Boulger, *Belgian life in town and country, pp. 155-157*.—"Primary instruction includes teaching of religion and morality, reading, writing, arithmetic, French, Flemish or German, according to the language spoken in the district, geography, Belgian history, elements of drawing, notions of hygiene, singing and gymnastics. The girls are also taught needlework, and the boys, in agricultural districts, a trade. (Under the law of 1914) Primary instruction . . . must be gratuitous and children of poor parents must be supplied with school (material) free. (There is also added instruction of a Fourth Degree) girls being taught the rudiments of agriculture and horticulture in the rural communes, as well as needlework, domestic economy, household management; and the boys, the rudiments of agriculture and horticulture in rural districts and those of natural science in other districts."—J. T. de C. MacDonnel, *Belgium, her kings, kingdom, and people, pp. 337, 343*.—"Act for compulsory Primary Education, Belgium, 19 May

1914, as amended 14 August 1919 and 13 November 1919, and 14 August 1920. Eight years' instruction is obligatory and is reckoned from the autumn of the year in which the child has attained his sixth year. Any child beginning his attendance later than at six years of age must remain the full time, unless he obtains his certificate of primary studies at the end of his thirteenth year. Even the Minister cannot authorize any departure from this regulation."—*Control of employment of children (International Labor Review, Nov., 1921)*.—See also BELGIUM: 1886-1909; EDUCATION, ART: Modern period: Belgium; SUFFRAGE, MANHOOD: Belgium: 1830-1921.

Bohemia: Classification of schools.—Growth from language struggle.—The rule of compulsory education from the sixth to the fourteenth year is in force in Bohemia. The curriculum includes "the Bohemian language (reading, composition, spelling and penmanship), arithmetic and elementary geometry, natural history, religion and gymnastics, with domestic science added for the girls. . . . Teachers for the elementary schools are trained in normal schools. [Boys are taught by men, girls by women.] The secondary schools include gymnasia and real schools. The gymnasia or classical schools prepare for the university, and the real schools, which lay special emphasis on the modern languages and sciences, prepare for the higher technical schools. The gymnasia have an eight year course and the real schools seven, although both require the equivalent of three or four years in an elementary school for admission. The elementary school system dates practically from 1848, when the struggle for the recognition of the national language was crowned with success. [Coördinate with these schools] are numerous kinds and grades of technical schools. Some of these fit for the higher institutes of technology, but most of them prepare for industry and commerce. . . . Besides the state schools there are numerous industrial schools maintained by the municipalities or by private associations. . . . In the larger towns commercial and industrial instruction are given in . . . continuation schools. . . . The arts and crafts movement . . . is one of the most marked features of the educational system of Bohemia. . . . There are also two institutes of technology in Prague."—W. S. Monroe, *Bohemia and the Czechs*, pp. 235, 236, 238, 240, 243.—See also BOHEMIA: Status of art and education.

Bulgaria: Schools in Bulgaria. See BULGARIA: Education.

Canada: Curricula.—Consolidated schools.—Training of teachers for elementary and secondary schools.—Macdonald movement.—Canadian courses of study are distinguished by the following characteristics: (1) the large number of obligatory subjects; (2) their uniformity throughout the province; (3) the relatively large emphasis laid upon (the three R's) as opposed to content subjects; (4) the frank acceptance of the disciplinary conception of studies; and (5) the thoroughness with which the different branches are taught. "In every province reading, spelling, grammar, composition, writing, arithmetic, geography, Canadian and British history, hygiene, including temperance or physiology, drawing, and nature study or elementary science are taught. . . . Ontario, in addition to the above, includes literature, physical culture, manners and morals, music, book-keeping, manual training, household science, and agriculture and horticulture in its course of study for elementary schools. Reading, literature, composition, spelling, gram-

mar, history, geography, writing, arithmetic, manners and morals are obligatory on all schools, and must be taken up without the omission of any of the prescribed topics or sub-topics. Hygiene, physical culture, art, nature study and vocal music, with few modifications, are obligatory, while, subject to certain conditions, book-keeping, manual training, household science, agriculture and horticulture are optional. The provinces of Alberta, Nova Scotia and Quebec teach civics as a separate subject, while elementary geometry in Alberta and elementary algebra under the Protestant committee in Quebec are taught during the last year of the public school course. Quebec Catholics have also an elaborate programme of moral and religious instruction, and, in addition, are required to teach both French and English to elementary-school pupils. The dual language problem also confronts the Protestant teachers of that province. Catholic Quebec is unique in one respect; Latin is taught to all elementary pupils after the third year of schooling. . . . Canada is just entering upon an era when different types of school are being evolved. She already has her schools of commerce, household science, physical training, agriculture, and technology. . . . The emphasis that Canada placed upon the three R's in the past was entirely justified. Education is more than a matter of book-learning. The pioneer's child learnt a large number of useful occupations in the home, and thereby acquired a very practical education. All that the school needed to do was to supplement this practical education by reading, writing and arithmetic of the most bookish or formal kind. But although pioneering still remains, it is for many Canadian children a thing of the past. The home is no longer an institution wherein the spinning and weaving of cloth and its manufacture into clothing are carried on; the factory and the department store have destroyed for ever many of the occupations with which the home was formerly concerned. Children can no longer educate the brain through their hands, or at least not so surely as aforetime, and the school, knowing the educational value of handwork of every description, begins to undertake such work. In progressive communities the time devoted to cooking, dressmaking, laundry-work, woodwork, basketry, gardening, printing and bookbinding, etc., indicates the importance that educators now place upon these occupations. . . . Yet Canada . . . still devotes about one-half of the school time to the teaching of tool subjects—subjects of little educational value in themselves, but educative only in their applications. It is not reading that educates, but *what* one reads. . . . Perhaps the most hopeful sign of the times, so far as rural education is concerned, is the consolidated school. In the west the consolidated school has been almost invariably an unqualified success. In Ontario it has failed almost as invariably. When the reasons for this are closely investigated, it is found that the smallness of the school section has most to do with it. . . . But consolidation in Manitoba, Saskatchewan and Alberta has resu^{ed} in the following permanent benefits: (1) Better school facilities, even with the added cost of the transportation it involves; (2) the employment of several teachers, the enlargement of classes, and the better grading of the pupils; (3) the development of manual and domestic training, school gardens, courses in agriculture, and school libraries; (4) the safeguarding of the health of the children by proper methods of transporta-

tion; (5) the employment of better teachers at bigger salaries (chiefly owing to the relief from rural isolation); (6) the development of a more intelligent interest in education among rural school communities, and the willingness of the bigger men to serve as trustees. Transportation and consolidation have, in a phrase, brought the benefits of an urban education to the doors of rural communities, without sacrificing that which is distinctively rural and best in rural life. . . . No country with a 'foreign' immigration can be wholly free of the bi-lingual problem in her schools, and Canada is no exception to the rule. Further complications arise through the presence of the French-Canadians, who cling most tenaciously to their language and customs. As the French-speaking people settle in solid units in various parts of Canada, they introduce the language problem wherever they go. . . . So far, . . . as schools in provinces other than Quebec are concerned, the French population can only claim rights to their language where such are given by a provincial education department through its regulations. . . . Alien languages, . . . as far as Canada is concerned, may be kept alive in the home and in the church, but not in the public schools. . . .

"No branch of Canadian educational effort deserves greater praise than that which is concerned with the academic and professional preparation of the teaching staff for elementary schools. . . . The ideal set before the country is that of a qualified teacher (or teachers) for every school. The teacher on permit or temporary licence is, therefore, a last resort. . . . Teachers may conveniently be classified according to the professional certificates which they hold. Besides teachers with provisional or limited certificates, teachers with first, second, or third class certificates are found in every province. As the country develops, the number holding only third class qualifications tends to diminish; those holding second and first to increase. . . . Ontario has a highly developed system of secondary schools. Continuation schools, high schools and collegiate institutes, as well as night high schools, are found there. Continuation schools are really rural high schools [with separate buildings, and independently staffed]. They can be organised only in districts which are not already served by high schools. The staff never exceeds three, and may be as few as the equivalent of one and a half full-time instructors. Only a general course of study may be attempted. . . . The normal age of transition from the elementary to the secondary is fourteen. Some educators believe that the change is made too late. They observe that in his studies the French or German graduate of a secondary school is about two years in advance of the corresponding Canadian or American boy. This is not to be wondered at. The European pupils has had nine years of secondary education, the Canadian only four. It is now believed that the time is mainly lost between the ages of twelve and fourteen. For pupils of these ages, be the intentions of educators and teachers ever so worthy, the school work becomes mainly a repetition of that which is done in the lower grades. The arithmetic, composition and geography are admittedly more advanced, whereas the European boy has exchanged these studies for algebra, geometry, foreign languages and sciences. As a matter of fact, fourteen is too late in life to make the transition from elementary to secondary studies. The transfer should not take place during the storm and stress of

adolescence. At that time pupils have already too many adjustments to make; why add those due to a new school environment? The change should be made not later than twelve, preferably at eleven or even at ten years of age. Further, no person can master foreign languages properly, either ancient or modern, who begins them as late as fourteen. . . . The standard secondary school of Canada is the high school of independent organisation with a four years' course of study. In a few sections of the Dominion, high schools with a six years' course have been developed. In others the high school is attached as an additional department to an existing elementary school, when the number of high-school pupils has grown sufficiently to warrant it. . . . The qualifications demanded of high-school teachers are, on the average, very high. The principal must hold a principal's or a first-class teacher's certificate, together with a degree from a Canadian or other approved university. The assistants must hold a high-school assistant's certificate, and in the collegiate institutes of Ontario a certain number of the staff must be holders of specialists' certificates as well. . . .

"Canadian education, especially on the vocational side, owes a great deal to the far-sightedness and generosity of the late Sir William C. Macdonald of Montreal. In brief, the aim of this benefactor was the uplift of rural communities through the reorganisation of rural education. Drawing, nature study, experimental science, manual training, agriculture and household science were either to be freshly introduced or to receive a new emphasis. . . . In 1899, the Macdonald Manual Training Fund was instituted. Manual training centres were organised in connection with the public schools in twenty-one places in all parts of Canada. These were guaranteed maintenance for a period, in most cases, of three years, and the pupils paid no fees. Teachers, specially qualified in manual training, were at first brought over from England, but, as time went on, Canadian teachers were trained in the subject. . . . The next project was to improve seed by careful growth and selection. A prize fund of \$10,000 was set apart, to cover a three-year period. Prizes were given to boys and girls who best selected the largest heads of the most vigorous plants, and grew seed from those heads on specially tended plots. . . . As a result of this activity, the crop yield of spring wheat in 1903 showed an average improvement of 18 per cent. in the number of grains per hundred heads, and 28 per cent. of increase in the weight of grains per hundred heads over that of 1900. The results from oats were equally encouraging. Out of this grew the Canadian Seed Growers' Association, which has done such marvellous work in connection with the improvement of the size and quality of the kernels, the even maturing of grain, the adaptation of varieties to suit local conditions of soil and climate, the purity of varieties and strains, the development of resistance to diseases, and the increase of productivity throughout the whole Dominion. Next in order came the Macdonald Rural Schools Fund, through which school gardens were established at each of five rural schools in each of five provinces. The cost of maintaining a peripatetic teacher, who taught nature study and superintended the gardens, for each group of five schools, was borne by the fund. The pupils were shown the value of seed selection, the rotation of crops, and the protection of crops against weeds, insects and disease. As a result of these demonstrations,

flourishing school gardens and school fairs sprang up in every province of the Dominion. . . . Having paved the way in these comparatively humble fashions, Macdonald next [endowed] . . . [the Macdonald Institute at] Ontario Agricultural College, Guelph, to train teachers. . . . Lastly, [he] established the college which bears his name at St. Anne de Bellevue, near Montreal, . . . incorporated with McGill University. . . . There are three departments, (1) the school of agriculture, (2) the school of household science, and (3) the school for teachers. . . . Considerable space has been given to the Macdonald Movement, for in it we find not only the origins of much that is best in Canadian education, but also the germs of many present-day vocational activities."—P. Sandiford, *Comparative education*, pp. 364, 366, 369, 386, 387, 402, 404, 412, 418, 420.—In 1921 a new Vocational Education Act was passed (by Ontario) and came into force on July 1. The new Act applies to home making schools and departments, Agricultural High Schools and departments, and Commercial High Schools and departments, in addition to the courses controlled by the former act. Day or Evening Schools may be organized. The Day Schools are designed to give a thorough training in the essentials of a general education as a basis for citizenship and vocational efficiency and at the same time to furnish specialized training in the subjects and operations which are fundamental to trades, industries and commerce. "The Evening Schools are for workers. The schools are liberally supported by Government grants. The school year extends from September to June."—*Canadian Almanac*, 1922, p. 453.—See also CANADA: 1905; 1912-1916; EDUCATION, ART: Modern period: Canada.

ALSO IN: F. P. Graves, *History of education*, pp. 392-395.

Caucasus: Public education. See CAUCASUS: Culture.

China: Changes after the Boxer rising.—Curricula.—Free education after 1912.—"After China had been humbled, [by the Powers, for the Boxer rising] the program of educational reform was again adopted. . . . Modern education progressed by leaps and bounds; and in the midst of reform came the Russo-Japanese War, which induced even greater efforts. The cry of the time was: What Japan has done, China can and will do. . . . While the earlier decrees provided for the official recognition of the graduates of modern schools, and for the modernization of the traditional school, those of 1905 abolished the old system of examinations and the old style school as well. . . . In 1903 a commission was appointed to devise a detailed plan for a national school system, and from 1905 to the end of the Manchu dynasty in 1911 there was an abundant issue of memorials, edicts, regulations, etc. . . . While many of these became immediately and truly effective, many others were never fully realized. . . . Even so the actual results appear truly remarkable considering the difficulties and the size of the problem. . . . A ministry of education was created . . . [and] assumed the educational functions previously assigned to the ministry of rites. . . . Whereas before the revolution the responsibility of establishing primary schools was not placed upon any specific authority, the new administration definitely assigns this duty to cities, towns, and villages. The establishment of middle schools is left to the provincial authorities; and, for the first time in Chinese history, middle schools for girls are specifically provided for on the same basis as those for the

boys. Higher primary schools may be established only after a sufficient number of lower primary schools have been provided. . . . The normal schools aim to train elementary school teachers; the higher normal schools, teachers for middle and normal schools. Normal schools are established by the Provinces; while provincial higher normal schools are supported from the national treasury. An elementary school is attached to each normal school, and each higher normal school has one elementary school and one middle school attached to it. Normal schools for girls have kindergartens attached. . . . Curricula changes have included the elimination of Chinese classics as a subject in itself and the introduction of new subjects of study having a social and industrial significance. The scheme in force is as follows: *Lower primary school* (four years).—Morals, mother tongue, mathematics, handwork, drawing, singing, and physical culture. Sewing for girls. Handwork is made compulsory. *Higher primary school* (three years).—Morals, mother tongue, mathematics, Chinese history, geography, physical science, handwork, drawing, singing, and physical culture, with agriculture for boys and sewing for girls. English or another foreign language may be added. *Middle school* (four years; only one course).—Morals, Chinese language, foreign language, history, geography, mathematics, nature study, physics, chemistry, government, economics, drawing, handwork, music, physical culture. *Girls' middle schools.*—Household arts, gardening and sewing are required; one hour less per week in each year being required than in the case of boys' middle school."—C. K. Edmunds, *Modern education in China*, (*Bureau of Education, Bulletin no. 44*, 1919, pp. 10, 11, 12, 16, 17).—"The advantages of the new education are so apparent that it requires but a cursory examination to show that the schools of today are infinitely superior to the home-study method. . . . Under the old method there was no 'lai wang' or intercourse with young people and consequently the boy grew up with the ideals of his elders. He was denied a natural boyhood. He never learned how to play. His ideals were narrow and he had no opportunity for self-expression. But with the organized school there came a school life and spirit which gave the student new ideas about society. The fellowship, games and entertainments in which he participates today are broadening his outlook and giving him a new view of life. The importance of the middle school in the life of the nation cannot be overestimated. Students in these schools are from fourteen to twenty years of age—the most plastic period of their lives. . . . The hopeful aspect of the educational situation in China is that the government has continued to support the schools."—F. B. Lanz, *Glimpse at China's middle schools* (*Educational Review, Jan.*, 1920, pp. 58-61).—Free education in China dates from the establishment of the republic in 1912. Since then remarkable progress has been made in all branches. "Already there is a bureau of education in every province, while official educational offices are found in each district. . . . Under the old empire . . . the Government directed an elaborate system of examinations in private schools, or with the aid of tutors. The Government provided an elaborate system of stone cells in which the examinations were carried on. It is significant that the famous stone cells, which have been used for centuries, have been abandoned in the past few years, and practically all of them destroyed. . . . China to-day

has six teachers' colleges, one of which has 400 students. These institutions are modeled after Teachers College, New York, and in several cases are directed by graduates of that institution. From these colleges hundreds of teachers are regularly sent forth to the public schools of China, who will, in turn, introduce new methods of education and new standards of efficiency. The Chinese school courses, as might be expected, are modeled largely on American lines. There is a well-developed Kindergarten system in China; but the education of the children begins, however, with the lower primary schools. As in America, this course covers four years, and is followed by a higher primary course of three years. After this comes a middle secondary section of four years, and then a six years' university course. The standard obtained in these schools is, for the most part, surprisingly high. The American influence in education in the schools has developed school and college athletics in every close imitation of American practices. . . . [This] incidentally, is having a tremendous influence on Chinese character. The students entering new schools, for instance, often have the ancient prejudice against doing any manual work. Their clothes are cumbersome and their fingernails are long and pointed. The school authorities have not tried to combat the prejudice of the centuries, but ingeniously introduced American football. The game proved so popular that the ancient robes and long fingernails have quickly disappeared. The Chinese are devoting special attention to instruction in the practical arts. The agricultural schools, which are largely based on American institutions and are usually directed by Americans, are extremely popular. Chinese girls in great numbers are receiving practical instruction in household arts. The newest ideas in management of the home, as developed in American schools, are being taught by American teachers or by Chinese teachers with American training. . . . The extent of the educational organizations of China comes as a surprise to the layman."—F. A. Collins (*New York Times*, Apr. 3, 1921).—See also CHINA: 1918 (November); WOMAN'S RIGHTS: 1900-1921.

Cuba: Primary schools.—Treatment of the poor.—Specialized education. See CUBA: Education.

Denmark: Compulsory education.—Secondary and trade schools.—"Administrative boards representing both the church and the state exercise control and supervision over the schools of Denmark. The State adopts the regulations governing programs and courses, the length of the school year, and the distribution of the vacations; it provides the facilities for the training of teachers, passes on petitions for grants and subventions, and attends to the general management of all the economic matters of the school. In the several communes, local school matters are dealt with by parish commissions. In the cities the commission consists of the pastor, the mayor, and two or three lay members; in the rural districts it is made up of the pastor and one or two lay members. Through these authorities the communes exercise a degree of supervision and inspection that in other countries is usually vested in officials of the State. Immediately above the parish boards stands the county council with its school direction, whose chief function is to appoint teachers from lists supplied by the parish and to have charge of the apportionment of teachers' remuneration and pensions. . . . The first compulsory school law was passed in 1814. As modified by later enactments now in effect,

it requires children to attend from 7 to 14 years of age, the period comprised in the elementary school. In the event of privation or sickness prevailing in the home, a pupil may be excused from attendance at school. . . . These regulations have been so strictly enforced that there is virtually no illiteracy. A careful record of absences is kept and reported, and when they are not accounted for in a satisfactory way fines are collected. . . . The length of the school year is 41 to 46 weeks, about 246 days. The local board determines the proportion of whole and half days per week in the district, often making it four whole days and two half days in winter, and three whole days and three half days in summer. The number of hours required per week is a minimum of 21, not counting gymnastics, drawing, manual training, sloyd, and household work for women. The regulations also fix the maximum number of pupils in a class as 37 for schools in the country and 35 in the city. At the age of 11 the pupils may enter on a four-year course in the intermediate school (Mellem-skole) with one year extra for those who desire to prepare for the modern school (realskole) examination, which admits the pupils to the gymnasium. The gymnasium offers courses along three lines: The classical, the modern language, and the mathematical-scientific. School reforms now under consideration propose to reduce these lines by the omission of the classical, including its subjects under one of the two remaining ones. The same trend in the secondary schools moves in the direction of giving more time to the study of English and German by omitting Latin. . . . There are 48 gymnasia, of which 8 offer all three lines, 29 offer 2, and 11 only 1. The total number of secondary schools in 1912—commercial, private, and State—was 218, of which 146 were coeducational, while 32 were exclusively for boys and 40 for girls. Tuition in the intermediate school is 120 crowns per year; in the gymnasium it is 150 crowns. In response to the demand for practical training for those who have completed the elementary course, a number of trade schools, continuation schools, and evening schools have sprung up. As the pupils of these are generally wage-earners, many trade schools have the schedule of hours so arranged that a pupil may take up selected studies without discontinuing his regular employment in the factory or the shop."—P. H. Pearson, *Schools of Scandinavia, Finland and Holland* (Bureau of Education, Bulletin no. 29, 1919, pp. 41-43).—See also EDUCATION, AGRICULTURAL: Denmark.

Egypt: Educational system. See EGYPT: 1901-1922.

England: Act of 1900.—Change in the school-leaving age. See ENGLAND: 1900 (February).

England: Primary and secondary schools.—Education Act of 1902.—Bill of 1906.—Commercial education.—"The teacher in English schools, and especially the head teacher, has far greater freedom than in any other country. The headmaster is invariably 'captain on his own deck.' In secondary schools the appointment and dismissal of teachers is largely in his hands; in both elementary and secondary schools, with the assistance of his staff, he frames his own curriculum and makes his own time-table. The Board of Education offers suggestions of various sorts, but if a teacher can produce a better scheme than the Board it is accepted without demur. Even experimentation in new methods of teaching and in the organisation of new departments within schools receive the official and financial encourage-

ment of the Board. England seems to fear one thing, namely, that the teaching shall present a deadly uniformity throughout the country and be unrelieved by the faintest spark of originality. . . . With the exceptions mentioned below every child in England who is physically and mentally fit is compelled to attend school between the ages of five and fourteen years. Children may be educated at home if the parents can prove to the satisfaction of the education committee that they are receiving an adequate education under skilful tutors. Every school in order to receive recognition for the earning of government grants must be in session 400 half-days per year. Each session must be of two hours' duration at least. As a matter of fact, most schools are open each year for 42 weeks (420 half-sessions), each week for 5 days, and each day for 5½ hours. Thus normally each child attends the elementary school for 210 days for each of nine years. The attendance of children from three to five years of age is also permitted, although discouraged by both central and local authorities. When the high average attendance (88 to 90 per cent.) is taken into account, it will easily be seen that English children spend a good deal of time in school. . . . A widespread system of part-time attendance spoils this rosy picture. . . . Compulsory attendance of children at school found its humble beginnings in the educational clauses of the Factory Acts of 1833 and 1844, which required children to attend school half the day on so many days per week. Half-time attendance at school was thus inaugurated as a sort of compromise. . . . The first Elementary Education Act, 1870, firmly established the system of half-time employment with half-time attendance at school. Under this act partial relief from compulsory attendance at school was granted to children between the ages of ten and thirteen who had reached a certain standard of education. . . . Exemption may still be obtained by passing a 'labour examination,' varying in difficulty from that of standard III. to that of standard VI., while since 1899, 300 attendances (morning or afternoon sessions) for each of five preceding years, not necessarily consecutive, have also sufficed for half-time exemption between twelve and fourteen years, and 350 attendances for full-time exemption between thirteen and fourteen. . . . In every country with a highly developed system of education there seems to be a general leaving age of fifteen for pupils who can continue their education beyond the minimum provided by the elementary school. . . . England began to solve this problem by introducing modern language, science, and mathematical courses into the higher classes of picked elementary schools. . . . Higher elementary schools are designed to provide an advanced higher elementary education for pupils from twelve to fifteen years of age. In certain special cases a fourth-year course is permitted. The curriculum must include a progressive course of study in English language and literature, in elementary mathematics, in history and geography, and provision must be made for special instruction bearing on the future occupations of the scholars, whether boys or girls. . . . Central schools have a commercial or industrial bias, or both, depending upon the character of the district in which they are situated. The commercial course seems to be the more favoured, probably because the graduates can immediately enter commercial houses without further preparation. In this course the branches studied include a foreign language (generally

French, though Spanish would be far more useful), science, including laboratory work, drawing, handicraft for boys, housecraft for girls, shorthand, bookkeeping, typewriting, English, history, geography, mathematics, singing, and physical exercises. In general the pupils are not specifically trained to be clerks or stenographers for fear of exploitation by the commercial world, but underlying principles are taught which have wide application in commerce and transportation. The content of the subjects is modified to suit the probable vocations of the pupils, and the practical side of the studies, especially in mathematics, drawing, and the foreign language, is emphasised. . . . Pupil-teachership still survives. The pupil-teachers are no longer indentured to a master, but to an educational committee. The period of apprenticeship has been reduced, step by step, from five to two years (except in rural districts where it may still be four years), while the age of entrance has been gradually raised from thirteen to sixteen years. . . . Training colleges when first established in England about 1840 were voluntary institutions organised and controlled by religious denominations. . . . With the growth of the virile provincial universities in the latter half of the century a demand arose for the extension of the facilities for university education to the elementary teacher. The Cross Commission in 1888 recommended the introduction of day-training colleges attached to some university or college of university rank. The code of 1890 carried out the suggestion, since when day-training colleges have multiplied rapidly. . . . [In 1914 England and Wales possessed 85 training colleges.] The English public schools, especially the nine great public schools—Eton, Harrow, Rugby, Winchester, Westminster, Charterhouse, Merchant Taylors, Shrewsbury, and St. Paul's—enjoy a world-wide reputation. In spite of many patent defects they have made a unique contribution to education, and are at once the envy and despair of many countries affecting to despise them. Of first-grade schools there are about sixty. . . . The public schools are invariably boarding-schools, though few are exclusively so, since boys from the immediate neighbourhood of the school are admitted as day pupils. The curriculum still remains predominantly classical, although since Arnold's reforms the sciences, mathematics, and modern languages have received a fairer share of attention. . . . The grammar schools for boys are for the most part endowed schools of old foundation. They are generally publicly managed and exhibit the traditional spirit of the public schools. What distinguishes them from the latter is the fact that, being day schools, they take on a local tone and character. They are cheaper and less exclusive than the public schools. They are also far more numerous."—P. Sandiford, *Comparative education*, pp. 187, 215, 216, 219, 220, 226, 229, 257, 258.—See also PUBLIC HEALTH: Great Britain.

The Act of 1902 empowered the nationalization of the Voluntary schools in England and Wales, and provided that public elementary schools should be managed by a board of managers appointed partly by the county council, partly by the local council, or, in the case of foundation schools, by a board of managers, appointed partly by the foundation managers, partly by the County Council, and the Local Council. Nonconformists objected to the law on the ground that it swept aside the local education boards, in favor of managers to be appointed by the county councils; that maintenance of denominational schools (apart from their fabrics) was thrown on the general public, who,

under the managerial system, would have no real control over any school, and that, in effect the law amounted to a new endowment of the Church of England. The Bill became law in December 1902, and was followed by "passive resistance" on the part of Nonconformists, many of whom allowed themselves to be imprisoned or their goods seized and sold for non-payment of rates. In Wales, county councils refused to put the Act into operation, and accordingly the Welsh Coercion Act of 1904 was passed. Its effect was small, however, for a new plan was devised by which every proceeding under the Coercion Act would be met by the resignation of county education committees and Managers of National Schools. The defeat of the Conservatives and Unionists in the Parliamentary elections of January, 1906, was ascribed very largely to popular dissatisfaction with the Education Act of 1902. Hence, on the resignation of the Balfour Ministry and the call of the Liberals, under Sir Henry Campbell-Bannerman, to the administration of the Government, the new masters of legislative authority were held to have received a mandate from the people to amend the objectionable law. On the 9th of April (1906) a Bill to that end was brought forward by Augustine Birrell, President of the Board of Education, and again the old disputes over denominational religious teaching in schools supported by the public at large were re-enlivened and reheated, in Parliament and out. In December it passed the House of Commons by a majority of 192, and went to the Lords. In the framing of the Bill it had been assumed that the overwhelming majority which swept the new Government into power had determined that the following principles should be enacted into law: 1. Unification of the public school system. 2. Complete local control where public funds are received. 3. Abolition of religious tests for teachers. In the House of Lords the Bill came under the Church influences which had dictated the Act of 1902, and it was slashed with amendments which would totally reverse its operation on all the controverted points. That procedure killed the measure, of course.—See also ENGLAND: 1906 (April-December).

"Secondary schools as a part of the government system have recently made their appearance. Up to 1902, approximately 5,000 boys and girls who had completed the work of the public elementary schools, were provided through scholarships with opportunity to secure secondary school training. By the Education Act of 1902, the local authorities were directed to advise with the Board of Education to the end that greater facilities for secondary education might be provided in their locality. In some places, these authorities have organized new schools for this purpose, and in others, grants have been made to schools already in existence, or scholarships have been awarded in them. Almost to a school, the practice of charging tuition, though the amount varies, is common. Such schools as are on the grant list, are legally required to hold 25 per cent. of their sittings free from tuition charges for qualified pupils from the public elementary schools. In 1912, there were 55,703 such pupils in attendance—a rather remarkable growth in the course of one decade. . . . The growth of secondary schools for girls of England also has been confined largely to the last fifty years [written in 1918]. Such schools were originally founded for the girls of the middle class. There are at present four types of secondary schools for girls; the private school which may be day, boarding, or both; the expensive boarding school with equipment, curriculum, prestige, and

the like after the manner of the Great Public Schools for boys; public secondary schools of first grade which prepare for college; and public schools of secondary grade which prepare for business, home life, and elementary school teaching positions. On the whole, the girls in England are about as well taken care of with respect to opportunities for securing secondary education as are the boys."—G. L. Jackson, *Privilege of education*, pp. 106, 127.—"The training of leaders in commerce is . . . a recent development that has taken place with the creation of local universities since the beginning of the present [twentieth] century. Situated as all of these are in industrial and commercial centers and free from the restrictive traditions of the older universities, the newer universities have proved to be more responsive to local needs. The following universities and university colleges have instituted faculties of commerce or commercial courses leading to the degrees or diplomas: Birmingham, Durham, Leeds, Liverpool, Manchester, Nottingham, Reading, Southampton, and institutions in London like the Birkbeck Institute and the London School of Economics. The courses require three years of study for the bachelor's degree and an additional year for the master's, while diplomas are granted after two years' work. The courses are conducted in close connection with the faculties of economics, and in the University of London, where there is no separate faculty of commerce, the examinations and degrees are offered in the faculty of economics. In all cases advisory committees, representing local chambers of commerce, education committees, bankers' and accountants' associations, assist the university faculties. The courses include political economy, geography, modern history, modern languages, the organization of industry and commerce, accounting, banking and exchange, methods of statistics, commercial law, and in some cases a science applicable to manufactures. . . . The statement of purpose of the faculty of commerce in the University of Birmingham may be applied to all. This is 'to furnish a systematic training, extending over a period of three years, for students who look forward to business careers. In planning the course of instruction two objects have been kept in view—(1) the combination of liberal culture with utility; and (2) a due regard for the different requirements of different branches of commercial life.'"—I. L. Kandel, *Commercial education in England* (*School and Society*, Apr. 15, 1916, pp. 547-548).

England: Art instruction. See EDUCATION, ART: Modern period: England, Ireland and Scotland.

England: Fisher Act of 1918.—"The Education Act, introduced by Mr. H. A. L. Fisher [minister for education] in 1917, the passage of which was delayed for almost a year, is one of the important achievements of the parliamentary session [of 1918]. The Education Act of [Aug. 8] 1918 is one of the most significant and far reaching of the war measures which necessity has imposed upon the nation. Its object is 'the establishment of a national system of public education available for all persons capable of profiting thereby.' It confers many new powers and imposes many new duties on the existing education authorities, and provides for the banding together of these authorities in federations, for the purpose of dealing with matters which can be more conveniently considered in relation to larger areas than those covered by the present authorities. It gives power to the authorities to provide nursery schools for children from the age of two years old; it imposes the duty of organising advanced instruction in elemen-

tary schools for children over the age of fourteen and of providing practical instruction in these schools or in central schools or classes; it requires the authorities to co-operate for the purposes of secondary education and for the purpose of supplying and training teachers. Beyond the elementary courses, it is now the duty of the authorities to provide free continuation schools, supplying suitable instruction and physical training for all young persons in their areas, and the authorities may also provide holiday or school camps, physical training centers, playing fields, swimming baths and centers for social and physical training for young persons and persons over the age of eighteen attending any of the educational institutions. The authorities thus have powers for providing means for the physical, intellectual and moral training of citizens from the earliest to the latest age. Medical inspection and treatment may be extended to all educational institutes, . . . and board and lodging may be provided near to a school for children living in remote areas. The age up to which a child must attend school . . . [is fixed at] fourteen, and an authority may extend this age to fifteen by bye-law, whilst, with the consent of the Board of Education, instruction may be continued to the age of sixteen or later, if the circumstances warrant such a course. After seven years from the appointed day, attendance at continuation schools will become compulsory on young persons between the ages of sixteen and eighteen subject to certain exceptions; in the meanwhile, young persons up to the age of sixteen must, subject to exceptions, as from the appointed day, attend for three hundred and twenty hours in each year unless this number of hours is reduced by the authority. Further severe restrictions have been enacted with relation to the employment of children and young persons, and the employment of a child in a factory, workshop, mine or quarry as defined in the Act, is forbidden altogether except in the case of a child who was lawfully so employed on the appointed day. Private schools, for the first time, are recognised as coming within the sphere of the administration of public education, and information with respect to such schools must be forwarded to the Board of Education within three months of the appointed day. Such schools may, if it is so desired, benefit by the medical inspection and treatment provided by the local education authority of the area, and may have the advantage of inspection by the Board of Education, and a report on such inspection free of charge to the governing body or headmaster. In non-provided schools, pupil-teachers and student-teachers are now to be appointed by the local education authority, and the managers of such schools may not close the school without giving eighteen months' notice to the local authority. . . . It will be seen, from this outline of some of the changes effected by the Act, that new and increased duties of vast importance have been placed upon the local education authorities of the country; that these are now brought into possible relation with the whole of the educational activities of the nation, and that it is upon these authorities that the legislation depends to carry into effect the many reforms embodied in the Act."—A. A. Thomas, *Education Act, 1918*, pp. xiii-xvi.—"Unhappily . . . some of the most important reforms that were to be secured by the Education Act of 1918 are to be shelved for a time, and several thousands of young people who should have been attending continuation schools will suffer for the remainder of their lives from the snatching away from them of the opportunity of an education that they so urgently

need."—H. W. Horwill, *Problems of local taxation in England (Political Science Quarterly, Dec., 1921, p. 571)*.—See also CHILD WELFARE LEGISLATION: 1918-1921.

ALSO IN: I. L. Kandel, *Education in Great Britain and Ireland (United States Bureau of Education, Bulletin no. 9, 1919, pp. 4-5)*.—H. J. Laski, *Prospects of the Fisher Act (Survey, Jan. 8, 1921, pp. 531-532)*.—K. E. Wilkinson, *Guide to the Education Act, 1918*.

Finland: Infant schools.—Folk schools.—Religious instruction.—Secondary Education.—Law of 1920.—"The most amazing thing about the people of Finland is their education, [and this] in spite of the fact that national education is of comparatively recent growth. In 1900, amongst Lutherans, (98.14 per cent. of the population) only 6 per cent. of those of fifteen years of age and under were illiterate. Taking the whole population of the country illiterates compose only 1.2 per cent. . . . [Infant schools, (lower folk schools)] plentiful in towns, began to appear about 1910 in the country where, previous to that time, the clergy generally superintended the education of very young children. The schools are under the National Education authority, subject to the ecclesiastical Department of the Senate, and are managed by local, popularly elected bodies. Pupils enter the Folk Schools for the four year course at the age of nine or ten, and are taught reading, writing, arithmetic, geography, natural sciences, drawing, singing, gymnastics, manual work. Religious instruction is given by the clergy. [In 1908 there were 2,663 schools in the country districts, as opposed to 457 in 1880.] The primary pupil may also go to what is called a Higher Folk School, which is state supported, and where instruction is specialized, great attention being paid to agriculture. Teachers for these schools undergo a four years' course of training at seminaries, of which there were eight in 1905. [For secondary education, the principal state supported school for boys is the lycéé, with an eight year course. Entrants must have had two years at a primary school, or their equivalent.] There are three kinds of lycéé—the classical, the modern, . . . and the normal . . . [the latter—also divided into classical and modern sections to train high school teachers]. Finland has its bi-lingual troubles, and to meet them something under a third of the lycéés are predominantly Swedish. For girls, there are state supported high schools with a five year course, followed, in Helsingfors, by continuation classes, three years, which take the pupils to the university. Private schools—state assisted—play a very important rôle. . . . There are, too, industrial, art, agricultural and forest schools."—G. Renwick, *Finland to-day*, pp. 227, 228.—The compulsory school law of 1920, provides that: "If the child has not reached the requisite standard of knowledge, attendance must be continued until the age of 14. The first or lower course extends over 2 years, and 4 years should be devoted to the second or higher course. The law provides that *throughout the country districts* continuation schools shall be opened for a minimum of four hours a week during 25 weeks for children who have attended primary schools which are unable to offer instruction for the statutory period of attendance. For such children attendance at the continuation school is compulsory. This applies especially to districts where the density of the population is less than three inhabitants to the square kilometre. It is enjoined upon communal authorities that in building new schools the demands of sparsely populated districts for educational facilities should be taken into consideration

and that wherever possible such districts should be grouped, so as to minimise distance difficulties which might exclude children from the benefits of public instruction. In districts where there is but one teacher to serve two schools the child's attendance may be reduced to 18 weeks. On the other hand, in a school where both the higher and lower courses are given by the same teacher 40 weeks' attendance may be required of the pupils."—*Control of employment of children (International Labor Review, Nov., 1921)*.—See also EDUCATION, ART: Modern period: Finland.

France: Advance in education.—Curricula.—L'art à l'école.—The whole system of education in Modern France is a unit, controlled by the ministry of Public Education. "In thirty-three years the illiterate have fallen from 18.03 per cent. to 4.26 per cent.; apart from this there is a vast effort made to keep pupils in touch with the schools after they leave them. (In addition there are evening schools which in 1908-09 numbered 31,637.) The Republic recognises the birthright of every child to a common education, and everything is done to help him to secure it. If he is prevented from attending school because he is shoeless or because he has inadequate food, the town is bound to provide the imperative needs. . . . The government [also provides] for the special instruction of abnormal or backward pupils. The teaching itself has been raised from scant ability to read and write a little arithmetic, history and the catechism to a standard equal to the best in any country. The branches taught are morals and civics, reading and writing French, elements of French literature, geography, history, elementary principles of law and of political economy, drawing, modeling, music. Twenty-five thousand schoolhouses have been built or rebuilt. From 1875 to 1905 the number of primary schools increased from 71,000 to 82,488, the number of teachers from 110,000 to 157,000, and the pupils from 4,716,000 to 5,654,794. The secondary schools have not undergone such a profound transformation as the others, but, as a whole, they have never been better or more numerous. The pupils . . . [had] increased from 129,000 to 195,000 [in 1913]. . . . [The] tendency to isolate the pupil from house and society is growing less . . . and the school tends to become life. The best school is not only the one in which the students stand high at examinations but the one in which they lead the best life. . . . The curricula without breaking all connection with Latin and Greek have been thoroughly modernized and German as well as English has . . . an important place. Recognizing the disciplinary and cultural value of the ancient classical languages, educators have made it possible for students . . . to acquire [the classics] in the latter part of their course. . . . Sciences have a place that is growing more and more absorbing. Philosophy is required for all complete secondary studies. The movement . . . [for the education of women] has acquired considerable momentum. . . . In 1906 there were 41 lycées and 68 other institutions giving to women a partial secondary education. . . . In 1903, 3,500 young women had matriculated in the universities. Numerous schools for women were created to prepare an efficient corps of primary teachers, and one was established at Sèvres to give the professors of secondary institutions for girls the high training which they need. . . . Sèvres lacks only the classics to make its work the best given to women anywhere. . . . What has been changed more than all else is the spirit of education. It is no longer the storing of the mind with abstract

formulae. . . . It is the free cheerful development of the child along the line of experience and reason, respecting and trusting his undeveloped powers. . . . It embodies all the best suggestions of psychologists . . . as well as those of the great contemporary educators. Its aim is no longer knowledge but the possession of what Fouillee called *idéés—forces*, which translate themselves into character."—J. C. Bracq, *France under the republic*, pp. 76-77, 79.—"At the close of the compulsory age period, further instruction is provided for two or three years in the higher primary schools. As in the German continuation schools, the higher primary continues the work of the primary school, and gives it at the same time a practical aspect. For those who because of employment are unable to attend the higher primary schools, evening schools are maintained which give specialized instruction based on the industries which are common in any particular locality. Schools of agriculture which charge a tuition fee, and schools for manual apprenticeship which are free, are open to those who have finished the elementary school course. . . . It is possible at about the age of ten to transfer from the elementary school to the *lycée* or the *collège*, as in Germany, but it is not the customary thing to do. The secondary schools have their own preparatory department, and children of a social status that takes for granted the pursuit of higher education attend these rather than the public elementary school. Individual bent is recognized in French secondary schools, as in the United States, by offering a large number of subjects within one institution rather than differentiating types of schools as in Germany. The French system differs from our own, however, in that students choose *courses*, but choice of subjects within the course chosen is very limited. Ordinarily, girls expecting to attend secondary school, as is the practice with the boys, enter an elementary school in connection with the *lycée* or the *collège*. The secondary schools for girls offer a course five years in length, which is two years less than that offered to boys, though since 1909 [written in 1918], some *lycées* extend the course so that girls may prepare for the universities. These are open to women on equal terms with the men."—G. L. Jackson, *Privilege of education*, pp. 98, 99.

"An important innovation in France is that of *l'art à l'école*, or art teaching in common schools, whereby is cultivated the love of beauty so especially needed by the masses. . . . This education also has been so decidedly differentiated as to adapt it better to the practical every-day life of French youth. There have been opened schools of apprenticeship, normal schools of cutting and fitting for girls, and important professional schools. There have been founded or transformed more than three hundred schools of design and decorative art. In Paris these schools contribute greatly to the superiority of taste and form visible in most of the fine goods made in that city. In many places the technical character of the schools is determined by local industries. In Roubaix . . . with tapestry, in Limoges with ceramics, in Nice with domestic decorations, in Rennes with sculpture, and in Calais with lace. More than 100,000 pupils attend these schools."—J. C. Bracq, *France under the republic*, pp. 77-79.—See also EDUCATION, ART: Modern period: France.

ALSO IN: W. S. George, *France in twentieth century*.—P. de Coubertin, *Evolution of France*.

Germany: Under the empire.—"One Prussian school is much like another, and taking the German Empire as a whole it may be safely said that no such great differences would be found between

any two German schools as, for example, there exists between two schools in London or Manchester. This ideal means uniformity of standard, but it does not imply a high standard. . . . For purposes of instruction the Prussian elementary schools are still [1918] organised under the regulations of 1872. The schools, no matter what the number of grades may be, are divided into three sections: the lower, including the first three years of school life; the middle, covering the fourth and fifth years; and the upper for the last three years. . . . The curriculum includes . . . religion, German (including reading, writing, spelling, grammar, composition, and literature), arithmetic, geometry, 'real subjects' (*Realien*, including geography, history, and elements of nature study and natural science), singing, drawing, physical training for boys, and handwork for girls. The major part of the time is devoted to religion, German, and arithmetic. . . . The pupils are not expected to acquire an extensive knowledge of the subjects of the curriculum, but the little that they do learn they must learn well and be ready to produce when called upon. To save time the teacher furnishes the material to be studied. The pupil is not given a text-book and told to prepare a lesson for the next recitation. . . . Instead, the teacher presents the subject-matter and the pupils reproduce it. . . . The pupils are not expected to ask questions, since it is the function of the teacher to prepare his lesson in such a way that all difficulties are anticipated. With the exception of a general reader few books are employed. . . . The total number of elementary-school teachers in Prussia in 1911 was 117,162, of whom 92,406 were men and 24,756 were women. Prussia has always tried to retain men in the profession. . . . The course of training in Prussia and in most of the German states lasts six years. . . . The preparatory institutions give a course of three years to boys who have passed an examination, written and oral, in the subjects of the elementary school. . . . At the close of the three years' course the pupils on passing the leaving examination are qualified to enter the normal schools. . . . The first two years of the normal-school course are devoted to academic training and the theory of education, the last year is almost entirely professional. With the exception of a modern language, French or English, and agriculture the subjects of the curriculum are merely an expansion of the subjects of the elementary school. . . . The Prussian intermediate school (*Mittelschule*) is not an intermediate institution. It corresponds to the French and English higher primary schools. It is intended to furnish a somewhat more intensive study of the subjects of the elementary schools, especially in science and history, with the addition of a foreign language. Established originally under the *Allgemeine Bestimmungen* of 1872, this type of school . . . [was] reorganised under new regulations, issued in 1910 to prepare boys and girls to meet the new demands in trade, industry, and the fine arts. The school is organised on the basis of a nine-year course, the first three of which may be given in an ordinary elementary school. Pupils may thus be transferred to the *Mittelschule* proper at the age of nine and are expected to remain until they reach the age of fifteen. . . . The teachers are required to have passed the examination to qualify for permanent appointment in an elementary school and a special examination for teachers in intermediate schools. . . . The curriculum includes religion, German, history, geography, arithmetic with bookkeeping in the last year, nature study, writing, drawing, singing, handwork (gardening or domestic subjects), physical training, and one foreign language (French

or English) begun at the age of ten or eleven. . . . The aim of the German secondary schools is to impart a broad liberal education and practical preparation for position of expert leadership in the civil service or in the professions. . . . The nucleus of the present secondary-school system, the classical gymnasium, had its origin in the Renaissance-Reformation period, but owes its modern form to the reorganisation that took place in Prussian education under Von Humboldt at the beginning of the nineteenth century. It was at this period that the classical secondary school was given a position of pre-eminence. . . . There are . . . three schools offering nine-year courses, the *Gymnasium*, the *Realgymnasium*, and the *Oberrealschule*. Corresponding to these are three schools with courses only six years in length, the *Progymnasium*, the *Realprogymnasium*, and the *Realschule*. Like the elementary schools, the secondary are subject to the independent control of each state with the sole exception that uniformity of standard is secured throughout the Empire by the Imperial School Commission (*Reichsschulkommission*). . . . In Prussia secondary education is under the direction of the provincial school boards. . . . Secondary education forms a system entirely distinct from the elementary schools. The choice of a secondary school must be made at the age of nine, and the majority of pupils received their preparatory education in the *Vorschulen* or preparatory classes attached to the secondary schools and receiving pupils at the age of six; others are prepared privately or attend the elementary schools up to the age of nine. No provision exists to encourage the passage of pupils from the lower to the higher schools. This is illustrated by the fact that only about one pupil in ten thousand passes to a secondary school on completing the elementary school."—Important changes were made in this system by legislation after the republic was declared.—P. Sandiford, *Comparative education*, pp. 124, 128, 129, 131-134, 140, 142-145, 153.—"In 1903, Prussia reorganized the higher schools for girls and put the *Gymnasia* on the same footing with respect to the universities as those of the boys. . . . [Secondary education for girls was] left, until recently, to private enterprise and to the various municipalities; although some German states permit girls to attend the boys' schools. . . . Women were not allowed to matriculate in the German universities until 1903 when Munich opened her doors."—G. L. Jackson, *Privilege of education*, p. 126.—See also WOMAN'S RIGHTS: 1867-1905; BERLIN: General survey.—"I still know [1914] of no higher school which does not insist on the teaching of two modern languages in addition to the mother tongue, and often also two ancient languages; which does not earnestly endeavour to stuff the head of every child with the history of its own country and of the world, with political, physical and mathematical geography, with zoology, botany, mineralogy, geology, chemistry, physics, algebra, geometry, stereometry, trigonometry, religion and religious history: and there are many schools which extend even this programme. . . . Our elementary schools have become replicas on a small scale of the highest schools, and although we are all distressed about this overdose of learning, new subjects are ever knocking at the doors of these schools too: worse still, the doors have been opened to them and they are looking round for a place where they can settle near their comrades and then spread themselves out. . . . The veneer of knowledge so artistically applied to the thirteen year old children leaves them at the final examination three years later like highly polished but empty vessels. The veneer was not the

right one and three years of practical life have sufficed to rub it off."—G. Kerschensteiner, *Schools and the nation*, pp. 28-30.—See also POLAND: 1872-1912.

Germany: Under the Republic.—"At the base of the educational edifice there is the common or elementary school (*Grundschule*), which gives all children an equal education, from the point of view of length of time and content. This is the principle of the 'uniform' school. This does not mean, however, that everywhere and in all the states public schools must be organized after an invariable pattern. They are uniform in the sense that they are one in the conception underlying their establishment, in that they are inspired in every respect and exclusively by the same democratic principles, that no difference in instruction is made and that the economic and social position and the religious beliefs of parents are deliberately disregarded in according to children the right to an education. Above the common schools are the secondary and higher schools. The Constitution does not say how these are to be organized. It indicates only the idea that is to serve as a guide to legislators when they construct the educational edifice. . . . All children are naturally not compelled to go through the whole educational curriculum, but there is an obligatory minimum of instruction. Educational obligations are notably extended in the Constitution as compared to their former limits. [See Germany, Constitution of the Republic.] . . . In April, 1920, the . . . [law on the elementary school] was passed by the National Assembly. . . . According to this law, primary schools must be so organized that the first four years may at the same time serve as a preparation for secondary and higher education. Every child who has successfully graduated from the highest class of the elementary school must be sufficiently prepared to enter immediately a secondary or a higher school. Public preparatory schools and public preparatory classes are abolished. As for private preparatory schools, their suppression will take place only after a sufficiently long reprieve; their complete abolition need not take place until the commencement of the school year 1920-1930; since economic difficulties prevent the earlier abolition of these schools, and means must be taken to provide for the teachers who will be deprived thus of their occupations. Private instruction is not allowed except in particular cases and can only in special circumstances be substituted for the elementary school. The law does not touch instruction and training in auxiliary classes; nor does it concern itself with the instruction of children physically or mentally diseased. In addition a certain number of interesting innovations have been enacted into legislation. These have as their purpose the participation by parents and pupils in the administration of schools. On the one hand, in the secondary schools there are organized Students' Councils (*Schulgemeinden*). These Councils are formed by pupils of the three upper classes, who meet periodically in assembly to discuss questions of instruction—educational matters, quarterly reports, discipline, duties, etc. Teachers attend these meetings without the right to vote. Up to now these assemblies have had only the right to propose reforms without power as yet to make them operative. On the other hand, parents elect for each school a Parent's Council, one member for every fifty pupils. This Council concerns itself mostly with classes, examination and discipline. If a pupil has committed a fault involving the possibility of expulsion from the schools, it is before this Council that this question is taken. Teachers are sometimes admitted to these deliberations but

have not the right to vote."—R. Brunet, *New German constitution*, pp. 227-228, 233-234.—See also EDUCATION, ART: Modern period: Germany.

ALSO IN: T. Ruether, *Zum Schulkompromisse von 1919* (*Frankfurter Zeitgemässe Broschüren*, 1919, Band 39, pp. 45-64).

Hungary: School law.—The school law of Hungary, 1868, and amendments, and the Act for Enforcing Compulsory Attendance, 1921, provide for a "compulsory course . . . which shall extend over nine years: after six years' attendance at the elementary school, the child must attend the continuation school from the age of 12 to 15."—*Control of employment of children* (*International Labor Review*, Nov., 1921).

India: Educational system.—Introduction of English as a medium of instruction in secondary schools.—Primary schools.—Art instruction. See INDIA: 1835-1922; EDUCATION, ART: Modern period: India.

Ireland: National schools.—Intermediate Education Act of 1914.—"National schools were established as long ago as 1831; but attendance is not compulsory except under local option, which has established it in three-quarters of the towns and one-half of the counties in Ireland. The teaching, it is said, has been somewhat mechanical, and adjusted to the attainment of 'results'; but that, again, might—at any rate until recently—have been said with almost equal truth of the teaching in English elementary schools. Of late years a new spirit has shown itself: attention has been directed to manual and practical instruction: and the spread of Irish has probably helped to give a new vitality to the schools. More serious than the problem of primary is that of secondary education. A Board for Intermediate Education was created in 1878, and vested with a capital of £1,000,000, drawn from the Irish Church Fund, from which it was empowered to make grants to secondary schools; but it has not achieved any considerable measure of success. The teachers are too often insufficiently equipped; and as the grants are proportioned to results, cramming is said to be rife. On the other hand, the work of the Department of Agriculture and Technical Instruction has greatly strengthened the teaching of natural science and of technical subjects in all the secondary schools of Ireland since 1899. Experimental science and manual training have been introduced; and a system of inspection has eliminated, as far as these subjects are concerned, the evils of cramming. Ireland is to-day ahead of England in the art of linking the teaching of natural science with the economic life of the country, and of adjusting such teaching to its specific needs and character. New technical and commercial schools have been instituted: special training has been given in industries such as glove-making and woodwork; and, above all, a system of agricultural education has been organized, which is marked by a high degree of originality and vigour. There is the new and finely equipped Royal College of Science in Dublin: there is in each province a school of agriculture for farmers' sons; there are winter classes which they can attend in the slack time of the year; and there are the itinerant instructors of the Department, who are employed by the County Councils to lecture on agriculture and disseminate new ideas and methods. Meanwhile Parliament, by the Intermediate Education Act of 1914, has at last done something to improve the position of teachers in Irish secondary schools; and though there is much still to be done in the way of reform of secondary education in Ireland, it can at any rate be said that much has already been done which has still to be done in England."—E. Barker,

Ireland in the last fifty years (1866-1916), pp. 64-66.

Italy: Scuole popolare.—"The putting of the *scuole popolari* into operation is the most striking advance made in the field of Italian education during the past two years [1917-1918]. The legal enactment constituting them was the result of an organic growth, combining features of the plans submitted by the Minister of Industry, Commerce, and Labor, in December, 1916, and by Sig. Ruffini, then Minister of Public Instruction, in February, 1917. Their compositely social and educational character is well illustrated by the history of the origin and passage of the law establishing them. The salient points of the *scuole popolari*, both in organization and aims, are as follows: 1. The Government, with the consent of the local school council and the communes, was instructed to found a new type of school based upon the completion of the fifth and sixth elementary classes, and offering instruction of special and vocational character, as well as a development of the courses in the basic subjects, especially arithmetic and practical geometry, drawing, and the elements of physical and applied natural sciences. Such schools were to cover three years additional to the elementary schools, and in the case of communes reserving to themselves the management of the elementary schools, the power of further amplifying the *scuole popolari* was granted. 2. The entire three years' course was to take the name of *scuole popolari*, be recognized as an institution of public instruction in legal standing, and governed by special statute approved by royal decree on the recommendation of the minister. The teaching staff and the program of special and general courses were to be determined by the statute embodying the school. Courses in agriculture, horticulture, agricultural economics, and whatsoever other scientific pursuits were adapted to the climate and needs of the individual locality were to be fostered and taught intensively. Only those teachers that should have pursued special training courses in the subjects they were assigned to teach should be elected to the *scuole popolari*, and only upon the passing of examinations thereon. To be nominated as teacher of Italian, history, and civil ethics, geometry and arithmetic, the teacher must hold the diploma of the normal school or have served at least five years satisfactorily in the elementary public schools. The minimum salary of teachers in the *scuole popolari* was fixed as 2,000 lire (\$400) for communes having over 20,000 inhabitants and at 1,500 lire (\$300) for communes having less. The weekly schedule of instruction required of each teacher was to be 24 hours. For hours exceeding this he was to receive additional compensation of 80 lire (\$16) per annum for each hour, and for hours falling below he was to be required to render such assistance as the giunta of the commune should direct. 3. For admission to the *scuole popolari* the usual *maturità* examinations required for admission to the first class of the middle and complementary schools should not be valid. Only students completing in actual residence the work of the lower elementary school and passing the promotion examination of the fifth elementary grade were to be admitted to them. Students completing the work of the *scuole popolari* were to be admitted to the first classes of the technical and complementary schools upon the examinations and conditions fixed by the ministerial regulation. The leaving certificate of the *scuole popolari* should be recognized as equivalent to the leaving certificate of technical schools for admission to posts in various branches of the public service."—W. A. Montgomery, *Education in Italy*

(United States Bureau of Education, Bulletin no. 36, 1919, pp. 7-9.—See also CHARITIES: Italy: 1909-1921; EDUCATION, ART: Modern period: Italy.

ALSO IN: G. Gentile, *Reform of education*.

Japan: Primary and secondary schools.—"Though the educational idea of the nation has gradually developed during the period of more than 2,000 years, yet the present system of education is really the outcome of the great changes effected in the very short period since the Restoration . . . It was in the year 1871, just one year after the adoption of the educational system in England, that saw the establishment of an independent Ministry called the Department of Education, whose head, the Minister of State for Education, became a member of the Cabinet. Two years later an Educational Code, comprising the whole system of Universities, secondary schools, primary schools, etc., was issued. Since then various improvements in the system have been carried out, until we have the organization existing to-day [1904]. The central administrative organ is the Department of Education, with a Minister of State at its head and a Vice-Minister under him. . . . The head of a city, town or village, . . . has charge of primary education; . . . the head of the 'gun,' or county, . . . supervises the educational affairs of towns and villages; . . . the local Governor, . . . controls both the primary and secondary education within his jurisdiction, under the supervision of the Minister . . . [of Education]. Primary schools are designed to give children the rudiments of moral education, and of education specially adapted to render them good members of the community, together with such general knowledge and skill as are necessary for daily life, due attention being paid to their physical development. . . . They are divided into ordinary . . . and higher primary schools . . . [but the two courses] may be established conjointly in one and the same school. The ordinary primary course extends over four years, and the higher primary course over two, three or four years. A supplementary course, extending over not more than two years, may also be arranged in order to give such instruction as is suitable to local requirements. The subjects of study in ordinary primary schools include morals, the Japanese language, arithmetic, and gymnastics. . . . Drawing, singing, or manual work, may be added, and, for females, sewing. The subjects of study in higher primary schools include morals, the Japanese language, arithmetic, Japanese history, geography, sciences, drawing, singing, and gymnastics, and, for females, sewing. In addition, agriculture, commerce, and manual work, may be included for boys, as well as the English language. . . . [Education is compulsory and as a matter of fact 90 per cent of the children of primary school age (six to fourteen years of age) attend school. Attendance at the higher primary schools is not compulsory, but about 60 per cent of the children pass to them]. A municipal or rural community is under obligation to establish and maintain one or more primary ordinary schools, sufficient in equipment to admit children of school age residing in its jurisdiction. The establishment of higher primary schools is not obligatory. . . . [Nominal fees of about five to ten cents a month for primary schools and fifteen to thirty cents a month for higher primary schools may be charged under special circumstances subject to the approval of the local governor; the larger fees in the case of city schools.] There are three classes of teachers for primary schools: the regular teachers, qualified to teach all the subjects in the regular course; assistant teachers . . . [and special teachers for] special subjects, such as drawing, singing, gym-

nastics, sewing, English, agriculture, commerce, or manual work."

"In comparing our secondary schools with those of other countries, it may be said that the Japanese are much like the modern secondary schools in Europe. [They are residential in so far as accommodations permit.] Candidates for admission to secondary schools must be over twelve years of age, and must have completed the second year's course of the higher primary school. . . . All teachers must be provided with a license, but when it is difficult to engage licensed teachers, those not possessing a license may be employed for the time being. The appointment and dismissal of teachers lie with the local Governor upon the recommendation of the head of a 'gun' or city. The salary of teachers for primary schools . . . is not less than 25s. nor more £10 a month, [but] an additional sum for rent may be granted. . . . [Pensions are granted to teachers who have been employed over fifteen years, and to their families after their death.] The object of secondary schools is to provide instruction in such higher subjects of general education as are necessary for boys of the middle class. In each of the existing forty-seven prefectures, at least one secondary school must be established and maintained. Private individuals may

three years may also be instituted for the benefit of those graduates who are desirous of pursuing some branches of study."—M. Sawayanagi, *Present system of education, in Japan by the Japanese* (A. Stead, ed.), pp. 229-231.—See also EDUCATION, ART: Modern period: Japan.

Japan: Normal schools.—Higher secondary schools. — **Technical schools.** — "The normal schools are of two kinds; ordinary normal schools . . . designed to train teachers for primary schools; . . . higher normal schools, to prepare teachers for secondary schools, girls' high schools, and ordinary normal schools. Each prefecture must establish at its own expense at least one ordinary normal school, which may be divided into male and female departments, . . . [or] established as independent institutions. The course of study extends over four years for males and three years for females. . . . A simpler or preparatory normal course to train regular teachers for ordinary primary schools may be added to the regular course. . . . [The curriculum is designed to enable the students to prepare to teach all the school subjects, and in addition pedagogy is taught and practice schools are provided.] Candidates for admission to the ordinary normal schools must be between fifteen and twenty years of age, and



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JAPANESE SCHOOL BOYS UNDER MILITARY DRILL

also establish secondary schools in conformity with the regulations. The course of study occupies five years, with an optional supplementary course not to exceed twelve months. . . . [The subjects are morals, Japanese, Chinese, classics, foreign languages, history, geography, mathematics, natural history, science, elements of law and political economy, drawing, singing, gymnastics.] As a general rule, text-books used in secondary schools must be those examined and approved by the Minister of Education. In general, the number of pupils in one secondary school shall not exceed 400, though the number may under special circumstances be increased to 600. One class must not contain more than 50 pupils. The object of the girls' high school is to provide instruction in such higher subjects of general education as are necessary for girls of the middle classes. The course of study generally extends over four years, and occasionally five. In addition to the regular course, a supplementary course not exceeding two years may be provided. The subjects of study are morals, the Japanese language, a foreign language (English or French), history, geography, mathematics, sciences, music, gymnastics, to which pedagogics and manual arts may be added as optional subjects. Besides, for the benefit of those desiring to study such arts as are necessary to females, a special course for arts, extending . . . [from two to four years] may be established. A higher course covering two or

possess attainments at least equivalent to those who are qualified to serve as assistant teachers in ordinary primary schools. The pupils' expenses, including board and lodging, are supplied by the local treasury, and in return . . . the pupils are required to give their services . . . for ten years in the case of men, and five years in the case of women, . . . [after] graduation. . . . Higher normal schools [one at Tokyo, one at Hiroshima (opened in 1902)] are designed to train students as teachers of ordinary normal schools, secondary schools, and girls' high schools. . . . the expense . . . being defrayed . . . [by] the national Treasury. . . . The period of study extends over one year in the preparatory, three in the principal, and one in the post-graduate course. . . . [Secondary and primary schools provide practice in teaching. There is also a normal school supported by the treasury for women teachers of the girls' department of the ordinary normal schools, and girls' high schools. In all these schools the students' expenses are paid by the school.]

There are eight higher secondary schools, maintained by the State, as part of the school system. These schools, for which there is no equivalent in Western School Systems are preparatory to the Imperial University. "The use of the Japanese language alone is not yet sufficient for the purpose of University education without the accompaniment of foreign languages, some courses having to be con-

ducted in French, some in German, text-books in Japanese not existing—a fact explaining the *raison d'être* of the higher school. So much emphasis is laid on the foreign languages in the curriculum that in some classes as much as thirteen hours a week are devoted to them. The students have to choose English and German, or English and French or German and French. The chief aim is to train the students to fully understand foreign literature rather than to render them fluent conversationalists. . . . [These higher schools may be termed continuation schools, which form a connecting link between the secondary schools and the universities.] The object of technical schools is to provide necessary instruction to those aspiring to engage in industry, agriculture, commerce, etc. There are industrial schools, agricultural schools, and commercial schools; and in each there are three grades—lower, intermediate [locally maintained with the help of State aid], and higher. The number of the State higher technical schools is seven—two agricultural, two commercial, and three industrial. . . . Candidates for admission to technical schools of intermediate grade must be over fourteen years of age, and have received eight years' education in primary schools. The minimum course of study extends over six months, the maximum over four years. There are also technical supplementary schools."—M. Sawayanagi, *Present system of education, in Japan by the Japanese* (A. Stead, ed.), pp. 231-233, 235, 237.

Japan: Military training. See MILITARY ORGANIZATION: 35.

ALSO IN: Tanako Fujimaro, *Outline history of Japanese education*.

Latin America: Educational provisions in the chief republics.—Commercial education.—Legislative provision has been made for both elementary and secondary education in the Latin American republics, but, partly owing to the large Indian populations, these provisions are, generally speaking, poorly observed. In Argentina "primary education is free, secular, and compulsory for children from six to fourteen years of age. For secondary education the Government provides some 40 national colleges, with between 12000 and 13000 pupils and 1300 teachers. Besides the Government colleges there are between 30 and 40 private colleges, with about 3000 pupils and about 400 teachers. There are 82 normal schools, with over 14,000 pupils, and nearly 2000 teachers. . . . [In Bolivia] the educational system is free and compulsory, and is under the care of the municipalities but only a very small proportion of the people can read and write. There are about 1000 primary schools in Bolivia, with close on 1400 teachers and nearly 60,000 pupils. For higher instruction there are about 20 establishments with about 1300 pupils, and for secondary education fully 30 establishments, with 2,600 pupils. . . . Education [in Brazil] is free but not compulsory, and the great body of the people . . . can neither read nor write. [See BRAZIL: 1911.] In Chile education is free but not compulsory, and, . . . no fewer than 40 per cent. of the population are illiterate. The State University and the Catholic University, the National Institute of Santiago, and the lycæums and colleges established in the capitals of the provinces, provide secondary and professional education. [See also CHILE: 1919.] . . . Though there is a ministry of Public Instruction [in Columbia], the Church, in fact, exercises supreme control in educational matters. Education is divided into *primary, secondary, professional, and artistic and industrial*. There are close on 6000 schools, with about 450,000 pupils. There are about 400 of these secondary and

professional schools, with about 34,000 pupils, and there are about 100 art and trade schools, with over 7000 pupils. . . . Primary education [in Ecuador] is free and compulsory. There are about 1300 primary schools, and there are also commercial and technical schools in Quito and Guayaquil. [In Peru] elementary education is nominally free and compulsory, but the law is not enforced. In Peru, there were, in 1919, 2880 primary schools with 195,680 pupils enrolled, and a staff of 4284 teachers. Thus a great advance has been made in primary education since 1906 when there were only 710 primary schools, with 49,000 pupils enrolled. . . . There are besides 277 pupils in the normal schools and 5202 pupils in the Government high schools. The Government maintains a high school in the capital of each of the departments to which pupils are admitted on payment of a moderate fee. . . . [In Uruguay] primary education is compulsory, and there are over 1000 primary schools, with over 100,000 enrolled pupils. There are also a preparatory school, a normal school, and various other establishments for secondary education. . . . [In Paraguay] education is free and nominally compulsory. There are national colleges (*high schools*) at Asuncion, Concepcion, Villa Rica, Encarnacion, Barrero Grande, Misiones, and Pilar. [See PARAGUAY: 1918.] Instruction [in Venezuela] is given both in public and private schools, but though entirely free, education in Venezuela is in a miserably backward condition. The Church is hostile to the national school system, and maintains a large number of convent schools and parochial schools."—A. R. H. Moncrieff, *New world of to-day*, v. 4, pp. 279, 272, 285, 275, 264, 266, 269, 280, 282, 261.

"The Latin-American mind lends itself readily to commercial education. . . . When once the need was fully recognized and commercial schools began to be established, they met with unusual favor. Their establishment and development in the different countries of Latin America has been in direct ratio with the commercial advance of the country. . . . In almost every case it was by act of government that the schools were established, and they have been from the very first an integral part of the national educational system. . . . They are of different types or grades. At the top of the list are the colleges or higher schools of commerce, such as the one at Buenos Aires which is a part of the University of Buenos Aires, and the one at Santiago, Chile, which, although not connected with the University of Chile, is of a rank that almost, if not quite, equals that of a university faculty. The more common grade, however, is the secondary school of commerce. This grade does not always require a completion of the studies of the elementary schools for admission. There are often two or three classes below the ordinary rank of high school, and two or three classes above the entrance grade of a high school. This is the type of the ordinary schools of commerce in Chile. Nearly every town of importance in this Republic has a commercial school of this grade. In some countries the commercial school is a section of the regular high school. This system of organization is in vogue in Cuba and Peru, for example."—*United States Bureau of Education, Bulletin no. 25, p. 36, 1916.*—See also LATIN AMERICA: 1901-1921: Education; UNIVERSITIES AND COLLEGES: 1551-1912.

ALSO IN: D. S. Snedden, *Vocational education*.—F. W. Roman, *Industrial and commercial schools of the United States and Germany*.

Mexico: System of education in Mexico and

Yucatan. See MEXICO: 1898-1900; YUCATAN: 1911-1918.

Montenegro: Public educational system. See MONTENEGRO: 1910.

Netherlands: Curricula.—New provisions in the constitution of 1920.—The system of education in Holland is very simple and practical and is compulsory between the ages of seven and thirteen. All teachers, of whatever grade, must pass a government examination. In the lower classes of the primary schools reading, writing and arithmetic are taught, but in the two upper forms, geography, history and botany or drawing, are added to the simple curriculum, of which chorus singing is always a part. The girls are taught sewing; and the boys are drilled. Secondary schools include lower, industrial, drawing and professional schools. The first of these are for the most part evening, and practically continuation schools, in which the occupation of the students strongly influences the type of instruction given. The subjects include one or more foreign languages, book keeping, and advanced drawing, and in some cases science and music. Industrial and drawing schools are technical schools, with a three year course, in which the trades are taught. These schools take the place of apprenticeship to a trade. Professional schools prepare for professionals. The curriculum embraces several modern languages, algebra, natural science and botany. The classics are taught in the upper forms. In addition to these schools, there are also the Burger schools for boys and girls, which parallel in some respects the work of the high schools.—Based on D. C. Boulger, *Holland of the Dutch*, pp. 69-74.—“The new educational provisions of the constitution which have recently [in 1920] come into force in the Netherlands read [in part] as follows: ‘1. Public education is the object of the assiduous care of the government. 2. Teaching is free, except for supervision by the government, and, moreover, as far as general education, both elementary and secondary, is concerned, except for the testing of the teacher’s capacity and morality, as regulated by law. . . . 4. In each municipality the authorities shall supply sufficient public general elementary education in a sufficient number of schools. In accordance with rules to be fixed by law, dispensation from this clause may be given, provided that opportunities for receiving such education be given. 5. The requirements of efficiency to which all education paid for by the state must conform are regulated by law. Freedom of spirit (*richtung*) shall be respected as far as private education is concerned. 6. . . . The freedom of private education in the choice of books and equipment and the appointment of teachers shall be respected. 7. Private general elementary education, which complies with the considerations regulated by law, shall be paid for by public money on the same basis as public education. The conditions on which private general and sectarian and preparatory higher education can claim subsidies of public moneys shall be regulated by law. 8. The sovereign will cause an annual report of the conditions of education to be submitted to the States General.’ The [London] *Times* Educational Supplement comments: ‘It fell to the lot of a Clerical Cabinet to give effect to this new clause of the Constitution. . . . His reforms naturally affect the financial position of the teachers in Holland very closely. Up till now the Act of 1878 has been in force, according to which the expenses for public elementary schools were divided between the state and the municipalities in such a way that the

municipality was responsible for school buildings, etc., while the state made a contribution towards teachers’ salaries. Before the new Act came into force, the state advanced to private schools the money required for school building, and for salaries a similar contribution to that which it gave to the municipality for the public schools. The result was that at most private schools it was found impossible to bring the salaries up to the level of the public school, while the public teachers, especially in large and rich towns, were comparatively well off. In order to establish equality, Dr. de Visser [Minister of Education] in 1919 passed an Act by which the state, assumes the entire responsibility for teachers’ salaries both at private and public schools, fixing them by Order in Council, and forbidding municipalities (for public schools) or school committees (for private schools) to add to them. Although the Order (issued December, 1920) fixes higher salaries for the towns than for the country the result will be that in towns like Amsterdam, Rotterdam, The Hague, the standard of teachers’ salaries at public schools is lowered, while it is raised in some poorer country parts. The private teachers, of course, will gain considerably by the arrangement. The Act was vehemently denounced by the public teachers, whose organization, “Bond van Nederlandsche Ouderwyzers,” is largely socialistic, but it was passed almost unanimously by Parliament.”—*School and Society*, April 16, 1921, p. 465.—“Under the education act as amended in 1921 the compulsory period covers a course of six years, which may be completed any time after the child is 12 and has passed through the class in which it was on reaching that age. The obligation to attend school ceases altogether when the child has passed through the class in which it was on reaching the age of 13.”—*Control of employment of children* (*International Labor Review*, Nov., 1921).—See also EDUCATION, ART: Modern period: Netherlands.

New Zealand: Lack of widespread compulsory education.—Schools for Maori children.—“Of all pupils entering standard 1, only 59 per cent finish the primary course, and 41 per cent never reach standard 6. To enable the latter to receive some kind of industrial education a more elastic scheme of admission to technical schools was devised and put into operation at the end of the year 1917. . . . Pupils over 14 years of age who have left the public schools not more than six months previously without obtaining a graduation certificate may, on the recommendation of the school inspector, enter a free technical school. The pupils thus admitted must select subjects bearing upon a trade or industry, including agriculture and domestic science. They must not take any commercial subjects. Compulsory continued education is at present provided only at the option of the local authorities in some 17 small areas [1918]. . . . At the third general meeting, held in June, 1917, by the council of education, an advisory body on the matter of education, it was resolved ‘that it should be compulsory for every child between the ages of 14 and 17 years living within 3 miles of technical classes to attend such for three hours a week and 30 weeks a year.’ In compliance with this regulation of 1917, three more centers were opened for continued education of the youth. . . . The Government supports a number of schools for the natives. At the end of 1917 there were in operation 118 native village schools attended by 4,622 Maori children. A large percentage of the Maori children also attend general public schools. A number of secondary

schools for Maori children, under control of denominational bodies, are subsidized by the Government, which provides free places for the native children. . . . With regard to secondary education, it is to be noted that of 9,517 pupils who in 1916 left the primary schools after having passed standard 6, 5,489 children, or 58 per cent, entered a secondary institution. Unfortunately, few finish the course. . . . The types of school that provide secondary education are: Secondary schools, technical high schools, district high schools, private secondary schools, and Maori secondary schools. There are no definite regulations governing the curriculum of secondary schools. These schools are mainly governed by the syllabuses of the various public examinations and by regulations issued by the Government with regard to the instruction of pupils holding free places. . . . All junior pupils holding free places in secondary schools must 'receive instruction in history and civics preparatory to a course in the elementary principles of economics to be taken at a later stage.' . . . Provision is also made for instruction in home science, cookery, laundry work, needlework, and home nursing for girls, and practical agriculture and dairy science or some other vocational subjects for boys."—T. Bach, *Recent progress of education in Australia and New Zealand (Education in parts of the British Empire, Bureau of Education, Bulletin no. 49, 1919, pp. 49-51)*.

Norway: Art instruction. See EDUCATION, ART: Modern period: Norway.

Philippine Islands: Development of a system of education. See PHILIPPINE ISLANDS: 1901; 1917-1918.

Poland: Under the rule of Austria, Russia and Prussia.—Compulsory education, 1919.—"Compulsory education existed before the war in the provinces subject to Prussia and Austria. In Austria, education was compulsory for all children from 6 to 14 years, both in towns and villages. Any pupil who had not learned to read or write, or who had not sufficient notions of arithmetic and religion, could be compelled to attend school after the age of 14 years. . . . Education was free. Summer holidays lasted six weeks. It must be remarked, however, that these general provisions were not much observed in Galicia. Schools did not exist everywhere, and in many cases the courses only lasted for a year or two. Four years' schools, although provided for, were very rare. Supervision by the school authorities hardly existed, and parents were very often dispensed from sending their children to school. Compulsory education existed in those parts of the country formerly belonging to Prussia for children from 6 to 14 years of age. . . . In the old kingdom of Poland, and in the other provinces belonging to Russia, there was no compulsory education at all. Here and there in the country districts there were primary schools with classes lasting from three to four years, but attendance of them was absolutely optional. These schools were very few in number, at most two or three in a commune. . . .

"Almost immediately after the Russian evacuation of Poland in August 1915 the Civil Committee established at Warsaw proclaimed compulsory education throughout the country. When in 1917 the German Occupying Authorities granted a charter of autonomy to the country, and included public education in that charter, one of the first acts of those benefiting was to set up primary schools. But the chief legislative measure regulating education in reconstituted Poland has been the Decree of February 1910. Under the terms of this Decree education is compulsory for all children from 7 to

14 years of age. Any commune where there are more than 40 children of school age must establish a school. A common school may be established for several communes together, if there are less than 40 such children in each commune, provided that the area embraced shall have a radius not exceeding three kilometres. Provision is made for compelling communes to fulfil their duties. Pending the establishment of these schools, schools having a course of studies of from four to five years are recognised, but the Order of 8 August 1919 provides that in this case children shall be compelled to attend a supplementary class up to the age of 14 years, the period of attendance being from two to three years. The object is to encourage the general progress of education and to stimulate young people to a desire for further instruction. This supplementary instruction covers at least four hours a week and is continuous throughout the year. With a view to ensuring that the law on compulsory attendance shall be properly observed, and in order to induce parents to send their children to school, guardianship societies have been established, under the name of 'school guardians,' for one or more schools in the same locality. 'School guardians' have also other duties, such as the giving of assistance to poor children, the provision of conveyances for children living at a distance from the schools, and so on. They also prepare a list of children of school age in their area and communicate it to the school managers. The school year lasts from the beginning of September to the end of June, but the 'school guardians' may establish two interruptions of 14 days each during the seasons when field work is done; they may also change the attendance hours so as to facilitate such work, but may not reduce them."—*Technical agricultural education in Poland (International Labour Review, July-Aug., 1921, pp. 216, 217, 223-224)*.

Porto Rico: First steps in the creation of a public school system. See PORTO RICO: 1900 (August-October).

Russia: Primary and secondary reform of 1909. See RUSSIA: 1909-1914; EDUCATION, ART: Modern period: Russia.

Russia: Education under Bolshevik régime.—"The Bolsheviks who established compulsory education began by abolishing all existing schools, of every kind. In their place they established the Labor School, a co-educational, non-religious, uniform type of school, divided into two grades; the first a five year course for pupils from eight to thirteen years; the second a four year course for pupils from thirteen to seventeen years. Below the Labor School is a kindergarten for children from six to eight years of age. One teacher—or 'school workman'—is required for each twenty-five pupils. The moral basis of the school is to be 'productive work.' What exactly is meant by this phrase is not defined, but productive work is to be ultimately and organically connected with all the teaching. The school is to make the pupils acquainted with the most varied forms of production right up to the highest. Collective productive work and the organization of their own school life are to educate the future citizens of the Soviet Republic. In fact, school life is to give a foretaste of the Soviet Paradise. There are to be no home lessons, no obligatory tasks of any sort, examinations are altogether forbidden and punishments are abolished. On the other hand, hot lunches every day for all pupils are not only to be free but also compulsory. According to the anti-literacy decree issued by the Council of People's Commissaries: 'The whole population of the

Soviet republic must be able to read and write. All Russians between the ages of eight and fifty who are illiterate are bound thereby to learn to read and write in the Russian language or in their original tongue as they please. All literate persons may be called upon to assist in teaching the illiterate. The period in which illiteracy shall be abolished shall be fixed by the municipal or provincial soviet in each district. For adult citizens undergoing instruction in reading and writing the working day is abridged by two hours during the entire educational period. Citizens evading duties specified by this decree or in any way interfering with its provisions are subject to trial by the revolutionary tribunal.' [Failure to learn to read and write is punished by loss of voting and food privileges].—*Schools under the Bolsheviks (School and Society, July 5, 1919)*.—"The general task of administering the work of education in Soviet Russia is placed in the hands of the State Commission of Education, which is a sort of an interdepartmental body, consisting of representatives of the Commissariat of Education, the Central Executive bodies of the Teachers' Union, the trade and professional unions generally, the cooperative organizations, the Commissariat of National Minorities, and the Supreme Council of National Economy. . . . The administrative organization follows the lines of the whole administrative apparatus of government. Besides the central administrative institution, represented by the Commission and the Collegium, there are four stages in this apparatus, hierarchically subordinated to each other. These stages, starting at the bottom, are as follows: the *volost*, representing a group of villages; the *ouyezd*, representing a number of *volost*; the 'provincial,' corresponding geographically to the former divisions known as 'governments' or provinces; and the 'regional,' representing a group of provinces. For general administrative purposes, each *volost*, *ouyezd*, province, or region has its own Executive Committee, corresponding for purposes of local administration to the Central Executive Committee at the head of the whole system. And just as the Central Executive Committee has under its control the State Commission of Education, so each of the *volost*, *ouyezd*, etc. Executive Committees have a Division of Education, which is in charge of the actual work of administration. Moreover, each Division of Education has an advisory committee, known as the Soviet of Education."—L. Pasvolsky, *Education under communism: Structure of Soviet education (Educational Review, Oct., 1921)*.—According to the report of Lunacharsky, commissar of education: "By December, 1919, there were in the thirty provinces of Soviet Russia two thousand five hundred kindergartens and other institutions for children under school age, i.e., under seven years of age. Accommodations were thus provided for 200,000 children. Estimating the number of children under school age as four million facilities for pre-school education were available for five per cent. of the total number. The number of schools of the first stage or grade of the unified labor school was 46,472; of the second stage or grade, 2,632. Thus the total number of schools for children of school age was 49,104. . . . Lunacharsky's exact statement on this question reads as follows: 'At the present time twenty-seven per cent. of all the children of school age are receiving instruction.' . . . Dividing the total number of pupils by the total number of schools, we find that each school had, on the average, fifty-nine pupils, i.e., the usual number of pupils in one class of an American public school. . . . In the

domain of higher education, Lunacharsky stated in his report that 'the special care which the Commissariat of Education is devoting to the higher institutions of learning may be seen from the tremendous growth of the budget.' During the second half of 1919, over four hundred million rubles were spent for the maintenance of the universities and of the higher schools generally. What the Commissariat of Education had to show for this vast expenditure was a registration of 158,000 students, of whom, however (again, according to Lunacharsky's report), only 55,000 actually pursued studies. . . . In discussing the state of education in Petrograd, the Petrograd *Krasnaya Gazeta* declares that 'the schools are deaf to the pressing needs of the republic, and in them the children of the proletariat are torn away from the interests of their own class.' This official organ claims, for example, that in the schools of Petrograd the character of the British Parliament is studied in preference to the Soviet Constitution. And the 'Krasnaya Gazeta' seeks an explanation for this in the composition of the teaching personnel of the Division of Education. On the basis of an extensive investigation, the newspaper asserts that of the total of 24,839 persons who constitute the total personnel of the Division of Education, 9,439 are former bourgeoisie and bourgeois intelligentsia; 1,490 are former owners of property; 1,117 are former bureaucratic officials.' . . . According to Lunacharsky's report, there are only 200,000 pupils in the schools of the second stage. This means that of all children in Soviet Russia over the age of twelve, only two hundred thousand are officially registered as attending school; how many actually attend is unknown."—L. Pašvolsky, *Education under communism: Results of Soviet education (Educational Review, Nov., 1921)*.—See also RUSSIA: 1917-1920: Bolshevik laws; RUSSIA, SOVIET CONSTITUTION OF; CAUCASUS: 20th century.

Scotland: Education Act of 1918.—"The need of some reorganization . . . [was] perhaps greater in Scotland than in England, which, . . . developed a sound administrative system in 1902. The remarkable educational tradition of the country . . . tended to retard the development of an administrative reform more suited to modern needs, [although] successful as this tradition . . . [was] in selecting talent and promoting boys of ability, it . . . [was] not . . . effective in raising the general average. As in England, compulsory attendance laws were subject to local exemptions, voluntary measures for educating adolescent boys and girls were not successful, and in many parts of the country accessible secondary schools were not provided. Under the . . . [old] system there . . . [were] nearly 1,000 school boards elected *ad hoc* in the burghs and parishes; each voluntary and endowed school . . . [being] under its own administrative authority; while secondary education since 1908 . . . [had been] administered by nearly 40 secondary school committees. [See also CHARITIES: Scotland.] At the close of 1917 a bill to reduce this system to some more unified plan of organization was introduced in Parliament by the Secretary for Scotland, . . . [but met with considerable opposition and in] 1918, a new bill was substituted, giving effect to . . . [a] demand for *ad hoc* boards. [This bill was passed in 1918. Under it] the central administration is . . . in the hands of the Scotch Education Department, which is empowered to establish an advisory council consisting, to the extent of not less than two-thirds of its membership, of persons qualified to represent the interests of education. . . . The counties

and the five large burghs are set up as education authorities administered by boards specially elected for the purpose by the local government electors. . . . The [local] education authority . . . [is] required to raise money for education and control the expenditure; appoint, transfer, or dismiss teachers; establish or discontinue intermediate or secondary schools or control institutions for advanced technical instruction; and provide bursaries and facilitate attendance at secondary and higher schools. Further, the education authority is charged with the duty of preparing schemes for the adequate provision of free elementary, intermediate, and secondary schools, and for the support of certain schools charging fees, and of drawing up schemes of scales of salaries on the basis of a minimum national scale recommended by a departmental committee. Contributions must also be made by education authorities toward the maintenance of the training colleges for teachers in proportion to the number of fully qualified teachers in their areas, and aid may also be extended to central institutions and universities, provided reasonable representation on their governing bodies is granted. 'As an ancillary means of promoting education' an authority may furnish books for general reading not only to children and young persons but also to adults, and in this service is to cooperate financially and otherwise with public libraries, where they exist. . . . [The Act] provides for the establishment of nursery schools for children between the ages of 2 and 5, in which attention must be given to health, nourishment, and physical welfare. Compulsory school attendance begins at the age of 5 and is extended . . . to the age of 15, the pupils entering and leaving school on definitely fixed dates. No exemptions . . . may be granted to pupils under the age of 13. Child labor on school days between the hours of 6 o'clock in the evening and 8 o'clock in the morning is entirely prohibited, and children between 13 and 15 may be employed only if definitely exempted. . . . Street trading by children under 17 is forbidden, while no child under 15 may be employed in factories, workshops, mines, or quarries. Children leaving elementary schools at the age of 15, and not exempted by virtue of attendance at an intermediate or secondary school or of having reached the age of 17 and an equivalent educational standard, will be compelled to attend a continuation school up to the age of 18. . . . It was provided that the compulsory age limit . . . [should be raised to sixteen] within one year of the date . . . [of operation of the Act, and might be raised to eighteen at the option of] the department."—I. L. Kandel, *Scottish Education Bill, in Education in Great Britain and Ireland (Bureau of Education, Bulletin no. 9, 1919, pp. 115-119)*.—See also SCOTLAND: 1750-1921.

Serbia: National School Act, 1904.—"These orders and regulations on compulsory education are in force in Serbia, Montenegro and Voivodina. Instruction is provided from six years in the primary schools, and in communes where the higher course (5th and 6th class) is available, attendance at these is obligatory. A minimum of fifteen scholars is needed to provide this additional course. In places where there are no 5th and 6th classes, continuation courses are provided and children may attend these (voluntarily) for three winters. In rural districts there are also special classes for agricultural instruction; in the towns commercial and industrial classes are given. Nursery schools are provided for young children. Boys over ten years of age and girls over eleven years of age are not admitted into the first or junior class."—*Con-*

trol of employment of children (International Labour Review, Nov., 1921).

South Africa: Compulsory education.—Language difficulties.—Agricultural education.—"The system of education maintained in the four Provinces [of the Union of South Africa] is concerned primarily with the children of white parents. The education of the natives, who form the bulk of the population, remains in the hands of the missionaries, who maintain their own mission schools. The Government exercises some control over these schools and gives its financial support in the form of grants-in-aid. In all the Provinces education . . . [has been] made compulsory for the children of European extraction. No such provision exists for the children of other races. In some of the Provinces the tendency to increase educational facilities and to raise the compulsory age of the pupils has, in recent years, received official sanction by direct legislative measures. . . . An ordinance passed by the provincial council in 1917 makes the leaving age 15 instead of 14 and the leaving standard V instead of IV. The principle underlying compulsory education in that Province dates from the year 1905, when a school board act was passed making attendance compulsory for every child over 7 years of age and living within 3 miles of a State-aided school. . . . In the Province of the Transvaal a provision . . . issued by the Department of Education, authorizes the local school boards to raise the age and the standard of compulsion, if it is found desirable. This means that children over 15 years of age or those having reached the fifth standard may be compelled to continue their education at the option of the school boards. Furthermore, attendance in continuation classes can be made compulsory for children who are exempt from attendance at primary schools. . . . The language question presents considerable difficulties in South Africa. At present English and Dutch are recognized as the official languages in the Union, a fact which affects the schools to a considerable degree. In the Cape Peninsula instruction in the mother tongue is provided up to and including Standard IV, when the second language is gradually introduced. The languages hitherto taught in public schools were either Dutch or English, but as the conversational medium of large circles of the population is Afrikaans, or Africander Dutch, the school authorities sanctioned the introduction of this tongue as a regular school subject in the non-English classes. The more literary Dutch has thus been superseded by Afrikaans, especially in the lower grades of the elementary course. . . . In Natal, which is colonized almost throughout by British, the bi-lingual ordinance came first into operation in the year 1916, although a practical bi-lingualism has long obtained there with the approval of the department. The new ordinance reserves to the parents the right to decide as to the medium in which their children shall be instructed. In the Orange Free State, except where the parents object, both English and Dutch are taught to all children, and where possible, are used as equal media of instruction. . . . Provision for secondary education is made by public high schools or by advanced classes connected with the elementary schools. Present efforts are directed to the promotion of these classes to high-school grades wherever the scheme appears to be feasible. In the Province of the Transvaal 10 high schools have thus been created in addition to the 10 already in existence. The question of transition from primary to secondary schools has not been entirely settled in that Province. The Transvaal Teachers'

Association is of opinion that separate high schools should be built only for pupils who intend to matriculate. For the rest of the pupils the association urges the maintenance of advanced classes in the primary schools. . . . The higher school authorities, on the contrary, . . . [favor] the separation of primary and secondary schools. . . . In the Cape of Good Hope better adjustment and the abolition of the overlapping between the elementary and the secondary school course have been effected in recent years. The seventh grade of the elementary schools was abolished and the elementary course confined to six grades, these to be superseded by the secondary school course with a four-year syllabus. . . . Scientific training in the principles of agriculture and stock raising is making rapid strides in the Union. This training is carried on at four well-equipped agricultural schools conducted by the Department of Agriculture, as well as a number of experimental farms. . . . The cultivation of the soil, experimentation in plants, and the breeding of cattle are conducted on an extensive scale, not only for the benefit of the students enrolled, but also for the general farming population. . . . Missionary organizations provide schools not only for the native but also for other colored children in all the Provinces except the Transvaal. . . . [where] the schools for Eurafrikaners are under direct administration of the department and are supervised by the school boards on the same basis as the schools for Europeans. At the close of the year 1917 there were in that Province, in addition to schools for European children, 19 Government schools for colored children, with an enrollment of 2,681, and 330 subsidized mission schools with an enrollment of 21,421. In addition to the mission schools, the Government subsidized a number of Indian schools, notably in Natal, where 39 such schools receive grants-in-aid, while 5 schools for Indian children are directly maintained by the department of that Province."—T. Bach, *Recent progress of education in the Union of South Africa (Education in parts of the British empire, Bureau of Education Bulletin no. 49, 1919, pp. 54-60, 62)*.—See also SOUTH AFRICA, UNION OF: 1916.

Spain: Rapid progress.—Board of Education founded in 1907.—Achievements.—"Few people have observed the rapid progress [in Spain] of the educational movement which, in the hands of a small Committee of Reformers, has assumed national dimensions during the course of a decade. The recent history of educational development in Spain is a closed book to most people; yet it is doubtful if there is a more enthralling aspect of contemporary Spanish life, and there is none fraught with more vital significance to the future well-being of the country. A group of Spanish intellectuals has succeeded, since the Royal Decree of 1908, in reorganising the chief educational centres on modern principles, and an extensive State-scheme for the development of scientific training has added to the strength of an already notable intellectual movement. . . . A Royal Decree of January 11th, 1907, founded . . . the Board of Education and Scientific Research (*Junta para Ampliacion de Estudios é Investigaciones Cientificas*). . . . The achievement of the Board in its nine years of existence [prior to 1917] has been the European impress which it has given to Educational centres through a system of scholarships and grants for the benefit of students in foreign centres of education. The demolition of Spain's intellectual barrier was the first great step in the awakening of the country. It has been accomplished by an elaborate system connecting Spanish

education with the chief centres of learning abroad and promoting internal re-organisation through this stimulus of foreign example. . . . The new organisation provides for: (1) The selection and training of young students of the lower middle-classes and their support in the educational centres of foreign countries; (2) Committees of instruction in the great centres of learning in Europe as the means for proper supervision over the students on the part of the Board; and (3) Machinery for re-directing the students into the spheres of education, the Universities, *centros docentes*, elementary and secondary schools. . . . Changes in the way of internal re-organisation . . . have already followed as a result of this scheme. . . . The Board has also extended its aims to the general public. Mention only will be made of an enterprise which signalises more than anything else the power of this body as the factor in a Spanish awakening and renaissance, namely, the *Patronado de Estudiantes*, founded by a Royal Decree of May 6th, 1910. Its function has been the opening of facilities for travel and educational pursuits in foreign countries to the general public as distinct from educational students. This work has been promoted by an extensive propaganda among parents by means of lectures and pamphlets, with the establishment of a foreign service in their interests. The result of this campaign is that many thousands of parents have responded to the free services offered under the present scheme. Till Spanish educational life has itself been wholly re-organised and overhauled the alternative to the small opportunities and corrupt conditions in the Spanish Schools and Universities is the education of Spaniards in foreign countries. The advantages of this scheme have been made into a national appeal directed, not least, towards parents among the upper and ruling classes. They, in common with people of different and antagonistic views, stand to gain nothing from the vicious and demoralising conditions which prevail in Spain. Their sons were thus for some time anterior to the war being sent in increasing numbers to be educated in France, Great Britain, and Germany. . . . The significance of the popularisation of this custom in Spain needs scarcely to be commented upon. If these measures can be continued and developed on the lines foreshadowed, it is clear that the ranging of Spain into line with European thought and culture is . . . only a matter of time. . . . The strength and promise of the movement obviously lie in the development of the younger generation of students and teachers. Direct results were to be obtained, however, by improving the machinery already in existence. Until the Spanish Elementary Schools can be overhauled and modernised systematically, an attempt is being made to stimulate the teachers of the present generation to a sense of their responsibilities and the part which their profession is destined to play in the task of national reconstruction. Under the present conditions in Spain, the children—in the rural districts especially—are subject to no proper discipline or authority whatsoever, and both at home and at school are allowed to grow up in bad habits and without guidance, a state of things which is directly responsible for the situation . . . in the social life of the country. They are, in nine schools out of ten, under the wavering attention of ill-paid and half-starved teachers, who hold their positions, without proper qualifications, and are subject to no central supervision or control of any sort. A scheme has been developed through which these Elementary school-teachers are being united in bodies of forty or fifty during the summer vacations, and subjected to a

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course of University Extension lectures in Madrid, followed by continental tours and the study of foreign educational centres. It is sought to introduce through their agency better methods of teaching and a broader ideal of education into the Elementary Schools, as a preliminary to State action. . . . The hope of the country rests, primarily, in a State re-organisation of the Spanish national schools, universities, and educational centres. Let it be added that, remarkable as these changes are in all circumstances, they are of peculiar importance in face of the present situation in Spain and of the real national problem as students have long seen it. The movement, one cannot but perceive, affects intimately the whole Progressive question, and conveys the hope of an ultimate solution of this problem on sound, constructive principles."—S. Moxon, *Reconstruction in Spain* (*Contemporary Review*, Aug., 1917, pp. 206-210, 212).—See also CHILD WELFARE LEGISLATION: 1874-1905.

Sweden: Elementary and secondary schools.
—Curricula.—The history of education in Sweden dates back to 1686, when an ordinance forbade full church membership, or marriage, to anyone, man or woman, who could not read. In the eighteenth century, much progress was made, and in the nineteenth century the Public Elementary Statute was passed. At the present time, there are training colleges for teachers, with a three years' course, as well as for elementary and secondary school teachers, in which the course lasts for four years. Elementary schools include continuation courses, and also the higher elementary schools, and gain an element of permanency through the fact that a teacher cannot be removed except for inefficiency or misconduct. Instruction for out of the way districts is provided by ambulatory schools, at which the teacher gives instruction at one, two or three different places in the course of the year. The full elementary curriculum includes scripture study and catechism; Swedish, including reading, grammar, listening to reading, and reproducing the matter read, spelling, composition, writing; arithmetic and geometry; geography; Swedish history; natural history; drawing; singing; gymnastics and, where possible, gardening. Added to these are wood and metal sloyd for boys, and for girls needle work, craft, spinning, weaving, basket work and cookery. Study of these subjects is carried on much further in the continuation school especially in the higher elementary schools, where foreign languages, mathematics, book-keeping, hygiene, and political science are also taught. The People's High Schools, the *folkhögskolor*, follow the same lines as in Denmark, where they originated. The state secondary schools have come down from the medieval church schools, and the burgher schools, and are in great measure comparable to the German real schools and gymnasia. They are paralleled by girls' secondary schools, which in some cases admit boys, preparing for the boys' secondary schools into the preparatory classes, while some of the boys' state secondary schools have been made co-educational.
 —Based on *Sweden, Historical and statistical hand book*, pt. I.—The Elementary School Law of 1897, and amendments up to 1919, provides that "in certain circumstances the school council may authorize a child to defer entering school until the age of 9 years. Pupils who have failed to attain the standard of knowledge required of those leaving school may be required to continue attendance. Children reaching this standard before the age of 14 may be permitted to leave school; and in such cases must attend continuation schools for 2-3

years; 360 to 540 lessons are distributed over this period."—*Control of employment of children* (*International Labor Review*, Nov., 1921).

Switzerland: Art instruction. See EDUCATION, ART: Modern period: Switzerland.

United States: Systems of administration and curricula.—The systems of administration, academic and educational requirements for teachers, and consequently the curricula in the schools, vary throughout the United States. Generally speaking the systems of administration may be classed under five headings. "I. State systems . . . [in which the State retains control of and issues certificates]: New Hampshire, Rhode Island, Maine, New Jersey, Vermont, Delaware, Maryland, Virginia, West Virginia, North Carolina, Florida, Tennessee, Alabama, Louisiana, Minnesota, Iowa, North Dakota, South Dakota, Montana, Wyoming, Utah, New Mexico, Nevada, Arizona, Oregon, Washington, 26. II. State controlled systems [in which local authorities may issue certificates of which the State retains control]: New York, Kentucky, Missouri, Nebraska, Indiana, Illinois, Idaho, 7. III. Semi-State systems [in which local authorities examine papers of examination set by the State, and held under State regulations]: South Carolina, Georgia, Arkansas, Mississippi, Oklahoma, Texas, Kansas, Ohio, Michigan, Colorado. IV. State-county systems: Pennsylvania, California, Wisconsin, 3. V. State-local systems [in which both State and township committees have complete power of certification]: Massachusetts, Connecticut. . . . There is a tendency toward higher scholarship requirements which may be observed in several ways. When a new form of certificate is established, the qualifications demanded are usually higher and more specialized than formerly. Kindergarten, primary, and special subject certificates in most cases require high school and normal school or college graduation or the equivalent, including preparation for the special kind of work or subject for which they are issued. Certificates for administrative and supervisory positions practically all require the completion of four years of college or normal school training and in many cases an additional year of graduate work, including specialized study in administration and supervision. . . . When examinations are required, the subjects are divided as follows: (1) Traditional elementary school subjects: Reading; writing; orthography, punctuation, orthoepy; language, composition; grammar; arithmetic, mental and written; number work; geography; United States history, elementary civics, local history; physiology, hygiene, nature and effects of alcohol, stimulants, and narcotics. (2) Newer elementary school subjects: Drawing; music; nature study; agriculture; manual training; household arts, domestic science, etc.; physical training; current events. (3) Higher subjects (secondary and higher schools): Rhetoric, literature, algebra, geometry, languages, history, physics, chemistry, biology, economics, and such other branches as compose the standard high school and college curricula, and also cataloging and use of school libraries. (4) Professional subjects: Philosophy of education, history of education, psychology, school administration, theory and practice, methods, school law and State manuals, and such other professional subjects as may be named. . . . The idea of recognizing some professional training as necessary for any grade of certificate is growing in extent. The following States require some professional training in an approved school of secondary or higher grade as a prerequisite for the lowest grade certificate issued, 13 States, in addition to

those mentioned before—Minnesota, Vermont, New Hampshire, Michigan, Delaware, West Virginia, Oklahoma, Oregon, Wisconsin, South Dakota (after 1920), Montana, Wyoming, and Idaho. Twenty-one States have established teacher-training classes or normal training work in high school or in connection with high schools and recognize this training in their certification laws or regulations as fulfilling the requirements for some grade of certificate. These courses are given either as a part of the regular high-school courses, as is most common, or constitute a year's work in addition to four high-school years."—K. M. Cook, *State laws and regulations governing teachers' certificates*, (Department of the Interior, Bureau of Education, Bulletin no. 22, 1921, pp. 16, 20, 21, 23, 24).—"Practically every city elementary school has its supervising principal—one of whose duties is to aid the classroom teacher in disciplinary problems. Special supervisors—experts in one or another of the school subjects who exercise a more or less thorough oversight of the individual teacher's work. Similar systems are so rare outside cities that the few counties in which supervisory staffs have been created for the rural schools have gained at once a nation wide reputation."—J. A. H. Keith and W. C. Bagley, *Nation and the schools*, pp. 180, 190.—See also ALABAMA: 1916; ARKANSAS: 1917; DELAWARE: 1918-1921; MISSOURI: 1865-1920; NEW MEXICO: 1881-1917; OKLAHOMA: 1880-1916; VERMONT: 1791-1914; WYOMING: 1911; CIVICS.

United States: California child labor law. See CALIFORNIA: 1919.

United States: Training of teachers for elementary education.—"The history of education since the time of Horace Mann," says Dr. Harris, "is very largely an account of the successive modifications introduced into elementary schools through the direct or indirect influence of the normal school." The . . . normal schools . . . had increased to 273 in 1914, 232 of them being public and 41 private schools. Besides, there were 1189 public and 292 private high schools offering training courses for teachers. In all a total of 131,998 students were being made acquainted with the functions of the teacher and habituated under direction to the work of teaching. . . . There have been great departures from . . . [the] traditions . . . [of the early normal schools]. Normal schools now [1917] require their students to be graduates of high schools and find a two-year course all too short for proper instruction in the art of teaching. . . . [Compared with] the training which they give now . . . the training of fifty years ago . . . [was] but a promise and beginning of the larger and more helpful work which they are doing to-day. . . . The first teachers' institute was assembled by Dr. Henry Barnard in Hartford, Connecticut, in 1839. (Note.—Jacob S. Denman organized his first teachers' institute at Ithaca, on April 4, 1843.) He regarded it as only a temporary device for giving teachers an 'opportunity to revise and extend their knowledge of the studies usually pursued in district schools and of the best methods of school arrangements, instruction, and government under the recitations and lectures of experienced and well-known teachers and educators.' This 'temporary device' has lasted for seventy-seven years and has become a permanent feature of the school life of every state. The purpose of the institute has not changed. The words of its founder still state its program. In every corner of the land it provides a means of educational rededication and professional renewing and bids fair to last in

some form or other as long as children and schools and teachers exist. The spread of these two agencies for the training of teachers has during the last fifty years been the distinctive thing about them. While their work has been intensified, their benefits have been made nearly universal. But three new agencies for professional improvement have been created within that period. One of them is the summer school, another the Teachers' Reading Circle, and the third is university-extension courses. Chautauquas, after the type of their original in New York State, have been held in many places. Summer schools have become almost a regular feature of normal-school, university, and college work. And university extension teaching, after a period of lethargy, now seems to be firmly established both as a duty and a privilege of most of the great teaching centers. Certain states have thought it so indispensable that they have made it an integral part of their educational work. The Teachers' Reading Circle was the invention of an Ohio teacher in the year 1882. It is now nearly a nation-wide institution. . . . The University of Chicago has also established a college for education, and schools of education are now [1917] to be found in nearly all of the larger universities."—E. C. Moore, *Fifty years of American education*, pp. 66-70, 80-91.—"Most of the larger cities . . . maintain local training schools for elementary teachers, and could easily require reasonably high standards of preparation. With a few notable exceptions they demand but one or two years of professional training after the candidate has completed a high-school course. It is generally agreed that two years represent the lowest minimum that should be tolerated; yet even our largest and richest cities are content with this. Indeed, of all our public-school teachers, a most conservative estimate places the proportion that have met this standard at one in five. In England the proportion meeting a comparable standard is four in six, and in many of the countries of continental Europe the proportion is still higher. In so far as our policies of teacher-preparation are concerned, we are surpassed by some of our South American neighbors. A bulletin of the Federal Bureau of Education authoritatively asserts that the United States gives less attention to the preparation of public-school teachers than does any other civilized nation."—J. A. H. Keith and W. C. Bagley, *Nation and the schools*, pp. 65, 212-213.—The normal schools are not at this time (1922) able to turn out anything like an adequate number of trained teachers, nor is the salary paid to the average teacher anything like adequate to the needs of an educated, well-trained man or woman. No matter how earnest the teacher may be, his or her usefulness must be lowered by the pinch of circumstances or by the impossibility of obtaining adequate tools in the way of books, magazines, and the fact that it takes the savings of two or three years or more to pay for one session at a summer school. It is small wonder that numbers of school teachers in the United States rapidly leave the profession, or that the Bureau of Education in a middle western state can report that the average term of service of the rural-school teacher is two years.—See also MISSOURI: 1865-1920; NORTH CAROLINA: 1900-1920; Education; also above: 19th century; United States: Training teachers.

ALSO IN: T. E. Finnegan, *Teachers' training agencies*.

United States: Consolidated rural schools.—Perhaps the most important educational develop-

ment of the century in the United States is the increase in the numbers of consolidated rural schools. The "little red school house"—the one man school, does not, except in isolated sections, meet the needs of increased population in a complex age. "Sixty per cent. of the next generation of American voters are enrolled in the schools classed as rural by the standards of the Federal Bureau of Education. . . . Either the units must be small; or if the small units are consolidated in central schools, the expense of transporting pupils must be met."—J. A. H. Keith and W. C. Bagley, *Nation and the schools*, p. 186.—This in an increasing number of instances is being done. "The idea of the consolidation of schools is spreading very rapidly into every state of the union. . . . Randolph County, Indiana (which is) over 95 per cent consolidated (is an example of what may be accomplished in this direction.) . . . In place of 131 abandoned one room schools, there are 21 consolidated schools, 5 of which have both graded and high school departments. Six of the latter are in the open country. [In April 1920, ninety-six per cent. of the eighth grade graduates were in high schools, showing that] from an educational and social standpoint, among the young folks alone these schools have vast possibilities. . . . Marshall County, Iowa, . . . contains 576 square miles. . . . There are fourteen consolidated school districts in the county, and six consolidations partly within the county and partly within adjoining counties. The size of the districts ranges from 12 to 28 square miles. . . . In 1920 this state had 340 consolidated schools. [With such consolidation, either on a township or community basis, it is possible, not only to get enough money to provide schools but also to make provision for the social side of life, which is essential in almost all cases, for a full education of all the faculties.]"—A. W. Hayes, *Rural community organization*, pp. 58, 62, 63, 71.—The idea has become prevalent that the consolidated school is the best instrument for the enforcement of the compulsory education laws, which, in some rural districts, have been practically ignored. "The annual reports of the Commissioner of Education disclose that about one-half of the Nation's children are enrolled in the Village and open-country schools. These twelve million children are laboring under distinct educational disadvantages. So far as the open-country schools are concerned, fully two hundred thousand of these schools may still be classed as one-room schools of pioneer type, which but poorly meet the needs of modern agricultural life. Their teachers are largely immature, inexperienced, poorly trained, and of limited vision of rural needs and problems. The school year is much shorter than it ought to be, enrollment of school population is in many States low, daily attendance is often irregular, and compulsory-attendance laws are not always enforced as they should be. The course of study in the small schools is often badly planned and the subjects poorly taught, and financially they are meagerly supported in comparison with what is invested in education elsewhere. Recent educational surveys have disclosed that in certain States the level of school education must be measured by about six and one-half years of school attendance for the villages and less than five years for the rural districts. Such limited education can not furnish the intelligent leadership required at this present time of entrance upon the new era of scientific agriculture. . . . The district unit, which in the early days was the only kind of organization possible, has largely outlived its use-

fulness as a unit of school organization and administration. Unquestionably it is the cause of much of the inefficient and ineffective schools to be found in many sections. . . . There are probably 212,000 schools of the one-teacher type still in use in rural communities, the only means of education open to the large majority of rural children. It is now accepted as good national policy to reorganize the small schools to meet the needs of the new era of commercial agriculture. Many of these schools can never be converted into large centralized schools for topographical and other reasons. In broken mountain districts or in sections of the country cut by streams and ragged coast lines, or in sparsely settled regions, such reorganization is seldom feasible and should not be urged. . . . For rural schools, the new standard requires, first of all, a teacher who has preferably had his professional training in one of the special schools for rural teachers, a person of rural mind and in love with rural life, who understands its difficult problems. He must be hired by the year, living at the school in a home provided by the community. . . . [For the ordinary rural schools] it is probably safe to say that the period of experimentation in . . . consolidation has passed. The movement has now been accepted as good national policy . . . [and in 1918 there were] about 10,500 consolidated schools in the United States. . . . These are schools with two or more teachers, resulting from the centralization of two or more schools, providing facilities of the graded-school type. The most satisfactory type of consolidated school is planned to give the rural community just the kind of education required by an agricultural population. Broadly cultural and yet practical; preparing them for happy, wholesome, remunerative living on the land. . . . Up to [1919] . . . 122 rural-school departments . . . [had] been established in the normal schools. Many of the departments are in charge of a director, who usually teaches rural sociology and economics, and one or two other instructors, one of whom is a rural critic teacher. Altogether 84 of these departments . . . [were making] use of rural practice schools, either erected on the campus or located in near-by country districts; 97 other normal schools offer specific courses for training rural teachers, some limiting the courses to the summer sessions. The above enumeration shows an increase of almost 100 per cent in these facilities over what the schools offered in 1915."—H. W. Foght, *Rural education (Department of Interior, Bureau of Education, Bulletin no. 7, 1919, pp. 3-5, 11-13)*.

ALSO IN: *United States Bureau of Education, Bulletins* (1916) nos. 24, 29, 41, 44, 48, (1914) nos. 5, 31, 33, 35, 44, (1918) nos. 3, 27, 31.

United States: Secondary schools.—Junior high schools.—"The secondary school in the United States, usually called the high school, is not designed for a particular class of people. It is the second step in the common educational scheme, receiving its pupils after they have finished the work of the elementary school and continuing their studies for four years. In its origin this school was preceded by the Latin grammar school and the academy, both of them designed to train the children of the upper classes for professional life or governmental service. The high school was established on these lines, particularly to bridge the gap between the public elementary school and the public university. In some sections this school is practically the creation of the last two decades. Where this is the

case, as in the south, there are still many private schools of this sort preparing the children of the wealthier people for college. But the influence of the private secondary school is waning. . . . The secondary school in the United States is a small school, with few students, few teachers, and the great majority of students of this age receive their education in this type of school. In the larger cities, where some thirty per cent. of the high-school pupils are enrolled, we find large schools with large teaching staffs, splendidly equipped, and able to provide varied types of work. . . . Despite the cosmopolitan character of the student body, and despite the varied aims and ambitions of the students, the singular fact remains that the programme of studies is almost

number of courses only can be given. This has resulted in the fact that college preparatory work is largely given, while the number of pupils preparing for college and professional life has steadily decreased. . . . A common type of small high-school programme is the following, taken from a small New England high school: *First Year:* English composition and literature; Ancient history; Beginning Latin; Algebra. *Second Year:* English composition and literature; Medieval history; Caesar, Books I-IV.; Plane geometry. *Third Year:* English literature; Modern English history; Cicero (six Orations) or Beginning German; Physics or bookkeeping. *Fourth Year:* English composition; American history and government; Virgil I-VI. or German; Chemistry or



MORRIS HIGH SCHOOL, NEW YORK CITY

uniform throughout the country. This is due not so much to regulation from higher authorities as to the origin of the school and to its limited facilities. When the high school was formed it took as its purpose the preparation of pupils for college. The colleges had taken as a basis for preparation the work of the private secondary schools of the east. No better illustration of this can be found than in the development of high schools in the south in the . . . fifteen years [prior to 1918]. From an almost total lack of high schools in this section in 1900, there are now high schools scattered all over the south. This progress, in great measure, has been due to the professors of secondary education in the state universities, who becoming educational evangelists, spread the high-school doctrine. To-day their recommendations are most powerful in determining the character of these schools. Further, since most of the schools are small, a limited num-

ber of courses only can be given. This has resulted in the fact that college preparatory work is largely given, while the number of pupils preparing for college and professional life has steadily decreased. . . . A common type of small high-school programme is the following, taken from a small New England high school: *First Year:* English composition and literature; Ancient history; Beginning Latin; Algebra. *Second Year:* English composition and literature; Medieval history; Caesar, Books I-IV.; Plane geometry. *Third Year:* English literature; Modern English history; Cicero (six Orations) or Beginning German; Physics or bookkeeping. *Fourth Year:* English composition; American history and government; Virgil I-VI. or German; Chemistry or

Typewriting and shorthand."—P. Sandiford, *Comparative education*, pp. 58-60, 63-64.
 "Within the last ten years [written in 1922] there has been a great deal of discussion regarding the proper division of the twelve years which have represented the common range of public schooling. Psychological considerations indicate that a division should be made at the end of the sixth rather than the eighth year. Practical experience with seventh and eighth grade pupils reveals a considerable marking of time in the last two years of the eight-year elementary course. The demands of time economy call for the earlier beginning of certain subjects than the ninth year, both for vocational and for college preparatory ends. The desire to keep open the doors of opportunity as long as possible for all children points to the desirability of greater freedom for self-discovery before they are compelled to choose seriously and definitely a life calling. The gen-

eral utility of manual education and the probability that the great majority of pupils will become industrial workers or farmers, constitute a reason for greater attention to work with tools and materials. These and other reasons have prompted the organization of an intermediate or junior high school, composed of the seventh, eighth, and ninth grades or some other combination of intermediate grades, in which the various educational modifications mentioned above may be introduced. The junior high school idea is having wide adoption and promises to become the standard form of organization over the country at large for the intermediate grades."—E. H. Reisner, *Nationalism and education since 1789*, pp. 536-537.—See also EDUCATION, ART: Modern period: United States.

ALSO IN: *Cardinal principles of secondary education* (U. S. Department of Education, Bulletin no. 35, 1918).—Russell Sage Foundation, Com-

without any supervision by the national government. . . . The organization and training of the national army also brought clearly into view the fact that a significant portion of the young men liable to military service were not acquainted with the English language, and that this ignorance made it more difficult to produce promptly an effective army and navy. Private persons and private incorporated societies had already seen that this ignorance of the English language on the part of alien operatives was impairing efficiency and productiveness in various American industries, and had taken some measures to remedy locally this evil. . . . The war has brought home to millions of young men and to other millions of their relatives, friends and acquaintances that in the new kind of fighting, by means of innumerable applications of chemical and physical science, the soldier or the sailor needs intelligence, personal initiative, well-trained senses,



CLERICAL AND VOCATIONAL TRAINING FOR ENLISTEES

parative study of Public School Systems in forty-eight States.—D. L. Sharp, *Education in a democracy*.

United States: Illiteracy.—The army tests revealed the fact that practically one man out of every four (24.9%) was unable to meet the relatively simple test of intelligent reading and intelligible writing.—Based on J. A. H. Keith and W. C. Bagley, *Nation and the schools*, p. 196.—Merely to be able to spell out with great labor the headlines of the newspaper is perhaps a slight advance over complete illiteracy; the ability to write one's name laboriously is perhaps better than not to be able to write at all but the advance is so slight as to be almost negligible. "This illiteracy was conspicuous in the army and navy, which the government undertook to recruit rapidly by draft, and was at once seen to present serious obstacles to the rapid training of effective government forces. The public promptly perceived that the prevention of illiteracy [which averaged 25% among the drafted men] was a national interest, which should never have been left to the states

and some skill of eye, ear or hand. All the belligerent governments have learned this lesson. They have learned that armies need a large proportion of skilled workmen in the field, at the front as well as behind the front. They have learned that every private soldier or sailor needs to understand orders, to remember them, and to comprehend the plan and objects of a given attack, so that he can carry out the orders even if no officer or non-commissioned officer be left to guide him. If then a nation may be called on to put an effective army into the field at short notice, its schools should have given constant attention to the training of the senses and the memory and to the acquisition of skill. All American schools must, therefore, add to their present programs, which are based chiefly on literature and mathematics, instruction in the sciences of observation in the arts and crafts, and in the elements of music, drawing, modeling and architecture; and must give all pupils practice in the use of their own eyes, ears and hands in productive labor, and in the inductive method of

reasoning. The war has also placed in a clear light the need all over the world of a more productive agriculture, and has shown how that need may be satisfied through giving instruction to children and adults in the means of increasing agricultural productiveness through the study of soils, seeds, food plants, domestic animals and the best means of cultivating and improving the soil. It follows that the teaching of agricultural science and art should be an important feature in the education of every child in both the urban and the rural population. Fortunately, the agricultural arts afford admirable means of training children and adults to accurate seeing and recording and then to sound reasoning on the records made. . . . These facts suggest strongly the urgent need of modifying profoundly the programs of American elementary and secondary schools. They must no longer cling almost exclusively to languages and literature and the elements of mathematics. They must give a considerable part of school time to the sciences and arts, and to the acquisition by every pupil of some skill of eye or hand or both, and at the same time must increase rather than diminish the amount of training they give in memorizing to hold, in discrimination between the true and false, the wise and the foolish, the good and the bad, in the selection of premises, and in sound reasoning. . . . Because of the complete detachment of church from state in . . . [the United States], and of the existence . . . of a great variety of churches based on different dogmas and creeds, . . . all of which are tolerated and protected by the national and state governments, it has been considered impossible to allow in the . . . [public schools] any of the teachings or practises ordinarily called religious. A bad result of this condition is that there has been in the public schools no systematic inculcation of duty towards parents, neighbors, teachers, friends or country, or of reverence towards God. . . . It is one of the best lessons of the war that millions of American youth trained in schools of this negative character as regards things spiritual—many of whom were not connected with any church— . . . developed in the presence of the hardships, horrors and risks of war sentiments which may be properly called religious, and might be expressly inculcated in American public schools.”—C. W. Eliot, *Defects in American education revealed by the war* (*School and Society*, Jan. 4, 1919, pp. 1, 4, 5, 8).—Two-thirds of the total adult illiteracy is in the rural communities. In consolidated schools there is greater opportunity for careful grading, as in some city schools, where distinctly backward children are now removed from the regular class-rooms and taught in special groups while in the country schools the moron and the gifted child sit side by side.—See also AMERICANIZATION: Coöperation by the public schools; Effect of World War; CIVICS.

ALSO IN: E. C. Moore, *What the war teaches about education*.

United States: Junior colleges: Definition, development and purpose.—“The term ‘junior college’ is now widely accepted as applying to those institutions, either public or private, which offer the first two years of the standard college course, above and beyond the standard 15 units of high-school work. . . . The junior college movement, . . . this new departure in education, found its first significant expression at the University of Michigan in the early eighties. Later, in 1892, it was taken up almost simultaneously by the Universities of Chicago and California. . . . In

these institutions there was not only a reorganization of the liberal arts colleges into upper and lower divisions, or junior and senior colleges, but that also definite steps were taken toward the reorganization of the high schools and colleges of the country in accordance with this idea. Both institutions encouraged high schools to extend their courses so as to include at least one and ultimately two years of standard college work. The University of Chicago in particular emphasized also the necessity of small colleges limiting their work to the first two years rather than attempting to offer the full four years of college work. [The] . . . movement made little headway during the next 15 years. The most significant event during that time was the organization of a junior college in connection with the high school at Joliet, Ill., in 1902. This institution is now perhaps the oldest junior college in operation, and its apparent success of 16 years speaks much for the junior college movement as a whole. In 1907 the legislature of the State of California passed an act permitting high schools to offer the first two years of standard college work in addition to the regular four-year high-school course . . . [and since that time the movement has made rapid growth]. A number of public high schools in California, Illinois, Michigan, Minnesota, and Iowa . . . now [1919] . . . offer one or two years of standard college work. During the same period, and especially since 1911, when the University of Missouri launched a vast educational experiment by accrediting the small colleges of that State, the junior college idea has made wonderful progress in connection with the small and poorly equipped colleges of the country.”—(*United States Bureau of Education, Bulletin no. 35, 1919, pp. 6, 40-42*).—“Three types of junior colleges have recently evolved in this country. The first type, exemplified in the junior colleges of California, is an integral part of the State educational system. The establishment of junior colleges in connection with the city school system tends to keep at home . . . in the local junior colleges large numbers of, freshmen and sophomores who . . . otherwise would overcrowd the large universities and make difficult the prosecution of advanced collegiate and university work. . . . The second type . . . found in Missouri and in the South and Southwestern States, [is] . . . largely the result of the contraction of small denominational colleges whose degrees and equipment failed to meet the high standards of the leading State universities of those regions. The third type of junior college has . . . appeared in Wisconsin, the State legislature having granted the State normal schools the privilege of reorganizing their work on the junior college plan.”—S. P. Capen and W. C. John, *Survey of higher education, 1916-1918* (*United States Bureau of Education, Bulletin no. 22, 1919, pp. 14-15*).

ALSO IN: F. P. Graves, *History of education in modern times*.—J. K. Hart, *Democracy in education*.—J. Dewey and E. Dewey, *Schools of tomorrow*.—W. B. Bizzell and M. H. Duncan, *Present-day tendencies in education*.

United States: Incorporation of the General Education Board. See GENERAL EDUCATION BOARD.

United States: Commercial schools.—“The opportunities for formal school preparation for a business career which are . . . offered in the United States may be roughly divided into four classes. First: The ‘commercial college’ of the well-known type, an institution of which the merits have been frequently underrated, but which

has already accomplished much good. . . . Second: The business courses of the public high school, meagre and illiberal hitherto, but growing constantly richer, more popular and more generally introduced. . . . Third: Private endowed schools, more or less technical in character, introducing commercial courses which, in their best form, seem tending to realize the desirable standard of secondary business education. Fourth: College and university courses, which promise to embody the conception of higher business instruction in colleges of commerce, the work of which, largely technical, will not be inferior to the ordinary undergraduate courses of our American universities, and which, under favorable circumstances, will parallel for the future business man the advantages which have been hitherto offered in graduate courses for those who are preparing for other careers."—E. J. James, *Commercial education (Education in the United States)*, pp. 656-657.—Among the other chief centers of higher commercial education in the United States are the Amos Tuck School of Administration and Finance (1900) of Dartmouth College, the School of Commerce, Accounts and Finance (1900) of New York University, and the Graduate School of Business Administration (1908) of Harvard University. "While most European educators in the latter half of the nineteenth century were harking back to Herbart and Froebel, new forces in educational thought were gradually manifesting themselves in the [United States]. . . . The starting point was found in the familiar idea . . . that the teacher can only do his work to good purpose on the basis of a sound knowledge of child nature. . . . But there were new factors in the old problem. . . . [Evolution had given new views of childhood and youth. The advance of scientific method had made exact child study a matter of necessity.] From a realization of these things rose the American child-study movement. . . . The pioneer in this movement was Granville Stanley Hall (b. 1846), at a later date the distinguished president of Clark University. In 1883 he began the work . . . with an enquiry regarding *The Contents of Children's Minds on Entering School*. [Thence he proceeded, with the aid of assistants, to explore the mind of the child, and finally wrote his great book on *Adolescence*. The movement spread like wildfire, first throughout America, and then throughout the world, and by the last decade of the century there was evidence that scientific study of the child had become part of modern practice in teaching. . . . John Dewey (b. 1859) had much in common with Dr. Hall. His ideas on education, however,] though quite as revolutionary as Hall's, seem more in touch with the actualities of life."—W. Boyd, *History of western education*, pp. 413-414, 418.

United States: Experimental schools.—An "important attempt at the solution of the problem [of the overburdening of the school curricula] has been along the line of abandoning largely the old subject-classification, and teaching 'projects' instead. The work of John Dewey, in the experimental elementary school he conducted for some years [1896-1903] at Chicago, was pioneer work along this line. Making motor expressions, social participation, and the industries of life the ideas around which instruction centered, and making the school reproduce the typical conditions of social life, he constructed a course of study based largely on occupations, projects, and social demands, and continually calling for expression rather than receptivity. In his school the work of the teacher was largely that of

planning, guiding, and interposing 'pedagogical interference' to direct the activities of the children along lines that would be helpful and educationally profitable. The old formal school subjects, with set times for classes, were replaced by studies, projects, and activities, . . . into which were introduced number, speech, reading, writing, drawing, manual work, history, and geography, as needed to understand or work out the project of the day or week. The school resembled a combination of a kindergarten and series of workshops more than an ordinary school."—E. P. Cubberley, *Public education in the United States*, p. 445.—"A still more fundamental reorganization, or rather a construction along new lines from the bottom upward, is represented by the school system recently built up at Gary, Indiana. This represents one of the most original pieces of constructive work ever attempted in American education. The essential idea underlying the plan is 'the use of all the educational opportunities of the city, all the time, for all the people, and in a way which reveals to young and old that what they are doing is worth while.' The schools run on a four-quarter plan, each quarter of twelve weeks' duration; the school plant is a playground, garden, workshop, social center, library, and a traditional-type school all combined in one; the elementary-school and the high-school work are both given under the same roof; some of the high-school subjects begin as early as the fifth grade; specialization in the instruction and, in consequence, departmental instruction run through the schools; classes in the special outdoor activities and shop work are carried on at the same time as indoor classes, thus doubling the capacity of the school plant; the school day is eight hours long, with the school plant open also all day Saturday; continuation schools and social and recreational centers are conducted in the same plant in the evenings; and play and vocational work are important features of the instruction in all schools. Each school is, in effect, a world in itself, busily engaged in the work and play and government of the world, and so well do such activities and a highly flexible curriculum meet the needs of all classes that the need for most of the promotional machinery and special-type classes and schools is here eliminated."—E. P. Cubberley, *Public school administration*, p. 317.

ALSO IN: A. B. Fernandez, *Gary plan*.—E. L. C. Morse, *Origin of the Gary system (Nation, July 27, 1916)*.—S. Reid, *Gary plan in New York (Independent, Dec. 6, 1915)*.—R. S. Bourne, *Gary schools*, pp. 163-164.

"In the Lincoln School, [an experimental school attached to Columbia University] an attempt is being made to organize a curriculum which emphasizes the interests and activities of actual life—social, civic, industrial, physical, intellectual, and ethical—thus endeavoring to lead pupils to an appreciation of school work as organically connected with the interests of the home and community. Particular attention is directed to improvement of the ways and means of instruction and to the development of courses of instruction which are based upon the varied interests and activities of society. No subject-matter is included in the courses of study merely because of traditional requirements, or merely for formal disciplinary ends, since it is desired to experiment with the theory that the best disciplines are secured through the use of materials which are in themselves related to common thought, use, and ideals.

The Lincoln School began its work on October 1,

1917. It now [1921] has an enrollment of 215 pupils, including boys and girls, distributed throughout the twelve grades. The classes are relatively small, since it is desired that none shall exceed 20 pupils, in order that the attention of teachers may be directed primarily to constructive work rather than to the heavier burdens of teaching which are involved in caring for larger numbers of pupils. Constructive experimentation is being carried out in the high school in the sciences, mathematics, history and civics, English, modern languages, and industrial arts. In the elementary school similar experiments are being conducted in the reorganization of instruction in the fundamental subjects of reading, history, writing, spelling, arithmetic, and music.—*Teachers' College Bulletin*, 1921-1922, p. 131.—The considerations which led the General Education Board, which supports the school by appropriations, "to cooperate with Teachers' College in establishing an experimental school may be briefly stated. The improvement of subjects of study and school methods is a creative task, involving the construction of new curricula in both new and old subjects, the production of textbooks and other organized material, from which obsolete and useless matter has been eliminated and to which new material of value has been added. Work of this type can best be done by teachers who, possessing scholarship, originality and teaching skill in unusual measure, can test the new product in the classroom, molding it and modifying it until it is suited to its intended use. A given school system is not likely to contain a considerable proportion of unusual or creative teachers, and even these are more or less lost in the large body of instructors; moreover, . . . an entire system, . . . is too unwieldily to depart widely from the type of school work with which the public is familiar, and it is almost impossible to make an exception of a single school so as to devote it to experimental purposes. Finally, routine burdens are so heavy that the time and energy needed for cooperation in constructive work are apt to be lacking. . . . The school is organized on the six-three-three basis—that is, it is . . . made up of six elementary grades, three junior high school grades, and three senior high school grades."—*Lincoln School of Teachers' College (School and Society)*, Feb. 22, 1910, pp. 228-229).—"The variety of work undertaken requires a lengthened school day and also a lengthened school week. In addition to increased time for the classroom, time must be found for shop work, cooking, library, gymnasium, and individual projects of various kinds. The longer day, enlivened by such activities, . . . is regarded as desirable by pupils as well as teachers. It seems clear that a shorter day of conventional character really makes more severe physical demands on pupils than does a longer day in which better distribution of work is secured. Therefore the intermediate classes remain in school until 3 p. m., junior and senior high school pupils until 4 p. m., and, by special permission, sometimes even later."—*General Education Board Annual Report, Description of Lincoln School*, 1918-1919, pp. 58, 59.—For platoon schools see DETROIT: 1920: Adoption of Platoon plan.

ALSO IN: J. Dewey and others, *Ideals, aims and methods in education*.

United States: Religious bodies in the field of education.—"The Board of Missions for Freedmen has for its task the greatest possible contributions toward the educational development of the Negro race in the South. This is a prob-

lem which has confronted the church ever since the emancipation of the Negro . . . until now it is concerned with more than 8,000,000 colored people, largely in rural communities, scattered throughout 13 States. When the fact is considered that 30 per cent of these 8,000,000 people are illiterate, it can readily be seen that the church is committed here to a most important work. The schools maintained by this board have a property value of approximately \$1,100,000—

Number of day schools.....	140
Number of boarding schools.....	27
Total number of schools.....	167
Enrollment	18,708

"The Baptist Church, North, owns and controls through its Home Mission Society 23 schools for the Negroes of the South, 13 being of college grade and 10 of secondary grade. It owns one school for the higher education of the Indians and several for elementary education. It also conducts one school in Cuba and one in Porto Rico. . . . [Something less than a third of the pupils at these schools receive industrial education in some form, and a number are prepared for the ministry. The] school properties are valued at \$1,454,000 in 1918. Catholic schools for the education of Indian children numbered in 1917-18, 63. They include 8 day and 55 boarding schools, and in many instances offer industrial and agricultural training. Of the boarding schools, 3, located in Alaska, receive some support from public funds, in the form of salaries paid certain of their teachers. Of the remaining boarding schools, 14 are partly supported, not out of public funds, but out of Indian tribal funds. The balance of these schools (38) are entirely supported by the church, as is the case with all the day schools. Catholic schools for Negroes include parish establishments, agricultural and industrial schools and some colleges. They represented a total of 132 in 1917-18. These schools are supported by endowments and by the voluntary offerings of Catholics collected and distributed through the Catholic Board for Mission Work among the Colored People, and the Commission for Catholic Missions among the Colored People and Indians. . . . The Catholic school system in the United States at present embraces elementary or parish schools, high schools, academies, colleges, ecclesiastical seminaries, universities, and a great variety of schools of a special or vocational type, such as novitiates, normal schools, industrial schools, orphans," and the schools for Indians and negroes. The elementary schools represent by far the largest division of the system, and are now established over the entire country. The Catholic church in the United States consists of 14 arch-dioceses and 87 dioceses. Each of which has its elementary schools. The total number for 1917-18 being 5,748 and the total of pupils 1,593,407. The ordinary unit of administration for the elementary schools is the diocese. All parish schools consequently come under the immediate jurisdiction of the bishop, the head of the diocese. The diocesan systems are usually presided over by school boards and superintendents, or other officers appointed by the bishop of the diocese.

"No other department in the Catholic school system has attracted more general attention in the past decade than the secondary. A marked activity has set in in the various teaching communities to meet the increasing need for high schools created both by the rapidly growing

parish-school system on the one hand and the colleges on the other. The entrance into the field of the parish high school and the central high school, the latter for the accommodation of the children of a larger section or of a group of parishes, has had a pronounced effect on the movement. . . . [In 1915] there were 1,276 Catholic secondary schools in the United States. Of these 473 were for boys and girls; 125 were exclusively for boys; 577 were exclusively for girls; 100 were connected with colleges. They enrolled in the year reported a total of 74,538 pupils, 34,708 of whom were boys and 39,740 were girls. A more detailed study of the high schools containing boys showed that of the 438 schools investigated, all but 29 were directly connected with one or more parish schools. This was not found to be true of the high schools for girls. Of the 577 schools listed only 165 had any parish connections, the majority being academies conducted independently of the parish schools by the teaching communities."—*Educational work of the churches in 1916-1918* (Bureau of Education, Bulletin no. 10, 1919, pp. 33, 29, 52, 44-47, 48).—See also Y. M. C. A.: 1885-1890.

United States: North American Indians.—"After the [American] revolution, congress and the country as a whole were so much absorbed with the duties of self-establishment that little heed was paid to Indian education. A number of minor appropriations are recorded on the basis of treaties with a few tribes, and at a few points missionary zeal continued a fitful activity. During the first quarter of the nineteenth century, however, a great religious revival again directed general attention to Indian education as a Christian and national duty. Missionary bodies took up the work with renewed zeal. Congress responded in 1819 with an appropriation of \$10,000 in addition to certain treaty obligations. In 1820 the president was authorized to apply this sum annually in aid of societies and individuals engaged in the education of Indians. In 1823 the sum of \$80,000 was expended in 21 schools maintained by missionary bodies; \$12,000 of this amount had been contributed by the government. In 1825 the number of such schools had risen to 38, the entire expenditure for these to \$202,000, of which the government, directly and indirectly, had contributed \$25,000. In 1848 there were reported in operation 16 manual training schools, 87 boarding schools and other schools. These schools continued to increase in number and efficiency up to 1873. They were under the control of missionary bodies with such scanty aid from the government as the small appropriations afforded. Only a few small day schools had been established by the government directly under treaty provisions. After this time, however, the government entered upon an era of almost feverish activity in the establishment of strictly government schools; first, day schools, then boarding schools and industrial training schools. Congress kept pace with this zeal in the liberality of its appropriations. In 1877 it appropriated for schools, outside of treaty provisions, \$20,000, in 1880 \$75,000, in 1885 \$902,800, in 1890 \$1,364,568, in 1895 \$2,060,695, in 1899 \$2,638,390. During this period the average attendance rose in similar ratio from 3,508 in 1877 to 19,648 in 1898. The increased appropriations by congress for the education of Indians naturally stimulated a desire on the part of the government to control the expenditures directly and in detail. Possibly this desire was much enhanced by the fact that such expenditure opened to the party in power a

rich field for patronage. At the same time it was discovered that the constitution, by implication at least, forbade the appropriation of public funds for denominational purposes. Concurrent conclusions, unfavorable to government support of missionary schools, were further strengthened by the fact that the Roman Catholic church had gradually outstripped the Protestant missionary bodies and was absorbing the lion's share of government support. During the first half of the century the Protestant missionary organizations had had well nigh a monopoly of government support; but, later on, the Roman Catholics had wrested from them the preponderance. In 1889 the Catholic church drew from the appropriations for this purpose \$347,672, as against \$128,518 drawn by Protestant bodies. In 1892 these amounts had risen to \$394,756 for the Catholics and \$160,874 for the Protestants. In 1893 the Methodist Episcopal church withdrew from participation in government aid without, however, abandoning its schools. In 1895 this example was followed by the Presbyterians and Congregationalists, in 1896 by the Friends, and in 1897 by the remaining Protestant denominations. This left only the Catholics in the field with an appropriation of \$198,228. This process was aided by congress which, in 1804, had declared its policy of gradually abandoning all support of denominational schools. This policy has since been followed, so that in 1899 the appropriation was reduced to \$116,862."—W. N. Hailmann, *Education of the Indian, in Education in the United States* (W. M. Butler, ed.), v. 2, pp. 943-945.—See also INDIANS, AMERICAN: 1919; 1920: Existing schools, etc.; U. S. A.: 1885-1891.

ALSO IN: W. K. Moorehead, *American Indians in the United States, period 1850-1914*.

United States: Segregation of Orientals in San Francisco. See RACE PROBLEMS: 1904-1909; CALIFORNIA: 1900-1920.

United States: Negroes.—Pre-revolutionary beginnings.—Opposition.—Post Civil War conditions.—"The first schools for Negroes were private ones, such as everywhere preceded public schools. In 1704 one such school was opened in New York, in 1770 one in Philadelphia, and in 1798 one in Boston. In certain places in what is now the Middle West private schools became largely supported by manumitted Negroes. In the South efforts were of course more sporadic; but deserving of attention is the education which Negroes received through private or clandestine sources. More than one slave learned the alphabet while entertaining the son of his master. As early as 1764 the editor of a paper in Williamsburg, Va., had established a school for Negroes; and about 1800 a Negro, the Rev. John Chavis, passed 'through a regular course of academic studies' at Washington Academy, now Washington and Lee University. In Charleston for a long time before the Civil War free Negroes could attend schools especially designed for their benefit and kept by white people or other Negroes. The course of study not infrequently embraced such subjects as physiology, elementary physics, and plane geometry. After John Brown's raid the order went forth that no longer should any Negro teach Negroes. This resulted merely in a white person's being brought to sit in the classroom. [Such a school as this, however, stands out in the surrounding darkness. Some of the states had laws against the education of negroes on their statute books. South Carolina in 1740 prohibited the teaching of writing to slaves. A law passed in Georgia in 1770 imposed a fine of twenty pounds

for teaching either reading or writing to slaves, and another followed it up in 1829 by forbidding any negro to receive instruction. Virginia in 1819, Louisiana in 1830, North Carolina in 1835, and later Mississippi and Missouri passed laws of equal severity. The other Southern States did not forbid schools for free negroes. It may be laid down as a general rule that no attempt was made, and no desire could be felt to make an attempt to educate negroes as a class while slavery existed as an institution. Approximately 95 per cent. of the negro population was illiterate at the close of the Civil War.] On the outbreak of the Civil War, . . . Negro schools were closed altogether. In the Northern states two institutions for the higher education of the Negro were established before the Civil War, Lincoln University in Pennsylvania in 1854 and Wilberforce in Ohio in 1856. . . . [In 1834 the Oberlin trustees] took the advanced ground of admitting Negro men and women on equal terms with white students. . . . In 1865 about one-third of the students were of the Negro race, and Oberlin still leads Northern colleges in the number of Negro graduates, especially women."—B. Brawley, *Short history of the American negro*, pp. 104-105.—"In the free states of the north . . . there was no prohibition by the state against . . . instruction, but there was a very pronounced popular sentiment against it. . . . In 1833 the Connecticut legislature enacted . . . [a black law which forbade the establishment of any kind of school whatsoever, for the education of negroes, not inhabitants of the State, without consent in writing by the majority of the civil authority and of the selectmen of the town. The occasion of this law was the opening of a school for colored pupils by Prudence Crandall in Canterbury. Miss Crandall was prosecuted, arrested, an attempt was made to burn and later to demolish her house and finally she was compelled to abandon her school. The law was repealed in 1838.] Schools established for the education of Negro youth were assaulted and wrecked in other free states, but . . . private schools sprang up in all the middle and New England states, Pennsylvania, New York and Massachusetts leading in the work. . . . Except the Institute for colored youth at Philadelphia, Lincoln university, in Chester county, and Avery institute at Allegheny City, all in Pennsylvania, [these schools were gradually absorbed into the public school system]. As late as 1830 no negro could matriculate in any of the middle or New England states."—B. T. Washington, *Education in the United States*, pp. 11-12, 14.

ALSO IN: C. G. Woodson, *Education of the negro prior to 1861*.—J. T. Jones, *Negro education*. "Both during and after the [Civil] War many schools were opened for negroes by Freedmen's Aid Societies, various philanthropic associations, and denominational boards or committees. As public schools were established for negroes, some of these organizations curtailed their work and others withdrew altogether. Others persisted, however, and new schools have been founded by these and similar organizations, by private philanthropy, and also by negro churches. As a result there are independent schools, state schools, and Federal schools. The . . . Bureau of Education [1919] reports 653 schools for negroes other than regular public schools. Of these 28 are under public control, 507 are denominational schools . . . and 118 are classed as independent. This last group includes not only the great national schools, such as Tuskegee and Hampton, but small private enterprises supported chiefly by

irregular donations. . . . State and Federal appropriations at the date of the report reached about \$963,000. During the first years after the downfall of the Reconstruction governments the negro received a fair proportion of the pittance devoted to public schools. Governor Vance of North Carolina, in recommending in 1877 an appropriation to the University for a 'professorship for the purpose of instructing in the theory and art of teaching' went on to state that 'a school of similar character should be established for the education of colored teachers.' . . . Instead of establishing the chair of pedagogy recommended by Governor Vance, the Legislature appropriated the money to conduct the summer school for teachers at the University. An appropriation of equal amount was made for negroes and similar allowances have been continued to the present. . . . Other States have established normal schools for negroes, but in none of them is the supply of trained negro teachers equal to the demand. The negro public schools were organized along the same lines as the white, so far as circumstances permitted, but the work was difficult and remains so to this day. . . . The enthusiasm for education displayed [by the negroes] just after emancipation gradually wore off, and many parents showed little interest in the education of their children. Education had not proved the 'open sesame' to affluence, and many parents were unwilling or unable to compel their children to attend school. . . . It must also be remembered that the negro tenant farmer is migratory in his habits and that he often moved in the middle of the short term. Consequently the whole value of the term might easily be lost by the transfer. . . . Partly because of . . . opposition on the part of the negroes themselves, partly because industrial training is more expensive than purely academic training, and partly because such training has only recently been recognized as part of education, the South has made little provision for the industrial education of the negro at public expense. According to the *Report on Negro Education*, few of the agricultural and mechanical schools maintained partly by the Federal land grants and partly by the States are really efficient. A few state or city schools also give manual training. About one-third of the private schools for negroes offer industrial courses, but much of this work is ineffective. . . . Hampton and Tuskegee are known to do excellent work, and a few of the smaller schools are to be classed as efficient; but in the great majority of negro schools the old curriculum is still followed. . . . The percentage of school attendance of negro children is lower than in the case of white children. Very few negro children, whether because of economic pressure, lack of ability, or lack of desire for knowledge, complete even the fifth grade. Among negroes there is little real demand for high school instruction, which is more expensive than elementary instruction. Therefore, the proportion of the total funds spent for negro education might properly be less than their numbers would indicate. . . . However, when all allowances have been made, it is obvious that the negro is receiving less than a fair share of the appropriations made by the Southern States for education. The inadequate public schools for negroes have been excused or justified upon the ground that private and church schools are supplying the need. This is true in some localities, for the great majority of negro private schools, no matter by what name they are called, are really doing only ele-

mentary or secondary work. These schools, however, only touch the beginnings of the problem and have served in some degree to lessen the sense of responsibility for negro education on the part of the Southern whites. Where there is one of these schools supported by outside philanthropy, the public school is likely to be less adequately equipped and supported than in the towns where no such school exists. But at best, these schools can reach only a small proportion of the children."—H. Thomson, *New South*, pp. 173, 174, 175, 176, 177, 180, 181.—"There are also a number of private schools of undoubted value, like the schools located at Manassas, Va.; Calhoun, Snow Hill, and Mt. Meigs, Ala.; St. Helena Island, S. C.; Utica, Miss.; and others, which are largely supported by contributions from the North. Moreover, all the states of the South have founded normal schools for the training of Negro teachers, such, for example, as the well-known institutions at Normal and Montgomery, Alabama; Pine Bluff, Arkansas; Tallahassee, Florida; Frankfort, Kentucky; Baton Rouge, Louisiana; Alcorn, Mississippi; Greensboro and Winston-Salem, North Carolina; Orangeburg, South Carolina; Nashville, Tennessee; Prairie View, Texas; and Petersburg, Virginia."—*General Education Board, An account of its activities, 1902-1914*, pp. 191-192.—See also GENERAL EDUCATION BOARD; JEANES FOUNDATION; SLATER FUND; U. S. A.: 1865-1866; 1868-1876.

See also UNIVERSITIES AND COLLEGES; ACADEMIC FREEDOM; CLASSICS; EDUCATION, ART; EDUCATION, AGRICULTURAL; ART GALLERIES AND MUSEUMS; LIBRARIES.

ALSO IN: J. W. Adamson, *Short history of education*.—L. F. Anderson, *History of common school education*.—W. A. Boyd, *History of western education*.—R. G. Boone, *Education in United States*.—W. Burton, *District school*.—N. M. Butler, *Status of education at the close of the century* (National Education Association, *Journal of thirty-ninth annual meeting*, 1900, pp. 188-196).—O. Browning, *Introduction to history of educational theory*.—F. Dittes, *Geschichte der Erziehung und des Unterrichts*.—E. G. Dexter, *History of education in the United States*.—F. B. Dressler, *Brief survey of educational progress during decade 1900-1910*.—F. P. Graves, *History of education*.—W. T. Harris, and A. D. Mayo, *Henry Barnard*.—W. R. Hood, *Recent progress in city schools*.—W. H. Maxwell, *Quarter century of public school development*.—P. Monroe, *Brief course in history of education*.—J. W. Perrin, *History of compulsory education in England*.—E. E. Slosson, *American spirit in education*.—A. Stolze, *Die deutschen Schulen und die Realschulen der allgäuer Reichsstädte bis zu Mediatisierung* (Monumenta Germaniae Paedagogica).—L. E. Tucker, *Visualized history of education*.—G. S. Williams, *History of modern education*.

EDUCATION, Agricultural: Australasia.—"The State governments [in Australia] pay close attention to agricultural education. Each State of the mainland has a special Department of Agriculture and staff of experts in all branches of crop-raising and live stock. Agricultural colleges and experimental farms have been established, and some of these are engaged in farming on an extended scale. In 1911 these institutions had almost 9,000 acres under crop, and owned upwards of 60,000 head of live stock. In addition to the education given at the colleges and farms, the experts travel extensively and deliver lectures in the settled districts. The state also imports purebred live stock for use by the farmers and distributes large quantities of seed for experimental

purposes. The Commonwealth is taking similar action in the Northern Territory."—H. S. Gullett, *Economic conditions and industries* (Oxford Survey of the British Empire, Australasia, p. 209).—"There are also numerous agricultural schools and colleges where scientific and practical agriculture is taught to pupils who have passed through the ordinary schools. . . . There are five agricultural colleges in the Commonwealth, . . . [and] also a number of experimental farms and agricultural high schools. In addition, there are many technical institutions that also provide agricultural instruction."—P. E. Lewin, *People of Australasia* (Oxford Survey of the British Empire, Australasia, p. 318).—In New Zealand "there is an agricultural school not far from Christchurch called the Lincoln School of Agriculture, which is affiliated to Canterbury College at Christchurch."—R. Stout and J. L. Stout, *Population and government* (Oxford Survey of the British Empire, Australasia, p. 456).

Austria.—"Although the importance of agricultural education was understood, and attempts were made to realize it, in the seventeenth and eighteenth centuries, it was not until after the settlement of 1867 that this subject received much support from the Government. . . . The agricultural educational organization consists of an agricultural academy, four agricultural colleges, and eleven agricultural schools. In addition to the State institutions, there are four private agricultural schools. In connection with the academy there are . . . (1) The station for experimenting in machinery; (2) the chemical experiment station; (3) the seed-testing station; (4) the veterinary station; (5) the meteorological station; (6) the agricultural committee. There are two grades of agricultural education: the Ackerbauschule, where the pupils are chiefly taught practical and necessary knowledge; and the advanced course of the institutes, in which the course lasts for three years. . . . For the further diffusion of agricultural knowledge the Government provides technical professors to study and advise on special products, a travelling lecturer to go round the country spreading agricultural knowledge and advising on agricultural matters, three monthly written courses of practical instruction, popular lectures on wrong methods, suggesting improvements, and model homesteads giving examples for small proprietors to follow."—G. Drage, *Austria-Hungary*, pp. 336-337.

Belgium.—In 1888 or 1889 Belgium followed the example of France in providing for agricultural education in the primary schools; continuation classes were organized in between twenty-five and thirty centers and traveling schools were so well established that between the years 1890 and 1893 the successful students at these institutions averaged over 150 a year. In 1905, according to B. S. Rowntree, five private agricultural schools were subsidized by the State. The attendance was small (only 180) but a number of secondary schools also received subsidies on condition of giving five hours' instruction in agriculture each week. Eleven secondary schools at this time taught agriculture and domestic economy to girls. Soon after school tuition in agriculture was supplemented by a staff of trained experts, employed by the State, each member of which promotes agriculture by lectures to the general public, special courses for women and soldiers, and individual advice to farmers. This forms the most important part of the system of agricultural education. In 1898 the appropriation for State agricultural education was about \$94,000, and ten years later had risen to about \$151,000. A few of the State experts—*agronomes*

de l'état—are attached to the office of the Minister of Agriculture in Brussels, but the majority of them are scattered over the country, apportioned according to districts. Before the interruption of the World War, conservation and reclamation of worn-out land and marked increase in production had testified to the success of the government's system of scientific education for the farmer. "The country has also State schools of agriculture, horticulture, arboriculture, technical education, domestic economy, and cooking. It maintains fifty-four dairy schools for men in which capable managers of co-operative creameries are formed."—J. de C. MacDonnell, *Belgium, her kings, kingdom and people*, p. 342.—"In Belgium itinerant housekeeping schools . . . [give] free instruction in domestic economy, agriculture, dairying, kitchen gardening, care of the home, and many other branches. In recent years the four or five months' courses formerly given have been replaced by courses lasting seven or eight days. The Farm Women's League, a branch of the peasants' league or 'Boerenbond Belge,' which continued its activities during the war, is composed of circles of farm women. These circles promote lectures on 'domestic economy,' 'education of children,' 'care of milk,' 'hygiene,' 'culinary art,' 'women on the farm,' 'family life,' and similar subjects. At the request of the league several circles of farm women instituted itinerant housekeeping courses in their communities."—*Farmers in European countries assisted by "schools" similar to those in America (Weekly News Letter, Jan. 14, 1920)*.—"A Belgian law of 15th November 1919 regulates Agricultural instruction, which is taught in two colleges, in one in the French language, in the other in Flemish; in high schools of agriculture; in elementary schools of agriculture; and by lectures and classes intended to spread agricultural knowledge."—*International Year Book of Agricultural Legislation, 1919*, p. xi.—The State College at Gembloux provides a choice of a three or four year course, the University at Louvain has its agricultural departments, and a Veterinary College is located at Brussels.

ALSO IN: B. S. Rowntree, *Land and labour lessons from Belgium*.

Canada.—"Apparently agricultural education in North America had its beginning in the farm school established by François de Laval, the first Bishop of Canada, about 1668, or near that date. He established the 'Lesser Seminary,' where 'the children of artisans and peasants were taught farming, and the various mechanical arts, and thoroughly grounded in the doctrines of the Church.' According to Parkman, the school had not much success in the direction indicated. In 1836, a school bill was introduced into the Legislative Assembly of Upper Canada 'to authorize the trustees of any school district to raise, levy, and collect the moneys as voted, and therewith to lease or purchase a lot or parcel of land or farming utensils, seeds, grains and grasses for the use of the teachers of the school, or to be annually apportioned among the scholars of the school or otherwise employed and occupied for the profit and instruction of the school, or parts thereof in horticulture, agriculture, or in otherwise growing plants, fruits, grasses, and grains as the Trustees, together with the school teacher for the time being, may think fit.' In 1847, when the first normal school was established at Toronto, arrangements were made to give the subject of agriculture a prominent place. Daily lectures were given in agricultural chemistry, demonstration plots were laid out, and practical experiments in field crops and fertilizers were conducted. In

1849, Lord Elgin, the Governor-General, offered two agricultural prizes of five pounds and three pounds, respectively, to the two students who should at the end of each half year pass the best examination in the subject of agricultural chemistry. Agricultural colleges, the first of which was established in 1874, are now at work in every province."—A. H. Leake, *Means and methods of agricultural education*, pp. 11-12.—"The Ontario agricultural college at Guelph was established in 1874 with the twofold object of training young men in the science and art of farming and of conducting experiments. . . . [The college, which has a world-wide reputation, carries on valuable laboratory and field experimental work.] The introduction of improved varieties of crops, the prevention of crop diseases and the great advances in the dairy industry which Ontario has been able to show in the last few years, are largely due to the results achieved by these experimental departments. In connection with the work of the Guelph College is the experimental union which includes several thousand farmers. . . . This conducting of field trials of manures, methods of cultivating . . . forage and grain crops has an enormous influence on the trend of public opinion regarding field-work. . . . [In 1899 agriculture was made an obligatory study in the public schools. In the same year a competition in seed growing by school boys was begun. The response induced Sir William Macdonald to offer large prizes, and the result of the competition] led to the Canadian Seed-Growers' Association, organised for the purpose of improving the crops of Canada. In 1906 it was estimated that these competitions were responsible for an increase in Canadian crops to an extent of half-a-million dollars. What is more to the point, . . . it also proved that children could easily be interested in agriculture."—W. L. Griffith, *Dominion of Canada*, pp. 290-291.—"The number of agricultural schools and colleges in Canada has, during the past few years, greatly increased chiefly on account of the keen interest shown by practical men towards agricultural education. The more modern of these institutions devote much attention to instruction of a practical nature, endeavouring thereby to train young men for the actual practice of farming. Of this latter type are the newly established Alberta Schools of Agriculture. These schools were established by the Government of Alberta in order to bring an agricultural education within the reach of farmers' sons and daughters in the province. At present there are three such institutions in operation at Vermilion, Claresholm, and Olds, which towns are respectively situated in Northern, Southern, and Central Alberta."—P. S. Ure, *Alberta schools of agriculture (World's Work, v. 35, no. 208, March, 1920, p. 314)*.—"Under the Agricultural Instruction Act (3 Geo. V, c. 5), appropriations are annually payable by the Dominion Government to each of the Provincial Governments of Canada for the encouragement of agriculture 'through education, instruction and demonstration carried on along lines well devised and of a continuous nature' and for the purpose of assisting in the work of veterinary colleges established in the provinces. The appropriation for the year 1920-21 amounts to \$1,100,000 and is allocated by provinces as follows: Prince Edward Island, \$31,749.22; Nova Scotia, \$81,716.69; New Brunswick, \$64,110.80; Quebec, \$271,113.76; Ontario, \$336,303.26; Manitoba, \$77,113.11; Saskatchewan, \$81,728.48; Alberta, \$66,965.62; British Columbia, \$60,199.06; Veterinary Colleges, \$20,000.00."—*Agricultural Instruction Act (Canada Year Book, 1920, p. 259)*.—See also EDUCATION:

Modern developments: 20th century: General education: Canada.

China.—“A surprisingly large part of the educational literature in China relates to the agricultural courses. The reports show that at present the various agricultural courses are the most popular branches of instruction. . . . American teachers have been of great service to China, for instance, by showing them how to improve rice by selection. In the experiment stations, the latter experiments are being made, both by wet and dry cultivation, with 200 different varieties of rice. In a few years American methods have enabled the Chinese to increase the size of many of their fruits several times over.”—F. A. Collins (*New York Times*, Apr. 3, 1921).

Denmark.—“Of the eighty high schools [in Denmark] thirty have an agricultural side; and there are, in addition, about twenty agricultural schools . . . all similar in their method of organization and management. The agricultural schools grew out of the high schools as a branch from the parent stem, and afterwards as separate institutions followed similar methods except that agriculture and the related sciences formed the main part of the subject-matter of the curriculum. . . . At the head of all the institutions established to give agricultural training, is the Royal Agricultural and Veterinary Institute at Copenhagen. This is the supreme teaching body. . . . The course of study extends over two years, but a supplementary third-year course is given. . . . [In this college] no attempt [is] made to train . . . the [students] in any branch of practical farming. . . . Attached to the college are large research laboratories, which receive an annual subsidy from the state in addition to the annual grant of \$70,040 given to the college.”—A. H. Leake, *Means and methods of agricultural education*, pp. 243-246.

England and Wales.—“The need for an efficient system of agricultural instruction began to be generally recognized in 1887. . . . At that time the provision for agricultural education of any sort was extremely scanty and [although Oxford had established a chair of agriculture in the eighteenth century] the independent colleges at Cirencester, Downton, Aspatria, and Hollesley Bay seem to have been the only centres at which general instruction in agriculture was given in England, and none of these were of a type altogether suitable for the ordinary tenant farmer. . . . In 1888 Parliament voted a sum of £5,000 to be distributed in the form of direct grants to Agricultural and Dairy Schools, and for assistance in agricultural experiments. . . . The Board [of Agriculture and Fisheries] have since 1888 made grants, which now [1913] amount to about £18,500 per annum, in aid of the higher agricultural education provided at Universities, and at University and Agricultural Colleges in England and Wales. In addition, most of the counties of England and Wales provide agricultural education of a less advanced character, either through a permanent staff of instructors, or through instructors attached to one of the Colleges referred to above. In many cases both systems are adopted. The Board make grants in respect of this work, and grants are also available from the Development Fund for the further extension of education of this type, and especially for the erection and maintenance of farm schools and farm institutes. In a few counties farm schools are already in existence, and in others a more or less permanent institution exists which may be regarded as the nucleus of such a school. . . . [In 1800 the Local Taxation Act provided a new stimulus for] agricultural education by placing at

the direct disposal of County Councils large sums of money for technical instruction. The result of this Act was that a considerable sum of money, amounting in recent years to £80,000 or £90,000 annually, has been expended by local authorities in aid of agricultural education. . . . For many years the bulk of the Board's funds has been devoted to assisting educational institutions working for groups of counties, many of them of the type of a University College, but . . . grants have also been given to certain other centres acting in a more restricted area. . . . Degrees of B.Sc. in agriculture are granted by the Universities of Wales, Leeds, Durham, and London, and students can be prepared for graduation at Bangor and Aberystwyth (University of Wales), Leeds, Newcastle (Durham University), and Wye (University of London), while at Cambridge the ordinary B.A. degree may be obtained through the medium of a 'Special' Examination in Agricultural Science. . . . The subjects cover the whole field of agriculture, and are of an advanced scientific character. A number of institutions grant diplomas in agriculture. . . . Courses last from two to three years, and include practical work. At Cambridge . . . agriculture . . . is usually taken as a post-graduate course, and, while not confined to graduates of the University, . . . is intended chiefly for students who have either taken an Honours Degree in Natural Science, or have passed the Special examination in Agricultural Science for the . . . B.A. degree. In most cases these courses of study also serve as a preparation for the examination for the National Diploma in Agriculture awarded jointly by the Royal Agricultural Society and the Highland and Agricultural Society of Scotland. . . . Most of the institutions also provide instruction extending over shorter periods, suited more especially for young men, farmers' sons, and others who intend to become practical farmers. . . . Instruction in dairying is given at most of the Agricultural Colleges as part of the ordinary training, but dairying also forms a separate subject in which short courses of practical and theoretical instruction are given. The subject receives, however, special attention at the University College, Reading, . . . and at the Midland Agricultural and Dairy College, Kingston, Derby. . . . The only College of University type in which a special [two years'] course in horticulture is arranged is that at Reading. It is designed for students who intend to take up horticulture as a career. . . . A one year's course is also provided for . . . teachers of botany and horticulture in primary and secondary schools. . . . The National Fruit and Cider Institute partakes very largely of the nature of a station for experimental research, but . . . fruit-growers and cider-makers may obtain assistance and advice . . . [while working pupils are received] for . . . instruction in fruit-growing. Courses of instruction for young gardeners in the principles and operations of horticulture, including fruit, vegetable, and flower culture, are arranged in connection with the County Technical Laboratories, Chelmsford.”—Board of Agriculture and Fisheries, *Agricultural education and research in England and Wales* (1907 and 1913), Leaflet no. 197.—“That part of the United Kingdom comprising England and Wales possesses [written in 1921] an extensive system of agricultural education well coordinated under the general supervision of the education branch of the Ministry of Agriculture and Fisheries. . . . The Agricultural Education Conference organized in 1910 meets at more or less regular intervals. In each of the provinces is established an advisory council

staff . . . [which] supplies technical advice and conducts general and special investigations of local problems."—C. L. de Vault, *U. S. Vice-Consular Commerce Reports*, no. 113, 1921, pp. 936, 937.

France.—France was the pioneer in agricultural education by the State. The work for primary schools was begun, very logically, in the normal schools in 1879. In 1882 it was extended to the rural primary schools; and in 1896 the course of study was revised and placed on a thoroughly satisfactory basis. "Agriculture is recognised as a department of the administration. Elementary agriculture is taught in the primary schools where children learn to distinguish between plants, grasses and soils; often a plot of ground is attached to the school, which serves as an experimental farm. The school teachers are supplied with training in the subject by department professors, who . . . give courses of lectures in the *écoles normales*. The rest of the system of agricultural education falls under the Minister of Agriculture. Three classes of schools are provided—(1) the *fermes-écoles*; (2) the *écoles pratiques* or *régionales*; (3) the *écoles nationales*. The fabric is crowned by the Institut Agronomique which was removed from Versailles and reconstituted at Paris in 1876. It forms a faculty of agriculture. The *fermes-écoles* are numerous and useful. . . . Many of these primary agricultural schools preceded state administration and were founded by private enterprise after the Restoration, but in October 1848 they were recognised as part of the administrative system of the State. Lads enter these farm schools as apprentices, not as pupils. They must not be over sixteen at the time of entrance; they are fed and treated as labourers; they go through a course of two or three years; . . . if they show any decided aptitude they may obtain a bursary at one of the *écoles nationales*. The cost of each farm pupil to the state is about £10 (\$50); the State also defrays the expenses of the salary of the director and his assistants. The director obtains the labour of the pupil for nothing, and manages the farm for his own profit, and at his own risk. The *écoles pratiques* are assisted and superintended by the State. It was intended that these should be distributed among the twelve agricultural districts into which France is divided. These agricultural high schools are designed for the sons of the wealthier class of cultivators. The cost is from £16 to £20 a year. The pupils learn agriculture and the elements of physics, chemistry, natural history, botany, veterinary science, and stock breeding. The three *écoles nationales* are placed in the centers of three districts of France [at] Grignon near Versailles, . . . Grand Jouan, near Nozay, . . . Montpellier formerly La Saulsaie. All three schools were founded before the Second Empire, Grignon [bought by Charles X] in 1827, Grand Jouan in 1832, La Saulsaie in 1840. They were all of them adopted by the State in 1848. The course of instruction lasts two and a half years; and each year is divided into two terms. . . . All the pupils are required to pass the entrance examination, unless they have previously taken the degree of Bachelier ès-Sciences. . . . Besides these schools . . . there are special schools such as sheep, cheese and dairy farms, the gardening establishment at Versailles, the school of drainage and irrigation at Lézardeau, the three veterinary schools at Lyons, Alfort and Toulouse, and horse-breaking schools like that near Caen. In 1879 departmental professors were appointed, whose duties are two-fold, under the direction of the Minister of Education. . . . They lecture at the normal schools to pupils who are being trained

as school-masters; under the instructions of the Minister of Agriculture, they hold conferences in each canton with the agriculturists, teachers and proprietors, perambulate all the country villages to observe agricultural processes, keep in touch the various local societies, and spread the knowledge of improvements. . . . There is a veterinary officer attached to each *arrondissement*, who has received a [veterinary school] diploma entitling him to practise. The State interests itself in the breeding of horses, cattle and sheep. The Ministry of agriculture contains, for instance, a Directeur des Haras, who has under him inspectors-general and inspectors. At the Haras du Pin there is a free school, in which is taught every detail [of] the management of horses. There are twenty-one *dépôts* of the great Haras de Pompadour; and [large numbers of state owned stallions]. Nor is the State aid confined to education and the improvement in live stock. Each *arrondissement* has its Ingénieur des Ponts et Chaussées who assists proprietors in all drainage operations."—R. E. Prothero, *Pleasant land of France*, pp. 52-57.—Three schools have been established for the training of girls in the work they may be called upon to undertake with relation to farming.

"A French decree of 23rd June 1920 contains provisions for regulating the execution of the law of 2nd August 1918 on the organization of public instruction in agriculture. The decree is divided into three heads, the first of which deals with the National Institute of Scientific Agriculture and orders its working, prescribing various conditions to be observed for the admission of pupils, for examination and for the carrying out of instruction; the second deals with agricultural schools, experimental schools, special technical agricultural schools, and winter and seasonal agricultural schools; and finally, the third contains general provisions. A French law of the 5th August 1920 contains new provisions to insure more perfect working of the agrarian schools, and to this end the Ministry for Agriculture is granted extra funds to be devoted to the purchase of material for instruction of an experimental character."—*International Yearbook of Agricultural Legislation*, v. 10, 1920, p. xxx.

Germany.—A movement to unite agricultural education with the university began in Germany in 1826, with Friedrich G. Schulze, of Jena. In 1847 the agricultural academy of Poppelsdorf was founded as an adjunct of the University of Bonn, under the administration of the Prussian ministry of agriculture. The first purely agricultural university-institute in Germany was founded in Halle in 1863, followed by similar institutions at Leipzig in 1869, Giessen in 1871, Königsberg in 1876, Breslau in 1881. Göttingen University also has an agricultural institute. All of these are controlled by the ministry of education. The (formerly Royal) Prussian Landwirtschaftliche Hochschule (Agricultural High School) in Berlin was constituted by royal decree in 1881. The school is composed of an amalgamation of the Landwirtschaftliches Lehr-Institut (1859), the Agricultural Museum (1867), and the former Agricultural Academy of Proskau. "Germany, and especially Prussia, has developed a most efficient system of agricultural education. . . . The information given below relates to Prussia. . . . The policy aimed at in Prussia was, in the first place, to secure facilities for the study of agriculture in institutions of university rank; it was recognised that before suitable instruction could be provided for small farmers there must first of all be careful study of methods and principles, such as is only possible

at institutions possessing a large and well-trained staff. Between the years 1847 and 1881, seven institutions for providing higher education were founded; in 1906 an eighth was established; six of the eight are large and flourishing, two of them being agricultural colleges and four university departments of agriculture. . . . German agricultural colleges have had other than financial advantages. The German military system stimulates the young agriculturalist to continue his school education until he is able to pass the fairly stiff examination that entitles him to spend only one year in military training . . . Again, . . . German agriculture has been influenced to a greater extent than English farming by business methods and ideals, and the need for properly educated men as managers of estates is much more commonly recognised in Germany than in England. Hence, a useful career in developing agricultural domains is open to successful students from the academic institutions of Prussia. . . . These various advantages have resulted in a substantial number of Germans studying agriculture at universities or colleges. Up to 1910 some 65,000 had been trained at Prussian institutions. The influence of the farming of these men on the cultivation of German soil cannot be proved by figures; but there can be no doubt that the readiness which German farmers have shown to adopt the aids to production which the XXth century has placed within their reach is due to the leavening of the mass by educated agriculturalists. So soon as substantial progress had been made in the study of agriculture at the universities, when teachers had been trained and textbooks written, Prussia began to provide instruction for peasant cultivators, and . . . great progress has been made in this direction. The task of reaching the German peasant farmer was a difficult one, and many complaints were made of his slowness and backwardness, but the increased production of Germany clearly proves that he has been reached, for the peasant farmer tills 70 per cent. of the land. Several methods of providing agricultural instruction of an elementary kind for the children of the smaller farmers have been tried. The most successful is the winter course, similar in character to the organised courses of instruction now being developed in English counties. Of these courses, there were 212 in Prussia in 1910. In addition there were 17 schools meeting throughout the year. The total attendance at the 229 schools and winter courses was 10,500 in 1911-12. . . . In addition to the general agricultural schools there were 114 special schools, including 70 farriery, 15 dairy, and 14 gardening schools. Short courses, both general and special, for adult farmers are also provided. . . . A feature of the Prussian system is that in the summer months the teachers employed in winter schools visit the pupils at their homes and advise on farming questions. Peripatetic instructors [or official agricultural lecturers] have proved very successful and their numbers have . . . been much increased. . . . Official lecturers are usually engaged by chambers of agriculture and agricultural societies, and not . . . by local authorities. The official chambers of agriculture provide about one-third of the salaries and expenses and the State contributes two-thirds. Fifty-two of the lecturers are specialists on live stock; 26 deal with general agricultural questions; 12 with dairying; 10 with poultry; 9 with seed-selection. Among other subjects claiming travelling lecturers are national economy and book-keeping. Agricultural education of secondary school grade has also . . . been developed in Prussia; twenty schools have been established at which, in 1911, 3,800 pupils were in

attendance. The total expenditure on agricultural instruction in Prussia in 1910 was about £484,000, of which 40 per cent. came from State grants, 37 per cent. from endowments, fees, &c., 17 per cent. from local authorities, and 5 per cent. from chambers of agriculture and societies. . . . Reviewing the position of agricultural education just before the outbreak of war, Professor von Bümker of Berlin in a paper contributed to the Monthly Bulletin of Agricultural Intelligence of the International Agricultural Institute, Rome, observes that the total outlay (£190,000) by the Government was very moderate for a State like Prussia.—T. H. Middleton, *Recent development of German agriculture* (Pamphlet, Board of Agriculture and Fisheries, Great Britain, 1916, pp. 23-26).

Hungary.—“The cultural significance [for the farming population] of the continuation courses was particularly enhanced by the regulations and syllabus for a continuation course in agriculture (issued in 1902), in which the instruction in school was brought into close agreement with the requirements of practical life, by enabling the children . . . to acquire technical agricultural training. . . . Continuation schools for technical instruction in agriculture gradually took the place of general continuation courses all over the country, and were able to make up for the deficiencies of the latter by offering a scientific education in that most important branch of culture. In these agricultural schools the subjects of instruction are partly theoretical, partly practical [and include] . . . natural history, geography, physics, chemistry, history and constitutional history. . . . The practical courses in agriculture are held on the model farm and in the garden attached to the school. There are separate continuation schools of this kind for boys and girls. . . . The managers of such schools may establish local schemes of work in agreement with local conditions (branches of agriculture prevailing in the particular district); consequently there are continuation schools with special courses in viticulture, forestry, cultivation of the soil, fruit-culture and kitchen-gardening respectively. . . . Among the continuation schools for technical instruction in agriculture there are some which possess model farms, etc., of large extent: on the latter special professional teachers are employed to give technical and practical instruction in agricultural science. These schools, provided with model farms, of which there are 45 in the country, are called . . . (agricultural continuation schools with expert teachers). These latter, too, may be engaged in special instruction in various branches of agriculture as detailed above.”—A. Appoyni, *Elementary education, in Hungary of today* (P. Alden, ed.), pp. 205, 206.

India.—“The introduction of agriculture as a primary school subject in the rural districts seems to have been begun in India in the Central Provinces where the reform of village schools was made in 1893-1894, but was not very successful until the schools were completely remodelled in 1899. In the Central Provinces of India ‘Kamdars’ are engaged in this work. Agricultural shows and conferences are also held and demonstration farms are maintained.”—*Farmers in European countries assisted by “schools” similar to those in America* (Weekly News Letter, Jan. 14, 1920).—“In each province there is a Director of Agriculture, usually a member of the Civil Service who has received a special training, with a staff of experts in botany, chemistry, &c. Most provinces also now have an agricultural college, where a course is taught leading to a university diploma. Experimental farms have been established in many places, and a cen-

tral institute for agricultural research, at Pusa in Bihar, has been endowed by the munificence of an American gentleman; [Henry Phipps of New York who during Lord Curzon's administration presented a fund of \$150,000 to be used in research work at the viceroy's discretion. Knowing the need of agriculture, Lord Curzon devoted the money to this subject. The institute was opened in 1907.] Though the work is yet in an early stage, and some disappointments have been experienced, distinct progress has been made in several directions. Approved varieties of cotton and wheat have been formed by selection, and seeds of both are now eagerly accepted by the cultivators. Iron ploughs and pumping machinery have been widely introduced in some parts. Insect pests and plant diseases have been studied with profit. The advantage of particular manures, &c. for particular crops has been determined. Not least in importance, by means of agricultural shows, practical demonstrations, addresses and pamphlets in the vernacular, the cultivators are slowly learning that government is not only desirous of helping them, but that it understands their point of view and does not despise the small things which naturally seem all-important in their eyes. It is by recognizing the conditions under which Indian agriculture can be carried on and by establishing friendly relations with the cultivators, as much as by scientific research, that any permanent advance can be achieved."—J. S. Cotton, *Agriculture (Oxford Survey of the British Empire, Asia, pp. 135-136)*.

Ireland.—The Albert Agricultural College at Glasnevin, Ireland, established in 1838, was the first higher institution in the United Kingdom devoted solely to the study of agriculture. Since that time, and particularly since the passage of the land acts, which created a large class of small land owners, a great deal of attention has been paid to agriculture, in which in most districts, a high degree of efficiency has been attained. Moreover, consistent efforts are being made to improve live stock in view of the fact that owing to its moist climate Ireland is essentially a pastoral country, and its agriculture is largely based upon farm stock. "The department of Agriculture and Technical Instruction is responsible for the movement to improve all kinds of livestock throughout Ireland, by a system of inspection and approval of breeding animals. . . . For agriculture, there are employed in each county a number of county itinerant instructors in agriculture, horticulture, bee-keeping, poultry, and butter making. The instructors in poultry and butter making are women. In the thirty-three counties there are employed [1916] for this work approximately 138 instructors. In addition there are employed by the Department forty-three 'overseers,' who are special instructors devoting their entire time to assisting the new farmers in the newly settled regions opened up by the Congested Districts Board. The work of these men has already been mentioned. The county itinerant instructors devote their time to advising farmers relative to their farm work, conducting field experiments and demonstrations, and in lecture work. In addition, from November to March they are employed in teaching the winter agriculture classes. These winter agriculture classes, open to young men living on farms, are held in two or three places in each county, extending approximately through sixteen weeks. Similar classes for girls and women are conducted by the women instructors in poultry and dairying. The itinerant instructors also act as inspectors for the Department in various agricultural schemes performed by local authorities under the general direction of the Department of

Agriculture and Technical Instruction. . . . For the more formal education in agriculture are maintained several classes of schools. There are five Agricultural Stations which are in reality practical farm schools for farm apprentices. One located at Athenry may be described as the type. This Station school consists of a six hundred acre farm conducted as nearly as possible as a model commercial farm under the immediate direction of a competent farmer. Assisting this farmer is one instructor, most of whose time is given to class-room work. On the farm are living thirty young men students who are admitted to the school for a twelve months' term. During this complete year they do all of the farm work, devoting practically ten hours a day to farm labor and three hours a day to class-room work. . . . At Glasnevin, a few miles north of the City of Dublin, is maintained . . . the Albert Agricultural College. This is also a one-year school attended principally by boys who have completed the one-year course at the various Station schools or have had equivalent training elsewhere. The . . . College is located on a fully equipped modern farm. The boys here devote much more of their time to class-room work, but are still required to do much practical work on the farm. At the completion of their one-year course, those whose work has been most satisfactory are awarded scholarships to the Royal College of Science . . . in Dublin, where they receive a full four-year course equivalent to that given in the best agricultural colleges in the United States. None of their time is given to farm practice, as they are all perfectly familiar with the farm practice from their two years' experience before entering the Royal College. . . . For girls there is a similar system of schools; the most promising girls attending the schools conducted by the itinerant county instructors in dairying and poultry are awarded scholarships in the Munster or the Ulster Dairy Institute. There are also maintained what are known as schools of rural domestic economy. In these schools girls are taught the things that the rural housewives need most to become efficient housekeepers and homemakers. . . . In addition to this they are taught dairy work, poultry raising, and kitchen gardening, arithmetic, and other regular school subjects. Courses are one to two years in length. . . . At the Munster and Ulster Dairy Institutes all girls take a one-year course in practical work in dairying, poultry keeping, and in household arts. The arrangements are very similar to those at the agricultural Station schools for boys. The most promising girls, upon the completion of the one-year course, are sent to the Munster Institute, where two years' additional work is provided to fit them for itinerant instructors in various counties or for instructors in the schools of rural domestic economy. All of this work . . . is under the Irish Board of Agriculture and Technical Instruction."—A. C. Monahan, *Extension teaching in agriculture and household arts in Ireland (Catholic Educational Review, March, 1916, pp. 224-227)*.—"In Ireland . . . where agriculture has made marvellous progress during the past quarter of a century, the results attained have been mainly due to education, and there are in it at present 19 Schools of Agriculture of one kind or other, and 159 Itinerant Instructors besides Inspectors of Co-operative Societies of which there are about 1,000 in the country."—F. B. Smith, *Union of South Africa (Report on Agricultural Education for the year 1st April, 1918, to 31st March, 1919, p. 6)*.

Italy.—"The subsidized Agricultural Committees (*Comizi agrari*), [in Italy] founded in 1866 and revived with much parade in 1883, have had to

transform themselves or die of anæmia. Most of the agricultural schools are admitted failures; the forestry school at Vallombrosa boasts twelve teachers to thirty-six students. Schemes to encourage tobacco culture have been spoilt, because the State imposes exorbitant taxes and takes the produce at an unremunerative price."—B. King and T. Okey, *Italy today*, p. 182.—"According to the latest statistics, Italy has 278 chairs of agriculture that are occupied by men of professional training who are engaged in itinerant instruction. The cost of this work is more than \$400,000 a year—an expense shared by the State, the Province, and the local organization. Since the close of the war many courses are being held in mechanical agriculture to instruct farm laborers in the use and repair of farm machines. Courses in farm book-keeping for young men and young women are also contemplated. Thirty-eight of the itinerant instructors specialize in certain subjects, such as silkworm raising, mulberry culture, cheese making, viticulture, fruit growing, and plant diseases."—*Farmers in European countries assisted by "schools" similar to those in America* (Jan. 14, 1920).—"An Italian decree No. 673 of the 6th May 1920 provides for the organization of travelling chairs of agriculture and their staff complement. An Italian decree of the 3rd June 1920, No. 876, regulates the duties of the travelling chairs of agriculture. The chairs are subject to the control of a supervising commission which is charged to approve the rules, draw up the budget, nominate the director of the chair and his staff. The chairs are instituted and supported by the several interests concerned united in a consortium which forms the Supervising Commission."—*International Yearbook of Agricultural Legislation*, v. 10 (1920), p. xxxii.

Japan.—"The Agricultural College of the Tōkyō Imperial University is the only institution in the empire through which the highest agricultural knowledge is imparted. Of the higher agricultural schools, there are two established by the Government at Sapporo and Morioka, and a private one in Tōkyō. Those lower in grade than middle schools number more than a hundred, besides not a few supplementary schools where elementary instruction in agriculture is given to boys who have completed the course of study in a primary school. Apart from these, there are numerous educational institutions where instruction in the science of agriculture is given . . . for the benefit of those who devote themselves to farming, to say nothing of popular lectures on the subject, which are constantly delivered throughout the empire. In 1894 the Government enacted a law to the effect that a part of the expenses necessary for the maintenance of agricultural schools and 'Nōji Kōshūjo' should be defrayed by the State, to the great advantage of agricultural education, which, from that time on, has been growing more and more in importance, the number of schools newly established becoming larger and larger. . . . There are a large number of experimental farms in various parts of the country, of which the most important are the National Experimental Farm in Tōkyō, with its three branch stations, and thirty-nine local farms. In these, various important matters relating to agriculture, . . . have been carefully studied, with such excellent results that the yield of the crops now increases year by year and their quality is improved to a considerable degree. In the case of the prefectural experimental farms there is a provision for granting them a certain measure of State aid. There is an experimental garden in the prefecture of Shizuoka, a branch of the Tōkyō National Experimental Farm, where various kinds of foreign

vegetables and fruit trees, as well as native ones, are on trial cultivation. Many of the local experimental farms now possess similar gardens. . . . Prefectural and district associations of agriculturists have a number of experts attached to them who visit them and give instruction in all departments. These itinerant teachers of agriculture, . . . go round the places under their charge, teaching the farmers how to improve their work and directing them in practical processes. In this way, whenever experiments on Government farms prove successful, they are carried into practice amongst the agricultural classes at large. The Government establishment, in Tōkyō and Kyōto, of the "Sangyō Kōshūjo" (place where instruction in raising silkworms and reeling silk is given) is . . . [devoted to the improvement of] sericulture and filature. These *kōshūjo* serve the purpose of schools for men and women who want to become experts [in] . . . sericulture and silk manufactures."—S. Okuma, *Fifty years of new Japan*, v. 1, pp. 570, 571, 572.

Norway.—"In the course of the . . . twenty or thirty years [prior to 1914] the state has by several measures tried to benefit agriculture. Such measures are under the supervision of a managing director working under the Department of Agriculture. . . . The *Agricultural College*, since its establishment in 1859, has been connected with the model farm at Aas near Kristiania. Up to the year 1897, advanced instruction was here given only to agriculturists, but in the above-mentioned year the school was enlarged so as to become also a college for gardeners, dairy farmers, surveyors and foresters. The Agricultural College is managed by a director, and the staff of teachers consists of nine professors and ten instructors and assistants."—G. Tandberg, *Agriculture* (Norway, S. Konow and K. Fischer, ed., pp. 329, 330).

Poland.—"Technical agricultural education in Prussian Poland [prior to independence] was under the direction of the Ministry for Agriculture, Forestry, and Crown Domains; . . . [which] entrusted the supervision, and in part the organisation, of elementary agricultural schools . . . to the chambers of agriculture. In the primary school agricultural science had no place worth mentioning. . . . More important were the technical courses for young villagers from 15 to 16 years of age, who had already passed through the primary school. . . . Residential training centres . . . were built for twenty or more pupils and gave both theoretical and practical instruction in two to three year courses, . . . in all practical agricultural operations on model farms attached to the schools. . . . Winter training courses . . . were either established at a fixed centre, or were arranged on a kind of travelling system. The travelling instructor lived in the villages during the winter, and had a suitable building placed at his disposal for his instructions. . . . In addition to these general training centres, special training centres existed, chiefly for gardening and dairy farming, . . . for the use of the rural population, and were intended to educate a class of farmers. The secondary schools admitted those wishing to enter agriculture as a paid career. . . . The leaving certificate or diploma entitled the pupil, after two years of agricultural practice on an estate, to enter any of the German higher schools of agriculture. . . .

"German nationals only were admitted to the agricultural training centres provided for the rural population. The Polish community, recognising that it was essential to secure for their members a share in the latest acquisitions of agricultural science, established its own system of agricultural training centres for adults under the name of

'agricultural clubs.' These organisations could not replace a regular agricultural education, but, . . . their success was considerable. . . . Detailed information as to technical training in agriculture in the Austrian Provinces is lacking. As a rule, the Austrian Government entrusted the supervision of elementary agricultural training centres to the Agricultural Societies of Cracow and Lwow (Lemberg). These elementary centres were organised on the model of the Prussian centres. . . . The Russian Government was opposed to all attempts at agricultural education in their Polish provinces. . . . As there was no compulsory education and as the private organisation of schools was prohibited, agriculture could not be taught in any form in the primary schools in this part of the country. The efforts of the community could only be directed to the organisation of agricultural continuation centres or to technical courses for adults. The oldest training centre in elementary agricultural studies was that of Sobieszyn, founded by private initiative in 1866. A three years' course was given; there was a farm attached and residence was provided. . . . [The course at this school was found to be too long for the ordinary farm pupil, and a short course of eleven months was arranged for pupils who could already read and write and had had some experience in farming. Five Centres for this course, with farm experimental and boarding establishments, were in existence before the war. There were also six parallel courses given in domestic economy schools for women, and five centres gave a five months' course for men.] The agricultural clubs . . . were a very important factor in providing technical training in agriculture for adults. The figures for 1913 prove how wide was their activity. There were 1,051 clubs with about 100,000 members. . . . Of special institutes mention must be made of the important School of Horticulture at Warsaw, subsidised by the Agricultural Society of Warsaw. This institute offered two courses, one for jobbing gardeners capable of attending to small gardens and orchards, the other for professional gardeners capable of managing large horticultural establishments. The curricula for the agricultural training centres also included horticulture. . . . There were no advanced schools of agriculture in Russian Poland, as the Government invariably refused to authorise them. The agricultural courses at Warsaw, which were begun in 1911, were academic in character; they conferred no diploma, and consisted almost exclusively of lectures on theory. A parallel course in horticulture was started in 1913, and use was made of an experimental garden of six hectares. . . . A Russian advanced school of agriculture existed at Poulavy, formerly a Polish model estate. . . . As practically no Poles were admitted as students, it was without influence on the progress of Polish agriculture."—*Technical agricultural education in Poland (International Labor Review, July-August, 1921).*

"During the first three years of its existence the Polish State concentrated all its efforts on the organisation of . . . primary schools. Some attempt, however, has been made to raise the standard of technical agricultural training centres. The legislative work in this direction is already almost complete. In the first place, it was felt that such training centres must be created and must have model farms attached, and in the second place, it was essential to secure the attendance of the agricultural and working population. But this could not be done unless the problem of technical agricultural training were, in a manner, linked up with the problem of agrarian reform. Agrarian reform in Poland, under the Act of 15 July 1920, took the

form of dividing the great agricultural estates and of helping to establish farmers on land acquired under agreement or by compulsory purchase. The work is to be entrusted to a Central Estates Office appointed *ad hoc*. Section 15 of the Act stipulates that before parcelling out any estate the Central Estates Office must consult the Ministry of Agriculture; . . . the Ministry is entitled to reserve all lands or buildings suitable for agricultural training centres. Section 59 of the same Act stipulates that small owners and agricultural workers, who were formerly students at such a centre, shall have priority in regard to the benefits of agrarian reform. In other words that they shall have the first right to acquire parcels of land. While the Act of 15 July smoothes the way for the work of the training centres, their organisation is really based on a special Act of 9 July 1920, 'relating to popular training centres of agriculture.' This Act provides for centres of technical instruction in agriculture, public or private. Private centres cannot be established without the consent of the Minister of Agriculture, and the Ministry is charged with seeing that the curricula are up to standard. Public centres are attached to the state, the districts, or to chambers of agriculture. State centres will be established by decision of the Minister of Agriculture as they are called for from time to time. District centres, on the other hand, must be established, . . . for [both boys and girls]. In establishing these compulsory public courses in agriculture under the Act, the district authorities and chambers of agriculture will be granted large assistance from the state. It will (1) give them a free grant of the land needed for the training centre and its model farm; (2) allocate to them for building purposes a sum equal to one-fourth of the amount of the estimate approved by the Minister of Agriculture and, in addition, advance one-half of the total estimate as a long-term loan at 3 per cent. interest; (3) provide the teachers' salaries. In addition to this general financial assistance, the Ministry must . . . allow other grants, which must be budgeted for in its annual estimates. . . . A maximum period of twenty years is allowed under the Act for the organisation of training centres throughout the country. In order to adapt the instruction closely to local requirements, a supervising committee is constituted in each district . . . to supervise the regular working of the centres and of the model farms, . . . [and] represent the interests and requirements of the training centres on the small district diets. Each committee is to consist of three representatives of the small district diet and of the chamber of agriculture, a representative of the Ministry of Agriculture, and an inspector of primary schools: the heads of the training centres in the district will attend in a consultative capacity. . . . The state has been able to display much greater activity in the sphere of advanced agricultural education. . . . Before the war Poland possessed only two advanced schools of agriculture, at the University of Cracow and at Dublany in Little Poland. There are now six, two in each of the three parts of the country. The advanced schools of Little Poland remain unchanged. In the former Prussian provinces the newly-founded University at Posen has established a Faculty of Agriculture and Sylviculture analogous to that at Cracow and conferring similar diplomas and degrees. In addition, an Institute of Agriculture has been opened at Bydgoszcz (Bromberg), side by side with the experimental institute already existing, with a two years' course for students who have had six years' instruction in a secondary school. . . . The three years' agronomic courses at Warsaw, founded in 1911 . . . have been

transformed into Advanced School of Agriculture; . . . the most important agricultural teaching centre in the country. . . . The dignity of Doctor of Agrarian Sciences is conferred only on students who continue their studies and write an original thesis constituting, according to the regulations, a real contribution to scientific knowledge."—*Technical agricultural education in Poland (International Labour Review, July-August, 1921)*.

Russia.—"The act of 1904 on agricultural education constitutes the basis of the organization of the agricultural schools. This act places all private schools of this kind under the supervision of the ministry of agriculture and imperial domains, providing at the same time for the maintenance of schools controlled directly by that ministry, and for a considerable part of the support of private schools, the zemstvo schools being included in the latter class. . . . The agricultural schools are divided by the act into three classes, lower or primary, middle or secondary, and higher schools. . . . The secondary schools are defined by the act as 'having for their object the furnishing to students of a practical agricultural education, based on scientific principles, in order to prepare them for agricultural work.' The higher primary schools are described as 'established for preparation for practical farming,' and the elementary schools as having for their object the 'preparation, mainly by practical instruction, of men informed and skilled in respect to farm work.' In the elementary division are also included 'practical agricultural schools,' limited to certain special agricultural branches, such as gardening, vine culture, wine making, butter making, and caring for cattle. These practical schools are intended to prepare trained laborers in the branches enumerated. . . . The secondary schools represent the normal type of technical schools, like those established in Germany and other western European countries. They are organized and managed admirably. Some of them have existed a long time; the Moscow school, for example, was founded in 1822. These schools have a curriculum of wider scope than is necessary for the purely practical instruction of peasant youths in modern farming. . . . Still, . . . [they] help to diffuse the new ideas in agriculture among the population in an indirect way, . . . [by attracting] the attention of the peasantry to their experimental fields, the imported breeds of cattle and horses, the use of modern machinery and scientific methods. . . . In many cases the schools maintain breeding centers for the improvement of the local breeds of cattle. Another important function of the secondary schools is that of furnishing teachers to the primary schools, which multiply very rapidly. . . . Some secondary agricultural schools [give] . . . pedagogical courses whose object is to prepare teachers for primary agricultural schools. . . . Pedagogical courses at the Kharkoff Agricultural School were established in the year 1896 for the purpose of giving instruction in special subjects and natural history to teachers of primary agricultural schools. . . . The students were obliged to sign a pledge to serve at least three years as teachers after the completion of the courses, or to return the amount that the Government had spent for their education. The courses were managed by the director of the Kharkoff Agricultural School, aided by the pedagogic council, composed of the teachers of the courses and presided over by the director. . . . The Bessarabian School of Viticulture and Wine Making, though classed as a secondary agricultural school, has a distinct organization and a special purpose. . . . It has for its aim, . . . the preparation of specialists and managers for vineyards, wine

factories, and wine cellars. The school is located in Kishinev, in the Province of Bessarabia. It was established in 1804 and reorganized in 1911 in conformity with the act of 1904 on agricultural education. . . . Graduates of secondary agricultural schools may continue their education in higher agricultural schools. . . . Graduates of the Viticultural School are given an opportunity to continue studies in their special branch by entering the higher viticultural courses in Yalta, Crimea. . . . Experimental fields where the peasants can observe the results obtained by better methods of cultivation are maintained in numerous districts of the Empire, and agricultural experts are stationed throughout the country to advise the peasants in all matters pertaining to cultivation. Popular lectures on agriculture and related subjects are also arranged in villages, and the lecturers often travel over a wide stretch of country. . . . In this movement an important part is performed by the 'zemstvos,' . . . [which] turn back to the population . . . in the form of educational and welfare activity [most of the money raised by them by taxation]. The total sum expended by the zemstvos for agricultural development in 1911 was 11,400,000 rubles. A considerable part of this amount was spent for agricultural education, both elementary and secondary. The zemstvos are very active in this work, the number of schools founded and maintained by them rivaling that of the government schools."—W. S. Jesien, *Secondary agricultural schools in Russia (Bureau of Education, Bulletin no. 4, 1917, pp. 9, 16, 17, 19, 20)*.

Scotland.—"Means for propagating a knowledge of the best methods of cultivation are adopted in Scotland quite as much as in England. [The first chair of agriculture in Great Britain was established in the University of Edinburgh in 1790.] The Highland and Agricultural Society of Scotland, dating as far back as 1784, has the start by half a century of the Royal Agricultural Society of England [1838]. . . . A number of prizes, distributed into classes, are annually given by the Society, for the practice of agriculture and special crops, woods and plantations, improvement of waste lands, agricultural machinery, all kinds of live stock, dairy produce, and cottages and gardens. . . . The Society has an agricultural museum at Edinburgh, where may be seen models of all the implements used in Europe, samples of all kinds of cultivated grain, and reduced models of the animals which have obtained prizes since the beginning of the competitions. . . . Special newspapers, cheap pamphlets, local meetings, subscription lectures, diffuse, as in England, all kinds of information on the subject of husbandry; and as a testimony to the scientific interest attached to these studies, there has been for many years past a chair of agriculture in the justly-esteemed University of Edinburgh."—L. de Lavergne, *Rural economy of England, Scotland and Ireland, pp. 295-296*.

South Africa: Plan for agricultural education. See EDUCATION: Modern developments: 20th century: General education: South Africa.

Sweden.—"The institutions affording instruction in Agriculture are under the control of the Board of Agriculture and are essentially of four types. *Agricultural schools . . . Farmers' schools . . . Schools of Agricultural Economy . . . and Agricultural High Schools.* . . . The first steps for the promotion of agriculture . . . were taken during the 18th century by private individuals. . . . Among these may be mentioned, . . . Jonas Alströmer, who, in 1748, extended the sheep-breeding school he had established as early as 1730 . . . in Västergötland, as as to form a kind of high school

of agriculture and forestry, intended for young men who had enjoyed a university education. This educational establishment existed with some State support for about a decade, and was probably one of the earliest agricultural schools in the world. A new impulse was given in 1834, when Edvard Nonnen opened a college at Degeberg, near Lake Vänern. . . . The institute in question continued to exist very successfully until 1853, as a mixed-system college with a higher and a lower division. . . . It was from the Agricultural Society of Örebro Län that the plan issued for the earliest actual lower-grade agricultural school, giving theoretical and practical instruction—chiefly the latter. The school, . . . continued its labours during the years 1813-18, but was then obliged to close, on account of financial difficulties. However, after [the] . . . repartition of land, . . . numerous proposals were made for the establishment of agricultural schools, intended principally for the training of farm-managers. Finally, . . . the first State-supported school was opened in 1840. . . . [and was] soon succeeded by many others. . . . In the middle of the 18th century, it was imagined that the higher instruction in agriculture could be promoted by establishing chairs at the University, in '*res rustica et agricultura*,' but these were soon done away with as they did not lead to any positive result. A good many years passed, however, before Sweden obtained a *higher agricultural educational institute* established by the State itself, viz., that of *Ultuna*, near Uppsala, founded in 1848, and that at *Alnarps*, near Lund, opened in 1862. . . . During the seventies there arose as an extension of the People's High Schools . . . so-called Farmers' Schools giving exclusively theoretical instruction. These were recognized officially in 1887, and in the same year there was opened . . . the first farmers' school supported by the State. During the last few years, . . . new measures have been taken to provide the great numbers of small farmers of Sweden with suitable instruction in agriculture. Special schools have also been established for young women, under the title of schools of agricultural economy. . . . The aim of the Agricultural Schools is to impart instruction in the principles [and practice] of practical agriculture. . . . The instruction is given: (a) in a two-years' course, . . . for the training of farm-managers; (b) in a one-year's course, intended to provide young farmers with general practical and theoretical instruction in agriculture. . . . Farmers' Schools are intended to give a knowledge of the principles of agriculture, chiefly with a view to the conditions obtaining on middle-sized and smaller farms. . . . In this connection may be mentioned the State-supported travelling studentships, . . . the journeys being made under the guidance of some trained farmer or an agricultural expert . . . to other parts of the country—or even to Denmark—where anything instructive can be found worth seeing or hearing. . . . In every län there are one or several thoroughly trained experts, whose task it is to give advice and information to agriculturalists. Ambulatory teachers and farming instructors are also employed for the purpose of giving small farmers guidance in the measures necessary for the promotion of agriculture. . . . The Schools of Agricultural Economy have as their mission the imparting to young women of practical and theoretical instruction in household economy and the farmwork executed by women in that part of the country where the several schools are situated. . . . The Agricultural High Schools have as their object the imparting of instruction in agriculture, based on scientific investigation. The High Schools embrace . . . (1) A two-years' course intended to give

instruction in the theoretical principles necessary for a rational method of agriculture, and (2) a one-year's experts' course, consisting of a continuation course based on the former one for agriculturalists, . . . and intended for the training of experts and teachers of farming. . . . [The study of pedagogics is one of the subjects in the course for experts.] The Swedish Moor Culture Association . . . was founded in 1886, . . . to further the utilization of the extensive moors of the country, and, . . . [among other things] to spread a knowledge of the best method of cultivating moors, bogs, and marshes. . . . Lecturing tours are made every winter by the culture-engineers of the Association . . . [and] since the year 1906, the Association has given a course of instruction in moor-cultivation for small farmers and moor cultivators, with lectures, demonstrations, and excursions."—J. Guinchard, ed., *Sweden: Historical and Statistical Handbook*, pt. 2: *Industries*, pp. 125, 126, 127, 129, 131, 147, 152, 153, 154, 155.

Switzerland.—"The agricultural and forestry departments of the [Federal] Polytechnic [School, founded in 1855], in its 'technology,' as signifying science applied to industrial arts, has advanced these interests to positions that otherwise could never have been attained. Switzerland in physical respects is not a bountiful motherland, neither the climate nor soil is good for agriculture, yet it is surprising what good results are obtained through the general diffusion among the agricultural class of much technical information, susceptible of easy apprehension and ready application. Swiss agriculture, to make any return, cannot be a mechanical routine, but must be intelligent if not scientific. What is known as practical farming would not return the seed and labor involved. As an intelligently and scientifically-directed industry, it has assumed a prosperous and profitable condition. The agricultural course in the Polytechnic is thorough and comprehensive. It covers the mechanical and chemical composition of the soil; the scientific basis as to the rotation of crops; the periods of growth at which plants take their nitrogen; how draining improves land; and many other similar matters varied in their application. . . . In the single crop of grass, which is of such great value in its relation to the extensive Swiss dairy interest, in its cultivation, grazing, and harvesting, the suggestions and counsel emanating from the agricultural department of the Polytechnic have been of incalculable value. The amount of this crop, from a cold and barren soil, and the uses to which it is turned would seem incredible to the American farmer. The Swiss farmer, to accomplish so much, must know something of the chemical analysis of the grass, both in the natural and dried state; the feeding value of like weight in the different varieties, in an equally moist or dry condition; the final stage of growth which they ought to be allowed to attain; suitability for permanent or other pastures; the adaptability of grasses for certain soil; their duration, ability to resist drouth, and strength to over-power weeds. Then come questions of hay-making, ensilage, the management of old and new grass-lands; on these and many others the peasant is enlightened and constantly advised, not only by the Polytechnic but from cantonal agricultural schools at Rütte (Bern), Strickhof (Zurich), Sursee (Luzern), and at Brugg (Aargau). There is an institution for experimental vine growing at Lausanne; a school of gardening at Geneva; and dairy schools at Sornthal (St. Gallen), and Trayveaux (Freiburg). From time to time lectures and short courses of instruction are given in different parts of the country on horticulture and vine-culture,

fodder-growing, cattle-breeding, by which some knowledge of the theory and technical details of agricultural science is given, with the view of awakening a spirit of enterprise in the more remote districts of the country."—B. Winchester, *Swiss republic*, pp. 289-291.

United States: Agricultural Societies and fairs in 18th and early 19th century.—Professorship of Agriculture at Columbia College.—"At first the improvement of our husbandry was the work of a few men. . . . George Washington was one of the earliest and one of the most influential of these. . . . It was while we were still under the Articles of Confederation that a beginning was made in the formation of agricultural societies. Pennsylvania and South Carolina had established such societies before the adoption of the Constitution. New York, Massachusetts, and Connecticut followed during Washington's Administration. The publications of these societies had begun to appear before the close of the eighteenth century, and agriculture fairs came into being in the first decades of the nineteenth century. Various endeavors to secure the establishment of a national board of agriculture had led . . . to the first seed distributions through the National Patent Office, and to the first separate agricultural appropriation in 1854. . . . Historically it has been found extremely difficult to bring the subject of agriculture into any manageable pedagogic form. . . . It would be difficult to say just where and how systematic instruction in the principles of agriculture took its rise in this country. Such instruction was given in some sort in Moor's Indian School, out of which Dartmouth College arose, back even in colonial days. . . . Some of the old line colleges showed at least good will toward the scientific aspects of agriculture, Columbia even establishing a professorship under which agriculture was ranged alongside of other sciences. Just at the middle of the century the State of Michigan provided in its constitution of 1850 for the establishment of an agricultural school, and seven years later this institution, the first of its kind and grade in the United States, was ready to enroll its first students. Pennsylvania had already incorporated its Farmers' High School, but it was preceded by two years in the actual opening by this State Agricultural College of Michigan."—E. E. Brown, *Development of agricultural education*, pp. 50, 51.—"The legislature of Maryland incorporated . . . [an] agricultural college in 1856, which was, however, in part a private institution. . . . The institution was opened for students in September, 1850. . . . Marshall P. Wilder first urged the importance of establishing an agricultural college in Massachusetts . . . in 1840, . . . and finally in 1856 succeeded in obtaining from the legislature a charter of the Massachusetts school of agriculture. The Massachusetts agricultural college was not regularly opened, however, until 1867. The general assembly of the state of Pennsylvania incorporated the Farmers' high school, now the State College, in 1854 . . . and the college was opened for students in the winter of 1850. . . . Closely related to these agricultural schools were the scientific schools established at Yale and Harvard between 1840 and 1850, in response to the same demand for a new education. John P. Norton was appointed professor of agricultural chemistry, vegetable and animal physiology at Yale college, New Haven, Connecticut, in 1846. Thus was begun the Sheffield scientific school, which was more of an agricultural institution than any of the other schools of that time."—C. W. Dabney, *Agricultural education (Department of Education, Monographs*

on Education in the United States, St. Louis Universal Exposition, 1904, pp. 18, 28).

United States: Land grant colleges.—The first bill authorizing land grants to agricultural colleges, introduced into the House of Representatives December 14, 1857, by Justin S. Morrill, was passed by Congress but vetoed by President Buchanan. "Nothing daunted by this defeat, Mr. Morrill introduced a new bill in the House in December, 1861, bestowing 30,000 acres of land for each member of Congress upon the several states for the establishment of industrial colleges. Ben Wade of Ohio introduced the bill in the Senate on May 2. It passed both Houses in spite of an adverse report by the House committee on public lands, and was approved by President Lincoln July 2, 1862. . . . In the midst of the excitement of the great [Civil] war little attention was paid to this most remarkable gift of about 13,000,000 acres of land to promote the cause of education. Having been passed during a war, it is not surprising that the act provided that every college receiving the benefits of the land-grant should give its students instruction in military science. . . . The object of the grant is expressed in remarkably broad terms, as follows: 'The endowment, support and maintenance of at least one college where the leading object shall be, without excluding other scientific and classical studies, and including military tactics, to teach such branches of learning as are related to agriculture and mechanic arts, in such manner as the legislature of the states may respectively prescribe, in order to promote the liberal and practical education of the industrial classes in the several pursuits and professions of life.' Believing that the time had arrived when the agricultural and mechanical colleges should have additional support, Mr. Morrill and other friends of industrial education in the United States began in 1889 to formulate plans to secure a second appropriation from the national treasury. Mr. Morrill introduced another bill in Congress providing for the further endowment of the colleges, which passed and was approved by President Harrison on August 30, 1890. This act, generally known as the second Morrill Act, provides that there shall be appropriated annually to each State out of the funds arising from the sale of public lands, as in the case of the agricultural experiment stations, the sum of \$15,000, for the year ending June 30, 1890, and an annual increase by the additional sum of \$5,000, to such appropriation for ten years thereafter until the appropriation shall become \$25,000, at which figure it shall remain fixed. The act says that this appropriation shall be applied 'only to instruction in agriculture, the mechanic arts, the English language, and the various branches of mathematical, physical, natural and economic science, with special reference to their applications to the industries of life, and to the facilities for such instruction.' Provision was made at this time for separate institutions for white and colored students in such states as desired to make this arrangement. Being limited in its application this act has done even more than the original one to stimulate industrial education in the United States."—*Monographs on education in the United States, St. Louis Universal Exposition, 1904*, pp. 20-26.—"The Morrill Act of 1862 gave rise to a system of colleges and today there will be found one in every state and territory, besides several for the colored people of the South. Up to 1800, these colleges had been not wholly satisfactory and the farming class was not patronizing

very fully their agricultural courses. The fault belonged both to the college and to the farmers. The farmers were skeptical of the value of agricultural education, and the colleges were often out of sympathy with the real needs of the farmers, and in fact found it difficult to break away from the pedagogical ideals of the old education régime. Since 1890, however, there has been a complete change of sentiment in this respect, particularly in the Middle West. There the 'land-grant' colleges, whether separate colleges or whether organized as colleges of state universities, are securing magnificent buildings of agriculture, are offering fully equipped courses, and are enrolling as students some of the best men in college, whom they are educating not only for agricultural teachers and experimenters but also for practical farmers. Of course, there are many grave problems connected with this subject, many farmers who do not yet respond to the call for educated agriculturists, and some colleges that do not yet appreciate their opportunity. But the change for the better has been so marked that all agricultural educators are extremely optimistic."—K. L. Butterfield, *Chapters in rural progress*, pp. 187-188.—"Forty-four institutions offer opportunity for graduate instruction in agriculture. The six agricultural colleges that do not offer such work are those of Arkansas, Colorado, Connecticut, Porto Rico, South Carolina, and Utah. Thirty-four offer only a master's degree and 10 offer a doctor's degree. The land-grant institutions offering doctor's degrees for work in agriculture are those of California, Illinois, Massachusetts, Minnesota, Missouri, Nebraska, New Jersey, New York, Ohio, and Wisconsin. . . . Thirty-eight colleges offer short curricula either in the winter or summer. Some offer several curricula in various subjects and of varying duration. In most cases these are winter curricula covering periods of from 10 days to 5 months. Many institutions hold six-day conferences known usually as 'farmers' week.' These or other curricula of less than 10 days are not included in the tabulations. In some cases short curricula are offered during the summer months. South Carolina, for instance, offers special work in cotton grading during the month of August. Texas offers six weeks of the same kind of work during June and July. In most cases a certificate of attendance is given upon the completion of the various short curricula. Thirty-eight of the colleges offer an opportunity for study for a period of from 4 to 12 weeks during the summer. In most cases regular undergraduate courses are offered, so that matriculated students who take them may receive credit toward graduation. Many institutions offer also special curricula for unmatriculated students. Purdue offers a 12 weeks' session; Kansas State Agricultural College and Louisiana State University offer sessions of 9 weeks; the Universities of Illinois, Missouri, and Nebraska, and the Oklahoma College offer sessions of 8 weeks; North Carolina College of Agriculture and Clemson College offer sessions of 4 weeks; and the remaining offer sessions of 6 weeks."—C. D. Jarvis, *American agricultural colleges* (Dept. of Interior, Bureau of Education, Bulletin no. 29, 1918, pp. 13, 14, 16).—"Many of the separate agricultural colleges have, . . . quite as high requirements for admission as any of the state universities, and do as high a grade of work as the best of them. On the whole, it appears that practical agriculture occupies the highest place in the separate colleges, though more research in the sciences pertaining to agriculture is being carried on in the universities. . . . At present the agricultural colleges content themselves with

giving their students a fair general knowledge of the sciences underlying agriculture, horticulture, and the animal industry, with opportunities to acquire experience in some one line of practical work. . . . Perhaps the colleges and universities having departments of agriculture are doing more immediate good to the largest number of persons through their short courses and their special schools for dairying, horticulture, etc., than through the long course. These short courses are designed to meet the wants of young farmers who desire practical, helpful instruction in agriculture after leaving the high schools and before taking up their chosen vocations. A number of the colleges maintain courses in agriculture of twelve weeks beginning the first of January of each year. They usually include lectures on feeds and feeding, breeds of live stock, elementary agricultural chemistry, physics of soils, meteorology, elements of vegetable physiology, the chief facts of veterinary science, dairying, horticulture, and some of the leading facts of bacteriology."—C. W. Dabney, *Agricultural education* (Department of Education, Monographs on Education in the United States, St. Louis Universal Exposition, 1904, pp. 29, 30, 35, 37).—See also EDUCATION: Modern: 19th century: United States: Secondary education; and Modern developments: 20th century: Vocational education: Industrial education in United States.

United States: Experiment stations.—**Experiment Station Acts.**—"Next in importance to the Morrill Acts comes the Hatch Act of 1887. This act appropriates \$15,000 to each State for the purpose of conducting experiments and research. In 1888, the Office of Experiment Stations became a separate bureau of the Department of Agriculture to serve as the official head of all the experiment stations receiving the benefits of the act. There had been experiment stations before this. The first one supported by the State was in Connecticut, where an appropriation therefore was made by the legislature in 1875. Prior to 1888, there had been twenty experiment stations in the United States, but in that year alone, owing to the encouragement of the Hatch Act, twenty-six new ones were established. The Adams Act of 1906 provides still further aid for research. This act appropriates \$5,000 annually, with an increase of \$2,000 each year until the sum of \$30,000 shall have been reached. When the Adams Fund has matured, the United States Government will be appropriating about one and a half million dollars annually for experiment station work. In addition to this, the individual states are now appropriating more for research than the Federal Government appropriates."—A. H. Leake, *Means and methods of agricultural education*, pp. 15-16.

United States: Farmers' Institutes.—**Boys' Clubs.**—The Farmers' Institute is to "the adult farmer what the agricultural school is to his son. They were the outgrowth in part of the public meetings of agricultural societies and state boards of agriculture, and in part of the extension work of colleges and universities. The object of these institutes is to bring the workers in the agricultural sciences and the practical agriculturists together for the discussion of questions of mutual interest. Through such discussion the farmer gets the benefit of the information which the scientist has obtained in the course of his investigations, and the scientist learns what the farmer's needs and difficulties are. The results of the practical tests made by the farmer of the scientist's theories are also brought out. . . . Institutes in the United States are carried on . . . most commonly, . . . by the state commissioners, the state boards of agriculture, or the agri-

cultural colleges. In some states there is an independent organization with a secretary of institutes in charge. Some states make special appropriations for institutes, others merely allow a limited amount of the funds appropriated for the board of agriculture or college to be used for this purpose. Institutes are held usually during the winter or after the crops are 'laid by' in midsummer . . . and continue in session from one to three or four days. . . . Closely related to the farmers' institute are the various other methods of agricultural college extension work, such as co-operative field experiments, correspondence courses in agricultural sciences, reading circles for farmers, and itinerant agricultural schools. Co-operative field experiments were inaugurated soon after the establishment of the colleges for agriculture. The college or station makes plans and supplies the fertilizers or gives prescriptions for the same, with full directions as to methods of carrying out the experiments. The farmers report . . . and the different results are compared and published. A great deal of good has been accomplished in this way. . . . Similar methods have been used in testing seeds of field and garden crops, and in testing insecticide and fungicide materials and methods. Such co-operative experiments have done much to promote the study of scientific agriculture in the states, and especially to develop habits of observation among the younger farmers. . . . Instruction by correspondence and by courses of home reading in agriculture have been well developed under the direction of the State college of Pennsylvania."—C. W. Dabney, *Agricultural education (Department of Education, Monographs on Education in the United States, St. Louis Universal Exposition, 1904, pp. 37, 38, 39)*.—"As far as the records of the United States Department of Agriculture go, they indicate that the first Boys' Corn Club was organized in Macoupin County, Illinois, in 1890. It grew out of the failure of the Farmers' Institute to secure an attendance. The Secretary of the Institute conceived the idea of distributing some good ears of corn and bring them to the annual meeting of the Institute. He reasoned that if the boys came, their fathers would come also. He was not mistaken—they came in large numbers. In this and other counties in Illinois, as well as in other states of the middle west, this idea was taken up right generally between 1900 and 1905. . . . When Dr. Seaman A. Knapp began to organize Boys' Clubs as Junior Farm Demonstration Work, the Boys' Corn Clubs of the middle west had passed the zenith of their activity and usefulness and were somewhat on the decline. After the Farm Demonstration Work had been going on for about four years, it was reported from Mississippi, from Texas and other states in 1906-07, that the boys wanted to have a hand in this new enterprise. Dr. Knapp realized the possibilities of utilizing the energies of these newly formed purposes. . . . He grasped the idea of having the Corn Club Boys demonstrate to the nation and to the world that the South could grow large yields of corn."—O. B. Martin, *Demonstration work*, pp. 40, 41.

United States: Demonstration Work.—"The Farmers' Co-operative Demonstration Work conducted by the United States Department of Agriculture through the Bureau of Plant Industry was inaugurated under authority of Congress in January, 1904, primarily because of the depredations of the Mexican cotton boll weevil in the State of Texas. . . . The . . . Demonstration Work is conducted under the Bureau of Plant Industry by a special agent in charge, who reports directly to the Chief of the Bureau. A corps of field agents,

classified according to territory in charge, as state, district, and county agents, is employed. . . . The term 'demonstration farm' is used to designate a portion of land on a farm that is worked strictly according to our instructions. This is visited by an agent as often as once a month, if possible, to see that these instructions are carried out and to give any further advice necessary. A 'coöperator' is a farmer who agrees to work a part or all of his crop according to our instructions, but a department agent only visits him in exceptional cases. . . . The Farmers' Co-operative Demonstration Work is a system by which the simple and well-established principles of successful farming are directly taught to the men on the farms. . . . One of the most serious problems in the reform of agricultural methods has been how to influence the farmer to adopt improved practices. It has been found that the mere dissemination of printed information sometimes does not accomplish this result, and therefore the method of neighborhood farm demonstrations in coöperation with progressive farmers has been evolved. The effect of a field demonstration is immediate and positive, and reaches all classes."—S. A. Knapp, *Demonstration work on southern farms (U. S. Department of Agriculture, Farmers' Bulletin 422)*.—From this work resulted the Smith-Lever Act of 1914.

United States: Smith-Lever Act.—Its effects.—"This act for the encouragement of agricultural extension was approved May 8, 1914, by President Wilson. One college in each state, to be designated by the Governor as the recipient of the funds, is to receive perpetually from the Federal Government \$10,000 annually without requiring an additional appropriation from the State. The act also makes provision for additional annual appropriations, based on the rural population. To share in these additional funds, the State must duplicate the additional amount granted by the Federal Government. The purpose of the act is to provide for coöperative agricultural extension work. The instruction is to be given only to persons not attending or resident in any of the colleges. None of the money is to be used for 'the purchase, erection, or the repair of buildings, or the purchase, or rental of land, or in college course teaching, promoting agricultural trains, or other purposes not specified in the act, and not more than five per cent. of each annual appropriation shall be applied to the printing and distribution of publications.'"—A. H. Leake, *Means and methods of agricultural education*, p. 16.—"In 2,400 counties in the United States there is Co-operative Agricultural Extension work in progress under the Smith-Lever Act and related Federal and State legislation. . . . [The Smith-Lever Act nationalized the demonstration and Boys' Club work] and combined it with the Extension work carried on by the Agricultural Colleges and the United States Department of Agriculture. Under this broader plan the work has been extended throughout the country . . . and has grown immensely in effectiveness and in the favor and support of the farming people. In 1914, when the Smith-Lever Act became effective, there were Agricultural Agents in 930 counties and Home Demonstration Agents in 280 counties, principally in the Southern States. . . . [In 1919] including the County Agents with the supervisory officers and local assistants, 2,874 men are employed in the County Agricultural work and 1,705 women in the Home Demonstration work. There are also about 500 men and women specially employed as leaders of Boys' and Girls' Clubs, and the County Agents also engage in this work. The Colleges and the United States Department of Agriculture main-

tain about 1,500 Extension Specialists who supplement the work of the County Agents and aid them in various ways. Many other officers of the Department and the Colleges and Experiment Stations also contribute to the Extension work. Thus the farming people have a force of over 6,500 trained men and women whose personal service is being actively used in the effort to solve their practical problems. . . . The benefits which have already accrued from this system of practical education are widespread and numerous. Agricultural production has been increased and improved. In the South the steady progress of the boll weevil has been met with measures which have kept the cotton crop at a high level and have brought about a system of 'safe farming' under which the South has greatly increased the production of foods and feedstuffs. . . . In the North such things as seed selection and testing, measures to repress plant and animal diseases, campaigns against insect and other animal pests and introduction of purebred livestock, have had great beneficial results."—A. C. True, *Five years of the Smith-Lever Extension Act*, pp. 3-6, 10, 11.

United States: Training in secondary and primary schools.—"One of the most difficult and most important phases of agricultural education is that of a secondary grade. . . . This problem is being approached from many standpoints. . . . Wisconsin is trying the experiment of two country schools of agriculture. Occasionally the public high school will be found offering a course in agriculture. Several states are experimenting in one or more of these lines. . . . One of the most interesting movements in agricultural education has been an attempt to introduce nature-study and even the elements of agriculture into the country schools. Cornell University has taken the lead in advocating 'nature-study' purely, for the schools; and the University of Missouri has perhaps been the leader in advocating that the work be made even more definite and practical, and that the country pupils shall be taught, during their early years even, 'the elements of agriculture.' Both plans are being worked out with a fair degree of success, and many other states are carrying out the work in some form or other. Of course the idea is not a new one, but its present application is a timely one."—K. C. Butterfield, *Chapters in rural progress*, pp. 188-189.

EDUCATION, Art: Egypt. — Greece.—In the most primitive of human society, the home is the sole agency of formal education. The next step was the apprentice system, which has existed from immemorial times, and is still the chief method of art instruction in many countries. The ancient Egyptians seem to have departed from it only in the art of architecture. "The profession of architect in some respects took precedence over any other. . . . The education of the architect in the Temple school of architects doubtless embraced much sacred as well as historical learning, a knowledge of writing and mathematics, and that part of engineering which concerns itself with the strength of materials and practical dynamics."—S. S. Laurie, *Historical survey of Pre-Christian education*, pp. 38, 47.—"In Periclean Athens the possibilities of artistic training had certainly existed. In the *Protagoras* . . . it is suggested that the lad Hippocrates might 'go to this young fellow who has been in Athens of late, Zeuxippos of Heraclea. Every day that he was with him he would improve as an artist.' Earlier in the same dialogue Sokrates remarks that his friend might go to Polykleitos or Pheidias, and pay to be taught sculpture. The large number of boys who became apprentices to

the potters at Athens must have learned line-drawing and designing and painting from the earliest times. But art probably did not become a usual part of a liberal, as distinct from a technical, education till the middle of the fourth century. . . . By 300 B. C. no doubt art had become a regular part of the educational curriculum; for the philosopher Teles, who probably lived about that time, mentions the gymnastic trainer, the letter master, the musician, and the painter as the four chief burdens of boys."—K. J. Freeman, *Schools of Hellas*, pp. 114-115.—Polygnotos (who flourished c. B. C. 470-455) an older contemporary of Pheidias "is the first immortal name in the history of painting and with it some of the ancient writers themselves make the history of painting begin. [He was a native of Thasos] and was the son and pupil of Aglaophon. . . . He was the head of a school, or at least a group of painters aiming in the same direction, who gathered round him in Athens."—A. Woltmann and K. Woermann, *History of ancient, early, and medieval painting*, p. 42.—"Myron [5th century B. C.] is reputed to have been a fellow-pupil with Pheidias in the Studio of the Argive sculptor Ageladas, but while Pheidias completely drops the Argive theme and manner, Myron finds the Argive tradition congenial. . . . [Myron] was accounted a master of anatomy and action, but weak in the rendering of the face. . . . Polychitos was born in the Peloponnesus and studied and worked in Argos. . . . His fame was enormously increased in antiquity by the composition of a treatise of sculpture known as the 'Canon.' In this treatise . . . a comprehensive law of proportions was laid down. . . . Questions of attitude and pose were disposed of. . . . In illustration of these principles Polychitos chose one of his own statues, the Doryphorus, which for this reason became known in turn as the Canon."—H. H. Powers, *Message of Greek art*, pp. 195, 200, 202.—The Dorian or Sikyonian school, "is the first that deserves to be called, in the full sense of the word, a school; since the masters who composed it are the first of whom we learn that they made the training of pupils a regular part of their profession, and accordingly laid particular stress upon academical correctness, which they cultivated theoretically with the help of mathematics, and practically by conscientious study of nature. . . . Eupompos [fifth century B. C.] a contemporary of Parrhasios who] is considered the founder of the Sikyonian school. . . . [considered that an] artist who wished to succeed must go first of all to nature as his teacher. His pupil Pamphilos brought the school to maturity. The course of teaching in his studio is said to have lasted twelve years, and the fee was a whole talent. The renowned Apelles was among his pupils. It was Pamphilos who recognized and introduced the necessity of scientific study for the painter, especially the sciences of number and geometry; it was through his influence that the teaching of drawing was established in all the boys' schools of Greece. . . . [One of his pupils Melanthios may have introduced the practice of obtaining assistance from pupils. Plutarch states that his famous picture of Aristratus on the car of Victory] was painted in co-operation with his pupils. . . . [Euphranor, Theban school, pupil of Aristides,] who was also celebrated as a sculptor is said to have left treatises on human proportions and colour."—A. Woltmann and K. Woermann, *History of ancient, early, and medieval painting*, pp. 51, 52.

Roman and Early Christian.—"It has been claimed that Roman Gaul had many schools of art. The schools established in the principal towns of

Gaul, at Lyons, Vienne, Arles, . . . sheltered and formed numerous artists. . . . Lately come in the development of the ancient world born full grown, our civilization threw in the *milieu* of the Roman decadence, a brilliant but fugitive light. . . . [But] before the new [barbarian] deluge . . . all that was able to survive of intellectual culture took refuge in the monasteries. The artists of the Merovingian period were the bishops and the monks. (St. Martin directed the construction of the first monastery of Gaul. . . . Saint Agricola built at the end of the fifth century several churches of his diocese. . . . St. Germain of Paris built about 550 a church to St. Vincent, which afterwards became St. Germain-des-Prés). . . . The bishops themselves built their *basiliques* modeled and chiseled their 'aposeles and martyrs'. . . . The cloister from its nature is everywhere and always a school. . . . Artists must then salute as their first ateliers all the monasteries of the Merovingian period that we know."—L. Courajod, *L'École royale des élèves protégés*, pp. iii, v, vi.—From early Christian times painting was largely used for the decoration of churches, in order, according to Gregory II, "that those who are ignorant of the scriptures may at least see on the walls what they are unable to read in books." . . . In the presence of [the great mosaic in the apse of St. Pudencia on the Esquiline] we cannot but perceive not only that the decadence of antique art . . . has come to a temporary halt, but even that a certain new impulse has made itself felt. This was . . . the consequence of conscious care and encouragement. The increased activity of architecture . . . had aroused a demand for better trained powers. Libanius relates how in his time the young men forsook the schools of the rhetoricians and philosophers at Antioch, and streamed in crowds to the studios of the painters. Laws were enacted by Constantine (A. D. 334 and 337) to promote the training of architects. The schools of art now once more encouraged the observance of traditions; strictness of discipline and academical training were the objects kept in view; and the student was taught to work not independently by study from nature, but according to the precedent of the best classical models. [To this period belong the great mosaics, which show careful training not only in art but also in craftsmanship.]—A. Woltmann and K. Woermann, *History of ancient, early, and medieval painting*, pp. 42, 51-52, 16.

Medieval and Renaissance.—"The practice of art during the Romanesque period lay principally in the hands of ecclesiastics, though recent researches tend to prove that this was by no means as exclusively the case as was formerly supposed. . . . One branch of art alone, that of illuminating manuscripts was entirely carried on by monks. . . . For the rest, although not the sole centres of . . . education or artists the monasteries, from the great extent to which art was used for ecclesiastical purposes, were certainly the chief places for their meeting and higher training, especially north of the Alps, where the lingering influence of antiquity was feebler than in the south. . . . 'Of artistic education disseminated by the monasteries we have evidences in writings as well as in the works of art themselves. The tradition was in part a literary one; rules and recipes were handed down, copied, collected and classified, by generation after generation.' In the thirteenth century art became emancipated from the influence of the monasteries, and the guilds of painters grew up, with the system of apprenticeship which belonged to the guilds. 'The manner of study adopted by the artists of the thirteenth century is exemplified in a precious sketch-book of the French Stone-Mason Villard de

Honnecourt, in the National Library at Paris. Of strict drawing of the figures or close study of the nude, there is no question; if the artist in any instance works from a model, he succeeds but very imperfectly in reproducing it. . . . Among travelling sketches are some taken from works of art . . . but direct references to nature are also found . . . animals were sometimes studied from life. . . . But the forms are never thoroughly grasped. . . . We gather from Villard's sketch-book how by accommodating the human body to definite geometrical figures, such as triangles or segments of circles, a formula has been provided, which even the least skillful could apply with some measure of success."—A. Woltmann and K. Woermann, *History of ancient, early, and medieval painting*, pp. 255, 356, 360.—Formal instruction in schools had its early inception in Bohemia. "To the Emperor Charles IV who reigned in 1348, probably belongs the honour of having established in Bohemia the first organized school of German painting. It never attained any particular distinction . . . and is mentioned only for its priority in time. . . . Of much greater importance is the school of Cologne in regard to whose origin history has as yet been silent. . . . Meister Wilhelm, [who] appeared about 1358, and was settled at Cologne between 1370 and 1380, is now regarded as the practical founder of the school."—A. G. Radcliffe, *Schools and masters of painting*, p. 242.

The craftsman painters had the advantage of tradition handed down from the time of the early Greeks, and of treatises passed on from one generation to another. "The earliest medieval worship note book [extant, known as] the Byzantine MS., the Lucca MS. and *Compositiones*, in Italian handwriting of the eighth century, is evidently translated in part at least from Greek originals. . . . A great part of the Lucca MS. is repeated in the *Mappae Clovicula* (the little key of drawing) a MS. of the twelfth century. . . . As it contains one or two English words, this MS. was probably written in England. The French chemist Berthelot has shown that the industrial practices of these related MSS. (Papyrus, Lucca, Clovicula) were linked with certain scientific and mystic (alchemical) theories which subsisted without interruption in the trade notes of the arts and crafts from the Roman Empire through the Carolingian period and onwards; . . . [Theophilus a German monk (probably a worker in metal) wrote the *Schedula Diversarum Artium* probably at the end of the eleventh or beginning of the twelfth century.] The *Schedula* . . . belongs to the same technical school as the earlier documents we have been considering. . . . Thus it links the later MSS. which closely resemble it to that Byzantine art of which it is a product, and which itself was founded on the classical tradition. These later documents are the *Hermeneia* which is the old Greek church manual from mount Athos, and Cennino's *Trattato* [written in 1337]. A group of French MSS. of French origin belong to the same school as the *Schedula* . . . [two of which] seem to date from about the turn of the twelfth and thirteenth centuries, or earlier. . . . They embody a good deal of the material of Theophilus either showing that his mark was a widely used authority, or that both writers compiled from a written or oral technical tradition practically the same in all monasteries where painting was carried on. [Something of the old manner of using these treatises was learned at] Mount Athos, where the *Hermeneia*, Guide to Painting . . . was found in the year 1839, by Didron, in use by the primitive monks of that

strange town of monasteries. It professes to be the teaching of a painter, Manuel Panselinos, of Thessalonica, whom Didron calls the Giotto of the school, who lived in the eleventh or twelfth century. . . . One wants to linger over this weird survival of the old-world *bottega* with masters and journeymen and apprentices, where the book of the art was laid open in the midst and the pupils read from it in turns in a loud voice, as the others painted in obedience to its directions."—C. J. Herringham, *Pedigree of the Trattato*, in *Introduction to Art of the old masters as told by Cennino Cennini*, pp. xxv, xxviii, xxix.—It is probable that in Italy, with its wealth of tradition, painters were never so dependent upon the church for instruction as their fellows in more northern countries. At any rate, it is probable that Cimabue learned his art in the workshops of a lay artist, whether of Greek or Latin nationality, and himself carried on the practice of receiving apprentices, the most famous of them being Giotto of whom Cennino wrote, "Do you follow the method of coloring which I shall point out to you, because Giotto the great master followed it. He had Taddeo Gatti the Florentine for his disciple for four-and-twenty years. . . . Taddeo had Agnolo his son; Agnolo had me for twelve years, whereby I gained this manner of colouring, which Agnolo coloured with more charm and freshness than Taddeo his father, [Cennino gives an interesting account of the life of an apprentice pupil in his day]. Know that you cannot learn to paint in less time than this. In the first place, you must study drawing for at least one year, on tablets; then you must remain with a master at the workshop, who understands working in all parts of the art; you must begin by grinding colors, and learn to boil down glues, to acquire the practice of laying grounds on panels, to work in relief upon them; and to work them smooth and to guild; to engrave well; and this for six years; afterwards to practise colouring, to adorn with mordants, to make cloth of gold, and to be accustomed to paint on walls, for six more years; always drawing without intermission either on holidays or workdays. And so, through long habit, good practice becomes a second nature. Adopting other habits, do not hope ever to attain great perfection. There are many who say they have learned the art without having been with a master. Do not believe them, for I give you this very book as example: even studying it day and night, if you do not see some practice with some master, you will never be fit for anything, nor will you be able with good face to stay among the masters. . . . The first year was a preliminary trial. If the master was satisfied at the end of that time, the boy was bound to him for twelve years. In the later years of the apprenticeship the lad's earnings helped to pay his board and lodging. The pupil was sworn never to divulge the secrets of the art until he became a master himself, when he was allowed to teach them to his own pupils, first binding them to secrecy."—*Book of the Art of Cennino Cennini*, pp. 60, 87, with note from *ancient Practice of Painting*, I. cxviii.—The youth of Leonardo da Vinci is an excellent example of the instruction in art given in his day. "His father took him, like any other art apprentice, to the studio of . . . Andrea Verocchio, by whom Perugino and Lorenzo di Credi were also educated. . . . [There he remained until the age of twenty-five] studying his draperies from clay figures covered with wet linen; perfecting himself in exactness, yet softness of drawing, shading and relief; till his style became so entirely formed that future years needed only to develop, but never to alter it. . . . Michel Angelo . . . at the age of

fourteen . . . was permitted to enter the Florentine studio of Ghirlandajo to whom he was apprenticed for three years . . . [but Ghirlandajo feared his pupil] might prove superior to the master, and before the three years were over, the contract was broken." [Raphael received his early instruction from his father. After the death of his father in 1494 he received desultory lessons from obscure painters but in 1495 was placed in the studio of Perugino.] During the eight years' occupied by his studies, he made rapid progress, often worked on important pictures of that master . . . and thoroughly acquired Perugino's method."—A. G. Radcliffe, *Schools and masters of painting*, pp. 127, 128.

"From the XIII century teaching of the arts [in France] was exclusively by apprenticeship, with all its advantages and inconveniences. But at the beginning the dangers of the reciprocal isolation of the various arts, the fatal influences of the *Maitris* [or administrative bodies of the art corporations,—the French guilds] were overcome by the favorable circumstances which surrounded the great Gothic epoch. . . . The vast enterprises of Cathedrals and public monuments were great public schools; to speak more justly still, they were veritable academies . . . where the pupils of various masters . . . were brought together and formed a . . . small society in which were developed between people of different status principles the most exquisite and most refined of an incomparable aesthetic. . . . During the Renaissance apprenticeship continued to be in France the only legal and regular means of education, but did not remain the only means. . . . The artists began to travel, that is to say, to compare. At this time, even in Italy, the instruction first continued to be by apprenticeship, but the practice was lighted by doctrines, fortified and corroborated by theory. . . . The atelier became veritably a school, and academies were born in all parts. Have I need to recall the marvellous teaching of the primitive academies, the names of Leonardo da Vinci, of Bramante, of Raphael? All the great Italian artists of the XV century were theoreticians; their ateliers were academies."—L. Corajod, *L'École royale des élèves protégés*, pp. xxviii, xxx, xxxii.—Modern academies have grown out of the ancient brotherhoods of artists. "The custom among artists of associating for a practical end, under the auspices of religion, goes far back into the Middle Ages. We know of one society of *Mosaïstes* [early] in the 11th century.

"A little later, about the year 1060, Didier, abbé of Mont-Cassin, called to his abbey the most skilful painters, to give leçons to the youths. According to Missirini that company of artists formed the first academy . . . a designation which we believe to be inexact, and which ought to be replaced by that of confraternity. . . . [Numerous confraternities were organized and were] invariably placed under the *invocation* of St. Luke [who was regarded as a skilful painter, a medieval tradition which probably had its origin in the work of the Florentine Luc, who painted a large number of Madonnas, in the XII century, and was regarded as a saint]. At Venice . . . there was before 1290 a company of painters under the invocation of St. Luke. . . . Sixty years later (1340) the Florentine painters followed the example of those of Venice; they founded a brotherhood which assembled, according to the custom of the time, in the Church of Saint Maria Novella. In 1355 Sienna imitated Florence; a society of painters was constituted there at the moment when the plague ceased to sadden that city ordi-

narily so cheerful. The composition of these fraternities was rather singular. Beside the painters, one saw there the workmen: gilders, varnishers, coffer and scabbard makers, saddlers were there in numbers. When the art of modern times came out of its swaddling clothes, [it was more or less under the influence of the heavy hand of industry]. Even in the fifteenth century the predecessors of Raphael painted diptiches for the churches; for the bourgeois, coffers, armoires, seats; for warriors, bucklers, and harness. . . . So close a community between the artist and the artisan was of great benefit to industry, because the beautiful and the useful were closely united. It had, however, an irritating side. The artist laid claim to a preëminence . . . which the artisan of the same confraternity was little disposed to accord him. [The struggle between them was happily of short duration in Italy. In France it was drawn out to the close of the 19th century.] . . .

"It is at Milan that we find the first Academy. Ludovic Sforza, surnamed the *Moor* founded it towards 1484 and it was Leonardo da Vinci whom he charged to direct it. Although we lack details, of the existence of that academy there can be no doubt. . . . In (Florence about the year 1561 the old corporation of Santa Maria Novella was dissolved. . . . Fra Giovanni Montorsole, a skilful sculptor, undertook to restore it, but under the name of an academy. . . . [In 1503 St. Luke's academy in Rome was founded. Twenty years before this Girolamo Muziano superintendent of the works of the Vatican, had undertaken to replace the venerable brotherhood of St. Luke by an academy. He obtained permission from Pope Gregory XIII in a bull directed to the Vicar-general of Rome, which cited the low state into which art had fallen in Rome. It goes on] to remedy these inconveniences they have thought that it would be well to found at Rome an academy of beaux arts and to confide its direction to men who are consummate in their practice, and whose duty will be to diligently instruct the young men in the Christian doctrine, to render them pious, men of good manners, and finally to exercise each of them in the practice of art according to his intelligence and capacity. . . . They demand the foundation of a congregation under the invocation of St. Luke in one of the least frequented churches in Rome. . . . [And the erection] near the said church of a hospice to receive the intelligent young people who come to Rome from all the corners of the earth . . . to deliver themselves to the arts . . . a hospice where they will be welcomed and have their costs defrayed for the space of three years. [The bull goes on to give permission to concede to the painters and sculptors who had petitioned for it a license to found such a school in perpetuity, to choose a little frequented church for their purpose,] and to receive and appropriate all the goods movable and immovable, alms, legacies and other advantages . . . of which the académie and brotherhood will be gratified in future. Fortune reserved to Federico Zuccaro the honor of putting into execution the plans of Muziano. . . . He obtained from Sixtus V confirmation of the bull signed by Gregory XIII. November 14, 1503, all the artists of Rome found themselves reunited in the little church of Saint-Martin at the foot of the capitol under the presidency of Zuccaro, whom they had proclaimed Prince of the Académie of St. Luke. . . .

"This académie shows by what gradation the brotherhoods were transformed into academies.

. . . Two classes composed it. [In the one were all the qualified skilful artists; in the other mediocre artists, those who conserved the old name of *confrérie*; even artisans whose trade depended on the beaux-arts. Honesty, and the offer of a candle, that is all that was demanded of a candidate. This was the beginning of the academy of St. Luke at Rome.]—*Dictionnaire de l'Académie des beaux-arts*, v. 2, pp. 62-67.—Apparently about the period of the formation of the early academies, the students in the Italian *bottegas* ceased to be full apprentices, and the studio system of free pupils who gathered round a famous master was already in vogue. Dürer the son of a goldsmith was first apprenticed to his father's trade but afterward transferred to the tuition of Michael Wohlgemuth, with whom he studied three years and in 1490 set out on his wandering years of travel. He, too, had pupils, but none of his scholars achieved any celebrity. Rubens had many pupils who assisted him in accomplishing over three thousand works. One of these was Anthony Van Dyck. The practice of studying with another artist was likewise current in Spain. Thus we learn that Velasquez . . . [had as pupil] Francisco Hírraro, who, however, left him and went to Pacheco who was censor of paintings for the Inquisition. This Pacheco wrote a treatise on the art of painting, in which specific directions for painting were given. "Draperies to the throat are of course a necessity. Ungloved hands may be permitted, but unshod feet are severely condemned. . . . Before his death it was Murillo's great desire to establish an academy of art in Seville. This he accomplished in 1658. . . . But the academy . . . soon languished, and in less than fifty years became extinct."—A. G. Radcliffe, *Schools and masters of painting*, pp. 348, 364.

French leadership in the 16th century.—Academies in the 17th century.—In the sixteenth century began the foundation of the academies of painting with their accompanying schools. "While Italy offered to Europe that magnificent spectacle . . . [of her art] . . . Italian artists were called to France; . . . [and] were assigned the construction and ornamentation of a palace . . . It was a vast enterprise comparable to . . . the construction of the great cathedrals of the Middle Age. . . . Living together, architects, painters and sculptors created a veritable academy, the first official and common school of art, in France. M. Vitet has perfectly indicated . . . existence of these two currents of French art of the XVI century. On the one side the *maitrise* with its old proceedings, with its works which . . . move us as the last sigh of the Gothic school; the other, the school of Fontainebleau, with instruction which, unhappily did not emanate directly from the great masters, but which restored the excellent method of theoretic education. The history of teaching, . . . of the XVI century lies in the struggle of the two principles represented by the *maitrise* and by the school of Fontainebleau. Penetrating each other, . . . they assured to France a superiority in the arts which she has not since lost."—L. Courajod, *L'École royale des élèves protégés*, pp. xlvii-xlviii, lxxxv.—"Flemish workmen were brought to Fontainebleau by Francis I., who there established, in 1539, a manufactory of tapestry which was kept up by his successors; a hundred years later Colbert, Minister of Louis XIV., took the manufactory of the brothers Gobelin under his protecting care, and secured for France a large share of the lace manufacture by establishing the works of Alençon; and in the following reign the famous porcelain

works at Sèvres were established. Royal in their origin, the works in the Rue Mouffetard and at Sèvres are still Government establishments, not dependent on profit for their existence, but encouraged in the production, regardless of cost, of work of the highest merit; and the instruction there imparted to generations of workmen, trained under circumstances so favourable to the attainment of excellence, has necessarily had great influence on the art-industries of France."—J. C. L. Sparkes, *Schools of art (Health Exhibition Hand Books, v. 8, p. 748)*.—As early as 1391 the Maîtrise de St. Luc had united the most notable of the painters and sculptors of Paris into an examining body or jury to pass on the materials used by artists and gilders, and prosecute them in case of fraud. This body, which was formed to overcome an abuse itself became in time an abuse, a source of oppression, and the cause of the backward state of art in France. All painters and sculptors were compelled to belong to it, and its members strenuously opposed the formation of an academy. It was not until the seventeenth century that the artists in France became strong enough to overcome its tyranny. In 1648 the academy of painters and sculptors was authorized by the council of regency under the influence of le Brim. The maîtrise then founded a public school in the academy of St. Luke. Between 1661 and 1666 the academy of painters and sculptors received new authorisation and was taken under the protection of the king and his great minister Colbert. An annual gift of 4,000 livres was made to defray the cost of teaching, and the French academy at Rome, was instituted. The prix de Rome, which carries a scholarship to this famous school, is still the greatest prize of the year for the students of art in France.

ALSO IN: L. Vietet, *L'Académie Royale de peinture et de sculpture*.

France: Eighteenth century.—"At the close of the eighteenth century there were in France (1) the school opened and held in the Louvre by the Academy of Painting and Sculpture, (2) the little school of artist pupils, . . . (3) the school opened and staffed by the academy of architecture, (4) the academy of France in Rome, (founded 1666), (5) the school of the Gobelins, (6) the school of architecture founded in 1747 by Blondel [an architect] under the name of the school of arts, (7) the royal free school of drawing founded in 1766 by Bachelier, (8) all the schools of drawing of the provincial towns."—L. Courajod, *L'École royale des élèves protégés* (1874), pp. xlvii, lxxxv.—The royal free school of drawing was open to apprentices, or to children who were designed for artisans in various trades, carpenters, masons, opticians, embroiderers, ribbon makers, watch makers, gilders, fan makers, engravers on metal, jewelers, and many others, and the studies were divided into three kinds: geometry and architecture; the figure and animals; flowers and ornament. It was open from seven in the morning until half past five in summer, and in winter from nine o'clock until the close of the day. 1500 young people at one time received instruction in this school.

Modern period.—Art schools.—Art schools as we understand them are institutions of modern date. Great academies of the fine arts which originally developed out of the bottegas and ateliers of mediæval times and lesser art schools have been established in various cities in almost all modern countries, and beside them studio instruction by artists is still carried on, although the practice of the artist-teacher obtaining assistance

from his artist pupils has fallen into general disuse. The great bulk of art teaching, however, is given in art schools. Industrial art schools which are of great importance are the outcome of the demands of the industrial age, and were made necessary not only by the disappearance of the old system of apprenticeship but by the need for designs to be used for the modern production in bulk by machinery as opposed to the individual artistic production of the old time master workman.

AUSTRIA.—"The movement in favor of art-industrial education has not only extended to Austria, but is more marked than anywhere else. . . . Drawing in the schools for general education has gradually been brought nearer to its real destination; and in this respect Austria had the advantage of other states, as the subject had always been compulsory in her Real-Schools. For, although these schools had formerly aimed principally at technical education, drawing had obtained a sound basis in them, and the methods of teaching had had time to define themselves in the course of a number of years. On the part of art-science, the higher importance of instruction in drawing was also urged with constantly increasing emphasis. . . . [An] enactment on this subject . . . dated Sept. 1, 1873, . . . contains the detailed plan of instruction for freehand drawing in the People's and Middle Schools. . . . [Special attention is paid to drawing in the industrial schools, which form a distinctive part of the Austrian educational system.]"—J. Langl, *Modern art education*, pp. 10, 11.—The royal academy in Vienna had for its origin in a society of painters founded by the emperor Leopold III., transformed into an academy des beaux-arts by the empress Maria Theresa, and reorganized in 1812 by the emperor Francis I. In addition to the royal academy, there is in Vienna an important school of decorative art, the foundation of which was established in 1867.

BELGIUM.—By the end of 1876, art schools existed in "Antwerp, Ghent, Brussels, Dinant, Namur, Liège, . . . The whole of the Belgian system of art instruction has a certain resemblance, whether it is practiced for the development of artists or those who practice industrial art. . . . The schools are supported from three different sources. The Government, the Commune, and the Province all contribute to their maintenance. The Municipality provides the building, the Government and Province contribute money for the professors' salaries and for exhibitions for students. . . . Antwerp is a Royal Academy of Fine Art, and the instruction is arranged with the intention of developing a painter, sculptor, or architect to the highest point. . . . In the Fine Art Section . . . if [students] are not passed on into the highest class in two years, it is assumed that they have no strong gift for their profession of painter, and are denied the privileges of the school. . . . [In Brussels there is a Royal Academy of Fine Arts, housed in a building which was erected in 1876.] Being . . . unable to investigate the system of work followed by the Academy, I had the greater opportunity of seeing the practical working of the art-work in primary schools, and in those which correspond with . . . [English] night classes. . . . At Namur is an academy of painting and drawing, conducted on the same general principles as that at Antwerp. . . . At Liège, I found an Art School of 300 students on the usual plan, i.e., a seat or place to each elementary student, ample space in large rooms, specially lighted, and graduated classes working up to the highest Art School practice. . . . The school at Ghent is in some sort the

most interesting school of any in Belgium, for here the pure and simple government system is carried out without any mixture of local influence to modify or suppress any part of the scheme. The course is planned for a three years' practice in the elementary rooms, to be supplemented by a further course of two years in advanced classes."—J. Sparkes, in *F. Waller's report on art schools*, pp. 31-33, 36-37.

CANADA.—"In 1875 and 1876 the School of Art and Design [of Ontario] was organized, . . . and out of this, in 1912, grew the Ontario College of Art. During the period when the Marquis of Lorne was governor-general of Canada the Royal Canadian Academy of Arts was founded. . . . The Toronto Art Students' League was founded in 1890. . . . There are now various art schools in the different cities in both Ontario and Quebec."—*Canada and its provinces*, v. 12 (*Missions, Arts and Letters*, pt. 2, p. 635).—Drawing is also taught in both the primary and secondary schools.

ENGLAND.—IRELAND.—SCOTLAND.—"In . . . [the British Isles] the school of the individual great artist upon the continental plan seems to have had no counterpart. Favourite portrait-painters have [in England], now and then, employed a staff of subordinates to paint the draperies, and fill in the backgrounds of their works, but the persons thus employed have been mechanics rather than artists. Northcote was the pupil of Reynolds, and Harlowe was taught by Lawrence; but in neither case was there much attempt at maintaining a school of manner, as it would be understood out of England. . . . In England the foundation of a National Academy, or of an institution in any measure manifesting the characteristics of a National Academy, took place long subsequent to the rise of the foreign Academies. . . . The encouragement given to the painter during the first half of the eighteenth century was insignificant enough. . . . He must get on as well as he could, educating, improving, helping himself. . . . For the benefit of his brother artists and of himself, therefore, Sir Godfrey Kneller . . . instituted a private drawing Academy in London in the year 1711. . . . It was probably of this institution that Hogarth wrote in 1760, describing it as founded by some gentlemen painters of the first rank, who, in imitation of the Academy of France, introduced certain forms and solemnities into their proceedings which were objectionable to several members, and led to divisions and jealousies in the general body. Finally, the president and his followers, finding themselves caricatured and opposed, locked out their opponents and closed the Academy. Sir James Thornhill, . . . [historical painter to George I] then submitted to the Government . . . a plan for the foundation of a Royal Academy which should encourage and educate the young artists of England." But the Government negated the proposition and Sir James opened a private Drawing Academy which was closed upon his death in 1734. But a school had now become indispensably necessary to the artists of the day. After a time they forgot their differences, and Hogarth proposed that all members should equally contribute to the maintenance of an establishment, and should possess equal rights of voting. For many years the academy, thus founded with Hogarth's help "existed in a most satisfactory manner. To this school of Hogarth's, as we may fairly consider it, the majority of the English painters of the reign of George II. and the early part of George III., owed much of their art-education."—D. Cook, *Art in England*, pp. 55, 57-62.—In 1768, a number of artists, among them Benjamin West and William

Chambers, an architect, enlisted the aid of George III in founding "a society for promoting the arts of design," one of the objects of which according to the plan presented to the king was to be the establishment of a "school of Academy of design . . . and an annual exhibition open to all students of distinguished merit." This was the origin of the English Royal Academy of Arts, which for charter has the plan (called the Instrument), on which the king wrote "I approve of this plan; let it be put into application" and signed it. The Schools were opened in January 1769. "The Dublin Society, founded as early as 1731, and incorporated by Royal Charter in 1740, claims to be the first body in the United Kingdom to offer premiums for the encouragement of drawing and the promotion of art. . . . It was urged that the establishment of a public and free drawing school would tend to advance the arts, and the society built a large room in 1741, suitable for the purpose, on their premises in Shaw's Court, Dame Street, Dublin. . . . The schools from the date of their establishment, were called the 'Drawing Schools of the Dublin Society,' and received an annual grant from the Irish Parliament of £500, which was continued during 105 years. In 1840 an additional grant of £500 was made by the Board of Trade, upon the amalgamation of the old schools (whose chief aim was high art education) with the newly instituted schools of design, which had for their particular object the direct application of art to manufactures. It is worthy of remark that this school, established by the Dublin Society in 1741, has since been in operation without intermission, and has been most successful in training architects, sculptors, designers, and pictorial artists. The Society of Arts—or, to give it its full and more suggestive style, the Society for the Encouragement of Arts, Manufactures, and Commerce—was instituted in London in 1754, and incorporated by Royal Charter in 1847. . . . A School of Design was one of its first offshoots. [William] Shipley himself superintended it, and Richard Cosway, the celebrated miniature painter, received the first premium of £5. . . . The Society's earliest attempts to foster artistic knowledge and to impart it to the rising generation were supported by the action of the Duke of Richmond, who had brought from Italy a rich collection of marbles and casts from the antique [and] . . . threw open his collection to the public as a drawing school, under the direction of Wilton and Cipriani, two of the original members of the Royal Academy. . . . [According to Burnet] this was the first public school which was opened where a knowledge of the beauties of the antique was to be learned. . . . Mention must next be made of the establishment of . . . an institution, the importance of whose functions it would be difficult to over-estimate—the British Museum. . . . Here again it was individual, rather than legislative, action which was the motive force. Until the middle of the . . . [eighteenth] century the project of establishing a national museum was not entertained in England. The idea found expression in the will of a public benefactor, Sir Hans Sloane, who directed that his collection of manuscripts, books, works of art, and objects of natural history, which had cost him £50,000 should be offered to the nation for £20,000. The offer was accepted. . . . The Museum was opened at the beginning of 1759."—J. C. L. Sparks, *Schools of art (Health Exhibition Hand Books*, v. 8, pp. 747-756).—See also PAINTING: Modern: England.—After the World's Fair of 1851 the British Government adopted a definite program of art education, with the following features:

"(1) To encourage the formation of Museums in Industrial and Hight Art. (2) To throw these open to the people without charge, and connect with each an Art School taught upon the best methods. (3) To make drawing a prominent and compulsory part of public school education. (4) To establish a Central Training School for Art Masters, particularly in the applications of Art to Industry. (5) To establish Art Schools in all the manufacturing centres and large towns of the United Kingdom. (6) To establish special industrial Art schools wherever special manufactures demanded them. (7) To establish evening drawing-schools for the benefit of the working-classes—chiefly of adults. (8) To throw open libraries and other facilities of education to the people. (9) To extend the system of common-school education. (10) To establish professorships of Art in the universities of Oxford, Cambridge, and London, and make Art a part of a liberal education."—W. Burney, *Art education*, p. 18.—This was the beginning of national system of education in art, and especially in industrial art, of which the Royal College of Art at Kensington is the head. The great increase in artistic results which were soon apparent in Great Britain attracted the attention of continental countries, and as a consequence much more attention has been paid to the teaching of art in common schools. England also maintains an academy in Rome, founded in 1823. The British School in Rome, founded in 1912, has faculties of painting, sculpture, architecture and engraving. There is also a British school in Athens for the study of Greek art and archæology.

"During the post-intermediate stage in Scottish secondary schools, drawing is included as an elective study. . . . The purpose and scope of this post-intermediate drawing instruction may perhaps best be indicated by the following extract from the official circular. . . . 'As to the character of the courses, there will doubtless be general agreement in favour of concentration in one or other of two principal groups. Drawing, Painting, and Modelling would constitute the first group, the work in one or more of these mediums being carried to a high standard of advancement. In the second group, Drawing and Painting would again appear, along with the study of Design and Applied Art as embodied in the practice of suitable Art Crafts. In the second group, the study of Architecture should be introduced, largely to assist in the formation of proper conceptions in Design—true construction in all cases coming before decoration. Some knowledge of the history and progress of Art might reasonably be expected in both groups.' . . . A chair of Fine Art was instituted 34 years ago [written in 1912] in the University of Edinburgh, and its courses in fine art and in classical archæology are now accepted as qualifying for ordinary and honours degrees. . . . So far as the constructive and executive sides of art study are concerned, these are already generously provided for in well equipped and capably staffed schools and colleges of art and crafts, situated in various parts of the country. In Scotland, the four university centres are thus provided, and in Edinburgh and Glasgow especially. . . . For pupils who intend to take up some branch of art as their life work, the present tendency is to leave school about the age of 15 to 16 after obtaining the intermediate certificate, and to proceed direct to a school of art."—J. T. Ewen, *Art in the university* (*Fourth International Congress for Art Education: Drawing and art applied to industries*,—*Vorbericht*, July, 1912, pp. 283-285).

FINLAND.—"Sunday and Evening Schools for the

practice of drawing have been opened in all of the more important places; and the higher artistic training of working-men is provided for by the Industrial School at Helsingfors. In most of the People's Schools drawing is also practiced. . . . In spite of these diversities, a certain unity prevails in the instruction in drawing; and it is practiced everywhere, even in the infant-classes. In the Elementary Schools . . . geometry has also been introduced, and this subject is continued in the Secondary Schools. In the Industrial Schools, which are almost identical with the (former) Austrian Lower Real-Schools, . . . drawing receives careful attention, especially in the technical sections; it is also practiced in the institutions for training teachers, and the candidates must pass an examination in the subject."—J. Langl, *Modern art education*, pp. 133-134.

FRANCE.—At the time of the French Revolution, the academies and schools of art, which were in existence at the end of the eighteenth century, were disrupted, including the important schools in Paris. But, when Napoleon reorganized the institution now known as the Institut de France, he included the Ecoles des beaux arts, which embrace the schools of architecture, painting, sculpture and engraving as well as musical composition. In these schools, instruction is given in ateliers and also in *concours*. They also hold the examinations for the prix de Rome, which entitle the holders to scholarships in the French Academy in Rome. After the success in industrial art which was achieved in England, in the nineteenth century, France began to pay renewed attention to the teaching of art, and since the end of the century a number of industrial art schools have been maintained, and instruction in drawing has been widely diffused in the schools. In spite of the suppression of the Academy of Painting and sculpture during the revolution, according to some authorities, the schools continued to exist, or at least their tradition has been carried on. In 1816, the schools of the academy were united in the Ecole des beaux arts, which, however, is divided into three sections, painting, sculpture, and architecture, the latter of which has had a very great influence on architecture in America. In 1863, the school lost self-government and became a state institution, to which admission is gained by examination and in which instruction is free. Painting is done in ateliers, in which the students are divided into *nouveaux* and *anciens*, the anciens being the critics of the nouveaux, where drawing and modelling from the antique and from life are taught in classes which are open daily. The *cours* are open to students of the school, of the ateliers, and outsiders who have obtained cards of admission. They include history of art, and architecture, general history, and history of archæology, anatomy, perspective, mathematics, geometry, physics and chemistry, stereotomy and elevation of plans, building laws, theory of architecture, ornamental design, decorative composition. There is also a special course for students who desire to be admitted to the section of architecture. Women have been admitted since 1897. The grand prix de Rome is the chief prize of the Ecole des beaux arts. The Ecole speciale d'architecture in Paris was founded by Emile Trelât, and was recognized by the state in 1870. The national school of design for girls, founded in 1813 by Madame Frère de Montizon was re-organized in 1881. There are also a number of private academies, such as the Colarossi, La Grande Chaumière, Académie Julien, a school of decorative arts, which is subsidized by the government. Also, the Société Nationale de

l'art à l'école, founded in 1907, has its headquarters in Paris, and sections in all the large provincial cities. Its aim is the general elevation of artistic taste throughout the country. There are national schools of art at Bourges, and Dijon; and national schools of decorative art at Aubossom, and Limoges, devoted respectively to tapestry and the decoration of porcelain; one at Roubaix, and a national school at Nice which more nearly corresponds to an école des beaux arts. The school at Lyons, which has had a great influence upon the silk textile industry, was founded in the middle of the eighteenth century to instruct designers for the manufactories of Lyons. "The Academy of France in Rome occupies in the sphere of art the same rank as universities in the Domain of Science. . . . In an epoch where material interests are so powerful, an institution which gives to the young, victors of the academie des beaux-arts five years assured to study and work, five years when the necessity of gaining his living . . . will not come to trouble him . . . that institution . . . has a right to be respected."—*Dictionnaire de l'Académie des beaux-arts*, v. 2, p. 97.—See also EDUCATION: Modern developments: 20th century: General education: France.

GERMANY.—"After German art, at the commencement of [the nineteenth] century, had begun to develop itself in men of great talent, . . . more especially under the patronage of the Bavarian princes, art-industry . . . continued, for a long time, to play a subordinate part. . . . Drawing, which, outside of the Art-Schools, used to be practiced only in the Industrial Improvement Schools, and in the Sunday and evening classes, has . . . [since that time been] introduced into the institutions for general education, . . . [In 1870 drawing was still an elective study in the Real-Gymnasia, but had already gained a good foothold in the Industrial and Technical Schools, and Industrial Improvement Schools.] Each of the German state capitals has an art academy, dating in general from the eighteenth or nineteenth century. The Munich academy, which dates from 1809, is the best. The Berlin academy follows as second, and then come Dresden, Carlsruhe, Stuttgart, Weimar and Düsseldorf. In Munich, the interests of art-industry are principally cared for by the Royal Art-Industrial School and the Art-Industrial Association, while the cultivation of art proper is made over to the Academy of the Arts of Design, . . . In Nuremberg both tendencies [the fine arts and industrial art] are united in one institution,—the oldest among the art-schools of Germany (founded by Joachim v. Sandrart, 1606-1688), . . . The organization of the Nuremberg Art-School . . . together with its supplementary art-historical and anatomical lectures . . . leaves nothing to be desired. . . . The efforts of instruction in drawing in all the German Art-Schools are principally devoted to the thorough comprehension of form, and by far too little stress is laid upon picturesque illusion. . . . Art-industry in Munich, the same as in Nuremberg, likewise bears a specifically local character. Here, in consequence of a richer development of art in general, peculiarly pleasing motives of a romantic tendency have been intermixed with the German elements, and have been introduced into all branches of art-industry with peculiar skill. . . . Instruction in drawing . . . [began about 1872] to gain a better foothold in the People's and the Middle Schools of Prussia, although more slowly than in the South of Germany. . . . Drawing . . . plays a more important part throughout the Industrial Schools of . . . [Saxony] as it becomes a necessity wherever special

branches are to be successfully cultivated. . . . By the People's School law of 1873, drawing has . . . been made compulsory in the lower schools, in some of which, however, it had already been carefully practiced before."—J. Langl, *Modern art education*, pp. 33, 35, 44, 45, 48, 50-51, 60, 72-73.—There are important art schools or academies at Berlin, Breslau, Cologne, Düsseldorf, Munich, and local schools at Cassel, Karlsruhe, Darmstadt, Dresden, Frankfort, Gotha, Nuremberg, Stuttgart, and other places, and a large polytechnic school in Aix-la-Chapelle. The Royal Academy of Arts at Berlin includes "a valuable atelier system of instruction. The professors have each a studio, and some two, where their students work after they have passed through the schools. Into these studios other students than those of the academy may enter as private pupils of the professors. These studios are most useful adjuncts to the academy system, and the classes in general. In addition there are three *meister ateliers*, or head masters' studios, into which the best students graduate. . . . In Berlin, there are several distinct schools for the education of artists and designers; of these, the principal are: The Royal Academy of Fine Arts [founded in 1694]; The Academy for Architecture; The Academy for Industries; The Museum and School for Industrial Art."—J. C. L. Sparkes, in F. Wallers, *Report on art schools*, p. 43.—"Arts and crafts schools under the auspices of State or City exist in nearly every district, and the pupils receive there a generous artistic education for very small fees. The system of teaching is, however, rather mechanical, and the young artists once they have finished their course of instruction find it difficult to break away from the routine."—R. M. Berry, *Germany of Germans*, p. 235.

INDIA.—"Art schools have for some years past [written in 1904] been maintained at Calcutta, Lahore, Bombay and Madras. Their scope does not altogether exclude modern art; but they are principally concerned with the art handicrafts of the country, which it is their object to strengthen and revive by the elaboration of design upon traditional lines and the improvement of technique. They can claim some gratifying successes. But it has not been easy to induce men of the artisan class to attend them; and the students drawn from other classes have commonly made use of their diplomas simply in order to obtain employment as clerks."—B. Fuller, *Empire of India*, p. 94.

ITALY.—"In the industrial districts of Italy drawing is indeed more than a desideratum, and therefore finds the most careful cultivation. The 'scuola tecnica' very generally has also the character of a technical school in which technical aims take the precedence of the elements of general education."—J. Langl, *Modern art education*, p. 109.—The Academy of St. Luke in Rome still holds the most important place in the art life of the country. It is, however, followed closely by the academies of Naples, Milan, Turin and Florence, all of which carry down their traditions from the time of the renaissance. Turin and Milan are the great centers of instruction in the decorative arts. There are also important schools in Perugia, Pisa and Sienna.

JAPAN.—"In 1888 the Commission for investigating National Painting was changed into the Tōkyō Art School, where national arts were principally taught. In Kyōto a City Art School had been started in 1880. . . . The men who quickly recognized the excellence of Western Art and Science induced the Tokugawa Government to found the Institute for the Investigation of Foreign Books in 1857. Here Western painting also was

taught, with Tōgai Kawakami as instructor. . . . Western painting in Japan, which was first introduced through the Dutch and made only a feeble start, has developed rapidly since the opening of the country. . . . [In 1873] Yuichi Takahashi . . . started a private art school. . . . In 1874, Shin-kurō Kunisawa, who had been to England to study painting, came back and started a school called the *Shōgidō*, where he taught many students. . . . In 1876 the Imperial Engineering College (*Kōbu Daigaku*) was founded, and included an Art Department, over which the Italian artist Fontanesi was placed. . . . But, in 1883, the school was closed, causing a temporary halt in the progress of Western art in Japan. . . . One reason that led to the abolition of the Art Department in the Imperial Engineering College was the rise of the nationalistic movement in Art . . . for as the real value of native Art . . . came to be again recognized through the enthusiastic appreciation of foreigners, the awakening reacted on Western Art. Consequently, with this renaissance of national painting the Government of Paintings Exhibition stopped accepting Western paintings, the newly established Art School stayed its courses in Western painting, and in public schools pencil drawing, which until then had been in vogue, was replaced by brush drawing. . . . In 1888, [however] such men as Koyama, Matsuoka, Asai, and Kawamura . . . formed the Měiji Fine Art Association, giving an exhibition annually, and attempting to arouse public interest. Six years later, Kiyoteru Kuroda and Keiichiro Kume came back from France and introduced a new school of painting . . . and induced the Tōkyō Art School to start a new course in Western painting in 1896, and to appoint them as professors. . . . The Japan Art Society, and the Tōkyō Art School also, had departments of sculpture. The Tōkyō Sculptors' Association was subsequently founded, and in these three places the national style of carving was principally cultivated; and besides ivory carving, which was brought to a high degree of perfection through the foreign demand, carving in wood was practised after the manner of ancient Buddhist artists. . . . In the Tōkyō Art School wood carving was principally taught, and as young artists flocked thither, the art was in a very flourishing state from 1887 to 1897, showing much advance in workmanship. . . . A course in sculpture [was established] in the Art Department of the Imperial Engineering College. This was formed purely on Western lines, and . . . the European art of modelling was taught there for the first time in Japan. . . . In 1898, Hidéo Takaminé, Director of the Tōkyō Art School, decided to adopt Western methods in the department of sculpture, and . . . encouraged modelling from the life in clay. . . . The science of architecture is taught at the College of Engineering, Imperial University, and a number of trained architects in Japanese or Western style have been produced, and both in design and in execution the art is progressing steadily."—S. Okuma, *Fifty years of New Japan*, v. 2, pp. 346-347, 349-353.

NETHERLANDS.—"According to the law of 1857, the elements of the knowledge of form and of drawing were admitted into primary instruction. . . . In the Middle Schools, regulated by law since 1863, drawing plays a more important part, especially in those which have been destined for the education of the working-classes. Formerly there existed only Drawing-Schools proper, in which instruction was confined to freehand and linear drawing, and so-called Industrial Schools. . . . The Royal School for the Arts of Design at Bois-le-Duc, the Academy of the Arts of Design at the Hague,

and the Industrial School organized by the Society of Working-men at Amsterdam, are among the best of these institutions. In the higher Citizens' Schools, four hours in each of the two lower classes, two hours in each of the three upper classes, are devoted to drawing."—J. Langl, *Modern art education*, pp. 140, 141.

NORWAY.—Drawing is taught in all the schools commencing with the primary school, and is one of the special subjects taught in the country schools. "The *Royal Art and Industrial School* in Kristiania was founded in 1818. According to the arrangements of 1888 now in force, the object of the school is to train artists and mechanics and teachers in the special subjects of the school. . . . Instruction is given in freehand drawing, construction, ornament, modelling, architectural drawing, special drawing for handicrafts, and decorative painting. Lectures are also given in perspective, statics, arithmetic and geometry. No one is admitted as a pupil before having completed his 14th year. . . . In 1899, there were 14 public drawing schools or night schools outside Kristiania. They are chiefly intended for mechanics' apprentices. The government grant to these schools is contingent upon the providing of premises and fittings by the municipalities, and the contribution by them of an amount equal to that contributed by the state. . . . [At this school there are both day and evening classes.]"—J. V. Heiberg, *Education (Norway)*, S. Konow and K. Fischer, ed., p. 293).

RUSSIA.—"A considerable number of industrial artists and draughtsmen leave the [Stroganoff] school annually, and impart its tendencies to the industries; but, besides these artists, the institution also educates the drawing-teachers for other institutions (in the provincial towns), which follow similar aims. Instigated by the Stroganoff school, drawing, especially in Moscow, has made very satisfactory advances since 1867. The subject has not only been introduced into the Elementary and Real Schools as a compulsory study, but . . . Sunday schools for persons engaged in industrial pursuits have also been organized, and at the University a special drawing course has been opened for the students, not to speak of the Drawing-Schools which many manufacturers have established for the benefit of their own workmen."—J. Langl, *Modern art education*, p. 129.—There was in Petrograd a famous academy of art, which, after the Revolution was abolished, (April 14, 1918), and the work of art education placed in the hands of the Commissariat of Education. In the place of the schools formerly maintained by the Art Academy the Bolshevik government established state art schools, in which the instructors were to be elected by the students. According to the report issued by the Commissar of Education in 1919, seven of these schools had been instituted; but, although the registration was large, the attendance appeared to be small.

SWITZERLAND.—There is . . . in Geneva a school of industrial art . . . under the direction and administration of the Council of State of the Canton. . . . Two classes of students are admitted, viz., regular scholars, who attend regularly and continuously either a general course of art study or some particular branch, such as carving, bronze founding, goldsmith's work, etc.; and special students, apprentices, workmen, and others who arrange to receive instruction at stated hours. . . . The courses of study embrace modelling and carving in plaster, stone, and wood; *repoussé* work in metals; painting in water-color, in enamel, and on china; casting and chasing of bronze and the precious metals; work in wrought iron and engraving,

besides the regular work of drawing-schools in general, such as drawing from the cast, from plants and flowers, and from the living model. . . . All the regular pupils are also required to attend the evening schools of the city. . . . Drawing, industrial as distinguished from artistic, is taught in all Swiss schools; not as an accomplishment, but as of paramount utility. It is considered that 'drawing' lies at the bottom of all industrial training. . . . The schools for wood-carving have a fully organized faculty, and the word faculty is used advisedly, for the classes have an almost amusing resemblance to an academic course. . . . A school for ornamental work and design in wood-carving at Brienz is supported by the Canton; and at Interlaken the wook-workers enjoy, free of charge, the services of a 'Master Modeller,' furnished by the Canton. There are separate schools for the study of wood-engraving, sculpture, and art cabinet-making."—B. Winchester, *Swiss republic*, pp. 287, 288, 289.

UNITED STATES.—In 1791, Charles Wilson Peale tried to have an art school established in Philadelphia. His efforts were not at that time crowned with success, but they bore fruit in 1805, when the Pennsylvania Academy of Fine Arts was opened, the first of a long line of academies and art schools throughout the country. It was followed in the course of the next twenty-five years by the National Academy of Design, New York, which, after an infelicitous beginning as the American Academy of Arts was organized as the National Academy of Design in 1826. The academy has been affiliated with Columbia University. In 1844, the Philadelphia School of Design for Women was founded, and was at the same time the first school of design, and the first drawing school for women in the United States; Cooper Union, in New York, with day classes for women, and evening schools for men, was founded in 1857 by Peter Cooper the philanthropist, and gave such an artist as Augustus St. Gaudens to the country; next came Chicago, in 1867, with the Academy of Design, which developed into the Art Institute of Chicago; the Corcoran School of Art, in the Corcoran Gallery in Washington began work in 1870, the same year that saw the incorporation of the Boston Museum of Fine Arts, from which has grown the Boston School of Drawing and Painting. In 1873 the Massachusetts Normal Art School was also established in Boston, in 1874; the Art Students' League of New York branched off from the Academy of Design in 1876. It is, as its name implies, a coöperative institution, and is partly governed by the students themselves; and a number of other art league schools have been organized, following its pattern. This school closes the roll of those which were either established or in course of organization before the Centennial Exposition in Philadelphia awakened the New World as a whole to something like appreciation of art in its various branches. Of the more important schools opened since that time, the Art Academy of Cincinnati really dates back to 1860 when it was established as the McMicken School of Design. The Rhode Island School of Design which was established in 1877 is unique among the early schools in that its principal avowed object was the "instruction of artisans in drawing, painting, modelling and designing, that they may apply the principles of art to the requirements of trade and manufacture." The Western Reserve School of Design for Women, also an early school, was established in 1877; but changed its name in 1891 to that of the Cleveland School of Art. Many schools of art have been added to these pioneers

which with a few others were founded in the nineteenth century. In addition most of the colleges and universities give art courses, for which credit is given, or have important schools of art as part of the university corporation. Of these the Yale School of Fine Arts (1864) is the pioneer. A number of these schools have valuable prizes or scholarships in their gift, some of them leading to study abroad, the goal of all students being the prizes which provide for tuition in the American Academy at Rome, to architects, sculptors and painters alike. These Roman scholarships are open to all artists who are native Americans.—See also AMERICAN ACADEMY IN ROME.

UNITED STATES: HIGH SCHOOLS.—"High-school courses of the past two years [written in 1918] indicate some significant and a few radical changes. Two influences . . . have been particularly strong in bringing about these developments. One is the widespread organization of junior high-schools, which has resulted in a closer articulation of elementary and secondary schools. The other is the rapid progress of vocational education. The organization of junior high-schools has brought into prominence many psychological as well as administrative questions. Educators especially interested in these questions have contributed, among other things, important considerations regarding some of the differences in the attitude of high-school students toward school work as compared with that of elementary school children. . . . Certain difficulties are evident in the organization of high-school courses in art. . . . (1) There are seldom any accepted standards of attainment in art instruction in elementary schools which can serve as a dependable basis upon which high-school courses may be planned. (2) A large number of high-school instructors have been accustomed only to art school ways of teaching drawing and design. These studio methods are generally adapted only to those who possess special aptitudes for drawing. This difficulty is being remedied because cities and towns in increasing numbers are requiring that the instructor in art shall have some normal training, including general principles of education and practice teaching under skilled supervision. (3) Except in the larger high schools, where a number of classes exist, it is difficult to arrange a course which offers progress from year to year, . . . for example, an introductory class in drawing may be made up of pupils from the first, second, third, and fourth year groups. . . . Under present conditions high-school art courses may be broadly classified as follows: (1) Courses in drawing and design which are organically related to industrial and constructive work, including household art. (2) General art courses, which correspond somewhat to traditional art-school courses and which appeal particularly to pupils with special art interests. (3) Courses consisting of illustrated lectures, readings, and class recitations which present a survey of art. The character of these three types of courses is indicated more in detail as follows: High-school courses in drawing and design are coming to be more and more closely correlated with industrial and constructive work. . . . The relation is rapidly becoming more organic. The problems of the drawing and design classes are now largely the actual current problems of the industrial and vocational classes. In many cases the pupils spend alternate periods in the shop and the art classroom, dealing with the same problems in both classes. Sometimes the industrial departments take over much of the art instruction dealing with their projects. Working drawing, appearance

drawing, and design have become intimately related."—W. Sargent, *Instruction in art in the United States* (Bulletin no. 43, 1918, pp. 8-9, 11-13).

UNITED STATES: UNIVERSITIES.—"Art instruction in colleges and universities may be broadly classified as follows: (1) Courses in history of art. (2) Courses involving studio work related as laboratory work to academic courses, and dependent for credit upon association with these courses. (3) Studio work credited independently. The trend of recent development in these groups of courses has been as follows: Historical and archaeological researches have steadily increased the range and value of the material for these courses, especially in the fields of Egyptian, Cretan, Chinese, and primitive American art. Very large additions to the number of original examples of art available for study in this country have been made during the past . . . [few] years."—*Ibid.*, pp. 19-20.

UNITED STATES: MUSEUMS IN EDUCATION.—OTHER SCHOOLS.—"Art museums have always been a most important factor in art education in America, and their influence is extending rapidly. This development is due in part to the increase in number of museums and in the size and quality of their collections, and in part to improved means of making their collections available. Most modern museums have established close relations with the communities in which they exist, and have put forth every effort to make their collections of use as a stimulus and guide to the art student and industrial worker and as a means of artistic pleasure and inspiration to the general public. . . . The large proportion of the works exhibited in the permanent collections of the museums of to-day have a genuine artistic significance. . . . Besides the regular displays of collections owned by the institution, nearly every museum has a succession of exhibitions of works of special interest, including current productions of pictorial and industrial art [which are all of great educational value]. Societies now exist for the promotion of American art, and their patronage in the form of prizes and purchases is an added influence [not only on art education in general but] in bringing to these exhibitions much of the best in modern American painting, sculpture, and design. . . . Besides making art productions of the past and present available, museums are organizing further educational activities with increasing effectiveness. In the galleries, docents and guides are available; literature, lantern slides, photographs, and color prints of good quality are provided; and lecture courses and classes are organized. Many museums have their collections of lantern slides selected and arranged so as to be of use in the community, especially in the schools. Carefully prepared lectures in manuscript form, together with appropriate slides, are frequently available for the use of schools. A few museums have collections of slides which, for a small rental fee to cover packing, will be sent to various parts of the country. The Metropolitan Museum of New York and the Art Institute of Chicago (q. v.) are notable among the institutions which offer this wide opportunity. The bulletins published periodically by many museums have become important art documents. By them the acquisitions and opportunities of these institutions are made known to the public. The educational activities of museums and special art schools differ considerably, because each is experimenting with methods of meeting the needs of its locality. Reference can be made here to only a few, but the following are fairly typical of the various lines of effort. Some

of the lectures and classes . . . of the Metropolitan Museum of Art (q.v.) in New York City are the following: "For the public, Sunday afternoon lectures, illustrated and followed by visits to the galleries through the winter season. Story hours for children and adults, illustrated and followed by visits to the galleries. . . . For students of sculpture and painting in the art schools of New York, informal talks by painters and sculptors, with illustrations. For teachers in the public schools of New York City, gallery talks by the museum instructors. For elementary and high school pupils, lectures in co-operation with the American Museum of Natural History. . . . For sales people, buyers, and designers, three seminars. For the deaf, . . . illustrated lectures for those who can read the lips. For the blind, talks for children, illustrated with objects from the collection which may be handled. The Art Museum of Worcester, Mass., has set an admirable example in the activities of its children's department, the informal work in drawing, the Saturday story hour, and the gallery visiting.

"Inevitably, the most important results of this work can not be measured in figures; they are observed by those who know the children as individuals, in the increased capacity for spontaneous enjoyment of beauty wherever seen, and the deeper interest in the museum, leading even to a certain sense of part ownership in the collections which, through intimate association, have come to mean much to these 'younger citizens.' A large number of museums carry on systematic work in direct connection with the public schools and offer to teachers and pupils free admission to the galleries. The plans followed by the Museum of Fine Arts in Boston, the John Herron Art Institute in Indianapolis, the Carnegie Institute at Pittsburgh, and the Cincinnati Museum Association are typical of these activities. The Museum of Fine Arts in Boston, among numerous other opportunities which it furnishes, has established in another section of the city a Children's Art Center. Here children may see loan exhibitions and be helped in the study of them and guided in their own efforts to draw. Some 18,000 persons annually take advantage of the opportunity for free admission offered to school children and teachers by the John Herron Art Institute, of Indianapolis. It maintains a series of illustrated talks for grade-school children on popular subjects closely allied to art study. For high-school students a two-year lecture course is given on the history of art (one term each covering painting, architecture, sculpture, and the decorative arts), a full high-school credit being awarded to each student attending through the two years. A course in 'museum study,' . . . is a required part of the Indianapolis Normal School curriculum. In addition to these regular courses, all given at the museum, numerous classes come for special study. . . . In the art school which it maintains for professional training in drawing, painting, and the decorative arts, classes are conducted for teachers at special low prices and free classes for elementary and high-school pupils. In addition it offers scholarships for advanced work in art to pupils who show special ability. Recently, the free scholarship has been extended to cover the whole State of Indiana and a scholarship offered for each of the 92 counties in the State. . . . Another not uncommon affiliation is illustrated by the opportunity offered at Cincinnati, where high-school students may elect an art course which is arranged to allow five afternoons of work in the museum academy. Each afternoon's program includes three hours of drawing and painting. In-

struction in the history of art is given to these students at the museum. The museum circulates through the schools certain sets of lantern slides with a synopsis. . . . The scholarship plan of the Cleveland School of Art illustrates some of the types of scholarships which art schools offer to talented public-school pupils. This school offers working scholarships and a few money scholarships. . . . [In 1917] the 'Mutual service fund' was inaugurated. This is made up at present of eight purses of \$350 each. A talented pupil can have the benefit of one of these purses on condition that as soon as his earnings begin, the money be returned without interest, in installments to be paid either by the individual or by his employer—a certain percentage of his earnings monthly—until the whole is returned for another to use. The purses are given by individuals or organizations who come into personal touch with the beneficiary. The pupils whose abilities are recognized by the award of these scholarships are usually discovered in the high schools. Application is made through some special teacher of drawing who knows the facts about the pupil and his work. The Cleveland Museum, in addition to its regular gallery displays, has exhibitions of selected works of art in a place of honor and under special illumination, each for two weeks only. Illustrated leaflets are issued interpreting these selected works and giving references to helpful literature about them and the artists who produced them. . . .

"Practically all modern museums carry on one or more of the kinds of educational activity here mentioned. The foregoing examples have been cited only to illustrate types of work, all the specific instances of which are fortunately much too numerous to allow of individual mention. Art education related to industries has been prominent in America for many years. . . . Older schools have been improving their facilities, while new schools intimately related to local industries have arisen. The Grand Rapids School of Art and Industry, in Michigan, and the Federal School of Commercial Designing, in Minneapolis, are types of these newer schools. Most of the schools of industrial art offer special opportunities for school pupils whose vocational interests in this field have become evident. The scheme of affiliation worked out by the School of Industrial Art in Trenton, N. J., is typical of this sort of arrangement. Here pupils from the city schools may take courses for which the fees are merely nominal. Technical art courses are provided for pupils who have completed the junior high school, and an art teachers' course is offered for students in the normal school. . . . The national need for industrial design is strongly influencing the art departments in high schools and art schools. . . . Galleries are maintained in the heart of New York's shopping district, where exhibitions, organized in close cooperation with artists and with the trades, are held every month. Positions are secured, work sold, and advice given by artists and educators. Hours are assigned daily for personal interviews and examination of work. The Central States division was organized in the fall of 1918 in Chicago, and maintains an office in the Art Institute (q.v.)."—W. Sargent, *Instruction in art in the United States* (*Bulletin no. 43, 1918, pp. 24-31*).—See also ART GALLERIES AND MUSEUMS; ARTS AND CRAFTS MOVEMENT.

ALSO IN: *La Grande Encyclopédie*, pp. 387-399; *Encyclopædia of education*, v. 1, pp. 225-245.

EDUCATION, Bureau of: United States. See INTERIOR, DEPARTMENT OF THE, UNITED STATES.

EDUCATION ACT (1872), Scotland. See EDUCATION: Modern; 19th century; Scotland.

EDUCATION BILLS, England:

1870. See EDUCATION: Modern; 19th century; England: Voluntary and board schools.
 1891. See EDUCATION: Modern; 19th century; England: Voluntary and board schools.
 1902. See EDUCATION: Modern developments; 20th century; General education; England: Primary and secondary schools.
 1906. See EDUCATION: Modern developments; 20th century; General education; England: Primary and secondary schools; ENGLAND: 1906 (April-December).
 1918. See EDUCATION: Modern developments; 20th century; General education; England: Fisher Act.

EDWARD, "the Elder" (d. 924), became king of Angles and Saxons, 901. See EDUCATION: Medieval; 871-900; England: King Alfred.

Edward, "the Martyr" (c. 926-978), king of West Saxons, 975-978.

Edward, "the Confessor" (d. 1066), king of West Saxons, 1042-1066. See ENGLAND: 1042-1066; ENGLISH LITERATURE: 11th-14th centuries; WESTMINSTER ABBEY.

Edward I, "Longshanks" (1239-1307), king of England, 1272-1307. See ENGLAND: 1275-1295; SCOTLAND: 1290-1305; COMMON LAW: 1275; CRUSADES: 1270-1271.

Edward II (1284-1327), king of England, 1307-1327. See ENGLAND: 1310-1311.

Edward III (1312-1377), king of England, 1327-1377. See BELGIUM: 1297-1477; CALAIS: 1346-1347; CHURCH OF ENGLAND: 1066-1534; FLANDERS: 1335-1337; FRANCE: 1328-1339; 1337-1360; GARTER, KNIGHTS OF THE ORDER OF THE; IRELAND: 1327-1367; SCOTLAND: 1332-1333; 1333-1370.

Edward IV (c. 1441-1483), king of England, 1461-1483. See ENGLAND: 1461-1485.

Edward V (1470-1483), king of England, April-June, 1483. See ENGLAND: 1483-1485.

Edward VI (1537-1553), king of England and Ireland, 1547-1553. See ENGLAND: 1547.

Edward VII (Albert Edward) (1841-1910), king of Great Britain and Ireland, and of the British Dominions beyond the seas; emperor of India, 1901-1910. See ENGLAND: 1901; 1901 (January); 1902 (June-August); 1908; 1910; 1912; CHARITIES: England: 1897-1918.

Edward, "the Black Prince" (1330-1376), eldest son of Edward III of England. Created Prince of Wales, 1343; prince of Aquitaine and Gascony, 1362. See FRANCE: 1360-1380; POITIERS; SPAIN: 1366-1369.

EDWARD, Albert (1804-), prince of Wales, eldest son of King George V. See ENGLAND: 1919 (August).

EDWARD AUGUSTUS, Fort, situated at the mouth of the Fox river, Green Bay, Wisconsin. It was founded in 1718-1720, deserted and permanently re-established by the French in 1732, under the name of Fort St. Francis. From 1761 to 1763 it was occupied by a British garrison, and known as Fort Edward Augustus. See WISCONSIN: 1755-1765.

EDWARD DE BIRMINGHAM. See BIRMINGHAM: 1527.

EDWARDS, Jonathan (1703-1758), American theologian and philosopher. Pastor of the Congregational Church at Northampton, Massachusetts, 1727-1750; missionary to the Indians, 1751-1758; president of Princeton college, 1758. Among his works are: "Treatise concerning the religious affections"; "Essay on the freedom of the will"; and "History of redemption." See BAPTISTS: Principles of faith.

EDWARDS, Pierrepont (1750-1826), American lawyer, leader of the Toleration party. See CONNECTICUT: 1818.

EDWARDS, William Frederick Savery (1872-), British brigadier-general, served with the East African expeditionary force during the World War. See WORLD WAR: 1916: VII. African theater: a, 7 and 11.

EDWIN (c. 585-633), king of Northumbria, 617-633.

EEDEN, Jean Baptiste Van der, Belgian musician. See MUSIC: Folk music and nationalism: Netherlands: Belgium.

EENDRAGT, Dutch ship reaching Australia in 1616 from the East Indies. See AUSTRALIA: 1601-1800.

EERSTE FABRIEKEN, Battles of. See SOUTH AFRICA, UNION OF: 1900 (June-December).

EGAN, Patrick (1841-), Irish-American politician; United States minister to Chile. See CHILE: 1801-1802.

EGBERT, or Ecgberht (c. 775-839), king of Wessex, 802-839. See ENGLAND: 802-839; SCANDINAVIAN STATES: 8th-9th centuries.

EGEDE, Hans (1686-1758), Danish missionary, called "The Apostle of Greenland." He founded the colony of Godthaab in Greenland, 1721. See GREENLAND: Modern history.

EGER, city in Czecho-Slovakia, southwest of Carlsbad, besieged and captured by the Swedes in 1647. See GERMANY: 1646-1648.

EGERTON, Sir Raleigh Gilbert (1860-), British lieutenant-general, served in the Mesopotamian campaign during the World War. See WORLD WAR: 1917: VI. Turkish theater: a, 3, i; a, 5.

EGERTON, Sir Thomas. See BRACKLEY, Thomas Egerton, Baron Ellesmere, Viscount.

EGESTA, Sicily. See SEGESTA.

EGIBI AND COMPANY, according to clay tablets discovered in the neighborhood of Hillah, a few miles from Babylon, it was a house acting as a sort of national bank of Babylon during the 8th century B. C. See MONEY AND BANKING: Ancient: Egypt and Babylonia; HISTORY: 14.

EGINA. See ÆGINA.

EGMONT, or Egmond, Lamoral, Count of, prince of Gavre (1522-1658), Flemish general, leader against Spanish rule in the Netherlands; for a time governor of Flanders and Artois, member of the council of state under Margaret of Parma. See NETHERLANDS: 1562-1566; 1566.

EGNATIAN WAY, Roman road constructed from Apollonia on the Adriatic to the shores of the Hellespont. It was finally carried to Byzantium.

EGYPT

Names.—"Egypt is designated in the old inscriptions, as well as in the books of the later Christian Egyptians, by a word which signifies 'the black land,' and which is read in the Egyptian language Kem, or Kami.* (Note: **Kamit* in the edition of 1801.) The ancients had early remarked that the cultivable land of Egypt was distinguished by its dark and almost black colour. . . . The neighbouring region of the Arabian desert bore the name of Teshar, or the red land . . . The Egyptians designated themselves simply as 'the people of the black land,' and . . . the inscriptions, so far as we know, have handed down to us no other appellation. . . . A real enigma is proposed to us in the derivation and meaning of the curious proper name by which the foreign peoples of Asia, each in its own dialect, were accustomed to designate Egypt. The Hebrews gave the land the name of Mizraim; the Assyrians, Muzur; the Persians, Mudraya. We may feel assured that at the basis of all these designations there lies an original form which consisted of the three letters M-z-r, all explanations of which have been as yet unsuccessful. Although I intend hereafter to consider more particularly the derivation of this puzzling name, which is still preserved at the present day in the Arabic appellation Misr, I will here premise the remark that this name was originally applied only to a certain definite part of Egypt, in the east of the Delta, which, according to the monuments, was covered and defended by many 'zor,' or fortresses, and was hence called in Egyptian Mazar (that is, fortified)."—H. Brugsch-Bey, *History of Egypt under the Pharaohs*, ch. 2.—"Brugsch explains the name Egypt by 'ha-ka-ptah,' i. e. 'the precinct of Ptah.' As Ptah was more especially the god of Memphis, this name would have come from Memphis."—M. Duncker, *History of antiquity*, bk. 1, ch. 1, note.—"The last use of Kem died out in the form Chemi in Coptic, the descendant of the classical language, which ceased to be spoken a century ago. It survives among us in the terms 'chemistry' and 'alchemy,' sciences thought to be of Egyptian

origin."—R. S. Poole, *Cities of Egypt (Introduction)*.

Historical antiquity.—The lists of Egyptian kings which have been found agree in presenting the name of Mena or Menes as that of the first Pharaoh of Egypt, and as such he is unhesitatingly



RELICS OF ANCIENT EGYPT
Flint Knives of the Stone Age in Egypt

accepted, although no contemporary monumental record of the fact has yet been discovered. "As to the era . . . when the first Pharaoh mounted the throne, the German Egyptologists have attempted to fix it at the following epochs: Boeckh, B. C. 5702; Unger, 5613; Brugsch, 4455; Lauth, 4157; Lepsius, 3892; Bunsen, 3623. The difference

between the two extreme points of the series is amazingly great, for its number of years amounts to no less than 2079. . . . The calculations in question are based on the extracts already often mentioned from a work by the Egyptian priest Manetho on the history of Egypt. That learned man had then at his command the annals of his country's history, which were preserved in the temples, and from them, the best and most accurate sources, he derived the materials for his work, composed in the Greek language, on the history of the ancient Egyptian Dynasties. His book, which is now lost, contained a general review of the kings of the land, divided into Thirty Dynasties, arranged in the order of their names, with the lengths of their reigns, and the total duration of each dynasty. Though this invaluable work was little known and certainly but little regarded by the historians of the old classical age, large extracts were made from it by some of the ecclesiastical writers. In process of time the copyists, either by error or designedly, corrupted the names and the numbers, and thus we only possess at the present day the ruins instead of the complete building. The truth of the original and the authenticity of its sources were first proved by the deciphering of the Egyptian writings. And thus



ANCIENT MODEL OF EGYPTIAN MUSICIANS
(Recent excavations)

the Manethonian list served, and still serves, as a guide for assigning to the royal names read on the monuments their places in the Dynasties."—H. Brugsch-Bey, *History of Egypt under the Pharaohs*, ch. 4.—See also MANETHO, LIST OF.

Brugsch-Bey dates the first twelve dynasties as follows: First dynasty: of Thinis: 4400-4166 B. C.—Second: of Thinis: 4133-4000.—Third: of Memphis: 3966-3766.—Fourth: of Memphis: 3733-3600.—Fifth: of Elephantine: 3566-3333.—Sixth: of Memphis: 3300-3066.—Seventh to the eleventh (a confused and obscure period): 3033-2500.—The Twelfth: of Thebes: 2466-2266.—H. Brugsch-Bey, *History of Egypt under the Pharaohs*, app. A.—A later reckoning from later discoveries of data, is given by the explorer of Egyptian antiquities, Mr. Petrie, in the following: "We . . . have as a starting-point for our backward reckoning the accession of the XVIIIth dynasty about 1587 B. C. From this we can reckon in the dynastic data given by Manetho; following this account rather than the totals of reigns, as he appears to have omitted periods when dynasties were contemporary, as in the 43 years for the XIth after the close of the Xth. Thus, from the above starting-point of 1587 B. C., we reach the following results, solely by using material which has been discussed and settled in this history on its own merits alone, and without any ulterior reckoning in total periods.

Dynasty	Years.	B. C.
Dynasty I	263	4777
" II	302	4514
" III	214	4212
" IV	277	3998
" V	218	3721
" VI	181 (T. P.)	3503
" VII	70	3322
" VIII	146	3252
" IX	100	3106
" X	185	3006
" XI	43	2821
" XII	213 (T. P.)	2778
" XIII	453	2565
" XIV	184	2112
" XVI	190	1928
" XVII	151	1738
" XVIII	260	1587
" XIX	—	1327

. . . In the present rough state of the astronomical data, and the doubts as to the MS. authorities, we have reached quite as close an equivalence as we may hope for; and at least there is enough to show us that we may trust to the nearest century with fair grounds of belief. These dates, then, are what I have provisionally adopted in this history; and though they are stated to the nearest year, for the sake of intercomparison, it must always be remembered that they only profess to go within a century in the earlier parts of the scale."—W. M. F. Petrie, *History of Egypt from the earliest times to the 16th dynasty*, ch. 11.

Origin of the ancient people.—"The Egyptians, together with some other nations, form, as it would seem, a third branch of that [the Caucasian] race, namely, the family called Cushite, which is distinguished by special characters from the Pelasgian and the Semitic families. . . . The Egyptian language . . . shows in no way any trace of a derivation and descent from the African families of speech. On the contrary, the primitive roots and the essential elements of the Egyptian grammar point to such an intimate connection with the Indo-Germanic and Semitic languages that it is almost impossible to mistake the close relations which formerly prevailed between the Egyptians and the races called Indo-Germanic and Semitic."—H. Brugsch-Bey, *History of Egypt under the Pharaohs*, ch. 1.—"It has been maintained by some that the immigration was from the south, the Egyptians having been a colony from Ethiopia which gradually descended the Nile and established itself in the middle and lower portions of the valley. But modern research has shown quite unmistakably that the movement of the Egyptians was in the opposite direction. . . . We must look, then, rather to Syria or Arabia than to Ethiopia as the cradle of the Egyptian nation."—G. Rawlinson, *History of ancient Egypt*, ch. 3.—"So far as our knowledge reaches, the northern edge of Africa, like the valley of the Nile as far as the marshes at the foot of the Abyssinian hills, was inhabited by nations who in colour, language, and customs were sharply distinguished from the negro. These nations belonged to the whites; their languages were most closely allied to the Semitic. From this, and from their physical peculiarities, the conclusion has been drawn that these nations at some time migrated from Asia to the soil of Africa. They formed a vast family, whose dialects still continue in the language of the Berbers. Assisted by the favourable conditions of their land, the tribe which settled on the Lower Nile quickly left their kinsmen far behind. Indeed the latter hardly rose above a pastoral life. The descendants of

these old inhabitants of the valley of the Nile, in spite of the numerous layers which the course of centuries has subsequently laid upon the soil of the land, still form the larger part of the population of Egypt, and the ancient language is preserved in the dialect of the Copts."—M. Duncker, *History of antiquity*, bk. 1, ch. 1.—See also *PHILOLOGY*: 12.

Summary of development of civilization. See *AFRICA*: Ancient and medieval; *Development of Egyptian civilization*.

Position and nature of the country.—Area and population.—Nile and its gifts.—Climatic conditions.—Resources.—"The Nile, which created the valley home of the early Egyptians, rises three degrees south of the equator, and flowing into the Mediterranean at over thirty-one and a half degrees north latitude, it attains a length of some four thousand miles, and vies with the greatest rivers of the world in length, if not in volume. In its upper course the river, emerging from the lakes of equatorial Africa, is known as the White Nile. Just south of north latitude sixteen at Khartum, about thirteen hundred and fifty miles from the sea, it receives from the east an affluent known as the Blue Nile, which is a considerable mountain torrent, rising in the lofty highlands of Abyssinia. One hundred and forty miles below the union of the two Niles the stream is joined by its only other tributary, the Atbara, which is a freshet not unlike the Blue Nile. It is at Khartum, or just below it, that the river enters the table land of Nubian sandstone, underlying the Great Sahara. Here it winds on its tortuous course between the desert hills, where it returns upon itself, often flowing due south, until after it has finally pushed through to the north, its course describes a vast S. In six different places throughout this region the current has hitherto failed to erode a perfect channel through the stubborn stone, and these extended interruptions, where the rocks are piled in scattered and irregular masses in the stream, are known as the cataracts of the Nile; although there is no great and sudden fall such as that of our cataract at Niagara. These rocks interfere with navigation most seriously in the region of the first, second and fourth cataracts; otherwise the river is navigable almost throughout its entire course. At Elephantine it passes the granite barrier which there thrusts up its rough shoulder, forming the first cataract, and thence emerges upon an unobstructed course to the sea. It is the valley below the first cataract which constituted Egypt proper."—J. H. Breasted, *History of Egypt*, pp. 3-4.—"To the north, in latitude $31\frac{1}{2}^{\circ}$ N., the Mediterranean forms its [Egypt] natural frontier; to the west it is limited by an indefinite line, generally west of longitude 25° E. through the waterless deserts of the Sahara; to the south, the provinces of the Sudan, which were in revolt under the Khalifa, extend to about 6° N. latitude; while east the Galla country, Abyssinia, Eritrea and the Red Sea, form the eastern border. To the north-east, the Gulf of Akabah, and an ill-defined line running from the port of Akabah in longitude 35° E., through the Desert of the Wanderings to Wadi Refah on the Mediterranean, separate Egypt from Asiatic Turkey. Thus Egypt, in its largest acceptation, has a length of over 1,800 miles, from near Alexandria to the borders of Uganda, and a maximum breadth of 800 miles in the latitude of Khartum. [The total area of Egypt proper, excluding the Sudan, is about 350,000 square miles.]"—W. H. Hume, *Egypt (International geography)*, p. 018.—"A little over a hundred miles from the sea the main stream enters the broad triangle,

with apex at the south, which the Greeks so graphically called the 'Delta.' This is of course a bay of prehistoric ages, which has been gradually filled up by the river. The stream once divided at this point and reached the sea through seven mouths, but in modern times there are but two main branches, straggling through the Delta and piercing the coast-line on either side of the middle. The western branch is called the Rosetta mouth; the eastern that of Damiette. The deposits which have formed the Delta, are very deep, and have slowly risen over the sites of the many ancient cities which once flourished there. The old swamps which must once have rendered the regions of the northern Delta a vast morass, have been gradually filled up, and the fringe of marshes pushed further out. They undoubtedly occupied in antiquity a much larger proportion of the Delta than they do now. In the valley above, the depth of the soil varies from thirty-three to thirty-eight feet, and sometimes reaches a maximum of ten miles in width. The cultivable area thus formed, between the cataract and the sea, is less than ten thousand square miles in extent, being roughly equal to the area of the state of Maryland, or about ten per cent less than that of Belgium. The cliffs on either hand are usually but a few hundred feet in height, but here and there they rise into almost mountains of a thousand feet. They are of course flanked by the deserts through which the Nile has cut its way. On the west the Libyan Desert or the Great Sahara rolls in illimitable, desolate hills of sand, gravel and rock, from six hundred and fifty to a thousand feet above the Nile. Its otherwise waterless expanse is broken only by an irregular line of oases, or watered depressions, roughly parallel with the river, and doubtless owing their springs and wells to infiltration of the Nile waters. The largest of these depressions is situated so close to the valley that the rock wall which once separated them has broken down, producing the fertile Fayum, watered by the Bahr Yusuf. Otherwise the western desert held no economic resources for the use of the early Nile-dwellers. The eastern or Arabian Desert is somewhat less inhospitable, and capable of yielding a scanty subsistence to wandering tribes of Ababdeh. A range of granite mountains parallel with the coast of the Red Sea contains gold-bearing quartz veins, and here and there other gold-producing mountains lie between the Nile and the Red Sea. Deposits of alabaster and extensive masses of various fine, hard, igneous rocks led to the exploitation of quarries here also, while the Red Sea harbours could of course be reached only by traversing this desert, through which established routes thither were early traced. Further north similar mineral resources led to an acquaintance with the peninsula of Sinai and its desert regions, at a very remote date. The situation afforded by this narrow valley was one of unusual isolation; on either hand vast desert wastes, on the north the harbourless coast-line of the Delta, and on the south the rocky barriers of successive cataracts, preventing fusion with the peoples of inner Africa. It was chiefly at the two northern corners of the Delta that outside influences and foreign elements, which were always sifting into the Nile valley, gained access to the country. Through the eastern corner it was the prehistoric Semitic population of neighbouring Asia, who forced their way in across the dangerous intervening deserts; while the Libyan races, of possibly European origin, found entrance at the western corner. The products of the south also, in spite of the cataracts, filtered in ever increasing volume into the regions of the lower river and

the lower end of the first cataract became a trading post, ever after known as 'Suan' (Assuan) or 'market,' where the negro traders of the south met those of Egypt. The upper Nile thus gradually became a regular avenue of commerce with the Sudan. The natural boundaries of Egypt, however, always presented sufficiently effective barriers to would-be invaders, to enable the natives slowly to assimilate the new-comers, without being displaced. It will be evident that the remarkable shape of the country must powerfully influence its political development. Except in the Delta it was but a narrow line, some seven hundred and fifty miles long. Straggling its slender length along the river, and sprawling out into the Delta, it totally lacked the compactness necessary to stable political organization. A given locality has neighbours on only two sides, north and south, and these their shortest boundaries; local feeling was

increase is usually interrupted for nearly a month from the end of September on, it is usually resumed again, and the maximum level continues until the end of October or into November. The waters in the region of the first cataract are then nearly fifty feet higher than at low water; while at Cairo the rise is about half that at the cataract. A vast and elaborate system of irrigation canals and reservoirs first receives the flood, which is then allowed to escape into the fields as needed. Here it rests long enough to deposit its burden of rich, black earth from the upper reaches of the Blue Nile. At such times the appearance of the country is picturesque in the extreme, the glistening surface of the waters being dotted here and there by the vivid green of the waving palm groves, which mark the villages, now accessible only along the dykes belonging to the irrigation system. Thus year by year, the soil which would otherwise be-



ANCIENT MODEL OF EGYPTIAN BOAT
(Recent excavations)

strong, local differences were persistent, and a man of the Delta could hardly understand the speech of a man of the first cataract region. It was only the ease of communication afforded by the river which in any degree neutralized the effect of the country's remarkable length. The wealth of commerce which the river served to carry it was equally instrumental in producing. While the climate of the country is not rainless, yet the rare showers of the south, often separated by intervals of years, and even the more frequent rains of the Delta, are totally insufficient to maintain the processes of agriculture. The marvellous productivity of the Egyptian soil is due to the annual inundation of the river, which is caused by the melting of the snows, and by the spring at the sources of the Blue Nile. "Freighted with the rich loam of the Abyssinian highlands, the rushing waters of the spring freshet hurry down the Nubian valley, and a slight rise is discernible at the first cataract in the early part of June. The flood swells rapidly and steadily, and although the

come impoverished in the elements necessary to the production of such prodigious harvests, is invariably replenished with fresh resources. As the river skims below the level of the fields again, it is necessary to raise the water from the canals by artificial means, in order to carry on the constant irrigation of the growing crops in the outlying fields, which are too high to be longer refreshed by absorption from the river. Thus a genial and generous, but exacting, soil demanded for its cultivation the development of a high degree of skill in the manipulation of the life-giving waters, and at a very early day the men of the Nile valley had attained a surprising command of the complicated problems involved in the proper utilization of the river. If Egypt became the mother of the mechanical arts, the river will have been one of the chief natural forces to which this fact was due. With such natural assets as these, an ever replenished soil, and almost unending waters for its refreshment, the wealth of Egypt could not but be chiefly agricultural. . . . Such opulent fertility of

course supported a large population—in Roman times some seven million souls—while in our own day [1909] it maintains over nine million, a density of population far surpassing that to be found anywhere in Europe. . . . [The estimated population in 1921 was 13,387,000.] In climate Egypt is a veritable paradise, drawing to its shores at the present day an increasing number of winter guests. The air of Egypt is essentially that of the deserts within which it lies, and such is its purity and dryness that even an excessive degree of heat occasions but slight discomfort, owing to the fact that the moisture of the body is dried up almost as fast as it is exhaled. The mean temperature of the Delta in winter is 56° Fahrenheit, and in the valley above it is ten degrees higher. In summer the mean in the Delta is 83°; and although the summer temperature in the valley is sometimes as high as 122°, the air is far from the oppressiveness

dry the soil, and there is never any malarial infection in Upper Egypt. Even in the vast morass of the Delta, malaria is practically unknown. Thus, lying just outside of the tropics, Egypt enjoyed a mild climate of unsurpassed salubrity, devoid of the harshness of a northern winter, but at the same time sufficiently cool to escape those enervating influences inherent in tropical conditions."—J. H. Breasted, *History of Egypt*, pp. 4-9.—"For many centuries Egypt was practically the granary of the Byzantine Empire, and wheat still plays an important part, occupying 50 per cent. of the fields in Upper Egypt and 30 per cent. in the Delta, and in the extent of its cultivation rivalling maize and durrah, or Indian millet. Clover, beans and barley are also grown, but in recent years cotton has tended to become the one crop of economic importance. . . . Cotton and tobacco are chiefly cultivated in Lower Egypt



ANCIENT MODEL OF EGYPTIAN BAKERY
(Recent excavations)

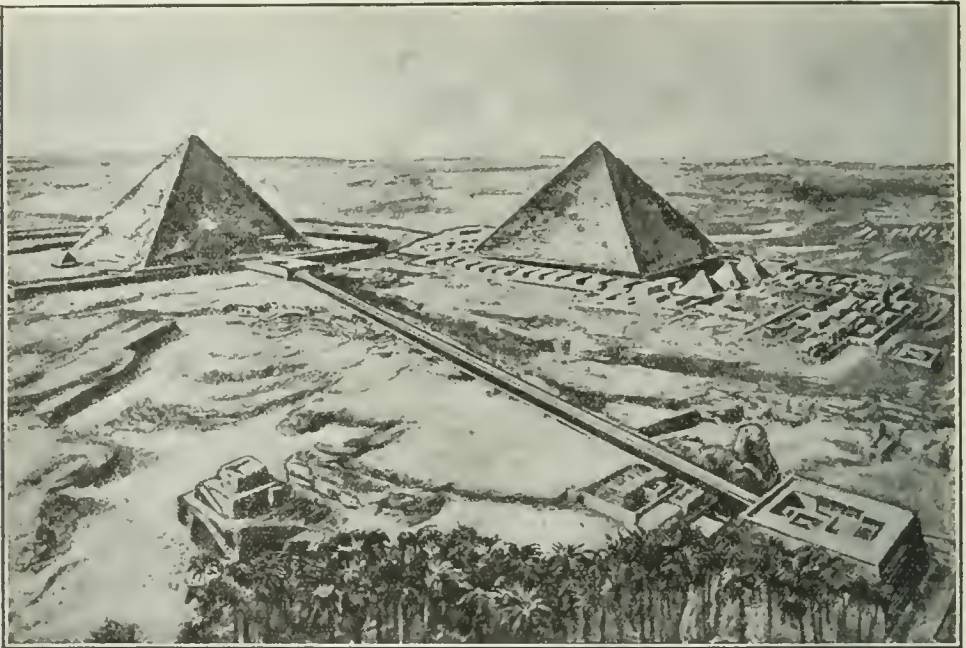
accompanying the same degree of heat in other lands. The nights even in summer are always cool, and the vast expanses of vegetation appreciably reduce the temperature. In winter just before dawn the extreme cold is surprising, as contrasted with the genial warmth of midday at the same season. To the absence of rain we have already adverted. The rare showers of upper Egypt occur only when cyclonic disturbances in the southern Mediterranean or northern Sahara force undischarged clouds into the Nile valley from the west; from the east they can not reach the valley, owing to the high mountain ridge along the Red Sea, which forces them upward and discharges them. The lower Delta, however, falls within the zone of the northern rainy season. . . . In spite of the wide extent of marshy ground, left stagnating by the inundation, the dry airs of the desert, blowing constantly across the valley, quickly

from April to August; cucumbers and watermelons also form an important local staple. Of recent years rice and sugar-cane have been introduced with success, the moist lowlands of the Delta being especially favourable to their development. Flax, henna, indigo, and castor-oil are also produced, flax forming a not unimportant article of export. Among fruit trees, the date palm holds the first place, groves of this tree extend along the banks of the Nile as far south as Fashoda, and it is grown in the oases and even in the wild valleys of the Sinai peninsula, but the dates produced are mainly for home consumption. The vine, orange, mandarin, lemon, melon and fig are also plentiful in the Nile valley, while bananas are cultivated in the Sudan. . . . The chief domestic animals employed in transport are the camel, donkey, horse, buffalo and ox, while flocks of goats and sheep, especially the long-eared

kharûf, constitute an important source of wealth. . . . The mineral resources are at present of secondary importance."—W. F. Hume, *Egypt (International geography, pp. 922-923)*.—See also ARCHITECTURE: Oriental: Egypt; HISTORY: 14.

Egyptian influence on world-civilization.—"Egypt exercised a three-fold influence upon the development of European civilization. By virtue of her own precocious acquirement of a culture far surpassing that of any of her contemporaries she came to occupy a dominant position among the kindred populations, who were still in the Neolithic age for centuries after Egypt had left it behind; and there can be no doubt that her influence must have slowly passed from tribe to tribe until the whole Mediterranean littoral became permeated with the leaven of Egyptian culture, which thus affected at their source the very springs of European civilization. . . . Her influ-

ence was manifold in its manifestations, and spread over a very wide span of time. It must have begun to have effect in Neolithic times; as we shall see in the following times, in Early Dynastic times it became a force, whose range was limited only by the bounds of the world of that remote civilization. At every epoch in later ages, at one time through the influence of the Jews and other Asiatics, at another through the intermediation of the Greeks and Romans, and still later of the Arabs, the world at large, and especially Europe, has received the impress of Egyptian civilization, in its customs, its arts and crafts, its medical and surgical knowledge and even in its beliefs and its literature."—G. E. Smith, *Ancient Egyptians and their influence upon the civilization of Europe, pp. 161-162*.—See also AMERICA: Theory of a cultural wave across Asia; EUROPE: Ancient: Greek civilization.



RECONSTRUCTION OF THE PYRAMID OF CHEPHREN
(After U. Hölscher)

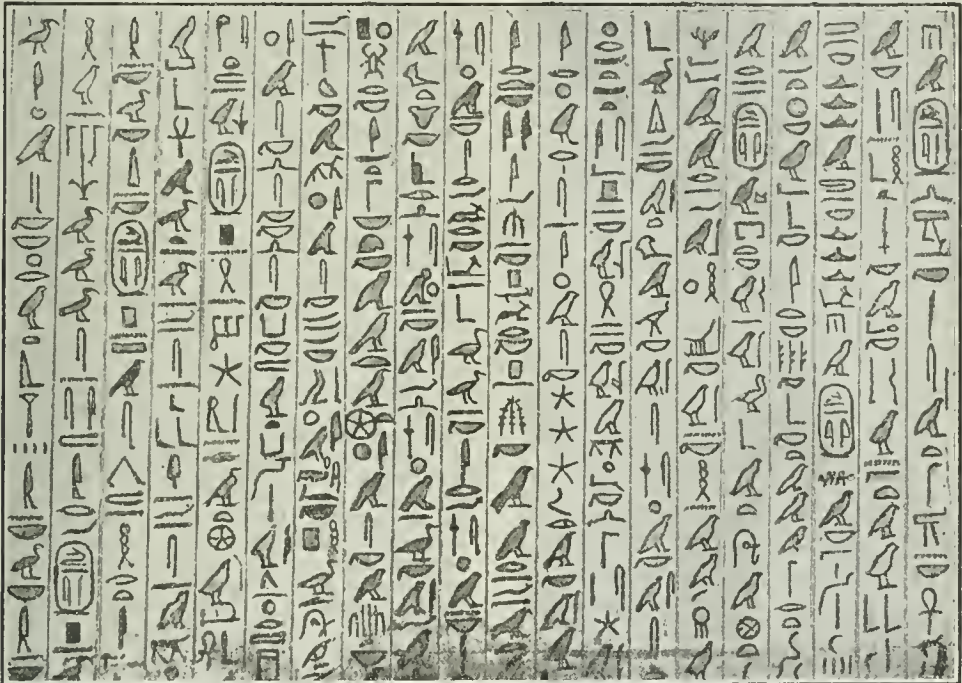
ence was brought to bear in a second and indirect manner, when at the dawn of her history she ventured on foreign enterprises, and, incidentally, taught the Asiatics the value of metal weapons, which knowledge gave them the passport into Europe and the means of inaugurating one of the really great epochs in the world's history. But there was another, which was also a less indirect, way in which Egypt directed the thoughts and energies of the peoples around the Mediterranean—the influence exerted upon other nations by the Egyptians themselves or by people who had actually seen their achievements in the Nile Valley. It is of the utmost importance to emphasize this means by which Egypt was able to impress her culture and her knowledge of copper upon Europe without the intermediation of any alien broad-headed middlemen. As Sergi has clearly shown, the presence of a few alien crania in North Africa does not in any way invalidate the contention that the Afro-Mediterranean civilization was purely indigenous. The power wielded in this way, per-

Language and writing.—**Hieroglyphs.**—**Rosetta stone.** See ALPHABET: Earliest stages; Deciphering the hieroglyphs; HIEROGLYPHICS: Egyptian; PHILOLOGY: 12; ROSETTA STONE.

Monuments of the country.—"The most ancient architecture in the world is found on the edge of the vast solitude of the desert; there, on a plateau of rock, stands the Great Pyramid, a monument not only the most majestic, but also the most perfectly constructed, that man has ever achieved. More has been written about the pyramids than about any other monument of antiquity. The theories are as numerous as the books. Most of them are based upon measurements, and as no two authors gave the same, the theories were contradictory and improbable."—A. B. Gosse, *Civilization of the ancient Egyptians, p. 64*.—"It must be borne in mind that, while especial interest centres in the three pyramids, there are many more of these massive burial vaults, both near the necropolis of the ancient city of Memphis and scattered along the plateau of the Libyan desert for

a distance of twenty-five miles. The sides of the three great pyramids of Gizeh—Cheops, Chephren, and Mycerinus—face the four cardinal points of the compass. Cheops measures, approximately, seven hundred and fifty feet on each of the four sides. It is four hundred and fifty feet in height and covers an area of nearly thirteen acres. Its estimated weight is about seven million tons. Let one consider any ground-area of thirteen acres of land with which he is familiar, and in imagination pile upon it, in pyramidal order, blocks of stone with an average thickness of three feet, until the apex shall reach a point four hundred and fifty feet from the foundation, and he will then have gained some idea of the colossal dimensions of this silent witness of more than five thousand years of human life and activity. The first requirement for the actual construction of the pyramid appears to have been the levelling of the rock surface. This

the ground, it lies like some huge petrified form of prehistoric birth, half buried in the undulating sands. A tablet that has been found records the fact that as early as the time of Thothmes III., about 1500 B. C., it was still partly covered with sand; for on this tablet Thothmes makes record of a dream in which he is entreated by the Sphinx to clear away the sand. To the Egyptians the Sphinx was a symbol of Horus, the early morning sun,—the newborn light of morning, which had conquered darkness and overcome death with life. Facing the east, the Sphinx reflects the brilliancy of the sunrise, which illuminates the world after its conflict with the powers of darkness. It was thought that the kings were elected to represent the sun-god upon the earth, and the Sphinx was therefore symbolic of the divine nature of their mission. Near the great Sphinx is a granite temple, or tomb, discovered in 1853. In-



HEROGLYPHICS ON THE WALL OF THE DEATH CHAMBER OF A PYRAMID

was probably followed by the excavation of the subterranean chambers and the erection of a small truncated pyramid in the centre of the rock. If the life of the king were prolonged through the period covering the first stages of construction, he added new outside layers of stone to the surface in the form of great steps, following the outline of the first structure. This process was continued throughout the life of the ruler, the size of the pyramid varying according to the length of the reign. Thus the great pyramids may have reached their gigantic proportions. The summit was crowned with a pyramidal stone and the step-like spaces on the surface were filled so as to form a solid mass with four sloping sides. As this surface covering has disappeared, the summit is now accessible. . . . One of the chief objects of interest associated with the pyramids is the Sphinx of the desert. Hewn out of the solid rock to a height of sixty-six feet and spreading its great length one hundred and forty feet along

scriptions indicate that this temple, which lies below the level of the sand, was constructed by the pyramid-builders. The blocks of granite and alabaster that line the various chambers, and the granite piers that support the roof of the largest chamber, still have a most beautiful lustre. In a deep well in a corner of one of the rooms were found nine statues of Chephren. Numerous other tombs of great interest have been discovered near the pyramids, and undoubtedly great numbers still remain to be excavated, as the drifting sands shall disclose their sites."—W. S. Perry, *Egypt, the land of the temple builders*, pp. 10, 13, 146, 149, 150.

"The architecture of the temples displays the same features as the pyramids: dignity, grandeur and simplicity. Like them, too, astronomy and mathematics governed the plans and construction of the buildings, which were on the principle of the square, and were definitely oriented. A piece of ground having been selected as the site,

there was held the religious ceremony of 'the stretching of the cord' to fix the axis and the orientation, and to set out the plan in a workmanlike manner. The 'priest' 'read the sacred



ANCIENT MODEL OF EGYPTIAN WOMAN WITH
BASKET FILLED WITH POTTERY

(Recent excavations)

text during the laying of the foundation-stone,' and 'during the fixing of the four corners with accuracy by the four supports of heaven.' The temple was approached by a broad paved cause-

way, flanked on each side by sphinxes forming an avenue. Then frequently came several tall and graceful flagstaves and two noble obelisks fronting the entrance; the great feature of this were the pylons, massive towers flanking it on each side. Passing through the gates a large court was reached, surrounded by many pillars, then across the court another gateway leading into the hypostyle hall. This was generally very large, the lofty roof being supported by beautiful columns; behind this was the Sanctuary, which might be entered only by the priests; he who enters here must purify himself four times. Outside everything was brilliant with sunlight, the gay flagstaves, the polished obelisks and colossal statues, the decorative scenes on the pylons. Crowds thronged the court and the hypostyle hall on holidays; games and bull-fights took place in the avenue; everything made for gaiety. Inside it was totally different: silence and cool twilight pervaded all, in the recesses the gloom and the stillness deepened, and in the hidden sanctuary profound peace and darkness reigned. The earliest pillars of Egypt were fluted, with a base, and a simple abacus as a capital; the Greeks borrowed their Doric shaft from this order. Later the length was increased, and the capital was ornamented, generally in the form of a lotus bud, papyrus or palm; for here, as everywhere, the love of flowers and of nature influenced the art. There were seven or eight orders of pillars; they were generally built of half drums, each layer so placed that the joints were at right angles to the one below. The varieties of capitals were endless, and the orders were frequently combined into new forms, showing fertility of imagination and decorative skill. It may be asked whether the arch was used? The earliest true arch found so far belongs to the VIth Dynasty, but apparently the Egyptians did not make use of it for ornamental purposes. The vast and level landscape needed mass to relieve it, and yet to conform with nature; hence the massiveness of the pyramids and the immensity of the temple areas; the straight line, and not the curve, provided also the natural outline, and for that reason these two points became the chief characteristics of Egyptian architecture. Majestic, solid, severe and simple, and yet of noble proportions, it reached a perfection that has never been eclipsed."—A. B. Gosse, *Civilization of the ancient Egyptians*, pp. 82-88.

Ancient art. See ARCHITECTURE: Oriental: Egypt; also above: Monuments of the country; COSTUME: Egyptian, etc.; PAINTING: Pre-classical; MUSIC: Ancient: B. C. 4000-525; PYRAMID; SCULPTURE: Egyptian; SPHINX; TEMPLES: Stage of culture represented by temple architecture.

Ancient educational system. See EDUCATION: Ancient: B. C. 40th-6th centuries: Egypt.

Religion.—"We assume that the prehistoric Egyptians, when they began to make the first . . . feeble progress towards civilization, were on the same basis as that on which we find many savage tribes of Africa. This most primitive stage, of animism lacks a clear conception of what we should call gods. It considers the whole world filled with spirits, some roaming freely about, some sedentary, some big and powerful, some rather insignificant. . . . The primitive Egyptians thus once had endless gods, if we may call them gods. The more the inhabitants of Egypt settled down and became agricultural, the more they paid attention to the local spirits. Originally every settlement seems to have had at least one local spirit which it worshipped exclusively by sacrifices and

magical ceremonies, not asking what its relation to the spirits of the neighboring village or town was, much less its relation to nature. Many of these cults survived in historical time without change and often also the various taboos attached to them. Sun, moon, stars, etc., probably were considered to have souls and may have been recognized as divine but seem to have found very little worship in earliest time."—W. M. Müller, *Egyptian religion, in Religions of the past and present* (J. A. Montgomery, ed.), pp. 36-37.—See also RELIGION: B. C. 2000-200; BOOK OF THE DEAD; MYTHOLOGY: Egyptian; PRIESTHOOD: In Egypt.

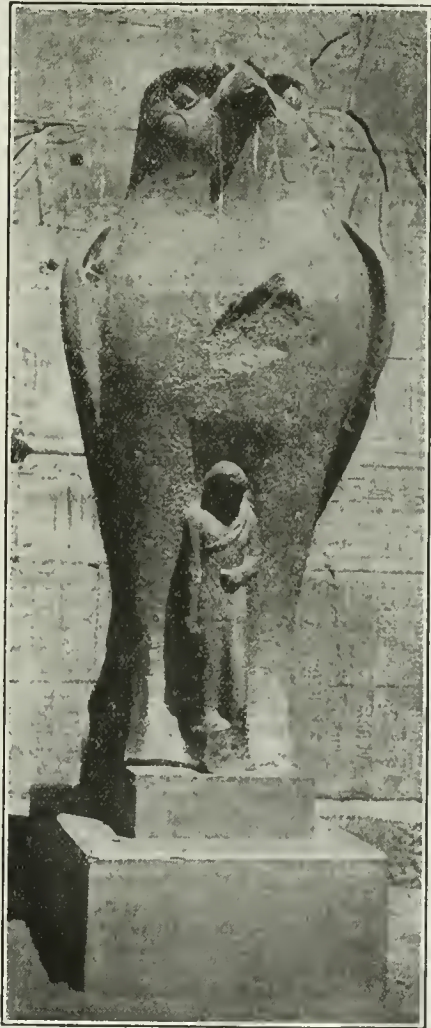
Ancient ethics. See ETHICS: Egypt.

Ancient science.—Medical science. See ASTROLOGY; MEDICAL SCIENCE: Ancient; Egypt; SCIENCE: Egyptian and Babylonian.

Chronological scheme. See CHRONOLOGY: Solar chronological scheme of the Egyptians; Error in Egyptian system; HISTORY: 11.

State organization in the early period.—Dwellings of the people.—"Supreme head of the whole complex of the national life stands forth the king—a greater figure, perhaps, in the earlier days of the Fourth Dynasty than he came to be later, but always immeasurably removed, in theory at least, from the greatest of his subjects. The reverence due to him was expressed in his title, 'The Good God,' in the prostrations which were required of everyone who entered his presence, and very significantly by the impersonal manner in which it was considered proper to refer to him. The title 'Per-O'—'Great House'—which first of all belonged to the palace, gradually came to be applied to the reigning monarch in a manner somewhat similar to that in which 'the Sublime Porte' has come to be applied to the Government of Turkey, and, in the form of 'Pharaoh,' has become for us the regular title of the Egyptian monarchs. According to invariable Eastern custom, the king was provided with a numerous harem. The chief wife, however, was the only one viewed as the official queen, and, owing to the importance attached by the Egyptians to the female line of descent, she occupied a position almost as influential as that of her lord [See also WOMAN'S RIGHTS: B. C. 2000-500.] The princes of the royal house were not permitted to lead idle lives. In the earlier days of the kingdom the Crown Prince was frequently also the Prime Minister, though this custom appears to have become extinct with the rise of the Fifth Dynasty. The children of the great nobles were sometimes admitted to intimacy with the young scions of the royal house, and shared in their education and their sports. The king himself, though so far removed in theory from his people, was by no means a mere *roi fainéant* [do-nothing king], but exercised a constant and active supervision over the affairs of his kingdom. His chief assistant was the Vizier, who was also Chief Justice of the land, and very often architect and superintendent of construction to boot. Under this chief administrator there was an army of officials of all sorts, attached to the Treasury, to the office of the Registration of Land, to that of the Inundation, and to various other departments. In theory, at least, all these departments were twofold, preserving in name the remembrance of the time when Egypt was divided into two kingdoms; but probably this became a mere fiction at a very early stage of the history. There was a highly elaborated system of law, of which, unfortunately, no part has been preserved; but there was no official class of judges, the law being administered in the

various districts by the local governors, many of whom boast of their integrity in the discharge of this important function. In cases of special moment a judicial commission was sometimes appointed, with powers to hear and to determine, as in the case of Queen Amtes, where Una, . . . was made judge. [See also DIPLOMATIC AND CONSULAR SERVICE: Consular service.] For administrative purposes the land was divided into local districts, or 'nomes,' of which there were about forty. These were administered by local governors, or 'no-



THE SACRED IBIS AT EDFU

marchs,' who were responsible to the central treasury and to the king. This system of devolution, while simplifying the administration of the country, led in the end to the destruction of the Old Kingdom; for these small States became each a kind of *imperium in imperio*, the local governors became more and more important, and at last, by the combination of their growing influence, the central authority was overthrown. This consummation was aided by the military system of the nation. There was no standing army, but each nome maintained its own body of local militia. These troops were liable to be called out by the

Pharaoh when occasion arose, and were then sometimes stiffened, as in the case of Una's expeditionary force, by regiments and brigades enlisted from among the tribes on the borders of the land. In addition to the forces thus more or less at the disposal of the Pharaoh, the various temples, like the abbeys of the Middle Ages, had each its own body of militia. This loose form of military organization, however convenient in many respects, was obviously a source of weakness and danger to the central authority. The local troops, raised and led by local governors, might easily become more attached to the interests of their particular nome or governor than to the larger but vaguer interests of the kingdom or the Pharaoh, and in the hands of an able and ambitious nomarch might be used as readily against the power of the central authority as in support of it—a state of things which was actually realized repeatedly in the course of the nation's history. [See also MILITARY ORGANIZATION: 2; 4.]

"At this stage of the national development no fixed capital existed. The locality of the court and capital was determined, for the time being, by the place which the reigning Pharaoh selected for his pyramid. Around this spot a new court grew up, which lasted as long as the reign; and when the king had passed away the court was again shifted to the new locality which had been chosen by his successor. In the days in question, however, the locality of the court was generally somewhere in the vicinity of the great city of Memphis. This mobility of so complex an organization as the royal court of Egypt was rendered possible by the character of Egyptian domestic architecture. Egypt has left us many temples and tombs, but practically no complete specimen of its palaces or of the houses of its noble class. Its cities have all perished, for the reason that the houses were of very lightest construction. No doubt the royal palaces, and even the mansions of the nobles, were of great size; but, as the climate dictated, they were of the most fragile materials, consisting mainly of wood and sun-dried brick. They were profusely, and in some instances very beautifully, adorned with designs in colour, and were richly furnished; but such methods of construction were, of course, totally unable to withstand the assaults of time, and in consequence we know of the structure and adornment of the Old Kingdom palaces and mansions only from pictured representations of them. The houses of the wealthier Egyptians were generally surrounded with gardens, carefully and tastefully laid out, and diversified with trees and shrubs, the chief feature of the design being frequently a piece of ornamental water. Very different from these beautiful, if fragile, villas were the houses of the common people, of which traces have come down to us. In the city life of Egypt under the Old Kingdom the working classes seem to have been huddled together in mud hovels packed closely side by side, with only narrow streets, or rather alleys, between the blocks; and overcrowding would seem to have been as characteristic of the cities in those far-off days as it is at the present time."—J. Baikie, *Story of the Pharaohs*, pp. 43-47.

Early food regulation. See FOOD REGULATION.

Early commercial importance. See COMMERCE: Ancient: B. C. 2500; B. C. 1400.

Monetary system. See MONEY AND BANKING: Ancient Egypt and Babylonia.

Old empire and the middle empire.—"The direct descendants of Menes [or Mena] form the First Dynasty, which, according to Manetho, reigned 253 years. No monument contemporary

with these princes has come down to us. . . . The Second Dynasty, to which Manetho assigns nine kings, lasted 302 years. It was also originally from This [or Thisis], and probably related to the First. . . . When this family had become extinct, a Dynasty, originally from Memphis, seized the throne, forming the Third, and to it a duration of 214 years is attributed. . . . With the Fourth Dynasty, Memphite like the Third, and which reigned 284 years, history becomes clearer and monuments more numerous. This was the age of the three Great Pyramids, built by the three kings, Khufu (the Cheops of Herodotus), Shafra (Cheiren), and Menkara (Mycerinus). . . . The Fifth Dynasty came originally from Elephantine, at the southern extremity of Upper Egypt, and there possibly the kings generally resided, though at the same time Memphis was not deprived of its importance. . . . On the death of the last king of the Fifth Dynasty, a new family, of Memphitic origin according to Manetho, came to the throne. . . . Primitive art attained its highest point under the Sixth Dynasty. . . . But, from the time of the civil commotions in which Neit-aker [the Nitocris of Herodotus] perished, Egyptian civilization underwent a sudden and unaccountable eclipse. From the end of the Sixth Dynasty to the commencement of the Eleventh, Manetho reckons 436 years, and for this whole period the monuments are absolutely silent. Egypt seems then to have disappeared from the rank of nations; and when this long slumber ended, civilization commenced a new career, entirely independent of the past. . . . Thus ends that period of nineteen centuries, which modern scholars know as the Old Empire. . . . Thebes did not exist in the days of the glory of the Old Empire. The holy city of Amen seems to have been founded during the period of anarchy and obscurity, succeeding, as we have said, to the Sixth Dynasty. Here was the birthplace of that renewed civilization, that new monarchy, we are accustomed to call the Middle Empire, the middle age in fact of ancient Egypt. . . . From Thebes came the six kings of the Eleventh Dynasty. . . . We again quote the excellent remarks of M. Mariette: 'When, with the Eleventh Dynasty, we see Egypt awake from her long slumber, all old traditions appear to be forgotten; the proper names used in ancient families, the titles of functionaries, the style of writing, and even the religion—all seem new. Thus, Elephantine and Memphis are no longer the favourite capitals. Thebes for the first time becomes the seat of sovereign power. Egypt, moreover, has lost a considerable portion of her territory, and the authority of her legitimate kings hardly extends beyond the limited district of the Thebaid. The study of the monuments confirms these general views; they are rude, primitive, sometimes coarse; and when we look at them we may well believe that Egypt, under the Eleventh Dynasty, again passed through a period of infancy, as she had already done under the Third Dynasty.' A dynasty probably related to, and originally from the same place as these first Theban princes succeeded them. . . . This Twelfth Dynasty reigned for 213 years, and its epoch was one of prosperity, of peace at home and glorious achievements abroad. . . . Although the history of the Twelfth Dynasty is clear and well known, illustrated by numerous monuments, there is, nevertheless, no period in the annals of Egypt more obscure than the one closing with the Thirteenth Dynasty. It is one long series of revolutions, troubles, and internal dissensions, closed by a terrible catastrophe, the greatest and most lasting recorded in Egyptian

history, which a second time interrupted the march of civilization on the banks of the Nile, and for a while struck Egypt from the list of nations."—F. Lenormant and E. Chevallier, *Manual of ancient history of the East*, bk. 3, ch. 1-2.—See also MEMPHIS; THEBES.

ALSO IN: C. C. J. Bunsen, *Egypt's place in universal history*, v. 2.

Hyksos, or shepherd-kings.—According to the Manethonian account which the Jewish historian Josephus has preserved to us by transcribing it, the Egyptian Netherlands were at a certain time overspread by a wild and rough people, who came from the countries of the east, overcame the native kings who dwelt there, and took possession of the whole country, without finding any great opposition on the part of the Egyptians. They were called Hyksos, which Josephus interpreted as meaning shepherd-kings. "Hyk," he explained, meant king, in the holy language, and "sos" in the dialect of the people, signified shepherd. But Dr. Brugsch identifies "sos" with the name "Shasu," which the old Egyptians gave to the Bedouins, whose name became equivalent to shepherds. Hence Dr. Brugsch inclines to the ancient opinion transmitted by Josephus, that the Hyksos were Arabs or Bedouins—the Shasu of the Egyptian records, who hung on the northeastern frontier of Egypt from the most ancient times and were always pressing into the country, at every opportunity. But many objections against this view are raised and the different theories advanced to account for the Hyksos are quite numerous. Canon Rawlinson says: "The Egyptians of the time of Herodotus seem to have considered that they were Philistines. Moderns have regarded them as Canaanites, Syrians, Hittites. It is an avoidance rather than a solution of the difficulty to say that they were 'a collection of all the nomad hordes of Arabia and Syria' [Lenormant], since there must have been a directing hand. . . . On the whole, therefore, we lean to the belief that the so-called Hyksos or Shepherds were Hittites." G. Rawlinson, *History of ancient Egypt*, ch. 19.—See also HITTITES.

"It is maintained on good authority that the Hyksos, or Shepherd-Kings, had secured possession of the eastern frontier of Lower Egypt immediately after the close of the Twelfth Dynasty; that at this time the Thirteenth and the Fourteenth Dynasty ruled contemporaneously, the former in Upper, the latter in Lower Egypt; one was the legitimate, the other the illegitimate line; but authors are not in accord as to their right of priority. It is supposed that, while Egypt claimed the Thirteenth Dynasty as her own, the Hyksos usurped the mastery over the Fourteenth Dynasty, and governed through the agency of its kings, treating them meanwhile as vassal chiefs. These local kings had cities from which they were unable to escape, and were deprived of an army of defence. Such was the state of the country for 184 years, when the Fourteenth Dynasty died out, and when the Fifteenth Dynasty, constituted of six successive Hyksos kings, took the reins of government into their own hands. Lieblein, whose views we are now endeavouring to express, assigns as the date of the invasion of the Hyksos 2108 years B. C. . . . It is not improbable that the well-known journey of Abraham to Egypt was made during the early period of the reign of the Shepherd-Kings; whilst the visit of Joseph occurred near the close of their power."—E. Wilson, *Egypt of the past*, ch. 5.—"The Shepherds possessed themselves of Egypt by violence," writes Mariette-Bey, 'but the civilization which they immediately

adopted on their conquest was rather Egyptian than Asiatic, and the discoveries of Avaris (San) prove that they did not even banish from their temples the gods of the ancient Egyptian Pantheon.' In fact the first shepherd-king, Solatis himself, employed an Egyptian artist to inscribe . . . his title on the statue of a former legitimate Pharaoh. 'They did not disturb the civilization more than the Persians or the Greeks, but simply accepted the higher one they had conquered.' So our revered scholar Dr. Birch has summed up the matter; and Prof. Maspero has very happily described it thus: 'The popular hatred loaded them with ignominious epithets, and treated them as accursed, plague-stricken, leprous. Yet they allowed themselves very quickly to be domesticated. . . . Once admitted to the school of Egypt, the barbarians progressed quickly in the civilized life. The Pharaonic court reappeared around these shepherd-kings, with all its pomp and all its following of functionaries great and small. The royal style and title of Cheops and the Amenemhas were fitted to the outlandish names of Jannes, and Apapi. The Egyptian religion, without being officially adopted, was tolerated, and the religion of the Canaanites underwent some modifications to avoid hurting beyond measure the susceptibility of the worshippers of Osiris.'—H. G. Tomkins, *Studies on the times of Abraham*, ch. 8.—In an . . . Italian work ("Gli Hyksôs") by Dr. C. A. de Cara, "he puts together all that is ascertained in regard to them [the Hyksos], criticises the theories that have been propounded on their behalf, and suggests a theory of his own. Nothing that has been published on the subject seems to have escaped his notice. . . . His own view is that the Hyksôs represented a confederacy of various Asiatic tribes, under the leadership of the northern Syrians. That their ruling class came from this part of the world seems to me clear from the name of their supreme god Sutekh, who occupied among them the position of the Semitic Baal."—A. H. Sayce, *Hyksôs* (*Academy*, Sept. 20, 1890).—"Historical research concerning the history of the Hyksos may be summed up as follows:—I. A certain number of non-Egyptian kings of foreign origin, belonging to the nation of the Menti, ruled for a long time in the eastern portion of the Delta. II. These chose as their capitals the cities of Zoan and Avaris, and provided them with strong fortifications. III. They adopted not only the manners and customs of the Egyptians, but also their official language and writing, and the order of their court was arranged on Egyptian models. IV. They were patrons of art, and Egyptian artists erected, after the ancient models, monuments in honour of these usurpers, in whose statues they were obliged to reproduce the Hyksos physiognomy, the peculiar arrangement of the beard and head-dress, as well as other variations of their costume. V. They honored Sutekh, the son of Nut, as the supreme god of their newly acquired country, with the surname Nuh, 'the golden.' He was the origin of all that is evil and perverse in the visible and invisible world, the opponent of good and the enemy of light. In the cities of Zoan and Avaris, splendid temples were constructed in honour of this god, and other monuments raised, especially sphinxes, carved out of stone from Syene. VI. In all probability one of them was the founder of a new era, which most likely began with the first year of his reign. Down to the time of the second Ramses, four hundred years had elapsed of this reckoning which was acknowledged even by the Egyptians. VII. The Egyptians were indebted to their contact with them for much useful knowl-

edge. In particular their artistic views were expanded and new forms and shapes, notably that of the winged sphinx, were introduced, the Semitic origin of which is obvious at a glance. . . . The inscriptions on the monuments designate that foreign people who once ruled in Egypt by the name of Men or Menti. On the walls of the temple of Edfu it is stated that 'the inhabitants of the land of Asher are called Menti.' . . . In the different languages, . . . and in the different periods of history, the following names are synonymous: Syria, Rutennu of the East, Asher, and Menti.—"Since, on the basis of the most recent and best investigations in the province of ancient Egyptian chronology, we reckon the year 1350 B. C. as a mean computation for the reign of Ramses, the reign of the Hyksos king, Nub, and probably its beginning, falls in the year 1750 B. C., that is, 400 years before Ramses II. Although we are completely in the dark as to the place King Nub occupied in the succession of the kindred princes of his house, yet the number mentioned is important, as an approximate epoch for the stay of the foreign kings in Egypt. According to the statement in the Bible, the Hebrews from the immigration of Jacob into Egypt until the Exodus remained 430 years in that land. Since the Exodus from Egypt took place in the time of Meneptah II., the son of Ramses II.—the Pharaoh of the oppression—the year B. C. 1300 may be an approximate date. If we add to this 430 years, as expressing the total duration of the sojourn of the Hebrews in Egypt, we arrive at the year 1730 B. C. as the approximate date for the immigration of Jacob into Egypt, and for the time of the official career of Joseph at the court of Pharaoh. In other words, the time of Joseph (1730 B. C.) must have fallen in the period of the Hyksos domination, about the reign of the above-mentioned prince Nub (1750 B. C.)."—H. Brugsch-Bey, *History of Egypt under the Pharaohs* (ed. of 1891, by M. Brodrick), pp. 106-109, 126.—See also JEWS: Children of Israel in Egypt; Exodus.

ALSO IN: F. C. H. Wendel, *History of Egypt*, ch. 4.

About B. C. 1700-1400.—New empire.—Eighteenth dynasty.—"The dominion of the Hyksos by necessity gave rise to profound internal divisions, alike in the different princely families and in the native population itself. Factions became rampant in various districts, and reached the highest point in the hostile feeling of the inhabitants of Patoris or the South country against the people of Patomit or North country, who were much mixed with foreign blood. . . . From this condition of divided power and of mutual jealousy the foreign rulers obtained their advantage and their chief strength, until King Aahmes made himself supreme."—H. Brugsch-Bey, *Egypt under the Pharaohs* (ed. of 1891, by M. Brodrick).—The duration of the reign of this first Pharaoh of the new empire was twenty-five years. He was succeeded by his son Amenophis I and the latter by his son Thothmes I. "The reign of Thothmes I. . . . derives its chief distinction from the fact that, at this period of their history, the Egyptians for the first time carried their arms deep into Asia, overrunning Syria, and even invading Mesopotamia, or the tract between the Tigris and the Euphrates. Hitherto the furthest point reached in this direction had been Sharuhin in Southern Palestine. . . . Syria was hitherto almost an undiscovered region to the powerful people which, nurturing its strength in the Nile valley, had remained content with its own natural limits and scarcely grasped at any conquests. A time was now come when this

comparative quietude and absence of ambition were about to cease. Provoked by the attack made upon her from the side of Asia, and smarting from the wounds inflicted upon her pride and prosperity by the Hyksos during the period of their rule, Egypt now set herself to retaliate, and for three centuries continued at intervals to pour her armies into the Eastern continent, and to carry fire and sword over the extensive and populous regions which lay between the Mediterranean and the Zagros mountain range. There is some uncertainty as to the extent of her conquests; but no reasonable doubt can be entertained that for a space of three hundred years Egypt was the most powerful and the most aggressive state that the world contained, and held a dominion that has as much right to be called an 'Empire' as the Assyrian, the Babylonian or the Persian. While Babylonia, ruled by Arab conquerors, declined in strength, and Assyria proper was merely struggling into independence, Egypt put forth her arm and grasped the fairest regions of the earth's surface." The immediate successor of Thothmes I was his son, Thothmes II, who reigned in association with a sister of masculine character, queen Hatshepsut. The strong-minded queen, moreover, prolonged her reign after the death of this elder brother, until a younger brother, Thothmes III, displaced her. The third Thothmes was the greatest of Egyptian conquerors and kings. He carried his arms beyond the Euphrates, winning a memorable victory at Megiddo over the confederated kings of the Syrian and Mesopotamian countries. He left to his son (Amenophis II) "a dominion extending about 1,100 miles from north to south, and (in places) 450 miles from west to east." He was a great builder, likewise, and "has left the impress of his presence in Egypt more widely than almost any other of her kings, while at the same time he has supplied to the great capitals of the modern world their most striking Egyptian monuments." The larger of the obelisks now standing in Rome and Constantinople, as well as those at London and New York, were all of them produced in the reign of this magnificent Pharaoh. The two obelisks last named stood originally, and for fourteen centuries at the front of the great temple of the sun, in Heliopolis. They were removed by the Roman emperor, Augustus, 23 B. C., to Alexandria, where they took in time the name of Cleopatra's Needles,—although Cleopatra had no part in their long history. After nineteen centuries more of rest, these strangely coveted monuments were again disturbed, and transported into lands which their builder knew not of. The later kings of the eighteenth dynasty seem to have, none of them, possessed the energy and character of Thothmes III. The line ended about 1400 B. C. with Harmahib, who left no heirs.—G. Rawlinson, *History of ancient Egypt*, ch. 20.—See also ARABIA: Ancient succession and fusion of races.

ALSO IN: H. Brugsch-Bey, *Egypt under the Pharaohs*, ch. 13.—H. H. Goringe, *Egyptian obelisks*.

B. C. 1600.—Extent of boundaries. See BABYLONIA: Map of Egyptian, Assyrian, Babylonian and Median powers.

About B. C. 1500-1400.—Tell el-Amarna tablets.—Correspondence of the Egyptian kings with Babylonia, Assyria, Armenia, Asia Minor, Syria and Palestine.—"The discovery made in 1887 by a peasant woman of Middle Egypt may be described as the most important of all contributions to the early political history of Western Asia. We have become possessed of a correspondence, dating from the fifteenth century B. C., which

was carried on during the reigns of three Egyptian kings, with the rulers of Babylon, Assyria, Armenia, Asia Minor, Syria, and Palestine, during a period of great activity, when revolutions which affected the whole history of the east shore lands of the Mediterranean were in progress; and we find in these tablets a contemporary picture of the civilisation of the age. . . . The Tell Amarna tablets represent a literature equal in bulk to about half the Pentateuch, and concerned almost exclusively with political affairs. They are clay tablets, varying from two inches to a foot in length, with a few as large as eighteen inches, covered with cuneiform writing, generally on both sides, and often on the edges as well. The peasantry unearthed nearly the complete collection, including some 320 pieces in all; and explorers afterwards digging on the site have added only a few additional fragments. The greater number were bought for the Berlin Museum, while eighty-two were acquired for England, and the rest remain either in the Boulak Museum at Cairo, or, in a few instances, in the hands of private collectors. . . . Tell Amarna (apparently 'the mound of the tumuli') is an important ruined site on the east bank of the Nile, about a hundred and fifty miles in a straight line south of Cairo. Its Egyptian name is said to have been Khu-en-aten, 'Glory of the Sun-disk.'—*Tell el-Amarna tablets (Edinburgh Review, July, 1893)*.—"The collection of Cuneiform Tablets . . . found [1887] at Tell el-Amarna in Upper Egypt, consisted of about three hundred and twenty documents, or portions of documents. The British Museum possesses eighty-two . . . the Berlin Museum has one hundred and sixty, a large number being fragments; the Gizeh Museum has sixty; and a few are in the hands of private persons. . . . In color the Tablets vary from a light to a dark dust tint, and from a flesh-color to dark brick-red. The nature of the clay of which they are made sometimes indicates the countries from which they come. The size of the Tablets in the British Museum varies from $8\frac{3}{4}$ inches x $4\frac{7}{8}$ in. to $2\frac{1}{8}$ in. x $1\frac{11}{16}$ in.; the longest text contains 98 lines, the shortest 10. . . . The greater number are rectangular, and a few are oval; and they differ in shape from any other cuneiform documents known to us. . . . The writing . . . resembles to a certain extent the Neo-Babylonian, i. e., the simplification of the writing of the first Babylonian Empire used commonly in Babylonia and Assyria for about seven centuries B. C. It possesses, however, characteristics different from those of any other style of cuneiform writing of any period now known to exist; and nearly every tablet contains forms of characters which have hitherto been thought peculiar to the Ninevite or Assyrian style of writing. But, compared with the neat, careful hand employed in the official documents drawn up for the kings of Assyria, it is somewhat coarse and careless, and suggests the work of unskilled scribes. One and the same hand, however, appears in tablets which come from the same person and the same place. On some of the large tablets the writing is bold and free; on some of the small ones the characters are confused and cramped, and are groups of strokes rather than wedges. The spelling . . . is often careless, and in some instances syllables have been omitted. At present it is not possible to say whether the irregular spelling is due to the ignorance of the scribe or to dialectic peculiarities. . . . The Semitic dialect in which these letters are written is Assyrian, and is, in some important details, closely related to the Hebrew of the Old Testament. . . . The documents

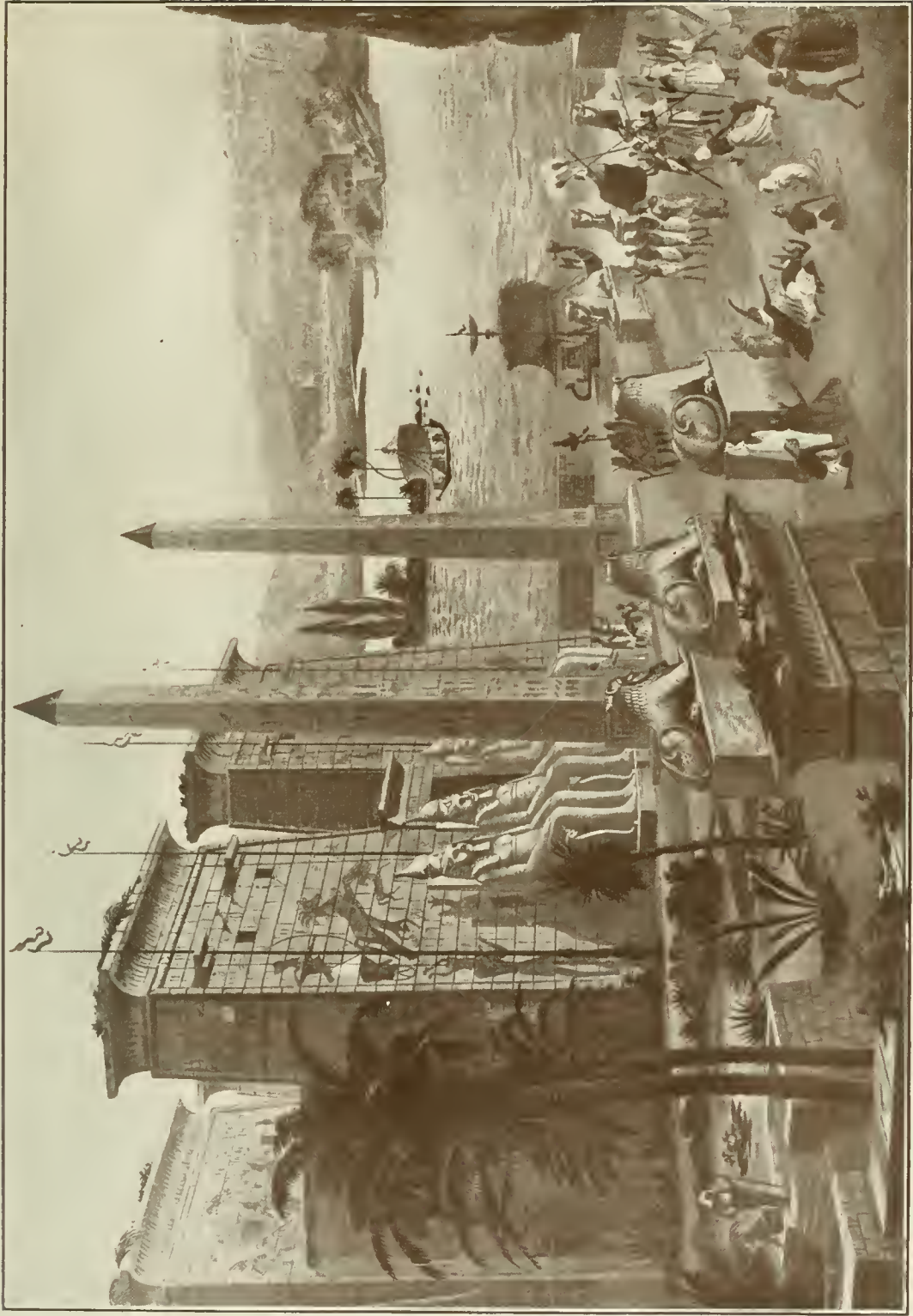
were most probably written between the years B. C. 1500 to 1450. . . . They give an insight into the nature of the political relations which existed between the kings of Western Asia and the kings of Egypt, and prove that an important trade existed between the two countries from very early times. . . . A large number of the present tablets are addressed to 'the King of Egypt,' either Amenophis III or Amenophis IV. Nearly all of them consist of reports of disasters to the Egyptian power and of successful intrigues against it, coupled by urgent entreaties for help, pointing to a condition of distraction and weakness in Egypt. . . . The most graphic details of the disorganized condition, and of the rival factions, of the Egyptian dependencies lying on the coastline of Phoenicia and Northern Palestine, are to be gathered from a perusal of the dispatches of the governors of the cities of Byblos, Beyrut and Tyre."—*Tell el-Amarna tablets in the British Museum, introd.*—"In the present state of cuneiform research I believe it to be impossible to give a translation of the Tell el-Amarna texts which would entirely satisfy the expert or general reader. No two scholars would agree as to any interpretation which might be placed upon certain rare grammatical forms and unknown words in the Babylonian text, and any literal translation in a modern language would not be understood by the general reader on account of the involved style and endless repetition of phrases common to a Semitic idiom and dialect. About the general meaning of the contents of the greater number of the letters there can be no doubt whatever, and it is therefore possible to make a summary of the contents of each letter, which should, as a rule, satisfy the general reader, and at the same time form a guide to the beginner in cuneiform. Summaries of the contents of the Tell el-Amarna tablets in the British Museum have been published in 'The Tell el-Amarna Tablets in the British Museum, with auto-type facsimiles,' printed by order of the Trustees, London, 1892, and it is hoped that the translation given in the following pages may form a useful supplement to that work. . . . No. 1. A Letter from Egypt—Amenophis III to Kallimma (?) Sin, King of Karaduniyash, referring to his proposed marriage with Sukharti, the daughter of Kallimma-Sin, and containing the draft of a commercial treaty, and an allusion to the disappearance of certain chariots and horses. No. 2. Letters from Babylonia—Burraburiyash, King of Karaduniyash, to Amenophis IV, referring to the friendship which had existed between their respective fathers, and the help which had been rendered to the King of Egypt by Burraburiyash himself; the receipt of two manahs of gold is acknowledged and a petition is made for more. No. 3. Burraburiyash, King of Karaduniyash to Amenophis IV, complaining that the Egyptian messengers had visited his country thrice without bringing gifts, and that they withheld some of the gold which had been sent to him from Egypt; Burraburiyash announces the despatch of a gift of lapis-lazuli for the Egyptian princess who was his son's wife. . . . No. 30. Letter from Abi-milki, governor of Tyre, to the King of Egypt, reporting that he believes Zimrida will not be able to stir up disaffection in the city of Sidon, although he has caused much hostility against Tyre. He asks for help to protect the city, and for water to drink and wood to burn, and he sends with his messenger Ili-milki five talents of copper and other gifts for the King of Egypt. He reports that the King of Danuna is dead and that his brother reigns in his stead; one half of the city of Ugarit has been de-

stroyed by fire; the soldiers of the Khatti have departed; Itagamapairi, governor of Kadesh, and Aziru are fighting against Namyawiza. If the King of Egypt will but send a few troops, all will be well with Tyre. . . . No. 43. Letter from the governor of a town in Syria to the King of Egypt, reporting that the rebels have asserted their independence; that Biridashwi has stirred up rebellion in the city of Inu-Amma; that its people have captured chariots in the city of Ashtarti; that the kings of the cities of Buzruna and Khalunni have made a league with Biridashwi to slay Namyawiza (who, having taken refuge in Damascus and being attacked by Arzawiya, declared himself to be a vassal of Egypt); that Arzawiya went to the city of Gizza and afterwards captured the city of Shaddu; that Itakkama ravaged the country of Gizza; and that Arzawiya and Biridashwi have wasted the country of Abitu. No. 44. Continuation (?) of a letter to the King of Egypt, reporting that, owing to the hostilities of Abd-Ashirta, Khâya, an official, was unable to send ships to the country of Amurri, as he had promised. The ships from Arvad which the writer has in his charge lack their full complement of men for war service, and he urges the king to make use of the ships and crews which he has had with him in Egypt. The writer of the letter also urges the King of Egypt to appoint an Egyptian official over the naval affairs of Sidon, Beyrut and Arvad, and to seize Abd-Ashirta and put him under restraint to prevent him obstructing the manning of the ships of war. . . . No. 58. Letter from the governor of a district in Palestine (?) to the governors of neighbouring states in the land of Canaan, informing them that he is about to send his messenger Akiya on a mission to the King of Egypt, and to place himself and everything that he has at his disposal. Akiya will go to Egypt by the way of Canaan, and the writer of this letter suggests that any gifts they may have to send to Egypt should be carried by him, for Akiya is a thoroughly trustworthy man."—C. Bezold, *Oriental diplomacy: being the transliterated text of the cuneiform despatches, preface*.—Under the title of "The Story of a 'Tell,'" Mr. W. M. Flinders Petrie, the successful excavator and explorer of Egyptian antiquities, gave a lecture in London, in June, 1892, in which he described the work and the results of an excavation then in progress under his direction on the supposed site of Lachish, at a point where the maritime plain of Philistia rises to the mountains of Judæa, on the route from Egypt into Asia. The chairman who introduced Mr. Petrie defined the word "Tell" as follows: "A Tell is a mound of earth showing by the presence of broken pottery or worked stone that it is the site of a ruined city or village. In England when a house falls down or is pulled down the materials are usually worth the expense of removing for use in some new building. But in Egypt common houses have for thousands of years been built of sun-dried bricks, in Palestine of rough rubble walling, which, on falling, produces many chips, with thick flat roofs of plaster. It is thus often less trouble to get new than to use old material; the sites of towns grow in height, and depressions are filled up." The mound excavated by Mr. Petrie is known as Tell el Hesi. After he left the work it was carried on by Mr. Bliss, and Mr. Petrie in his lecture says: "The last news is that Mr. Bliss has found the long looked for prize, a cuneiform tablet. . . . From the character of the writing, which is the same as on the tablets written in Palestine in 1400 B. C., to the Egyptian king at Tel el Amarna, we have a close agreement regard-

ing the chronology of the town. Further, it mentions Zimrida as a governor, and this same man appears as governor of Lachish on the tablets found at Tel el Amarna. We have thus at last picked up the other end of the broken chain of correspondence between Palestine and Egypt, of which one part was so unexpectedly found in Egypt . . . on the tablets at Tel el Amarna, and we may hope now to recover the Palestinian part of this intercourse and so establish the pre-Israelite history of the land."—W. M. F. Petrie, *Story of a "Tell" (City and the land, lect. 6)*.

ALSO IN: C. R. Conder, *Tell Amarna tablets, translated*.

B. C. 1414-1379.—Amenophis III.—Conquests and achievements.—"With the reign of Amenhotep III [Amenophis], who succeeded (1414-1379 B. C.), we reach the period of Egypt's greatest material splendor. Throughout the greater part of this reign of thirty-six years the tide of her prosperity was at its height, and though towards the close there were not wanting indications of that ebb which in the succeeding reign was to be so swift, yet Amenhotep, the most magnificent, if not the greatest, of Egyptian kings, went down to his grave in peace, without any apparent diminution of the power and splendour which had surrounded him during his life. Amenhotep III was the son of Tahutmes IV by his wife Mutemua, who may possibly have been the daughter of Artatama of Mitanni; but even a parentage doubly royal was not deemed sufficiently exalted for so splendid a monarch, and, as in the case of Hatshepsut, a legend was elaborated and afterwards engraven upon the walls of the great temple at Luqsor, according to which the king's real father was the god Amen, who had taken the shape of Tahutmes IV. The young king's accession was unmarked by any outbreak of restlessness. Syria, for once, was in a state of profound peace—so far, at all events, as regarded her relation with Egypt. [See also SYRIA: B. C. 1500-1000.] It was not till his fifth year that trouble in Nubia called him south. Passing the first cataract, he joined his forces with a local contingent raised by Merimes, the 'Royal Prince of Kush,' or Viceroy of Nubia, and at Abhat, probably above the second cataract, south of Wady Halfa, he met the rebellious Nubians. The result of the encounter was what might have been expected: the Nubians were routed, 312 of them were slain, and 740 prisoners of all ages and both sexes were taken. The success was commemorated by inscriptions at Konosso, at Aswan, and at Semneh, and, as a more permanent and conspicuous memorial of his victory, Amenhotep built a large temple at Soleb, near the head of the third cataract. This temple, whose ruins are still very considerable, was the largest Egyptian building ever erected in Nubia, measuring over 300 feet in length. Some time before his tenth year the king had married the celebrated Queen Tyi, the woman whose influence upon the history of Egypt was destined to be so great and ultimately so disastrous. There has been much dispute concerning the origin of this woman. It has been conjectured that she was either a North Syrian or a Mitannian princess. What is certainly known is that her father and mother were named Yuua and Thuua, and that both their tomb and that of the great queen, their daughter, were recently discovered in the Valley of the Kings. . . . After his Jubina expedition, Amenhotep seems to have enjoyed peace during all the rest of his reign. On one occasion he journeyed as far as Sidon; but, so far as appears, the errand which took him there was not warlike. Indeed, to



RECONSTRUCTION OF THE GATEWAY TO TEMPLE OF PHARAONIC TIMES

all seeming, his Empire in Asia was firmly established, and likely to remain secure. A few years were to show how little real solidity there was in its fabric; but meanwhile all was tranquil, and no enemy was within sight who could dispute, even for a moment, the supremacy of the great southern power. The policy of Tahutmes [Tethmosis] III. was now bearing its fruits. After each successive campaign he had carried down into Egypt as hostages the sons of the conquered chiefs; and as vacancies occurred in the succession, these young men, who had received an Egyptian training, were sent by the Pharaoh to occupy the thrones of their fathers; and thus a generation of princes grew up in Syria and Nahrina who had learned, if not to love Egypt, at least to know and respect her power. In fact, at this period the Egyptian court appears as the focus of that ancient world, and its king is the central luminary from whom all the surrounding royalties derive their light and guidance. As had happened in the case of Hatshepsut and Senmut, the splendid tastes of Amenhotep were seconded by the genius of a man who has left a great reputation in the land. This was the king's namesake, Amenhotep [Amenophis], the son of Hapu, who was the royal factotum, as Senmut had been in the earlier reign, and who so succeeded in impressing his fellow-countrymen with his supreme ability that his name gradually became the subject of legend, and he was classed with Imhotep and Hordedef as a divine genius whose counsel was 'as though one inquired at the oracle of God.' Under the skilled direction of this great man, Amenhotep III. proceeded to adorn Thebes with buildings before whose magnificence the former splendours even of Karnak were dimmed. The great structure by which his name is best remembered is the enormous temple which he reared, and which still stands at Luqsor [Luxor], about one mile and a half from the temple of Karnak.—J. Baikie, *Story of the Pharaohs*, pp. 153-155, 162-163.

B. C. 1379.—Amenophis IV.—Attempted religious reformation.—"In spite of the fact that many of his monuments have been preserved for us, Amenophis IV, who reigned about 1370 B. C., is of all the Pharaohs the most curious and at the same time the most enigmatic figure. In this land of Egypt, where tradition is all-powerful, amongst a people, 'the most religious of all men,' who had remained faithful to their gods for thousands of years, Amenophis IV devised and carried out a religious revolution, the disestablishment and disendowment of the great national god, Amon-Ra. He substituted for Amon the god Aton, whose worship he imposed upon the court, the priests, the Egyptian people, and foreign subjects. Father of the Pharaohs, conqueror of the stranger, Amon was, moreover, the god who, through his intermediaries, the priests, upheld the power and authority of the King in the internal government of Egypt. After the glorious reign of Thotmes [Tethmosis] I the royal house had been weakened by dynastic quarrels. The Pharaohs had been driven from the throne, supplanted by a woman, the Queen Hatshopsitu [Hatshepsut]; they had been recalled, then banished again; and finally they had been triumphant. The high-priests of Amon had concocted these intrigues, by turn giving and withdrawing their support. They had thus become, in very truth, the governors of the palace, exercising civil authority as well as religious functions. At the time of Hatshopsitu, prince Hâpousenb, under Amenophis III, Ptahmes, held the cumulative offices of 'chief prophet of Amon, ruler of all the prophets of the South and

of the North, governor of the city of Thebes, vizier of the whole of Egypt.' So much spiritual and temporal power, concentrated in one hand, was dangerous in a high degree to Pharaoh. Such ambiguous situations usually end in the servant's taking precedence of his master, ousting him little by little from the government, in order that some fine day, he may himself mount the throne. That is what came to pass some centuries later, at the end of the XXth dynasty, when the priests of Amon became the Pharaohs. This sacerdotal revolution was already in the air at the end of the XVIIIth dynasty; but Amenophis IV was the man who turned aside the natural course of events, breaking the power of the priests of Amon lest they should dethrone the kings. With a far-sighted view of the danger he attempted to overthrow the priesthood of Amon, by doing away, at one and the same time, with the priests and the god. From this point of view, the attempt of Amenophis IV was something more than a political reaction against the encroaching ambition of the high-priests of Amon. The reform of Amenophis IV was at the core a return to a more human form of religion—probably to an archaic ideal which had already flourished in the day of the Ancient Empire, when the god Ra ruled over the gods of the living. Amenophis IV reigned scarcely sixteen years, and, perhaps,—if we should judge from certain of his effigies (Plate VIII, 2),—the struggle with the priests of Amon broke down his health and brought upon him a premature old age. His work did not survive him. His second successor, Toutânkhamon, son of another wife of Amenophis III, restored the worship of Amon and the power of the high-priests, preparing thus, in a not far distant future (about three hundred years) for the accession of the priest-kings of Thebes. The temples of Aton were in their turn sacked, and the memory of Khounaton was dishonoured and reviled. In an official document of the XIXth dynasty, his name is not mentioned; he is designated by a periphrasis: 'The fallen one, the criminal of Khoutaton.' The reform of Amenophis IV hardly affected the development of Egyptian civilisation, but if it counts for little in the history of Egypt, it counts infinitely in the history of humanity. For the first time, perhaps, has man worthily sung his God. And for the first time, in the hymns of El-Amarna, there is expressed with sublime elevation, a feeling of gratitude for a God who is a universal Providence, who extends His care not only to men of diverse races but to animals and plants, a feeling of fraternity with the humblest being in Nature, who, endowed with life, may join in giving forth his praise to his Creator."—A. Moret, *Kings and gods of Egypt*, pp. 41-45, 64-68.

About B. C. 1350-1200.—First of the Ramesides.—Pharaohs of the Oppression and the Exodus.—"Under the Nineteenth Dynasty, which acquired the throne after the death of Har-em-Hebi [or Horemheb] the fortune of Egypt maintained to some extent its ascendancy; but, though the reigns of some war-like kings throw a bright light on this epoch, the shade of approaching trouble already darkens the horizon." Rameses I and his son, or son-in-law, Seti I, were involved in troublesome wars with the rising power of the Hittites, in Syria, and with the Shasu of the Arahian desert. Seti was also at war with the Libyans, who then made their first appearance in Egyptian history.—F. Lenormant and E. Chevallier, *Manual of the ancient history of the East*, bk. 3, ch. 3.—"King Sety [Seti] the First succeeded the first Rameses, who reigned only a short time,

and is famous for the temples he built at Abydos and Karnak. The sculpture of his reign, as illustrated by the bas-reliefs upon their walls, possesses a subtlety, a grace, though conventional, that has not been surpassed in Egyptian art. In imperial politics, also, he was active, restraining for a time the long-troublesome inroads of Libyan tribes and Mediterranean pirates upon his northwestern frontier, and rendering his authority more durable by introducing these peoples to his army. He also cleared the way to Southern Syria, where nomadic peoples were encroaching, and in his effort to regain that territory came into conflict with the Kheta, now revealed as the great centre of the Hittite confederation, seated in strongholds upon the Upper Euphrates and the Orontes in Northern



STATUES OF RAMESSES II BEFORE THE TEMPLE OF ABU

Syria. The war was waged chiefly in the Lebanon region, but it was under Rameses the Second, for his exploits named the Great [known to the Greeks as Sesostris], that the struggle grew most fierce. In the fifth year of his reign Kadesh itself, a royal stronghold of the Kheta, was carried after a battle made memorable by the sculptures in several of his temples that celebrate the victory. The king often led his armies in person, and a series of further campaigns lasting over 16 years, in which the Egyptian was not always victorious, was closed with a treaty, made in double, by which the equality of power on either side was recognised, and a mutual obligation undertaken to render military assistance when called upon. Though the boundary of territory is not defined, Palestine and Southern Phœnicia seemed to have remained with Egypt, while the Kheta claimed naturally their

sphere of influence in the north. The treaty was concluded B. C. 1304, in the 21st year of Rameses' reign, and the peace was cemented by alliance, Rameses receiving a princess of the Kheta in marriage. So ended a struggle which, if not in name, had in fact endured for several hundred years."—P. E. Newberry and J. Garstang, *Short history of ancient Egypt*, pp. 89-90.—See also PHœNICIANS: Origin; SIDON; SYRIA: B. C. 1500-1000.

"The extreme length of the reign of Ramses was, as in other histories, the cause of subsequent weakness and disaster. His successor was an aged son, Menptah, who had to meet the difficulties which were easily overcome by the youth of his energetic father. The Libyans and their maritime allies broke the long tranquillity of Egypt by a formidable invasion and temporary conquest of the north-west. The power of the monarchy was thus shaken, and the old king was not the leader to restore it. His obscure reign was followed by others even obscurer, and the Nineteenth Dynasty ended in complete anarchy, which reached its height when a Syrian chief, in what manner we know not, gained the rule of the whole country. It is to the reign of Menptah that Egyptian tradition assigned the Exodus, and modern research has come to a general agreement that this is its true place in Egyptian history. . . . Unfortunately we do not know the duration of the oppression of the Israelites, nor the condition of Lower Egypt during the Eighteenth Dynasty, which, according to the hypothesis here adopted, corresponds to a great part of the Hebrew sojourn. It is, however, clear from the Bible that the oppression did not begin till after the period of Joseph's contemporaries, and had lasted eighty years before the Exodus. It seems almost certain that this was the actual beginning of the oppression, for it is very improbable that two separate Pharaohs are intended by the 'new king which knew not Joseph' and the builder of Rameses, or, in other words, Ramses II., and the time from the accession of Ramses II. to the end of Menptah's reign can have little exceeded the eighty years of Scripture between the birth of Moses and the Exodus. . . . If the adjustment of Hebrew and Egyptian history for the oppression, as stated above, be accepted, Ramses II. was probably the first, and certainly the great oppressor. His character suits this theory; he was an undoubted autocrat who . . . covered Egypt and Lower Nubia with vast structures that could only have been produced by slave-labor on the largest scale."—R. S. Poole, *Ancient Egypt (Contemporary Review, Mar., 1879)*.—See also JEWS: Children of Israel of Egypt: Exodus.

B. C. 1230-1200.—Attacks of Shardana people from Greece. See GREECE: Ægean or Minoan civilization (4000-1200 B. C.).

ALSO IN: H. Brugsch-Bey, *Egypt under the Pharaohs*, ch. 14.—H. G. Tomkins, *Life and times of Joseph*.

About B. C. 1300.—Exodus of the Israelites. See JEWS: Exodus.

About B. C. 1200-670.—Decline of the empire of the Pharaohs.—From the anarchy in which the nineteenth dynasty came to its end, order was presently restored by the seating in power of a new family, which claimed to be of the Rameside stock. The second of its kings, who called himself Rameses III and who is believed to be the Rhampsinitus of the Greeks, appears to have been one of the ablest of the monarchs of his line. The security and prosperity of Egypt were recovered under his reign and he left it in a state which does not seem to have promised the rapid decay which ensued. "It is difficult to understand and account

for the suddenness and completeness of the collapse. . . . The hieratic chiefs, the high priests of the god Ammon at Thebes, gradually increased in power, usurped one after another the prerogatives of the Pharaohs, by degrees reduced their authority to a shadow, and ended with an open assumption not only of the functions, but of the very insignia of royalty. A space of nearly two centuries elapsed, however, before this change was complete. Ten princes of the name of Ramses, and one called Meri-Tum, all of them connected by blood with the great Rameside house, bore the royal title and occupied the royal palace, in the space between B. C. 1280 and B. C. 1100. Egyptian history during this period is almost wholly a blank. No military expeditions are conducted—no great buildings are reared—art almost disappears—literature holds her tongue." Then came the dynasty of the priest-kings, founded by Her-Hor, which held the throne for more than a century and was contemporary in its latter years with David and Solomon. The twenty-second dynasty which succeeded had its capital at Bubastis and is concluded by Dr. Brugsch to have been a line of Assyrian kings, representing an invasion and conquest of Egypt by Nimrod, the great king of Assyria. Other Egyptologists disagree with Dr. Brugsch in this, and Prof. Rawlinson, the historian of Assyria, finds objections to the hypothesis from his own point of view. The prominent monarch of this dynasty was the Sheshonk of Biblical history, who sheltered Jeroboam, invaded Palestine and plundered Jerusalem. [See also JERUSALEM.] Before this dynasty came to an end it had lost the sovereignty of Egypt at large, and its Pharaohs contended with various rivals and invaders. Among the latter, power grew in the hands of a race of Ethiopians, who had risen to importance at Napata, on the Upper Nile, and who extended their power, at last, over the whole of Egypt. The Ethiopian domination was maintained for two-thirds of a century, until the great wave of Assyrian conquest broke upon Egypt in 672 B. C. and swept over it, driving the Ethiopians back to Napata and Meroë. —G. Rawlinson, *History of ancient Egypt*, ch. 25. —See also ETHIOPIA.

ALSO IN: H. Brugsch-Bey, *Egypt under the Pharaohs*, ch. 15-18.—E. Wilson, *Egypt of the past*, ch. 8.

B. C. 670-525.—Assyrian conquest and restored independence.—Twenty-sixth dynasty.—Greeks at Naucratis.—Although Syria and Palestine had then been suffering for more than a century from the conquering arms of the Assyrians, it was not until 670 B. C., according to Prof. Rawlinson, that Esarhaddon passed the boundaries of Egypt and made himself master of that country. His father Sennacherib, had attempted the invasion thirty years before, at the time of his siege of Jerusalem, and had recoiled before some mysterious calamity which impelled him to a sudden retreat. The son avenged his father's failure. The Ethiopian masters of Egypt were expelled and the Assyrian took their place. He "broke up the country into twenty governments, appointing in each town a ruler who bore the title of king, but placing all the others to a certain extent under the authority of the prince who reigned at Memphis. This was Neco, the father of Psammetichus (Psamatik I.)—a native Egyptian of whom we have some mention both in Herodotus and in the fragments of Manetho. The remaining rulers were likewise, for the most part, native Egyptians." These arrangements were soon broken up by the expelled Ethiopian king,

Taharak, who rallied his forces and swept the Assyrian kinglets out of the country; but Assur-Bani-Pal, son and successor of Esarhaddon, made his appearance with an army in 668 or 667 B. C. and Taharak fled before him. Again and again this occurred, and for twenty years Egypt was torn between the Assyrians and the Ethiopians, in their struggle for the possession of her. At length, out of the chaos produced by these conflicts there emerged a native ruler—the Psammetichus mentioned above—who subjugated his fellow princes and established a new Egyptian monarchy, which defended itself with success against Assyria and Ethiopia, alike. The twenty-sixth dynasty, of Sais, founded by Psammetichus, is suspected to have been of Libyan descent. It ruled Egypt until the Persian conquest, and brought a great new influence to bear on the country and people, by the introduction of Greek soldiers and traders. It was under this dynasty that the Greek city of Naucratis was founded, on the Canopic branch of the Nile.—G. Rawlinson, *Five great monarchies: Assyria*, ch. 9.—The site of Naucratis, near the Canopic branch of the Nile, was determined by excavations which Mr. W. M. Flinders Petrie began in 1884, and from which much has been learned of the history of the city and of early relations between the Egyptians and the Greeks. It is concluded that the settlement of Naucratis dates from about 660 B. C.—not long after the beginning of the reign of Psammetichus—and that its Greek founders became the allies of that monarch and his successors against their enemies. "All are agreed that before the reign of Psammetichus and the founding of Naucratis, Egypt was a sealed book to the Greeks. It is likely that the Phoenicians, who were from time to time the subjects of the Pharaohs, were admitted, where aliens like the Greeks were excluded. We have indeed positive evidence that the Egyptians did not wish strange countries to learn their art, for in a treaty between them and the Hittites it is stipulated that neither country shall harbour fugitive artists from the other. But however the fact may be accounted for, it is an undoubted fact that long before Psammetichus threw Egypt open to the foreigner, the Phoenicians had studied in the school of Egyptian art, and learned to copy all sorts of handiwork procured from the valley of the Nile. . . . According to Herodotus and Diodorus, the favour shown to the Greeks by the King was the cause of a great revolt of the native Egyptian troops, who left the frontier-fortresses, and marched south beyond Elephantine, where they settled, resisting all the entreaties of Psammetichus, who naturally deplored the loss of the mainstay of his dominions, and developed into the race of the Sebridae. Wiedemann, however, rejects the whole story as unhistorical, and certainly, if we closely consider it, it contains great inherent improbabilities. . . . Psammetichus died in B. C. 610, and was succeeded by his son Necho, who was his equal in enterprise and vigour. This King paid great attention to the fleet of Egypt, and Greek shipwrights were set to work on both the Mediterranean and Red Sea to build triremes for the State navy. A fleet of his ships, we are told, succeeded in sailing round Africa, a very great feat for the age. The King even attempted the task, of which the completion was reserved for the Persian Darius, the Ptolemies, and Trajan, of making a canal from the Mediterranean to the Red Sea. Herodotus says that, after sacrificing the lives of 120,000 men to the labour and heat of the task, he gave it up, in consequence of the warning of an oracle that he was toiling only for

the barbarians. . . . Necho, like his father, must needs try the edge of his new weapon, the Ionian mercenaries, on Asia. At first he was successful. Josiah, King of Judah, came out against him, but was slain, and his army dispersed. Greek valour carried Necho as far as the Euphrates. . . . But Nebuchadnezzar, son of the King of Babylon, marched against the invaders, and defeated them in a great battle near Carchemish. His father's death recalled him to Babylon, and Egypt was for the moment saved from counter-invasion by the stubborn resistance offered to the Babylonian arms by Jehoiakim, King of Judah, a resistance fatal to the Jewish race; for Jerusalem was captured after a long siege, and most of the inhabitants carried into captivity. Of Psammetichus II., who succeeded Necho, we should know but little were it not for the archaeological record. Herodotus only says that he attacked Ethiopia, and died after a reign of six years. But of the expedition thus summarily recorded we have a lasting and memorable result in the well-known inscriptions written by Rhodians and other Greek mercenaries on the legs of the colossi at Abu Simbel in Nubia, which record how certain of them came thither in the reign of Psammetichus, pushing up the river in boats as far as it was navigable, that is, perhaps, up to the second cataract. . . . Apries, the Hophra of the Bible, was the next king. The early part of his reign was marked by successful warfare against the Phœnicians and the peoples of Syria; but, like his predecessor, he was unable to maintain a footing in Asia in the face of the powerful and warlike Nebuchadnezzar. The hostility which prevailed between Egypt and Babylon at this time caused King Apries to open a refuge for those Jews who fled from the persecution of Nebuchadnezzar. He assigned to their leaders, among whom were the daughters of the King of Judah, a palace of his own at Daphnae, 'Pharaoh's house at Tahpanhes,' as it is called by Jeremiah. That prophet was among the fugitives, and uttered in the palace a notable prophecy (xliiii. 9) that King Nebuchadnezzar should come and spread his conquering tent over the pavement before it. Formerly it was supposed that this prophecy remained unfulfilled, but this opinion has to be abandoned. Recently-discovered Egyptian and Babylonian inscriptions prove that Nebuchadnezzar conquered Egypt as far as Syene. . . . The fall of Apries was brought about by his ingratitude to the Greeks, and his contempt for the lives of his own subjects. He had formed the project of bringing under his sway the Greek cities of the Cyrenaica. . . . Apries despatched against Cyrene a large force; but the Cyreneans bravely defended themselves, and as the Egyptians on this occasion marched without their Greek allies, they were entirely defeated, and most of them perished by the sword, or in the deserts which separate Cyrene from Egypt. The defeated troops, and their countrymen who remained behind in garrison in Egypt, imputed the disaster to treachery on the part of Apries. . . . They revolted, and chose as their leader Amasis, a man of experience and daring. But Apries, though deserted by his subjects, hoped still to maintain his throne by Greek aid. At the head of 30,000 Ionians and Carians he marched against Amasis. At Momemphis a battle took place between the rival kings and between the rival nations; but the numbers of the Egyptians prevailed over the arms and discipline of the mercenaries, and Apries was defeated and captured by his rival, who, however, allowed him for some years to retain the name of joint-king. It is the best possible

proof of the solidity of Greek influence in Egypt at this time that Amasis, though set on the throne by the native army after a victory over the Greek mercenaries, yet did not expel these latter from Egypt, but, on the contrary, raised them to higher favour than before. . . . In the delightful dawn of connected European history we see Amasis as a wise and wealthy prince, ruling in Egypt at the time when Polycrates was tyrant of Samos; and when Croesus of Lydia, the richest king of his time, was beginning to be alarmed by the rapid expansion of the Persian power under Cyrus."—P. Gardner, *New chapters in Greek history*, ch. 7.—See also NAUCRATIS; PHŒNICIANS: B. C. 850-538.

ALSO IN: W. M. F. Petrie, *Naucratis*.

B. C. 525-332.—Persian conquest and sovereignty.—"The death of the usurper Aahmes II brings to the foreground another son of the royal Egyptian family, Psemethok or Psammetichus, whose term of reign scarcely exceeded six months; and who was the last of the Egyptian Pharaohs. Cambyses, the Persian king, having assembled a powerful army for the purpose of invading Egypt and resenting the affront put upon him by Amasis, gave the chief command of his forces to Phanes, a Greek general, who had formerly served under Amasis, but had subsequently deserted him and had sought preferment amongst the Persians. Phanes led the Persian army across the desert of Arabia and through Syria, and confronted Psemethok on the Pelusiac branch of the Nile. Psemethok fought well and was bravely supported by his Greek mercenaries, but was not powerful enough to resist his opponent. He retreated to Memphis pursued by the Persian commander, and prepared to defend himself in that ancient fortress. But, unfortunately, a new cause of ill-feeling sprang up between the rival authorities; a Mytilene galley, in charge of a king's herald, was sent by Cambyses to summon the Egyptians to surrender; but they, in their anger, seized upon the vessel and destroyed its whole crew, including the sacred person of the herald. Thereupon, Cambyses made a furious assault on the city, slew 2,000 of its defenders, including the king's son, and carried off Psemethok himself as his prisoner. In his attacks on the Egyptians, Cambyses had the cunning to mass the sacred animals in the front of his army, and, to avoid wounding them, with their missiles, the Egyptian archers were seriously hampered. The nationality of the Egyptians had been greatly enfeebled through the disruption of the country, continued persistently for so many years, but was not wholly quenched. A conspiracy in favour of Psemethok was brought to light, and Psemethok himself became the victim. He was condemned to die by the horrible process, common among the Persians in those days, of swallowing the warm blood of a bull. With the remembrance of this act of hideous cruelty, the representative of an able and accomplished family of the native Pharaohs of Egypt, passes away from before our eyes, to give place to the new eastern power which by this time has grown up into overwhelming proportions, and was beginning to spread its waves westward through Syria and Egypt."—W. J. E. Wilson, *Egypt of the past*, pp. 427-429.

"The conquest of Egypt was followed by the submission of the neighbouring tribes. . . . Even the Greeks of the more remote Barca and Cyrene sent gifts to the conqueror and consented to become his tributaries." But Cambyses wasted 50,000 men in a disastrous expedition through the Libyan desert to Ammon, and he retreated from

Ethiopia with loss and shame. "Egypt became now for a full generation the obsequious slave of Persia, and gave no more trouble to her subjugator than the weakest, or the most contented, of the provinces."—G. Rawlinson, *Five great monarchies: Persia*, ch. 7.—"The Persian kings, from Cambyses to Darius II. Nothus, are enrolled as the Twenty-Seventh Dynasty of Manetho. The ensuing revolts [see ATHENS: B. C. 466-455] are recognized in the Twenty-Eighth (Saite) Dynasty, consisting only of Amyrtaeus, who restored the independence of Egypt (B. C. 414-408), and the Twenty-Ninth (Mendesian) and Thirtieth (Sebenntyte) Dynasties (about B. C. 408-353), of whose intricate history we need only here say that they ruled with great prosperity and have left beautiful monuments of art. The last king of independent Egypt was Nectanebo II., who succumbed to the invasion of Artaxerxes Ochus, and fled to Ethiopia (B. C. 353). The last three kings of Persia, Ochus, Arses, and Darius Codomannus, form the Thirty-First Dynasty of Manetho, ending with the submission of Egypt to Alexander the Great (B. C. 332)."—P. Smith, *Ancient history of the East (Students')*, ch. 8.—See also PERSIA: B. C. 486-405.

ALSO IN: S. Sharpe, *History of Egypt*, ch. 5.

B. C. 332.—Alexander's conquest.—"In the summer of 332 [after the siege and destruction of Tyre—see TYRE: B. C. 332, and MACEDONIA: B. C. 334-330] Alexander set forward on his march toward Egypt, accompanied by the fleet, which he had placed under the orders of Hephæstion." But, being detained on the way several months by the siege of Gaza (see GAZA: B. C. 332), it was not before December that he entered Egypt. "He might safely reckon not merely on an easy conquest, but on an ardent reception, from a people who burnt to shake off the Persian tyranny. . . . Mazaces [the Persian commander] himself, as soon as he heard of the battle of Issus, became aware that all resistance to Alexander would be useless, and met him with a voluntary submission. At Pelusium he found the fleet, and, having left a garrison in the fortress, ordered it to proceed up the Nile as far as Memphis, while he marched across the desert. Here he conciliated the Egyptians by the honours which he paid to all their gods, especially to Apis, who had been so cruelly insulted by the Persian invaders. . . . He then embarked, and dropt down the western or Canobic arm of the river to Canobus, to survey the extremity of the Delta on that side, and having sailed round the lake Mareotis, landed on the narrow belt of low ground which parts it from the sea, and is sheltered from the violence of the northern gales . . . by a long ridge of rock, then separated from the main land by a channel, nearly a mile (seven stades) broad and forming the isle of Pharos. On this site stood the village of Racotis, where the ancient kings of Egypt had stationed a permanent guard to protect this entrance of their dominions from adventurers. . . . Alexander's keen eye was immediately struck by the advantages of this position for a city, which should become a great emporium of commerce, and a link between the East and the West. . . . He immediately gave orders for the beginning of the work, himself traced the outline, which was suggested by the natural features of the ground itself, and marked the site of some of the principal buildings, squares, palaces and temples [see ALEXANDRIA: B. C. 332]." Alexander remained in Egypt until the spring of 331, arranging the occupation and administration of the country. "The system which he established served in some points

as a model for the policy of Rome under the Emperors." Before quitting the country he made a toilsome march along the coast, westward, and thence, far into the desert, to visit the famous oracle of Ammon.—C. Thirlwall, *History of Greece*, ch. 50.

B. C. 332-322.—Government under Alexander.—Cleomenes.—"For ten years after it fell to Alexander Egypt was under the provisional government established by the young king. He won the sympathies of the Egyptian priesthood by showing a tactful toleration of the religious prejudices of the inhabitants. His use of the native nobility in the civil division of the provisional government must have helped him greatly in establishing his administration without serious friction. The system devised was threefold. The military government was under three leaders; two for the land troops and one for the navy. These were Macedonians or Greeks. The civil administration remained under the control of two monarchs, the Egyptians Doloaspis and Petesis. The financial administration was centered in the hands of an able but unscrupulous Greek from Naucratis named Cleomenes. Owing to the fertility of Egypt this position was easily the most important of all, and Cleomenes, during the long absence of Alexander in the east, was able to assume and maintain the practical authority of a governor of Egypt. His greed of money led him into oppressions which alienated all classes of the Egyptians, especially the priesthood and the mercantile class. When Ptolemy I assumed control of Egypt as satrap immediately after the death of Alexander, the execution of Cleomenes (322 B. C.) won for him the support of the most powerful elements in the state."—G. W. Botsford and E. G. Sihler (ed.), *Hellenic civilization*, pp. 583, 584.

B. C. 323-30.—Kingdom of the Ptolemies.—"In the division of the empire of Alexander the Great between his generals, when he died, Ptolemy Lagus—reputed to be a natural son of Alexander's father Philip—chose Egypt [see MACEDONIA: B. C. 323-316], with a modesty which proved to be wise. In all the provinces of the Macedonian conquest, it was the country most easily to be held as an independent state, by reason of the sea and desert which separated it from the rest of the world. It resulted from the prudence of Ptolemy that he founded a kingdom which lasted longer and enjoyed more security and prosperity than any other among the monarchies of the Diadochi. He was king of Egypt, in fact, for seventeen years before, in 307 B. C., he ventured to assume the name [see MACEDONIA: B. C. 310-301]. Meantime, he had added to his dominion the little Greek state of Cyrene, on the African coast with Phenicia, Judæa, Cœle-Syria, and the island of Cyprus. These latter became disputed territory, fought over for two centuries, between the Ptolemies and the Seleucids, sometimes dominated by the one and sometimes by the other [see SELEUCIDÆ: B. C. 281-224 and 224-187]. At its greatest extent, the dominion of the Ptolemies, under Ptolemy Philadelphus, son of Ptolemy Lagus, included large parts of Asia Minor and many of the Greek islands. Egypt and Cyrene they held, with little disturbance, until Rome absorbed them. Notwithstanding the vices which the family of Ptolemy developed, and which were as rank of their kind as history can show, Egypt under their rule appears to have been one of the most prosperous countries of the time. In Alexandria, they more than realized the dream of its Macedonian projector. They made it not only the wealthiest city of their day, but the greatest seat

of learning,—the successor of Athens as the capital of Greek civilization in the ancient world.”—S. Sharpe, *History of Egypt*, ch. 7-12.—The first Ptolemy abdicated in favor of his son, Ptolemy Philadelphus, in 284 B. C., and died in the second year following. See MACEDONIA: B. C. 297-280.—“Although the political constitution of Egypt was not greatly altered when the land fell into Greek hands, yet in other respects great changes took place. The mere fact that Egypt took its place among a family of Hellenistic nations, instead of claiming as of old a proud isolation, must have had a great effect on the trade, the manufactures, and the customs of the country. To begin with trade. Under the native kings Egypt had scarcely any external trade, and trade could scarcely spring up during the wars with Persia. But under the Ptolemies, intercourse between Egypt and Sicily, Syria or Greece, would naturally and necessarily advance rapidly. Egypt produced manufactured goods which were everywhere in demand; fine linen, ivory, porcelain, notably that papyrus which Egypt alone produced, and which was necessary to the growing trade in manuscripts. Artificial barriers being once removed, enterprising traders of Corinth and Tarentum, Ephesus and Rhodes, would naturally seek these goods in Egypt, bringing in return whatever of most attractive their own countries had to offer. It seems probable that the subjects of the Ptolemies seldom or never had the courage to sail direct down the Red Sea to India. In Roman times this voyage became not unusual, but at an earlier time the Indian trade was principally in the hands of the Arabs of Yemen and of the Persian Gulf. Nevertheless the commerce of Egypt under the Ptolemies spread eastwards as well as westwards. The important towns of Arsinoë and Berenice arose on the Red Sea as emporia of the Arabian trade. And as always happens when Egypt is in vigorous hands, the limits of Egyptian rule and commerce were pushed further and further up the Nile. The influx into Alexandria and Memphis of a crowd of Greek architects, artists, and artisans, could not fail to produce movement in that stream of art which had in Egypt long remained all but stagnant. . . . If we may trust the somewhat over-coloured and flighty panegyrics which have come down to us, the material progress of Egypt under Ptolemy Philadelphus was most wonderful. We read, though we cannot for a moment trust the figures of Appian, that in his reign Egypt possessed an army of 200,000 foot soldiers and 40,000 horsemen, 300 elephants and 2,000 chariots of war. The fleet at the same period is said to have included 1,500 large vessels, some of them with twenty or thirty banks of oars. Allowing for exaggeration, we must suppose that Egypt was then more powerful than it had been since the days of Rameses.”—P. Gardner, *New chapters in Greek history*, ch. 7.—See also ALEXANDRIA: B. C. 282-246; EDUCATION: Ancient; B. C. 3rd-A. D. 3rd centuries; RHODES, ISLAND OF: B. C. 304.

“It must suffice, therefore, to observe that the history of the Ptolemies falls into an imperial period of four reigns and one hundred and twenty years (323-203 B. C.); and a domestic period, likewise of one hundred and twenty years (200-80 B. C.), in which the native peoples, encouraged by the weakness of the Ptolemies abroad, and by a ruinous schism between the military and the civil elements of the foreign-resident population, gained point after point at the expense of the dynasty. A third period follows of fifty years’ duration, in which Egypt was at the mercy, not now of the Roman Senate, but of the all-powerful

generals, who had dethroned it.”—W. S. Ferguson, *Greek imperialism*, pp. 151-152.—“In the days of Hellenism, when every king desired to be regarded a member of the civilisation which lay around the Ægean, the Mesopotamian power moved its capital to Antioch, and so the great old struggle is now called the struggle of Syria and Egypt. In the days of the first Ptolemy the conflict was doubtful. He made conquests in Palestine, and lost them again, and it has been observed that it was as easy to hold Egypt by way of defence, as it was difficult to enlarge it by conquest. The second Ptolemy was a man of peace and of policy, who did perhaps more than his successors in conciliating the Jews and making them friends of Egypt rather than of Syria. . . . The third Ptolemy was a great conqueror, who dismembered for a moment the whole empire of Syria, conquered Antioch, held its seaport Seleucia with an Egyptian garrison, and then made a progress into the East second only to that of Alexander. . . . The fourth and fifth Ptolemies were a lamentable instance of decay in a great family. . . . So the tables were turned, and in the latter days Syria, with its active and mature rulers, was more than a match for the infants who succeeded to the Egyptian throne. . . . These later kings, though living at Alexandria as their capital, though patronizing Greek letters, and posing as Hellenistic kings, had fallen under the influence of the national reaction, and all built great temples wherein they appeared as the darlings of the Egyptian gods. . . . With the seventh and ninth Ptolemies the reaction goes even farther. It is with Philometer that we find Jews coming to high official positions and beginning to make themselves felt as politicians; and presently the strong Egyptian policy of Physcon, and consequent flight of the learned men from the Museum, gave Greek influence a shock from which it never recovered. The ninth Ptolemy even employed an Egyptian to govern Cyprus—an unheard-of thing in earlier days.—When the Romans came to deal with the people of Egypt, they found it a strange and essentially oriental country, which they never could understand or control after the manner of the really Hellenistic kingdoms.”—J. P. Mahaffy, *Progress of Hellenism in Alexander’s empire*, pp. 79-83.—See also GREECE: B. C. 3d century.

B. C. 239.—Decree passed by assembly of priests at Canopus. See CANOPUS, DECREE OF.

B. C. 80-48.—Strife among the Ptolemies.—Roman pretensions.—“The throne of Egypt being disputed, B. C. 80, between Cleopatra Berenice, who had seized it, and her step-son, Ptolemy Alexander, then in Rome, the latter bribed the Romans to support his claims by making a will in which he named the Roman Republic as his heir. The Senate, thereat, sent him to Alexandria with orders that Berenice should marry him and that they should reign jointly, as king and queen. The order was obeyed. The foully mated pair were wedded, and, nineteen days afterwards, the young king procured the death of his queen. The crime provoked an insurrection in which Ptolemy Alexander was slain by his own guard. This ended the legitimate line of the Ptolemies; but an illegitimate prince, usually called Auletes, or ‘the piper,’ was put on the throne, and he succeeded in holding it for twenty-four years.”—S. Sharpe, *History of Egypt*, ch. 11.—“Ptolemy XIII, surnamed Auletes, or the ‘flute player,’ was a son of Ptolemy X; he was born about 95 B. C., and he became king of Egypt about 80 B. C., and died in 51. The excessive taxation which he imposed made the Egyptians rise against him, and in 58 he fled

to Rome and claimed the protection of the Senate, saying that he had been expelled from Egypt. The Romans decided to restore to him his kingdom, but took no steps to give effect to their decision; he then departed from Rome to Ephesus, where he lived in the temple of Diana. Gabinius, governor of Syria, was induced to favour his claims, and after defeating the Egyptians in three battles he restored Ptolemy XIII to the throne (55 B. C.). During the latter years of his reign riots were frequent. He repaired several of the temples at Kom Ombo, Edfū, and Karnak, but undertook no great work. Ancient writers state that he was addicted to vice and debauchery, and all agree in giving him a very bad character. He was a skilled player on the flute, and competed with professionals for the prize at public concerts. He left his kingdom by will to his daughter Cleopatra and his son Ptolemy XIV, surnamed Dionysos, who was to marry his sister, and brother and sister were to reign together.—E. A. W. Budge, *Short history of the Egyptian people*, p. 157.

B. C. 48-30.—Civil war between Cleopatra and Ptolemy XIV.—Intervention of Cæsar.—Reign of Cleopatra.—Defeat and death of Antony and Cleopatra.—“In 48 Cleopatra and Ptolemy XIV quarrelled, and the former left the country. Cæsar sent troops to support Cleopatra's claims, and they defeated Ptolemy's forces with great slaughter; Ptolemy himself was drowned in crossing a river. In 47 Cleopatra married her second brother, aged eleven, and he reigned with her as Ptolemy XV for two years, when he was murdered by Cleopatra, who wished Ptolemy XVI or Cæsarion, her son by Julius Cæsar, to be her co-regent. Cleopatra was born about 69 B. C., and after the death of her father, Ptolemy XIII (Auletes), became virtually sole monarch of Egypt. She visited Rome with Cæsar and her son Cæsarion and Ptolemy XV, and stayed there until Cæsar was murdered, 44 B. C. In 41 Mark Antony demanded from her an explanation of the part she had taken in the recent war, but having been entertained by her at a sumptuous banquet he fell entirely under her influence, and obeyed all her commands. At length he proclaimed publicly that Cleopatra was queen of Egypt, and then the Romans declared war against her. The forces of Antony and Cleopatra were utterly defeated, and, seeing this, Antony stabbed himself with his sword, and died from the wound, and Cleopatra caused herself to be bitten by an asp, and died from the effects of its poison. Cleopatra is said to have been able to speak eight languages, and her love for literature and interest in learning are shown by the fact that she made Antony give her the Library of Pergamum, and then transferred the 200,000 rolls which it contained to the Library of Alexandria. Cleopatra built a small temple at Hermonthis (the modern Armant, a few miles to the south of Thebes), and decorated the wall of the small chamber attached to it with reliefs in which the birth and rearing of her son Cæsarion were represented. In these Cleopatra, under the form of Isis, is visited by Amon-Rā, who becomes the father of Cæsarion, just as he was of Amenhetep III and of Hâtshepset fourteen or fifteen centuries earlier. The object of these reliefs was to make the Egyptians believe that Cæsarion was a son of Amen-Rā, and therefore the legal heir to the throne. On the death of Cleopatra Egypt became a province of the Roman Empire, and was governed by Roman Prefects.”—E. A. W. Budge, *Short history of the Egyptian people*, pp. 157-158.—See also ALEXANDRIA: B. C. 48-47; LIBRARIES: Ancient: Alexandria; ROME: Republic:

B. C. 47-46; AFRICA: Ancient and medieval civilization: Roman occupation.

B. C. 30.—Organized as a Roman province.—After the battle of Actium and the death of Cleopatra, Egypt was reduced by Octavius to the rank of a Roman province and the dynasty of the Ptolemies extinguished. But Octavius “had no intention of giving to the senate the rich domain which he tore from its native rulers. He would not sow in a foreign soil the seeds of independence which he was intent upon crushing nearer home. . . . In due time he persuaded the senate and people to establish it as a principle, that Egypt should never be placed under the administration of any man of superior rank to the equestrian, and that no senator should be allowed even to visit it, without express permission from the supreme authority.”—C. Merivale, *History of the Romans*, ch. 29.—See also ROME: Empire: B. C. 31-A. D. 14.

A. D. 100-500.—Roman and Christian. See ALEXANDRIA: B. C. 48-47 to A. D. 413-415; CHRISTIANITY: A. D. 33-70; 33-52; 100-300: Church in Alexandria.

296.—Revolt crushed by Diocletian. See ALEXANDRIA: 296.

616-628.—Conquest by Chosroes, the Persian.—The career of conquest pursued by Chosroes, the last Persian conqueror, extended even to Egypt, and beyond it. “Egypt itself, the only province which had been exempt since the time of Diocletian from foreign and domestic war, was again subdued by the successors of Cyrus. Pelusium, the key of that impervious country, was surprised by the cavalry of the Persians; they passed with impunity the innumerable channels of the Delta, and explored the long valley of the Nile from the pyramids of Memphis to the confines of Æthiopia. Alexandria might have been relieved by a naval force, but the archbishop and the præfect embarked for Cyprus; and Chosroes entered the second city of the empire, which still preserved a wealthy remnant of industry and commerce. His western trophy was erected, not on the walls of Carthage, but in the neighbourhood of Tripoli: the Greek colonies of Cyrene were finally extirpated.” By the peace concluded in 628, after the death of Chosroes, all of his conquests were restored to the empire and the cities of Syria and Egypt evacuated by their Persian garrisons.—E. Gibbon, *History of the decline and fall of the Roman empire*, ch. 46.—See also PERSIA: 226-627.

640-646.—Moslem conquest. See CALIPHATE: 640-646.

967-1171.—Under the Fatimite caliphs. See CALIPHATE: 908-1171; JERUSALEM: 1144-1187.

1099.—Attempted capture of Jerusalem. See JERUSALEM: 1099-1137.

1168-1250.—Under the Atabeg and Ayoubite sultans. See SALADIN, EMPIRE OF; JERUSALEM: 1144-1187; also CRUSADES: Military aspect of the Crusades.

1218-1220.—Invasion by the fifth crusade. See CRUSADES: 1216-1229; also Military aspect of the Crusades.

1244.—Treaty with Carismians regarding Jerusalem. See JERUSALEM: 1244.

1249-1250.—Crusading invasion by St. Louis of France. See CRUSADES: 1248-1254; also Military aspect of the Crusades.

1250-1517.—Mameluke sultans.—The Mamelukes were a military body created by Saladin. “The word means slave (literally ‘the possessed’), and . . . they were brought in youth from northern countries to serve in the South. Saladin

himself was a Kurd, and long before his accession to power, Turkish and Kurdish mercenaries were employed by the Caliphs of Bagdad and Cairo, as the Pope employs Swiss. . . . Subsequently, however, Circassia became the country which most largely furnished this class of troops. Their apprenticeship was a long and laborious one: they were taught, first of all, to read the Koran and to write; then followed lance-exercise, during which time nobody was allowed to speak to them. At first they either resided in the castle, or were exercised living under tents; but after the time of Sultan Barkouk they were allowed to live in the town [Cairo], and the quarter now occupied by the Jews was at that time devoted to the Circassian Mamelukes. After this period they neglected their religious and warlike exercises, and became degenerate and corrupt. . . . The dynasty of Saladin . . . was of no duration, and ended in 648 A. H., or 1250 of the Christian era. Then began the so-called Bahrite Sultans, in consequence of the Mamelukes of the sultan Negm-ed-din having lodged in Rodah, the Island in the Nile (Bahr-en-Nil). The intriguer of the period was Sheger-ed-dur, the widow of the monarch, who married one of the Mamelukes, Moez-eddin-aibek-el-Turcomany, who became the first of these Bahrite Sultans, and was himself murdered in the Castle of Cairo through this woman. . . . Their subsequent history, until the conquest of Egypt by Sultan Selim in 1517, presents nothing but a series of acts of lust, murder and rapine. So rapidly did they expel each other from power, that the average reign of each did not exceed five or six years . . . The 'fleeting purple' of the decline and fall of the Roman Empire is the spectacle which these Mameluke Dynasties constantly present."—A. A. Paton, *History of the Egyptian revolution*, v. 1, ch. 3-5. See also CALIPHATE: 1262-1543.

1252.—Destruction of Damietta by Mameluke sultans. See DAMIETTA: 1252.

1291.—Siege and capture of Acre. See JERUSALEM: 1291.

1299.—Mongol invasion. See CRUSADES: 1299.

1516-1517.—Overthrow of the Mameluke sultans.—Ottoman conquest by Sultan Selim. See TURKEY: 1481-1520.

1517-1798.—Rule of the Mamluk Beys.—"After the capture of Cairo by Sultān Selim in 1517 the military affairs of Egypt and of Nubia as far as the Third Cataract were managed by twenty-four Mamlūk Beys, whose actions were supposed to be controlled by a Pāshā and a council of seven high officers of state. The principal military appointment was that of Governor of Cairo, or 'Shēkh al-Balad,' which at first was given to the ablest man among the twenty-four Beys. The country remained in a comparatively peaceful state until about 1700, when it was found that Bey after Bey throughout the land intrigued to obtain the governorship of Cairo, and that many murders took place as the result of their endeavours. By this time, too, the power of the Pāshā of Egypt had become purely nominal, and the Beys, headed by the Shēkh al-Balad, were to all intents and purposes masters of the Turkish province of Egypt and Northern Nubia. In 1763 the famous 'Alī Bey became Shēkh al-Balad. In 1768 he rebelled against the Sultān of Turkey, and succeeded in persuading the Council of Seven to drive out the Pāshā and to declare Egypt independent. In 1772 Muhammad Abū of Dhāhab and of 'Alī Bey's generals, rebelled against him, and was declared Shēkh al-Balad; he was subsequently made Pāshā of Egypt by the Sultān. After his death the supreme power was eventually shared by

Ismā'il Bey and Murād Bey, but in 1785 the Sultān despatched Hasan, his Lord High Admiral, to crush their authority and to make them pay the annual tribute. After a successful battle Hasan took Cairo, and chased Ismā'il and Murād into Upper Egypt, where a fierce fight between the two forces took place. Hasan was, however, obliged to withdraw on account of the war which broke out between Turkey and Russia, and Ismā'il returned to Egypt and was made Shēkh al-Balad. He died in the year of the terrible plague, 1790. In May, 1798, the French Expedition under General Bonaparte arrived in Egypt, and on July 5th Alexandria fell."—E. A. W. Budge, *Egyptian Sudan, its history and monuments*, pp. 200-210.

1798-1799.—French conquest and occupation by Bonaparte. See FRANCE: 1798 (May-August); 1798-1799 (August-August); EUROPE: Map of Central Europe in 1812.

1798-1799.—Bonaparte's organization of government.—Victory at Aboukir.—Return to France. See FRANCE: 1798-1799 (August-August); 1799 (November); EUROPE: Map of Central Europe in 1812.

19th century.—Growth of British control.—Characteristics of British rule. See BRITISH EMPIRE: Expansion: 19th century: Africa: Egypt; also character: Rule in India and Egypt.

1800.—Assassination of Kléber.—French reverses. See FRANCE: 1800 (January-June).

1801-1802.—Expulsion of the French by the English.—Restoration of the province to Turkey. See FRANCE: 1801-1802.

1803-1811.—Rise of Mehemet Ali to power.—Tracherous destruction of the Mamelukes.—"It was during the French occupation that Mohammad 'Alī [Mehemet Ali] came on the scene. He was born in 1768 at the Albanian port of Kaballa, and by the patronage of the governor was sent to Egypt in 1801 with the contingent of troops furnished by Kaballa to the Ottoman army then operating with the English against the French. He rapidly rose to the command of the Arnaut or Albanian section of the Turkish army, and soon found himself an important factor in the confused political position which followed the departure of the British army. The Memluk Beys had not been restored to their former posts as provincial governors, and were consequently ripe for revolt against the Porte; but their party was weakened by the rivalry of its two leaders, El-Elfy and El-Bardisy, who divided their followers into two hostile camps. On the other hand, the Turkish Pasha appointed by the Porte had not yet gained a firm grip of the country, and was perpetually apprehensive of a recall to Constantinople. Mohammad 'Alī at the head of his Albanians was an important ally for either side to secure, and he fully appreciated his position. He played off one party against the other, the Pasha against the Beys, so successfully, that he not only weakened both sides, but made the people of Cairo, who were disgusted with the anarchy of Memluk and Turk alike, his firm friends; and at last suffered himself, with becoming hesitation, to be persuaded by the entreaty of the populace to become [1805] their ruler, and thus stepped to the supreme power in the curious guise of the people's friend. A fearful time followed Mohammad 'Alī's election—for such it was—to the governorship of Egypt. The Turkish Pasha, Khurshid, held the citadel, and Mohammad 'Alī, energetically aided by the people of Cairo, laid siege to it. From the minaret of the mosque of Sultan Hasan, and from the heights of Mukattam, the besiegers poured their fire into the citadel, and Khurshid replied with an indiscrimi-

nate cannonade upon the city. The firing went on for weeks (pausing on Fridays), till a messenger arrived from Constantinople bringing the confirmation of the popular vote, in the form of a firman, appointing Mohammad 'Aly governor of Egypt. Khurshid shortly afterwards retired, and the soldiery amused themselves in the approved Turkish and (even worse) Albanian fashion by making havoc of the houses of the citizens. Mohammad 'Aly now possessed the title of Governor of Egypt, but beyond the walls of Cairo his authority was everywhere disputed by the Beys. . . . An attempt was made to ensnare certain of the Beys, who were encamped north of the metropolis. On the 17th of August, 1805, the dam of the canal of Cairo was to be cut, and some chiefs of Mohammad 'Aly's party wrote informing them that he would go forth early on that morning with most of his troops to witness the ceremony, inviting them to enter and seize the city, and, to deceive them, stipulating for a certain sum of money as a reward. The dam, however, was cut early in the preceding night, without any ceremony. On the following morning these Beys, with their Memlukes, a very numerous body, broke open the gate of the suburb El-Hoseyniyeh, and gained admittance into the city. . . . They marched along the principal street for some distance, with kettle-drums behind each company, and were received with apparent joy by the citizens. At the mosque called the Ashrafiyeh they separated, one party proceeding to the Azhar and the houses of certain sheykhs, and the other party continuing along the main street, and through the gate called Bab-Zuweyleh, where they turned up towards the citadel. Here they were fired on by some soldiers from the houses; and with this signal a terrible massacre commenced. Falling back towards their companions, they found the by-streets closed; and in that part of the main thoroughfare called Beyn-el-Kasreyn, they were suddenly placed between two fires. Thus shut up in a narrow street, some sought refuge in the collegiate mosque of the Barkukiyeh, while the remainder fought their way through their enemies, and escaped over the city wall with the loss of their horses. Two Memlukes had in the meantime succeeded, by great exertions, in giving the alarm to their comrades in the quarter of the Azhar, who escaped by the eastern gate called Bab-el-Ghureyyib. A horrible fate awaited those who had shut themselves up in the Barkukiyeh. Having begged for quarter and surrendered, they were immediately stripped nearly naked, and about fifty were slaughtered on the spot; and about the same number were dragged away. . . . The wretched captives were then chained and left in the court of the Pasha's house; and on the following morning the heads of their comrades, who had perished the day before, were skinned and stuffed with straw before their eyes. One Bey and two other men paid their ransom, and were released; the rest, without exception, were tortured, and put to death in the course of the ensuing night. . . . The Beys were disheartened by this revolting butchery, and most of them retired to the upper country. Urged by England, or more probably by the promise of a bribe from El-Elfy, the Porte began a leisurely interference in favour of the Memlukes; but the failure of El-Elfy's treasury, and a handsome bribe from Mohammad 'Aly, soon changed the Sultan's views, and the Turkish fleet sailed away. . . . An attempt of the English Government to restore the Memlukes by the action of a force of 5,000 men under General Fraser ended in disaster and humilia-

tion, and the citizens of Cairo had the satisfaction of seeing the heads of Englishmen exposed on stakes in the Ezbekiyeh. Mohammad 'Aly now adopted a more conciliatory policy towards the Memlukes, granted them land, and encouraged them to return to Cairo. The clemency was only assumed in order to prepare the way for the act of consummate treachery which finally uprooted the Memluk power. . . . Early in the year 1811, the preparations for an expedition against the Wahhabis in Arabia being complete, all the Memluk Beys then in Cairo were invited to the ceremony of investing Mohammad 'Aly's favourite son, Tusun, with a pelisse and the command of the army. As on the former occasion, the unfortunate Memlukes fell into the snare. On the 1st of March, Shahin Bey and the other chiefs (one only excepted) repaired with their retinues to the citadel, and were courteously received by the Pasha. Having taken coffee, they formed in procession, and, preceded and followed by the Pasha's troops, slowly descended the steep and narrow road leading to the great gate of the citadel; but as soon as the Memlukes arrived at the gate it was suddenly closed before them. The last of those who made their exit before the gate was shut were Albanians under Salih Kush. To those troops their chief now made known the Pasha's orders to massacre all the Memlukes within the citadel; therefore having returned by another way, they gained the summit of the walls and houses, that hem in the road in which the Memlukes were, and some stationed themselves upon the eminences of the rock through which that road is partly cut. Thus securely placed, they commenced a heavy fire on their defenceless victims, and immediately the troops who closed the procession, and who had the advantage of higher ground, followed their example. . . . 470 Memlukes entered the citadel, and of these very few, if any, escaped. One of these is said to have been a Bey. According to some, he leaped his horse from the ramparts, and alighted uninjured, though the horse was killed by the fall. Others say that he was prevented from joining his comrades, and discovered the treachery while waiting without the gate. He fled and made his way to Syria. This massacre was the signal for an indiscriminate slaughter of the Memlukes throughout Egypt, orders to this effect being transmitted to every governor; and in Cairo itself, the houses of the Beys were given over to the soldiery, who slaughtered all their adherents, treated their women in the most shameless manner, and sacked their dwellings. . . . The last of his rivals being now destroyed, Mohammad 'Aly was free to organize the administration of the country, and to engage in expeditions abroad."—S Lane-Poole, *Egypt*, ch. 8.

ALSO IN: A. A. Paton, *History of the Egyptian revolution*, v. 2.

1807.—Occupation of Alexandria by the English.—Failure of their expedition. See TURKEY: 1806-1807.

1831-1840.—Rebellion of Mehemet Ali.—Successes against the Turks.—Intervention of the western powers.—Egypt made an hereditary pashalik. See TURKEY: 1831-1840.

1840-1869.—Mehemet Ali and his successors.—Khedives.—Opening of the Suez canal.—“By the treaty of 1840 between the Porte and the European Powers, . . . his title to Egypt having been . . . affirmed . . . Mehemet Ali devoted himself during the next seven years to the social and material improvement of the country, with an aggregate of results which has fixed his place in history as the ‘Peter the Great’ of Egypt. Indeed,

except some additions and further reforms made during the reign of his reputed grandson, Ismail Pasha, the whole administrative system, up till [1883], was, in the main, his work; and notwithstanding many admitted defects, it was at his death incomparably the most civilised and efficient of then existing Mussulman Governments. In 1848, this great satrap, then verging on his eightieth year, was attacked by a mental malady, induced, as it was said, by a potion administered in mistaken kindness by one of his own daughters, and the government was taken over by his adopted son, Ibrahim Pasha, the hero of Koniah and Nezib. He lingered till August, 1849, but Ibrahim had already predeceased him; and Abbas, a son of the latter, succeeded to the viceregal throne. Though born and bred in Egypt, Abbas was a Turk of the worst type—ignorant, cowardly, sensual, fanatic, and opposed to reforms of every sort. Thus his feeble reign of less than six years was, in almost everything, a period of retrogression. On a night in July, 1854, he was strangled in his sleep by a couple of his own slaves,—acting, it was variously said, on a secret order from Constantinople, or at the behest of one of his wives. To Abbas succeeded Said, the third son of Mehemet Ali, an amiable and liberal-minded prince who retrieved much of the mischief done by his predecessor, but lacked the vigorous intelligence and force of character required to carry on the great work begun by his father. His reign will be chiefly memorable for the concession and commencement of the Suez Canal, the colossal work which, while benefiting the trade of the world, has cost so much to Egypt. [See CANALS: Asiatic: Suez Canal.] Said died in January, 1863, and was succeeded by his nephew Ismail Pasha, the second son of Ibrahim. As most of the leading incidents of this Prince's reign, as also the chief features of his character, are still fresh in the public memory, I need merely recall a few of the more salient of both. Amongst the former, history will give the first place to his creation of the huge public debt which forms the main element of a problem that still confronts Europe. But, for this the same impartial judge will at least equally blame the financial panderers who ministered to his extravagance, with exorbitant profit to themselves, but at ruinous cost to Egypt. On the other hand, it is but historical justice to say that Ismail did much for the material progress of the country. He added more than 1,000 to the 200 miles of railway in existence at the death of Said. He greatly improved the irrigation, and so increased the cultivable area of the country; multiplied the primary schools, and encouraged native industries. For so much, at least, history will give him credit. As memorable, though less meritorious, were the magnificent fetes with which, in 1869, he opened the Suez Canal, the great work which England had so long opposed, but through which—as if by the irony of history—the first ship that passed flew the English flag. . . . In personal character, Ismail was of exceptional intelligence, but cruel, crafty, and untrustworthy both in politics and in his private relations. . . . It may be mentioned that Ismail Pasha was the first of these Ottoman Viceroys who bore the title of 'Khedive,' which is a Perso-Arabic designation signifying rank a shade less than regal. This he obtained in 1867 by heavy bribes to the Sultan and his chief ministers, as he had the year before by similar means ousted his brother and uncle from the succession, and secured it for his own eldest son."—J. C. McCoan, *Egypt (National Life and Thought, lect. 18)*.

ALSO IN: J. C. McCoan, *Egypt under Ismail, ch. 1-4.*

1854.—Beginning of missionary work. See MISSIONS, CHRISTIAN: Near East.

1870-1883.—Conquest of the Sudan.—Measures for suppression of slave-trade.—Government of General Gordon.—Advent of the Mahdi and beginning of his revolt.—In 1870, Ismail Pasha "made an appeal for European assistance to strengthen him in completing the conquest of Central Africa. [Sir Samuel] Baker was accordingly placed in command of 1,200 men, supplied with cannon and steam-boats, and received the title of Governour-General of the provinces which he was commissioned to subdue. Having elected to make Gondokoro the seat of his government, he changed its name to Ismailia. He was not long in bringing the Bari to submission, and then, advancing southwards, he came to the districts of Dufilé and Fatiko, a healthy region endowed by nature with fertile valleys and irrigated by limpid streams, but for years past converted into a sort of hell upon earth by the slave-hunters who had made it their headquarters. From these pests Baker delivered the locality, and having by his tact and energy overcome the distrust of the native rulers, he established over their territory a certain number of small military settlements. . . . Baker returned to Europe flattering himself with the delusion that he had put an end to the scourge of slave dealing. It was true that various slave-dealers' dens on the Upper Nile had been destroyed, a number of outlaws had been shot, and a few thousand miserable slaves had been set at liberty; but beyond that nothing had been accomplished; no sooner had the liberator turned his back than the odious traffic recommenced with more vigour than before through the region south of Gondokoro. This, however, was only one of the slave-hunting districts, and by no means the worst. . . . Under European compulsion . . . the Khedive Ismail undertook to promote measures to put a stop to the scandal. He entered into various conventions with England on the subject; and in order to convince the Powers of the sincerity of his intentions, he consented to put the equatorial provinces under the administration of an European officer, who should be commissioned to carry on the work of repression, conquest and organisation that had been commenced by Baker. His choice fell upon a man of exceptional ability, a brilliant officer trained at Woolwich, who had already gained high renown in China, not only for military talent, but for his adroitness and skill in negotiation and diplomacy. This was Colonel Gordon, familiarly known as 'Chinese Gordon,' who was now to add fresh lustre to his name in Egypt as Gordon Pasha. Gordon was appointed Governour-General of the Soudan in 1874. With him were associated Challé-Long, an American officer, who was chief of his staff; the German, Emin [Pasha, whose name was Dr. Eduard Schnitzer], medical officer to the expedition; Lieutenants Chippendall and Watson; Gessi [Pasha, an Italian], and Kemp, engineers. . . . Thenceforward the territories, of which so little had hitherto been known, became the continual scene of military movements and scientific excursions. . . . The Soudan was so far conquered as to be held by about a dozen military outposts stationed along the Nile from Lake No to Lakes Albert and Ibrahim. . . . In 1876 Gordon went back to Cairo. Nevertheless, although he was wearied with the continual struggle of the past two years, worn down by the incessant labours of internal organisation and geographical investigations, disheartened, too, by the jealousies, rivalries,

and intrigues of all around him, and by the ill feeling of the very people whom the Khedive's Government had sent to support him, he consented to return again to his post; this time with the title of Governour-General of the Soudan, Darfur, and the Equatorial Provinces. At the beginning of 1877 he took possession of the Government palace at Khartoum. . . . Egyptian authority, allied with European civilisation, appeared now at length to be taking some hold on the various districts, and the Cairo Government might begin to look forward to a time when it could reckon on some reward for its labours and sacrifices. The area of the new Egyptian Soudan had now become immense. Geographically, its centre included the entire valley of the Nile proper, from Berber to the great lakes; on the east were such portions of the valleys of the Blue Nile and Atbara as lay outside Abyssinia; and on the west were the districts watered by the Bahr-el-Ghazal, and the Bahr-el-Arab, right away to the confines of Wadai. . . . Unfortunately in 1879 Ismail Pasha was deposed, and, to the grievous loss of the Soudan, Gordon was recalled. As the immediate consequence, the country fell back into the hands of Turkish pashas; apathy, disorder, carelessness, and ill feeling reappeared at Khartoum, and the Arab slave-dealers, who had for a period been kept under by Baker, Gessi, and Gordon, came once more to the front. . . . It was Raouf Pasha who, in 1879, succeeded Gordon as Governour-General. He had three Europeans as his subordinates—Emin Bey, who before Gordon left, had been placed in charge of the province of the equator; Lupton Bey, an Englishman, who had followed Gessi as Governour on the Bahr-el-Ghazal; and Slatin Bey, an Austrian, in command of Darfur. Raouf had barely been two years at Khartoum when the Mahdi appeared on the scene. Prompted either by personal ambition or by religious hatred, the idea of playing the part of 'Mahdi' had been acted upon by many an Arab fanatic. Such an idea, at an early age, had taken possession of a certain Soudanese of low birth, a native of Dongola, by name Mohammed Ahmed. Before openly aspiring to the rôle of the regenerator of Islam he had filled several subordinate engagements, notably one under Dr. Peney, the French surgeon-general in the Soudan, who died in 1861. Shortly afterwards he received admittance into the powerful order of the Ghelani dervishes, and then commenced his schemes for stirring up a revolution in defence of his creed. His proceedings did not fail to attract the attention of Gessi Pasha, who had him arrested at Shekka and imprisoned for five months. Under the government of Raouf he took up his abode upon the small islands of Abba, on the Nile above Khartoum, where he gained a considerable notoriety by the austerity of his life and by the fervour of his devotions, thus gradually gaining a high reputation for sanctity. Not only offerings but followers streamed in from every quarter. He became rich as well as powerful. . . . Waiting till May, 1881, he then assumed that a propitious time had arrived for the realisation of his plans, and accordingly had himself publicly proclaimed as 'Mahdi,' inviting every fakir and every religious leader of Islam to come and join him at Abba. . . . Convinced that it was impolitic to tolerate any longer the revolutionary intrigues of such an adventurer at the very gates of Khartoum, Raouf Pasha resolved to rid the country of Mohammed and to send him to Cairo for trial. An expedition was accordingly despatched to the island of Abba, but unfortunately the means employed were inadequate to the task. Only a small

body of black soldiers were sent to arrest the agitator in his quarters, and they, inspired no doubt by a vague and superstitious dread of a man who represented himself as the messenger of Allah, wavered and acted with indecision. Before their officers could rally them to energy, the Mahdi, with a fierce train of followers, knife in hand, rushed upon them, and killing many, put the rest to flight; then, seeing that a renewed assault was likely to be made, he withdrew the insurgent band into a retreat of safety amongst the mountains of Southern Kordofan. Henceforth revolt was openly declared. Such was the condition of things in August, 1881. Chase was given, but every effort to secure the person of the pretended prophet was baffled. A further attempt was made to arrest him by the Mudir of Fashoda with 1,500 men, only to be attended with a still more melancholy result. After a desperate struggle the Mudir lay stretched upon the ground, his soldiers murdered all around him. One single officer, with a few straggling cavalry, escaped the massacre, and returned to report the fatal news. The reverse caused an absolute panic in Khartoum, an intense excitement spreading throughout the Soudan. . . . Meantime the Mahdi's prestige was ever on the increase, and he soon felt sufficiently strong to assume the offensive. His troops overran Kordofan and Sennar, advancing on the one hand to the town of Sennar, which they set on fire, and on the other to El-Obeid, which they placed in a state of siege. In the following July a fresh and more powerful expedition, this time numbering 6,000 men, under the command of Yussuf Pasha left Fashoda and made towards the Mahdi's headquarters. It met with no better fate than the expeditions that had gone before. . . . And then it was that the English Government, discerning danger for Egypt in this insurrection of Islam, set to work to act for the Khedive. It told off 11,000 men, and placed them under the command of Hicks Pasha, an officer in the Egyptian service who had made the Abyssinian campaign. At the end of December, 1882, this expedition embarked at Suez for Suakin, crossed the desert, reached the Nile at Berber, and after much endurance on the way, arrived at Khartoum. Before this, El-Obeid had fallen into the Mahdi's power, and there he had taken up his headquarters. Some trifling advantages were gained by Hicks, but having entered Kordofan with the design of retaking El-Obeid, he was, on the 5th of November, 1883, hemmed in amongst the Kasgil passes, and after three days' heroic fighting, his army of about 10,000 men was overpowered by a force five or six times their superior in numbers, and completely exterminated. Hicks Pasha himself, his European staff, and many Egyptian officers of high rank, were among the dead, and forty-two guns fell into the hands of the enemy. Again, not a man was left to carry the fatal tidings to Khartoum. Rebellion continued to spread. After being agitated for months, the population of the Eastern Soudan also made a rising. Osman Digna, the foremost of the Mahdi's lieutenants, occupied the road between Suakin and Berber, and surrounded Sinkat and Tokar; then, having destroyed, one after another, two Egyptian columns that had been despatched for the relief of these towns, he finally cut off the communication between Khartoum and the Red Sea. The tide of insurrection by this time had risen so high that it threatened not only to overthrow the Khedive's authority in the Soudan, but to become the source of serious peril to Egypt itself."—A. J. Wauters,

Stanley's Emin Pasha expedition, ch. 1-2.—See also MAHDI.

ALSO IN: R. F. Wingate, *Mahdiism and the Egyptian Sudan, bk. 1-4.*—W. F. Butler, *Charles George Gordon, ch. 5-6.*—A. E. Hake, *Story of Chinese Gordon, ch. 10-15.*

1875-1882.—Bankruptcy of the state.—English and French control of finances.—Native hostility to the foreigners.—Rebellion, led by Arabi.—English bombardment of Alexandria.—“The facilities given by foreign money-lenders encouraged extravagance and ostentation on the part of the sovereign and the ruling classes, while mismanagement and corrupt practices were common among officials, so that the public debt rose in 1875 to ninety-one millions, and in January, 1881, to ninety-eight millions. . . . The European capitalists obtained for their money nominally six to nine per cent., but really not less than eight to ten per cent., as the bonds were issued at low rates. . . . The interest on these borrowed millions was punctually paid up to the end of 1875, when the Khedive found that he could not satisfy his creditors, and the British government interfered in his favour. Mr. Cave was sent to examine into Egyptian finances, and he reported that loans at twelve and thirteen per cent. were being agreed to and renewed at twenty-five per cent., and that some measure of consolidation was necessary. The two western Powers now took the matter in hand, but they thereby recognized the whole of these usurious demands. The debt, although under their control, and therefore secured, was not reduced by the amount already paid in premiums for risk. Nor was the rate of interest diminished to something more nearly approaching the rate payable on English consols, which was three per cent. A tribunal under the jurisdiction of united European and native judges was also established in Egypt to decide complaints of foreigners against natives, and vice versa. In May, 1876, this tribunal gave judgment that the income of the Khedive Ismail, from his private landed property, could be appropriated to pay the creditors of the state, and an execution was put into the Viceroyal palace, Er Ramleh, near Alexandria. The Khedive pronounced the judgment invalid, and the tribunal ceased to act. Two commissioners were now again sent to report on Egyptian finances—M. Joubert, the director of the Paris Bank, for France, and Mr. Goschen, a former minister, for England. These gentlemen proposed to hand over the control of the finances to two Europeans, depriving the state of all independence and governing power. The Khedive, in order to resist these demands, convoked a sort of Parliament in order to make an appeal to the people. From this Parliament was afterwards developed the Assembly of Notables, and the National party. . . . In 1877 a European commission of control over Egyptian finance was named. . . . Nubar Pasha was made Prime minister in 1878; the control of the finances was entrusted to Mr. Wilson, an Englishman; and later, the French controller, M. de Blignières, entered the Cabinet. [An enquiry was instituted into the finances during the summer, and exposed the rottenness of Ismail Pasha's fiscal policy.] Better order was thus restored to the finances. Rothschild's new loan of eight and a half millions was issued at seventy-three, and therefore brought in from six to eight per cent. net. . . . But to be able to pay the creditors their full interest, economy had to be introduced into the national expenditure. To do this, clumsy arrangements were made, and the injustice shown in carrying them out embittered many classes of the population, and

laid the foundations of a fanatical hatred of race against race. . . . In consequence of all this, the majority of the notables, many ulemas, officers, and higher officials among the Egyptians, formed themselves into a National party, with the object of resisting the oppressive government of the foreigner. They were joined by the great mass of the discharged soldiers and subordinate officials, not to mention many others. At the end of February, 1879, a revolt broke out in Cairo. Nubar, hated by the National party, was dismissed by the Khedive Ismail, who installed his son Tewfik as Prime minister. In consequence of this, the coupons due in April were not paid till the beginning of May, and the western Powers demanded the reinstatement of Nubar. That Tewfik on this occasion retired and sided with the foreigners . . . [was] the chief cause of his . . . [later] unpopularity in Egypt. Ismail, however, now dismissed Wilson and De Blignières, and a Cabinet was formed, consisting chiefly of native Egyptians, with Sherif Pasha as Prime minister. Sherif now raised for the first time the cry of which we have since heard so much, and which was inscribed by Arabi on his banners, 'Egypt for the Egyptians.' The western Powers, retorted by a menacing naval demonstration, and demanded of the Sultan the deposition of the Khedive. In June, 1879, this demand was agreed to. Ismail went into exile, and his place was filled by Mahomed Tewfik. . . . The new Khedive, with apathetic weakness, yielded the reconstruction of his ministry and the organization of his finances to the western Powers. Mr. Baring and M. de Blignières, as commissioners of the control, aided by officials named by Rothschild to watch over his private interests, now ruled the land.”—H. Vogt, *Egyptian War of 1882, pp. 2-3.*—“The grip of the control on Egyptian finances was now no sham, but grim reality. . . . Profiting by the knowledge which they had acquired in the Enquiry of 1878, the Comptrollers set foot a variety of reforms, procured the abolition of certain vexatious taxes, and prepared the ground for the International Commission of Liquidation, which sat in the summer of 1880 to arrange the settlement of the debt which Ismail Pasha had bequeathed to his country, and to provide for the future of the Egyptian finances.”—A. Colvin, *Making of modern Egypt, p. 23.*—“They devoted forty-five millions (about sixteen shillings per head on the entire population) to the payment of interest. The people were embittered by the distrust shown towards them, and the further reduction of the army from fifty to fifteen thousand men threw a large number out of employment. . . . Many acts of military insubordination occurred, and at last, on the 8th of November, 1881, the great military revolt broke out in Cairo. . . . Ahmed Arabi, colonel of the 4th regiment, now first came into public notice. Several regiments, headed by their officers, openly rebelled against the orders of the Khedive, who was compelled to recall the nationalist, Sherif Pasha, and to refer the further demands of the rebels for the increase of the army, and for a constitution, to the Sultan. Sherif Pasha, however, did not long enjoy the confidence of the National Egyptian party, at whose head Arabi now stood, winning every day more reputation and influence. The army, in which he permitted great laxity of discipline, was entirely devoted to him. . . . A pretended plot of Circassian officers against his life he dexterously used to increase his popularity. . . . Twenty-six officers were condemned to death by court-martial, but the Khedive, at the instance of the western Powers, commuted the

sentence, and they were banished to Constantinople. This leniency was stigmatized by the National party as treachery to the country, and the Chamber of Notables retorted by naming Arabi commander-in-chief of the army and Prime minister without asking the consent of the Khedive. The Chamber soon afterwards came into conflict with the foreign comptrollers. . . . This ended in De Blignières resigning his post, and in the May of 1882 the consuls of the European Powers declared that a fleet of English and French ironclads would appear before Alexandria, to demand the disbanding of the army and the punishment of its leaders. The threat was realized, and, in spite of protests from the Sultan, a fleet of English and French ironclads entered the harbour of Alexandria. The Khedive, at the advice of his ministers and the chiefs of the National party, appealed to the Sultan. . . . The popular hatred of foreigners now became more and more apparent, and began to assume threatening dimensions. . . . On the 30th of May, Arabi announced that a despatch from the Sultan had reached him, promising the deposition of Tewfik in favour of his uncle Halim Pasha. . . . On the 3rd of June, Dervish Pasha, a man of energy notwithstanding his years, had sailed from Constantinople. . . . His object was to pacify Egypt and to reconcile Tewfik and Arabi Pasha. . . . Since the publication of the despatch purporting to proclaim Halim Pasha as Khedive, Arabi had done nothing towards dethroning the actual ruler. But on the 2nd of June he began to strengthen the fortifications of Alexandria with earthworks. . . . The British admiral protested, and the Sultan, on the remonstrances of British diplomacy, forbade the continuation of the works. . . . Serious disturbances took place in Alexandria on the 11th. The native rabble invaded the European quarter, plundered the shops, and slew many foreigners. . . . Though the disturbances were not renewed, a general emigration of foreigners was the result. . . . On the 22nd a commission, consisting of nine natives and nine Europeans . . . began to try the ringleaders of the riot. . . . But events were hurrying on towards war. The works at Alexandria were recommenced, and the fortifications armed with heavy guns. The English admiral [Sir Frederick B. P. Seymour, afterwards Lord Alcester] received information that the entrance to the harbour would be blocked by sunken storeships, and this, he declared, would be an act of open war. A complete scheme for the destruction of the Suez canal was also discovered. . . . The English, on their side, now began to make hostile demonstrations; and Arabi, while repudiating warlike intentions, declared himself ready for resistance. . . . On the 27th the English vice-consul advised his fellow-countrymen to leave Alexandria, and on the 3rd of July, according to the 'Times,' the arrangements for war were complete. . . . Finally, as a reconnaissance on the 9th showed that the forts were still being strengthened, he [the English admiral] informed the governor of Alexandria, Zulficar Pasha, that unless the forts had been previously evacuated and surrendered to the English, he intended to commence the bombardment at four the next morning. . . . As the French government were unable to take part in any active measures (a grant for that purpose having been refused by the National Assembly), the greater part of their fleet, under Admiral Conrad, left Alexandria for Port Said. The ironclads of other nations, more than fifty in number, anchored outside the harbour of Alexandria. . . . On the evening of the 10th of July . . . and at daybreak on the 11th,

the . . . ironclads took up the positions assigned to them. There was a gentle breeze from the east, and the weather was clear. At 6.30 a. m. all the ships were cleared for action. At seven the admiral signalled to the Alexandria to fire a shell into Fort Ada. . . . The first shot fired from the Alexandria was immediately replied to by the Egyptians; whereupon the ships of the whole fleet and the Egyptian forts and batteries opened fire, and the engagement became general. . . . At 8.30 Fort Marsa-el-Kanet was blown up by shells from the Invincible and Monarch, and by nine o'clock the Téméraire, Monarch, and Penelope had silenced most of the guns in Fort Meks, although four defied every effort from their protected situation. By 11.45 Forts Marabout and Adjemi had ceased firing, and a landing party of seamen and marines was despatched, under cover of the Bittern's guns, to spike and blow up the guns in the forts. At 1.30 a shell from the Superb burst in the chief powder magazine of Fort Ada and blew it up. By four o'clock all the guns of Fort Pharos, and half an hour later those of Fort Meks, were disabled, and at 5.30 the admiral ordered the firing to cease. The ships were repeatedly struck and sustained some damage. . . . The English casualties were five killed and twenty-eight wounded, a comparatively small loss. The Egyptian loss is not known. . . . At 1 p. m. on the 12th of July, the white flag was hoisted by the Egyptians. Admiral Seymour demanded, as a preliminary measure, the surrender of the forts commanding the entrance to the harbour, and the negotiations on this point were fruitlessly protracted for some hours. As night approached the city was seen to be on fire in many places, and the flames were spreading in all directions. The English now became aware that the white flag had merely been used as means to gain time for a hasty evacuation of Alexandria by Arabi and his army. Sailors and marines were now landed, and ships of other nations sent detachments on shore to protect their countrymen. But it was too late; Bedouins, convicts, and ill-disciplined soldiers had plundered and burnt the European quarter, killed many foreigners, and a Reuter's telegram of the 14th said, 'Alexandria is completely destroyed.'—H. Vogt, *Egyptian War of 1882*, pp. 2-32.—The bombardment was directed only against the forts, and not the city. "Arabi Pasha and his troops withdrew into fortified positions in the interior, leaving Alexandria in flames."—A. Colvin, *Making of modern Egypt*.—The rising undoubtedly contained the germs of an Egyptian national movement, but Arabi was not the man to direct it aright. The massacre of Europeans at Alexandria is not now thought to have been committed at his instigation, and there is also a disposition to acquit him of complicity in the burning of the city after the bombardment of the forts. France, owing to the fall of Gambetta, had declined to join in the operations, and thenceforward Great Britain pursued her task in Egypt alone.

ALSO IN: Lord Cromer, *Modern Egypt*.—E. Dicey, *Story of the khedivate*.—A. Hasenclever, *Geschichte Aegyptens im 19ten Jahrhundert*.—C. Royle, *Egyptian campaigns, 1882-1885*.—J. C. McCoan, *Egypt under Ismail*.—A. E. P. Weigall, *History of Egypt from 1763 to 1914*.—C. F. Moberly Bell, *Khedives and pashas*.

1882-1883.—Massacre and destruction in Alexandria.—Declared rebellion of Arabi.—Suppression by the English.—Banishment of Arabi.—English occupation.—The city of Alexandria had become "such a scene of pillage, massacre, and wanton destruction as to make the world

shudder. It was the old tale of horrors. Houses were plundered and burned; the European quarter, including the stately buildings surrounding the Great Square of Mehemet Ali, was sacked and left a heap of smoldering ruins; and more than two thousand Europeans, for the most part Levantines, were massacred with all the cruelty of oriental fanaticism. This was on the afternoon of the 12th. It was the second massacre that had occurred under the very eyes of the British fleet. The admiral's failure to prevent it has been called unfortunate by some and criminal by others. It seems to have been wholly without excuse. . . . The blue-jackets were landed on the 13th, and cleared the way before them with a Gatling gun. The next day, more ships having arrived, a sufficient force was landed to take possession of the entire city. The khedive was escorted back to Ras-el-Tin from Rameh, and given a strong guard. Summary justice was dealt out to all hostile Arabs who had been captured in the city. In short, English intervention was followed by English occupation. The bombardment of Alexandria had defined clearly the respective positions of Arabi and the khedive toward Egypt and the Egyptian people. . . . The khedive was not only weak in the eyes of his people, but he was regarded as the tool of England. . . . From the moment the first shot was fired upon Alexandria, Arabi was the real ruler of the people. . . . The conference at Constantinople was stirred by the news of the bombardment of Alexandria. It presented a note to the Porte, July 15, requesting the dispatch of Turkish troops to restore the status quo in Egypt. But the sultan had no idea of taking the part of the Christian in what all Islam regarded as a contest between the Moslem and the unbeliever. . . . In Egypt, the khedive had been prevailed upon, after some demur, to proclaim Arabi a rebel and discharge him from his cabinet. Arabi had issued a counter-proclamation, on the same day, declaring Tewfik a traitor to his people and his religion. Having received the news of the khedive's proclamation, Lord Dufferin, the British ambassador at Constantinople, announced to the conference that England was about to send an expedition to Egypt to suppress the rebellion and to restore the authority of the khedive. Thereupon the sultan declared that he had decided to send a Turkish expedition. Lord Dufferin feigned to accept the sultan's co-operation, but demanded that the Porte, as a preliminary step, should declare Arabi a rebel. Again the sultan was confronted with the danger of incurring the wrath of the Moslem world. He could not declare Arabi a rebel. . . . In his desperation he sent a force of 3,000 men to Suda bay with orders to hold themselves in readiness to enter Egypt at a moment's notice. . . . In the meantime, however, the English expedition had arrived in Egypt and was proceeding to crush the rebellion, regardless of the diplomatic delays and bickerings at Constantinople. . . . It was not until the 15th of August that Sir Garnet Wolseley arrived with his force in Egypt. The English at that time held only two points, Alexandria and Suez, which the entire Egyptian interior, as well as Port Said and Ismailia, were held by Arabi, whose force, it was estimated, now amounted to about 70,000 men, of whom at least 50,000 were regulars. The objective point of General Wolseley's expedition to crush Arabi was, of course, the city of Cairo. There were two ways of approaching that city, one from Alexandria, through the Delta, and the other from the Suez canal. There were many objections to the former route. . . . The Suez canal

was supposed to be neutral water. . . . But England felt no obligation to recognize any neutrality, . . . acting upon the principle, which is doubtless sound, that 'the neutrality of any canal joining the waters of the Atlantic and Pacific oceans will be maintained, if at all, by the nation which can place and keep the strongest ships at each extremity.' In other words, General Wolseley decided to enter Cairo by way of the Suez canal and Ismailia. But he kept his plan a profound secret. Admiral Seymour alone knew his purpose. . . . On the 10th, the transports moved eastward from Alexandria, as if to attack Abukir; but under the cover of darkness that night, they were escorted on to Port Said, where they learned that the entire canal, owing to the preconcerted action of Admiral Seymour, was in the hands of the British. On the 21st, the troops met Sir Henry McPherson's Indian contingent at Ismailia. Two days were now consumed in rest and preparation. The Egyptians cut off the water supply, which came from the Delta by the Sweet Water canal, by damming the canal. A sortie to secure possession of the dam was therefore deemed necessary, and was successfully made on the 24th. Further advances were made, and on the 26th, Kassassin, a station of some importance on the canal and railway, was occupied. Here the British force was obliged to delay for two weeks, while organizing a hospital and a transport service. This gave Arabi opportunity to concentrate his forces at Zagazig and Tel-el-Kebir. But he knew it was for his interest to strike at once before the British transports could come up with the advance. He therefore made two attempts, one on August 28, and the other on September 9, to regain the position lost at Kassassin. But he failed in both, though inflicting some loss upon his opponents. On the 12th of September preparations were made by General Wolseley for a decisive battle. He had become convinced from daily reconnoissance and from the view obtained in the engagement of September 9, that the fortification at Tel-el-Kebir were both extensive and formidable. . . . It was therefore decided to make the approach under cover of darkness. . . . At 1.30 on the morning of the 13th General Wolseley gave the order for the advance, his force consisting of about 11,000 infantry, 2,000 cavalrymen, and sixty field-guns. They had only the stars to guide them, but so accurately was the movement conducted that the leading brigades of each division reached the enemy's outposts within two minutes of each other. 'The enemy (says General Wolseley) were completely surprised, and it was not until one or two of their advanced sentries fired their rifles that they realized our close proximity to their works.' . . . The intrenchments were not carried without a severe struggle. The Egyptians fought with a desperate courage and hundreds of them were bayoneted at their posts. . . . But what could the rank and file accomplish when 'each officer knew that he would run, but hoped his neighbor would stay.' At the first shot Arabi and his second in command took horse and galloped to Belbeis, where they caught a train for Cairo. Most of the other officers, as the reports of killed and wounded show, did the same. The Egyptians fired their first shot at 4.55 A. M., and at 6.45 the English had possession of Arabi's headquarters and the canal bridge. The British loss was 57 killed, 380 wounded, and 22 missing. The Egyptian army left about 2,000 dead in the fortifications. . . . A proof of the completeness of the success was the entire dissipation of Arabi's army. Groups of soldiers, it is true, were scat-

tered to different parts of Egypt; but the army organization was completely broken up with the battle of Tel-el-Kebir. . . . 'Major-General Lowe was ordered to push on with all possible speed to Cairo. . . . General Lowd [reached] the great barracks of Abbassieh, just outside of Cairo, at 4.45 P. M., on the 14th instant. The cavalry marched sixty-five miles in these two days. . . . A message was sent to Arabi Pasha through the prefect of the city, calling upon him to surrender forthwith, which he did unconditionally.' . . . Before leaving England, Wolsey had predicted that he would enter Cairo on the 16th of September; but with still a day to spare the feat was accomplished, and Arabi's rebellion was completely crushed. England now stood alone. Victory had been won without the aid of France or the intervention of Turkey. In Constantinople negotiations regarding Turkish expeditions were still pending when Lord Dufferin received the news of Wolsey's success, and announced to the Porte that there was now no need of a Turkish force in Egypt, as the war was ended. France at once prepared to resume her share in the control; but England, having borne the sole burden of the war, did not propose now to share the influence her success had given her. And it was for the interest of Egypt that she should not. . . . England's first duty, after quiet was assured, was to send away all the British troops except a force of about 11,000 men, which it was deemed advisable to retain in Egypt until the khedive's authority was placed on a safe footing throughout the land. . . . What should be done with Arabi when the question of paramount interest, when once the khedive's authority was re-established and recognized. Tewfik and his ministers, if left to themselves, would unquestionably have taken his life. . . . But England was determined that Arabi should have a fair trial. . . . It was decided that the rebel leaders should appear before a military tribunal, and they were given English counsel to plead their cause."—J. E. Bowen, *Conflict of East and West in Egypt*, ch. 5-6.—"The trial, which had commenced before Lord Dufferin arrived in Egypt, was proving itself unsatisfactory to all concerned. The Government of the Khedive regarded it as superfluous; for had not the accused, after a series of outrageous insults to the Khedive and his Ministers, been taken in arms against them? To the counsel for the defence, the constitution of the Court, the procedure adopted, and the nature of the evidence offered, were equally objectionable. The Court was browbeaten by the lawyers, and humiliated by the exhibition of its own incompetency. The accused believed, or affected to believe, themselves foredoomed. The public, sympathising with the Khedive, was willing to approve the punishment of the prisoners as rebels who had taken up arms against their rulers, but declined to give credence either to the evidence offered on any other head of indictment, or to the impartiality of the Court. Lord Dufferin put an end summarily to the farce. Under arrangements sanctioned by him, the prisoners pleaded guilty to rebellion, and were exiled to Ceylon; and there, so far as they were concerned, the matter ended. Exile was the wisest punishment, probably, that could be arrived at in the circumstances; but it was attended with one drawback of grave and far-reaching importance. It was not to be gainsaid, on the one hand, that, if the Khedive held the rebels in his power, it was due to no merits of his Government, but to the exertions of British troops. Whatever had been the crime of Arabi and his associates, it was not for one

of the house of Muhammad Ali and of Ismail to strike at an Egyptian in the name of justice. The prisoners, in common with all Egypt, had suffered under the tyranny of Khedive Tewfik's father, as the generation before them had suffered under Muhammad Ali. But for British intervention, the prisoners and their friends would have thrown the whole house of Muhammad Ali, bag and baggage, into the Red Sea. The Khedive could not be allowed, under benefit of the intervention of a civilized Power, to make himself arbiter of their fate. It was for the Power that had subdued them to punish them. All this was unanswerable, and public opinion in Great Britain, flushed even by success over an Egyptian army, was disposed to show itself generous."—A. Colvin, *Making of modern Egypt*, ch. 1.—"Lord Dufferin . . . had been sent from Constantinople to Cairo, early in November, with the special mission of bringing order out of governmental chaos. In two months he had prepared a scheme of legislative reorganization. This was, however, somewhat altered; so that it was not until May, 1883, that the plan in its improved form was accepted by the decree of the khedive. The new constitution provided for three classes of assemblies: the 'Legislative Council,' the 'General Assembly,' and the 'Provincial Councils,' of which there were to be fourteen, one for each province. . . . Every Egyptian man, over twenty years of age, was to vote (by ballot) for an 'elector-delegate' from the village in the neighborhood of which he lived, and the 'electors-delegate' from all the villages in a province were to form the constituency that should elect the provincial council. . . . The scheme for reorganization was carried forward to the extent of electing the 'electors-delegate' in September; but by that time Egypt was again in a state of such disquietude that the British advisers of the khedive considered it unwise to put the new institutions into operation. In place of legislative council and general assembly, the khedive appointed a council of state, consisting of eleven Egyptians, two Armenians, and ten Europeans. The reforms were set aside for the time being in view of impending troubles and dangers in the Sudan."—J. E. Bowen, *Conflict of East and West in Egypt*, ch. 5-6.

ALSO IN: J. F. Maurice, *Military history of the campaign of 1882 in Egypt*.—C. Royle, *Egyptian campaigns*, v. 1, ch. 22-44.

1883-1907.—Lord Cromer's administration.—In Lord Cromer, "during more than twenty years [from 1883-1907] the life of Egypt . . . centred, and from him all energy . . . radiated. . . . But for his patience and sagacity, united with perseverance which admits of no discomfiture, the success of British intervention must have been imperilled. The making of modern Egypt is the work of Lord Cromer; without him it might scarcely have been accomplished, and with his name it will remain identified. . . . [England] may congratulate herself on having installed in Cairo, . . . [in Sir Evelyn Baring, who later became Lord Cromer], the one man who, by natural aptitudes, by experience, and by character, was needed to secure her interests, and to ensure the well-being of the people for whom she had assumed responsibility. What has been the secret of Lord Cromer's success? That he has shown extraordinary capacity for labour, great financial and economic skill, untiring patience, high moral courage, much insight into native character; that he has gained the general confidence by habitually frank outspokenness and candour; all this, though true, scarcely supplies a sufficient answer to the

question. The solution is probably to be found on examining the line of policy which he . . . adopted. It . . . [was], in the non-controversial sense of the word, a distinctly liberal policy. Its aim . . . [was] the greatest good of the greatest number; general content based on general well-being. It . . . absolutely reversed every tradition of rule hitherto practised in Egypt. It . . . preferred the many to the few, and powerlessness to privilege. . . . It . . . recognized the claim of the native of the land for immunity from fiscal importunities. . . . Moral and material progress . . . [were not] lost sight of, but . . . [were] deliberately relegated to a subordinate place. The economic base of the Agent's policy . . . [was] the desire to leave an appreciable margin in the hands of the taxpayer, to allow it . . . to fructify in the pockets of the people. The basis of Lord Cromer's policy . . . [was] thus . . . sympathy with the Egyptian. He . . . put, as has been

stage of civilization?—A. Colvin, *Making of modern Egypt*, pp. 3, 406, 407, 408.

1884-1885.—General Gordon's mission to Khartoum.—Town beleaguered by the Mahdists.—English rescue expedition.—Energy that was too late.—“The abandonment of the Soudan being decided upon, the British Government confided to General Gordon the task of extricating the Egyptian garrisons scattered throughout the country. . . . Gordon's original instructions were dated the 18th January, 1884. He was to proceed at once to Egypt, to report on the military situation in the Soudan, and on the measures which it might be advisable to take for the security of the Egyptian garrisons and for the safety of the European population in Khartoum. . . . He was to be accompanied by Colonel Stewart. . . . Gordon's final instructions were given him by the Egyptian Government in a firman appointing him Governor-General. . . . Gordon arrived at Khartoum on the 18th February. . . . While Gordon was sending almost daily expressions of his view as to the only way of carrying out the policy of eventual evacuation, it was also becoming clear to him that he would very soon be cut off from the rest of Egypt. His first remark on this subject was to express ‘the conviction that I shall be caught in Khartoum’; and he wrote,—‘Even if I was mean enough to escape I have no power to do so.’ The accuracy of this forecast was speedily demonstrated. Within a few days communications with Khartoum were interrupted, and although subsequently restored for a time, the rising of the riparian tribes rendered the receipt and despatch of messages exceedingly uncertain. . . . Long before the summer of 1884, it was evident that the position of Gordon at Khartoum had become so critical, that if he were to be rescued at all, it could only be by the despatch of a British force. . . . Early in May, war preparations were commenced in England, and on the 10th of the month the military authorities in Cairo received instructions to prepare for the despatch in October of an expedition for the relief of the Soudanese capital. 12,000 camels were ordered to be purchased and held in readiness for a forward march in the autumn. On the 16th May a half-battalion of English troops was moved up the Nile to Wady Halfa. A few weeks later some other positions on the Nile were occupied by portions of the Army of Occupation. Naval officers were also sent up the river to examine and report upon the cataracts and other impediments to navigation. Still it was not till the 5th August that Mr. Gladstone rose in the House of Commons to move a vote of credit of £300,000 to enable the Government to undertake operations for the relief of Gordon. . . . It was agreed that there were but two routes by which Khartoum could be approached by an expedition. One by way of the Nile, and the other via Suakin and Berber. . . . The Nile route having been decided on, preparations on a large scale were begun. . . . It was at first arranged that not more than 5,000 men should form the Expedition, but later on the number was raised to 7,000. . . . The instructions given to Lord Wolseley stated that the primary object of the Expedition was to bring away Gordon and Stewart from Khartoum; and when that purpose should be effected, no further offensive operations of any kind were to be undertaken.”—C. Royle, *Egyptian campaigns, 1882-1885*, v. 2, ch. 12-18.—“First, it was said that our troops would be before the gates of Khartoum on January 14th; next it was the middle of February; and then the time stretched out to the middle of



LORD CROMER
(Egypt)

said, the claims of the administration in the second rank, when compared with the popular sentiment. He . . . habitually looked at all questions, not solely from the point of view of the educationalist, or the administrator, but as much as possible from the point of view of the Egyptian himself. . . . Lord Cromer . . . [never forgot] for a moment that he . . . was in Egypt on behalf of the people of Egypt; that every matter of internal administration or finance must be examined from the point of view of their interests; that it . . . [was] their revenues, their soil, their property, of which he disposed. Even his annual reports are in great measure addressed to an Egyptian audience. . . . ‘So far as my own part in the preparation of the annual reports is concerned, I may say that my wish has been to render them, so to speak, as educational as possible; that is to say, I have endeavoured, not merely to record a bald statement of facts, but also to turn the attention of the Egyptians . . . to the future which lies before their country, and to a variety of subjects of interest to all of them, as citizens of a State which is now rapidly striding towards an advanced

March. . . . Lord Wolseley offered a hundred pounds to the regiment covering the distance from Sarras to Debbeh most expeditiously and with least damage to boats. . . . He also dispatched Sir Herbert Stewart on the immortal march to Gâkdul. Stewart's force, composed principally of the Mounted Infantry and Camel Corps, and led by a troop of the 19th Hussars, acting as scouts—numbering about 1,100 in all—set out from Korti on December 30th. Its destination was about 100 miles from headquarters, and about 80 from the Nile at Shendy. The enterprise, difficult and desperate as it was, was achieved with perfect success. . . . On the 17th January Sir Herbert Stewart engaged the enemy on the road to Metemneh, and after defeating some 10,000 Arabs—collected from Berber, Metemneh, and Omdurman—pushed forward to the Abu Klea Wells. His tactics were much the same as those of General Graham at El Jeb, and those of the Mahdi's men—of attacking when thirst and fatigue had well-nigh prostrated the force—were at all points similar to those adopted against Hicks. Our losses were 65 non-commissioned officers and men killed and 85 wounded, with 9 officers killed—among them Colonel Burnaby—and 9 wounded. Stewart at once pushed on for Metemneh and the Nile. He left the Wells on the 18th Jan. to occupy Metemneh, if possible, but, failing that, to make for the Nile and entrench himself. After a night's march, some five miles south of Metemneh, the column found itself in presence of an enemy said to have been about 18,000 strong. Stewart halted and formed a zereba under a deadly fire. He himself was mortally hurt in the groin, and Mr. Cameron, of the Standard, and Mr. Herbert, of the Morning Post, were killed. The zereba completed, the column advanced in square, and the Arabs, profiting by Abu Klea, moved forward in echelon, apparently with the purpose of charging. At thirty yards or so they were brought to bay, so terrific was the fire from the square, and so splendidly served was Norton's artillery. For two hours the battle raged; and then the Arabs, 'mown down in heaps,' gave way. Meantime Sir Charles Wilson had made a dash for the Nile, where he found [on the 21st] steamers and reinforcements from Gordon, and the laconic message, 'All right at Khartoum. Can hold out for years.' . . . In the joy at the good news, none had stopped to consider the true meaning of the message, 'All right. Can hold out for years,' for none was aware that nearly two months before Gordon had said he had just provisions enough for 40 days, and that what he really meant was that he had come to his last biscuit. The message—which was written for the enemy—was dated Dec. 29."—A. E. Hake, *Story of Chinese Gordon*, v. 2, ch. 10.—"A delay of three days [had] occurred at Gubat, spent partly in removing the Egyptian troops and replacing them with Sudanese, as Gordon wished, and partly in making reconnaissances. At length on the 24th Sir Charles Wilson, who had succeeded to the command, started with two steamers on his perilous quest. The voyage took four days, and when Wilson sighted his goal he discovered that the Egyptian flag had disappeared from government house."—S. Low and L. C. Sanders, *Political history of England*, v. 12, *History of England during the reign of Victoria* (1837-1901) p. 361.—"The public, carefully kept in ignorance . . . and hopeful beyond their wont, were simply stupefied to hear, on Feb. 5, that Khartoum was in the hands of the Mahdi and Gordon captured or dead."—A. E. Hake, *Story of Chinese Gordon*, v. 2, ch. 10.—See also МАНОЛ.

"There was a strange, and to this day an unaccountable, delay about the measures to be taken for Gordon's rescue. People said that the Government had no hope of being able to do anything to save him. . . . At last an expedition was arranged to go out to the relief of Gordon. Perhaps it was but a half-hearted enterprise at the best. Perhaps the Government had only too good reason to believe that Gordon was beyond the help of any relief expedition. The trial had to be made, however, and the expedition was put under the command of a man as competent as could be found in England—Sir Garnet Wolseley. . . . The world soon heard the worst news of all. No commander could have forced his way under such difficulties to Khartoum in time to rescue General Gordon."—J. McCarthy, *History of our own times, 1880 to the diamond jubilee*, pp. 160, 161.—"It was undoubtedly the delay at Gubat that brought about the fall of Khartoum. Father Ohrwalder asserts that if twenty redcoats had arrived the place would have been saved, and that the mahdi, who had determined on retirement into Kordofan, only decided on attacking when he heard that the steamers were delaying their advance (*Ten Years' Captivity*, pp. 167-68). But Sir Charles Wilson in his narrative, *From Khorti to Khartoum*, points out that his first duty was to see that his small force, with its wounded, was secure from immediate attack, while there was nothing to show that a delay of a couple of days would make much difference. In any case Khartoum could have been relieved in good time if the expeditionary force had started from England, as Lord Wolseley urged, a few weeks earlier than it did."—S. Low and L. C. Sanders, *Political history of England*, v. 12, *History of England during the reign of Victoria* (1837-1901), p. 361 (footnote).—"It is difficult to give a positive answer to the question of whether General Gordon could have retreated from Khartoum, if no expedition had been sent to his relief. On March 27, 1884, Colonel Coetlogon, who was then at Cairo, wrote to me: 'The White Nile to Berber is very low, and there are only two small steamers that can make the passage; the river begins to rise about the middle of May. I consider that a retreat of a force by river is now impossible, even if unopposed, on account of the lowness of the river.' Would it, however, have been possible to have effected a retreat by land? It is almost certain that after May 26, on which day Berber fell into the hands of the Dervishes, retreat by land was impossible. When General Gordon was asked his reasons for remaining at Khartoum, he wrote in his Journal: 'The reasons are those horribly plucky Arabs,' and there cannot be any doubt that at the time he wrote these words (September 10, 1884), the explanation was sufficient. It is, however, not so certain whether, prior to May 26, the operation might not have been undertaken with a fair prospect of success. 'I wanted,' General Gordon wrote, on October 29, 'to capture Berber, which was the proper military operation.' 'Had it not been,' he wrote on September 19, 'for the defeat of Mehemet Ali Pasha, I should have got out at least two-thirds of those at Khartoum and Sennar.' On the other hand, the passage already quoted from his Journal shows that he did not care for the capture of Berber as it would 'not have done much towards the solution of the Sudan problem or withdrawal of the garrisons, while it might, on the other hand, have stopped the expedition for their relief.' It is impossible to draw any very definite conclusions from the evidence which is available on this subject. All that can be said is that the operation of retreat would

have been one of very great difficulty, but it is not certain that it would have been altogether impossible if it had been undertaken before the middle of May. It is clear, however, that inasmuch as General Gordon considered, first, that he was bound to establish some settled government at Khartoum, and secondly, that he was under an obligation to save the garrisons of Sennar, Bahrel-Ghazal, and the Equatorial Province, he never contemplated the possibility of withdrawing from Khartoum and leaving the other garrisons to their fate."—Lord Cromer, *Modern Egypt*, v. 1, pp. 572-574.—"The Government blundered, but it was not from pusillanimity; it was from its failure to realize the gravity of the situation which had arisen. The blunder did not lie in the refusal to accept responsibility for establishing a strong government in the Sudan, or in adopting the only alternative policy of evacuating the Sudan. But if the province was to be evacuated, the garrisons could only be withdrawn by a strong military force; and it would still be necessary to hold a sound strategical frontier in force. Instead of taking its measures accordingly, the Government announced emphatically that there should be no military expedition; and no strategic frontier was decided upon. Hitherto the British public had taken only a passing interest in Gordon; but when he went to Egypt it suddenly woke up to the fact that he was a very remarkable man. Its imagination, not easily stirred, was gripped by his personality; he became as he fully deserved to be, its hero. It would have cheerfully helped him to go his own way without regard to the consequences. But the Government had chosen him not that he might dictate their policy, but as the most efficient instrument for carrying it out. When he went up to the Sudan the situation had just been made more serious through a reverse suffered by an Egyptian force at the hands of the Mahdi's followers. Gordon had arrived at the conclusion that the Mahdi must be 'smashed,' and a strong government set up in the Sudan; to which end he demanded that he should have the assistance of one Zebehr, a notorious slaver, but a person of great influence. But he could have neither Zebehr, nor troops. Gordon got as far as Khartoum, and there he was in effect beleaguered before the end of March. The ministry in England succeeded in persuading itself that his movements were free, though already the queen was urging the necessity of sending an expedition to his relief. The ministry took the matter in consideration; but it was also thinking about the Franchise Bill and the House of Lords [see also ENGLAND: 1884-1885]; it was annoyed, not without excuse, because if Gordon had simply acted upon his instructions, instead of assuming that there would be a change of policy if he demanded it, he would never have been shut up in Khartoum; and it declined to believe that there was any need for haste. There was an apparently interminable controversy as to the best route for effecting the relief; and it was not till 1st September that Lord Wolseley left England to take the command of the expedition. . . . The Sudan was left to the Mahdi and his successor for eleven years. In England the failure to relieve Gordon was received with an outburst of sorrow and anger, though the denunciations of desertion and betrayal went a good deal further than the facts warranted."—A. D. Innes, *History of England and the British empire*, pp. 415, 416, 417.

Also in: A. Colvin, *Making of modern Egypt*, pp. 75-82.—J. A. R. Marriott, *History of England since Waterloo*, pp. 502-505.—E. A. W. Budge, *Egyptian Sudan*, v. 2, pp. 250-260.—H. M. Stanley,

In darkest Africa, ch. 1.—H. E. Colville, *History of the Soudan campaign*.—C. W. Wilson, *From Korti to Khartoum*.—W. F. Butler, *Campaign of the Cataracts*.—W. M. Pimblett, *Story of the Soudan War*.—C. G. Gordon, *Journals at Khartoum*.—H. W. Gordon, *Events in the life of Charles George Gordon*, ch. 14-20.

1884-1891.—Origin of irrigation system.—Restoration of the old Nile barrage by Sir Colin Moncrieff.—Rossetta and Damietta branch barrages completed.—Among the many men who have had a share in bringing about the salvation of Egypt, none are entitled to greater credit than the irrigation engineers who were brought from India. Diplomats and statesmen unraveled the tangled skein of high politics, financiers produced order out of chaos, soldiers fought battles and swept back the advancing tide of barbarism; but the irrigation engineers created the wealth which made the work of the rest possible. The Nile was the final saviour of Egypt, and the engineers spread its fertilizing waters over the thirsty land. The beginnings of irrigation in Egypt are almost prehistoric, but the splendid irrigation system which now produces such rich crops on the banks of the Nile and in the delta is almost entirely the result of the British occupation. "As early as 1833 Mehemet Ali . . . began to lay the foundations of . . . a dam. But after a year or two the work was abandoned. It was not till 1842 that the French Engineer, Mougel Bey, succeeded in persuading the Viceroy to take up the idea again. The design of Mougel Bey was a magnificent one, and the mighty dam, which owes its inception to his genius, is one of the greatest irrigation works in the world. This is the famous Barrage, [which was sound in principle, but had suffered from neglect, and never fulfilled its original purpose until it was restored and improved under British direction. When Sir Colin Moncrieff arrived in Egypt from India to take charge of the works he found a scheme on hand by which a system of pumping water from the Nile was to be adopted for irrigation of the Delta.] Nobody had tried the experiment of restoring the Barrage. When Sir Colin Moncrieff started the notion of doing so, he was good-naturedly forgiven for his 'ignorance of the country, natural in a foreigner.' . . . But . . . the pumping contract was laid aside, and when the low-water season of 1884 came round, a first attempt was made to see how much water the Barrage could hold up if both the bridges were closed. The enterprise was entrusted to [William] Willcocks, and it turned out a signal success. . . . The effect produced was extraordinary. . . . Water in abundance made its appearance as late as the middle of June in districts where it had not been seen for years except during flood-time. And not only was the quantity increased, but, owing to the delivery being at a higher level, an immense saving was effected in the trouble and cost of lifting. The cotton crop for 1884 was nearly half a million kantars [kantar = 90½ lbs. approximately] above the highest figure of previous years. The experiment of 1884 was repeated in 1885 with even better results, so far as raising the level of the river was concerned. And, having succeeded for two successive years in patching up the Barrage, the Irrigation Engineers were able to make a very powerful appeal for a special grant to carry out its complete restoration. . . . Their task was a very heavy one. To ensure the stability of the Barrage against the pressure of a great body of water is a matter of remarkable difficulty. The gigantic weight of this structure rests on nothing but fine mud and sand. There

is no solid foundation attainable. Moreover, all the time that the Barrage was being repaired it had to be used, too; for after the successful experiments of 1834 and 1885, there would have been a tremendous outcry if something had not been done every summer to keep up the level of the Nile. . . . Every year, as soon as the flood was over, one half of one of the bridges was enclosed by a coffer dam, out of which all the water was pumped, so that the floorings of the arches were left dry . . . and the task of repairing the floor and strengthening and extending the great apron of masonry, . . . proceeded without a day's cessation, and for a great part of the time both night and day. Working thus under the highest pressure, and in the face of innumerable and unforeseen perils arising from the treacherous nature of the river-bed, the western half of the Rosetta Branch Barrage was finished in the winter and spring of 1886-87, and the eastern half in 1888-89. The eastern half of the Damietta Branch Barrage was similarly completed in 1887-88 and the western half in 1889-90. The arches of both bridges were supplied with iron gates in double leaves, moving in parallel grooves, and raised and lowered by overhead travelling winches. By the low-water season of 1891 the work was finished."—A. Milner, *England in Egypt*, pp. 239, 243-245.

1885-1896.—Abandonment of the Egyptian Sudan to the Dervishes.—Death of the Mahdi and reign of the Khalifa.—Beginning of a new Anglo-Egyptian movement for the recovery of the Sudan.—Expedition to Dongola.—After the failure to rescue General Gordon from the Mahdists at Khartoum the British government, embarrassed in other quarters, felt compelled to evacuate the Sudan. Before it did so the Mahdi had finished his career, having died of small-pox in June, 1885, and one of his three chief commanders, styled khalifas, had acquired authority over the Dervish army and reigned in his place. This was the Khalifa Abdullah, a chieftain of the Baggara tribe. Khartoum had been destroyed, and Omdurman, on the opposite side of the river, became his capital. The rule of the khalifa was soon made so cruelly despotic, and so much in the interest of his own tribe, that incessant rebellions in many parts of his dominions restrained him from any vigorous undertaking of the conquest of Egypt, which was the great object of Dervish desire. But his able and energetic lieutenant in the Eastern Sudan, Osman Digna, was a serious menace to the Egyptian forces holding Suakin, where Major Watson, at first, and afterwards Colonel Kitchener, were holding command, under General Grenfell, who was then the Egyptian Sirdar, or military chief. Osman Digna, however, was defeated in all his attempts. At the same time the Khalifa was desperately at war with the Negus, John, of Abyssinia, who fell in a great battle at Galabat (March, 1889), and whose death at the crisis of the battle threw his army into confusion and caused its defeat. Menelek, king of the feudatory state of Shoa, acquired the Abyssinian crown, and war with the Dervishes was stopped. Then they began an advance down the Nile, and suffered a great defeat from the British and Egyptian troops, at Toski, on August 17, 1889. From that time, for several years, "there was no real menace to Egypt," and little was heard of the Khalifa. "His territories were threatened on all sides: on the north by the British in Egypt; on the south by the British in Uganda; on the west by the Belgians in the Congo Free State, and by the French in the Western Sudan; whilst the Italians held Kassala on the east; so that the Khalifa preferred to hus-

band his resources until the inevitable day should arrive when he would have to fight for his position."

A crisis in the situation came in 1896. The Egyptian army, organized and commanded by British officers, had become a strong fighting force, on which its leaders could depend. Its sirdar was now Major-General Sir Herbert Kitchener, who succeeded General Grenfell in 1892. Suddenly there came news, early in March, 1896, of the serious reverse which the Italians had suffered at Adowa, in their war with the Abyssinians (see ITALY: 1895-1896). "The consternation felt in England and Egypt at this disaster deepened when it became known that Kassala, which was held by the Italian forces, was hemmed in, and seriously threatened by 10,000 Dervishes, and that Osman Digna was marching there with reinforcements. If Kassala fell into the hands of the Dervishes, the latter would be let loose to overrun the Nile valley on the frontier of Egypt, and threaten that country itself. As if in anticipation of these reinforcements, the Dervishes suddenly assumed an offensive attitude, and it was rumoured that a large body of Dervishes were contemplating an immediate advance on Egypt. . . . A totally new situation was now created, and immediate action was rendered imperative. Everything was ripe for an expedition up the Nile. Whilst creating a diversion in favour of the Italians besieged at Kassala, it afforded an opportunity of creating a stronger barrier than the Wady Halfa boundary between Egypt and the Dervishes, and it would moreover be an important step towards the long-wished-for recovery of the Sudan. The announcement of the contemplated expedition was made in the House of Commons on the 17th of March, 1896, by Mr. Curzon, Under-Secretary for Foreign Affairs. It came as a great surprise to the whole country, which, having heard so little of the Dervishes of late years, was not prepared for a recrudescence of the Sudan question. [But a vote of censure on the Egyptian policy of the government, moved by Mr. John Morley in the House of Commons, was rejected by 288 to 145.] . . .

"An unexpected difficulty arose in connection with the financing of the expedition. This is explained very plainly and concisely in the 'Annual Register,' 1896, which we quote at length:—"In order to defray the cost of the undertaking, it being obviously desirable to impose as little strain as possible on the slowly recovering finances of Egypt, it was determined by the Egyptian Government to apply for an advance of £500,000 from the General Reserve Fund of the Caisse de la Dette, and the authorities of the Caisse obligingly handed over the money. . . . However, the French and Russian members of the Caisse de la Dette protested against the loan which the Caisse had made. . . . In December (1896) the International Court of Appeal required the Egyptian Government to refund to the Caisse the £500,000 which they had secured. The very next day Lord Cromer offered an English loan to make good the advance. The Egyptian Government accepted his offer, and repaid immediately the £500,000 to the Caisse, and the result of this somewhat absurd transaction is that England has thus strengthened her hold in another small point on the Government of Egypt."—H. S. L. Alford, and W. D. Sword, *Egyptian Sudan, its loss and recovery*, ch. 4.

On March 21, the sirdar (Sir Herbert Kitchener) left Cairo for Assouan and Wadi Halfa, and various Egyptian battalions were hurried up the river. Meantime, the forces already on the frontier had moved forward and taken the advanced post of

the Dervishes, at Akasheh. From that point the sirdar was ready to begin his advance early in June, and did so with two columns, a river column and a desert column, the latter including a camel corps and a squadron of infantry mounted on camels, besides cavalry, horse artillery and Maxim guns. Ferket, on the east bank of the Nile, sixteen miles from Akasheh, was taken after hard fighting on June 7, many of the Dervishes refusing quarter and resisting to the death. They lost, it was estimated, 1,000 killed and wounded, and 500 were taken prisoners. The Egyptian loss was slight. The Dervishes fell back some fifty miles, and the sirdar halted at Suarda during three months, while the railroad was pushed forward, steamers dragged up the cataracts and stores concentrated, the army suffering greatly, meantime, from an alarming epidemic of cholera and from exhausting labors in a season of terrific heat. In the middle of September the advance was resumed, and, on the 23d, Dongola was reached. Seeing themselves outnumbered, the enemy there retreated, and the town, or its ruins, was taken with only a few shots from the steamers on the river. "As a consequence of the fall of Dongola every Dervish fled for his life from the province. The mounted men made off across the desert direct to Omdurman, and the foot soldiers took the Nile route to Berber, always being careful to keep out of range of the gunboats, which were prevented by the Fourth Cataract from pursuing them beyond Merawi."—C. Royle, *Egyptian campaigns, new and rev. ed., to Dec., 1899, ch. 70-71.*

The Emir who commanded at Dongola was a comparatively young man, Mohammed Wad el Bishara, who seems to have been possessed by a very genuinely religious spirit, as shown in the following letter, which he had written to the Dervish commander at Ferket, just before the battle there, and which was found by the British officers when they entered that place: "You are, thank God, of good understanding, and are thoroughly acquainted with those rules of religion which enjoin love and unison. Thanks be to God that I hear but good reports of you. But you are now close to the enemy of God, and have with you, with the help of God, a sufficient number of men. I therefore request you to unite together, to have the heart of a single man founded on love and unity. Consult with one another, and thus you will insure good results, which will strengthen the religion and vex the heathen, the enemies of God. Do not move without consulting one another, and such others, also, in the army who are full of sense and wisdom. Employ their plans and tricks of war, in the general fight more especially. Your army, thank God, is large; if you unite and act as one hand, your action will be regular; you will, with the help of God, defeat the enemies of God and set at ease the mind of the khalifa, peace be on him! Follow this advice, and do not allow any intrigues to come between you. Rely on God in all your doings; be bold in all your dealings with the enemy; let them find no flaw in your disposition for the fight. But be ever most vigilant, for these enemies of God are cunning, may God destroy them! Our brethren, Mohamed Koku, with two others, bring you this letter; on their return they will inform me whether you work in unison or not. Let them find you as ordered in religion, in good spirits, doing your utmost to insure the victory of religion. Remember, my brethren, that what moves me to urge on you to love each other and to unite is my love for you and my desire for your good. This is a trial of war; so for us love and amity are of utmost ne-

cessity. You were of the supporters of the Mahdi, peace be on him! You were as one spirit occupying one body. When the enemy know that you are quite united they will be much provoked. Strive, therefore, to provoke these enemies of religion. May God bless you and render you successful."

1895.—New anti-slavery law.—A convention to establish a more effective anti-slavery law in Egypt was signed on November 21, 1895, "by the Minister of Foreign Affairs, representing the Khedival Government, and the British diplomatic agent and consul-general. . . . This new convention will supplant that of August 4, 1877, which . . . was found to be defective, inasmuch as it provided no penalty for the purchaser of a slave, but for the seller only. An Egyptian notable, Ali Pasha Cherif, at that time president of the Legislative Council, was tried for buying slaves for his household, but escaped punishment through a technicality of the law hitherto escaping notice. . . . Under the existing regulations, every slave in the Egyptian dominions has the right to complete freedom, and may demand his certificate of manumission whenever he chooses. Thus, all domestic slaves, of whom there are thousands in Cairo, Alexandria, and the large towns, may call upon their masters to set them free. Many choose to remain in nominal bondage, preferring the certainty of food and shelter to the hardships and uncertainty of looking after themselves."—*United States, consular reports, Mar., 1906, p. 370.*

1897.—Italian evacuation of Kassala.—In 1897 the government of Italy decided to evacuate Kassala, on the Abyssinian frontier, directly eastward from Khartum, and it consequently became a part of Anglo-Egyptian territory.

1897 (June).—Census.—A census of Egypt, taken on June 1, 1897, showed a population of 9,700,000, the area being Egypt up to Wadi Halfa. In 1882 an imperfect census gave six and three-quarter millions. Twelve per cent. of the males can write, the rest are totally illiterate. There are, it is said, about 40,000 persons not really Egyptians, but who come from other parts of the Ottoman empire. The Bedouin number 570,000, but of these only 80,000 are really nomads, the rest being semi-sedentary. Of foreign residents there are 112,500, of whom the Greeks, the most numerous, number 38,000. Then come the Italians, with 24,500. The British (including 6,500 Maltese and 5,000 of the Army of Occupation) are 19,500; and the French (including 4,000 Algerians and Tunisians), 14,000. The Germans only number 1,300. The classification according to religion shows nearly 9,000,000 Moslems, 730,000 Christians, and 25,000 Jews. The Christians include the Coptic race, numbering about 608,000. Only a very small proportion profess the Roman Catholic and Protestant faiths. Amongst the town populations Cairo contains 570,000, Alexandria 320,000.

1897-1898.—Final campaigns of the Anglo-Egyptian conquest of the eastern Sudan.—Battles of the Atbara and of Omdurman.—"The winter of 1896-1897 was passed, undisturbed by the enemy. The extended and open front of the Egyptian army imperatively called for fresh guarantees against a Dervish invasion. The important strategic position of Abu Hamed was then held by the enemy, to dislodge whom was the objective of the 1897 campaign. The railway was boldly launched into the Nubian Desert; the rail-head crept rapidly and surely towards the Dervish post, until within striking distance of Abu Hamed: when the river-column by a forced

march, through difficult country, delivered an attack on 7th August. Abu Hamed was taken by the Egyptian army under Major-General (now Sir Archibald) Hunter, with trifling loss; and the effect of this victory caused the precipitate evacuation of Berber. The Dervishes withdrew; the Egyptians—not to lose so favourable an opening—advanced. Berber, the key to the Sudan, was promptly re-occupied. The railway was hastened forward; reinforcements were detained, before the close of the year, at a short distance from Berber; and the Anglo-Egyptian authorities gathered force for the last heat. British troops were called up. In this final struggle [1898] nothing could be risked. An Egyptian reverse would have redoubled the task on the accomplishment of which, having deliberately accepted it, we had pledged our honour. Mahmud, the Dervish emir, and that ubiquitous rascal Osman Digna, with their united forces, were marching on Berber. They, however, held up at the confluence of the Atbara, and comfortably entrenched themselves in a 'zariba.' Here the Sirdar came out to have a look at them. The Dervish force numbered about 19,000 men. The Anglo-Egyptian army was composed of 13,000 men. The odds were good enough for the Sirdar: and he went for them. Under the demoralization created by some sharp artillery practice, the Anglo-Egyptians stormed the 'zariba,' killed three-fourths of the defenders, and chased the remainder away. This victory [April 8, 1898], which cost over 500 men in killed and wounded, broke the Dervish power for offence and seriously damaged the Khalifa's prestige. With reinforcements, bringing his army up to 22,000 men, including some picked British regiments, the Sirdar then advanced slowly up the river. It was a pilgrimage to the Mahdi's tomb, in sight of which Cross and Crescent combined to overthrow the false prophet. This sanguinary and decisive engagement [before Omdurman] took place on 2nd September, 1898. The Khalifa was put to flight; his forces were scattered and ridden down. On the same evening, the sirdar entered Omdurman, and released the European captives. Subsequently, the British and Egyptian flags were hoisted together at Khartum; and divine service was celebrated at the spot where Gordon fell.—A. S. White, *Expansion of Egypt*, pp. 383-4.

"The honour of the fight [at Omdurman] must still go with the men who died. Our men were perfect, but the dervishes were superb—beyond perfection. It was their largest, best, and bravest army that ever fought against us for Mahdism, and died worthily of the huge empire that Mahdism won and kept so long. . . . Over 11,000 killed, 16,000 wounded, 4,000 prisoners,—that was the astounding bill of dervish casualties officially presented after the battle of Omdurman. Some people had estimated the whole dervish army at 1,000 less than this total; few had put it above 50,000. The Anglo-Egyptian army on the day of battle numbered, perhaps, 22,000 men: if the Allies had done the same proportional execution at Waterloo, not one Frenchman would have escaped. . . . The dervish army was killed out as hardly an army has been killed out in the history of war. It will shock you, but it was simply unavoidable. Not a man was killed except resisting—very few except attacking. Many wounded were killed, it is true, but that again was absolutely unavoidable. . . . It was impossible not to kill the dervishes: they refused to go back alive"—G. W. Stevens, *With Kitchener to Khartum*, pp. 32-34

1898 (September-November).—Fashoda inci-

dent.—"The Sirdar had hardly had time to make good the occupation of Omdurman when he learnt that only a day or two before the battle the Khalifa had received the news that a military force under a European commander had occupied Fashoda. He [had] at once sent two steamers up the White Nile to ascertain the truth of the report; and one of these boats returned on the 7th September to find Omdurman in the hands of the Sirdar, to whom the captain at once surrendered. Fashoda, he reported, was in the hands of a white force; his boat had been heavily fired on, and escaped with difficulty. Subsequent information tended to confirm the belief that the force at Fashoda was French, and the bullets found in the hull of the steamer were believed to be those of the French rifle. Sir Herbert Kitchener acted with his usual promptitude. He immediately quitted Omdurman with two gunboats and a force of 2000 men, and, on arriving at Fashoda, found it, as had been reported, in the occupation of Major Marchand and his troops, consisting of some 100 Sengalese soldiers, with eight French officers. After due exchange of salutations between the British and French commanders, the Sirdar informed Major Marchand of his intention to occupy Fashoda in the name of its lawful owner, the Khedive of Egypt. To this Major Marchand replied, as of course he was in duty bound to do, that he was there under the orders of his Government, and that he could not consent to haul down the French flag. With his overwhelming superiority of strength, it would naturally have been an easy matter for the Sirdar—as it would have been well within his right as commander of the Khedive's army—to have taken possession of the place by force; but the Sirdar, whose diplomatic tact and discretion were equal to his military skill, very wisely refrained from an act which, if it did not actually precipitate a war between the two Powers, would certainly have fatally compromised the prospects of a pacific issue of subsequent negotiations between them. He contented himself with hoisting the British and Egyptian flags beside that of France, and having placed a garrison at Sobat, a post still further south on the banks of the Nile, he returned to Omdurman. . . . The Sirdar returned to England to report. Lord Salisbury, in moderate but firm language, insisted on the withdrawal of France from Fashoda as an indispensable condition of our assent even to negotiate upon the matter, and an acute state of tension prevailed for some weeks between the two nations. The British position was in reality impregnable; it could not even be attacked, save from the standpoint of the untenable contention that the dominions abandoned by Egypt in 1884 became so much derelict territory which might be appropriated by the first comer.

"The French Government gave way. Major Marchand left Fashoda [Dec. 11, 1898], and returned to France, *via* Saukin and the Red Sea, to receive the well-deserved acclamations of his countrymen on his great feat of travel"—H. D. Traill, *England, Egypt and the Sudan*, pp. 197-202.—It is interesting to note that the name "Fashoda" no longer exists. In 1904, at the time of the inception of the Entente Cordiale, the British government changed the name to Kodok, thereby eradicating, to some extent, the memory of an unpleasant diplomatic incident.

1898-1901.—Barrage and reservoir works on the Nile.—In February, 1898, the khedive in Council approved a contract concluded with the British firm of John Aird & Co., for the construction of a dam or "barrage" across the Nile

at Assuan, drowning the cataracts and turning the river above into a vast storage reservoir; with another dam at Assiut, for the irrigation of Middle Egypt and the Fayum.

By a singular happening, the Nile flood of 1899 was the lowest recorded in the century, and gave an opportunity for the barrage and barely commenced irrigation works, to give a convincing foretaste of their value. According to the report of that year, "the distress was enormously less than on all occasions of a failure of the flood. The area of 'sharaki,' or land unirrigated and therefore untaxed, which had been 900,000 feddans [one feddan = 1.03 acres] in 1877, was only one-third of this in 1890. Even in this area, which lay principally in Upper Egypt, 'distress,' says Sir William Garstein, 'was hardly felt at all by the people. The immense amount of contract work in progress in the country enabled them to obtain a good daily wage and tided over the interval between the two crops.' In Lower Egypt 'the situation was saved by the Barrage, which, for the first time in its history, was regulated upon throughout the flood. Had it not been for the work done by this structure, there is little doubt that large areas of crop would have been lost. As it is, the cotton crop is very nearly the largest on record, and the maize crop was up to the average.'" In 1901, Sir John Aird and Sir Benjamin Baker completed their inspection of the great works at Assuan and preparations were made for laying the permanent foundations of the dam. At Assiut the great regulating dam across the Nile approached completion, the foundations being practically all in position.

1899 (January).—Anglo-Egyptian condominium established in the Sudan.—The following agreement between the British government and that of the khedive of Egypt, relative to the future administration of the Sudan, establishing a condominium or joint dominion therein, was signed at Cairo on January 19, 1899, and made public the same day:

Whereas certain provinces in the Sudan which were in rebellion against the authority of His Highness the khedive have now been reconquered by the joint military and financial efforts of Her Britannic Majesty's government and the government of His Highness the khedive; and whereas it has become necessary to decide upon a system for the administration of and for the making of laws for the said reconquered provinces, under which due allowance may be made for the backward and unsettled condition of large portions thereof, and for the varying requirements of different localities; and whereas it is desired to give effect to the claims which have accrued to Her Britannic Majesty's government by right of conquest, to share in the present settlement and future working and development of the said system of administration and legislation; and whereas it is conceived that for many purposes Wadi Halfa and Suákin may be most effectively administered in conjunction with the reconquered provinces to which they are respectively adjacent; now, it is hereby agreed and declared by and between the undersigned, duly authorized for that purpose, as follows:

ART. I. The word "Sudan" in this agreement means all the territories south of the 22d parallel of latitude, which: 1. have never been evacuated by Egyptian troops since the year 1882; or 2. which, having been by the late rebellion in the Sudan been administered by the government

of His Highness the khedive, were temporarily lost to Egypt, and have been reconquered by Her Majesty's government and the Egyptian government acting in concert; or 3. which may hereafter be reconquered by the two governments acting in concert.

ART. II. The British and Egyptian flags shall be used together, both on land and water, throughout the Sudan, except in the town of Suákin, in which locality the Egyptian flag alone shall be used.

ART. III. The supreme military and civil command in the Sudan shall be vested in one officer, termed the "Governor-General of the Sudan." He shall be appointed by khedivial decree on the recommendation of Her Britannic Majesty's government, and shall be removed only by khedivial decree, with the consent of Her Britannic Majesty's government.

ART. IV. Laws, as also orders and regulations with the full force of law, for the good government of the Sudan, and for regulating the holding, disposal, and devolution of property of every kind therein situate, may from time to time be made, altered, or abrogated by proclamation of the governor-general. Such laws, orders, and regulations may apply to the whole or any named part of the Sudan, and may, either explicitly or by necessary implication, alter or abrogate any existing law or regulation. All such proclamations shall be forthwith notified to Her Britannic Majesty's agent and consul-general in Cairo, and to the president of the Council of Ministers of His Highness the khedive.

ART. V. No Egyptian law, decree, ministerial arrête, or other enactment hereafter to be made or promulgated shall apply to the Sudan or any part thereof, save in so far as the same shall be applied by proclamation of the governor-general in manner hereinbefore provided.

ART. VI. In the definition by proclamation of the conditions under which Europeans, of whatever nationality, shall be at liberty to trade with or reside in the Sudan, or to hold property within its limits, no special privileges shall be accorded to the subjects of any one or more Power.

ART. VII. Import duties on entering the Sudan shall not be payable on goods coming from Egyptian territory. Such duties may, however, be levied on goods coming from elsewhere than Egyptian territory, but in the case of goods entering the Sudan at Suákin, or any other port on the Red sea littoral, they shall not exceed the corresponding duties for the time being leviable on goods entering Egypt from abroad. Duties may be levied on goods leaving the Sudan at such rates as may from time to time be prescribed by proclamation.

ART. VIII. The jurisdiction of the mixed tribunals shall not extend, nor be recognized for any purpose whatsoever, in any part of the Sudan, except in the town of Suákin.

ART. IX. Until, and save so far as it shall be otherwise determined, by proclamation, the Sudan, with the exception of the town of Suákin, shall be and remain under martial law.

ART. X. No consuls, vice-consuls, or consular agents shall be accredited in respect of nor allowed to reside in the Sudan, without the previous consent of Her Britannic Majesty's government.

ART. XI. The importation of slaves into the Sudan, as also their exportation, is absolutely prohibited. Provision shall be made by proclamation for the enforcement of this regulation.

ART. XII. It is agreed between the two governments that special attention shall be paid to the enforcement of the Brussels Act of the 2d

July 1890, in respect to the import, sale, and manufacture of fire-arms and their munitions, and distilled or spirituous liquors. Done in Cairo, the 19th January, 1890. (Signed) Boutros Ghali-Cromer.—A. S. White, *Expansion of Egypt, App. V.*

By a subsequent agreement signed July 10, the exceptions in the above relative to Suakin were abrogated.

1899-1900.—Final defeat and death of the Khalifa.—Capture of Osman Digna.—Condition of the Sudan.—The Khalifa, who escaped from the scene of his overthrow at Omdurman, in 1898, kept a following of his own tribe, the Baggaras, sufficient to give trouble for more than another year. At length, late in November, 1899, he was overtaken by Sir Francis Wingate, who succeeded General Kitchener as governor-general of the Sudan, and was killed in a battle fought near Gedil. Again Osman Digna, his able lieutenant, escaped; but in January of the following year the latter was captured and taken to Suez. In a report to Lord Salisbury, made on February 20, 1900, Lord Cromer, British agent and consul-general in Egypt, gave the following account of the general state of affairs in the Sudan: "The territorial situation may be briefly described as follows:—The frontier between the Soudan and the Italian Colony of Erythræa has now been delimited from Ras Kasar, on the Red Sea, to Sabderat, a few miles east of Kassala. Negotiations are proceeding which will, without doubt, result before long in the delimitation of the small remaining portion of the Italian frontier from Sabderat up to the point where it strikes Abyssinian territory. The most friendly relations exist between the British and Abyssinian Governments. The general basis of a frontier arrangement in respect to the country lying west of the Blue Nile has already been settled with the Emperor Menelek. When the survey party, now being employed, has finished its work, it may confidently be expected that the detailed delimitation will be carried out without much difficulty.

"An endeavour is being made to cut through the sudd which obstructs the White Nile, and thus open up communication with Uganda. To a certain extent this communication may be said to be already established, for a mixed party, consisting of British, French, and Belgian officers, with their followers, arriving from the South, recently succeeded in getting through and joining the Egyptian party, under Major Peake, which was engaged in cutting the sudd . . . From the moment of the Khalifa's crushing defeat at Omdurman, the desert and Kordofan tribes, with the exception of a certain number of Baggaras who still adhered to the cause of their Chief, threw in their lot with the Government. Most of these tribes, however, rendered but little active assistance to the Government in the subsequent operations against the Khalifa. Omdurman and the Ghezireh [the tract of country lying south of Khartoum, between the White and Blue Niles] were found to be full of Arabs belonging to the Kordofan and far western tribes, who had been brought from their homes by the Khalifa. They were without any regular means of subsistence, but, in the existing state of insecurity, it was for the time being impossible for them to return to their own districts. . . . The inhabitants of the districts which were raided by the Dervishes were obliged to take refuge in the Ghezireh, with the result that the situation remained practically unchanged until the Khalifa's overthrow and death. Since then, the main objects of the Government have been to

send back to their homes the inhabitants of the gum producing region, and to get rid of the useless mouths from the Ghezireh. In respect to the first point, some success has attended their efforts, but many thousands of Arabs belonging to tribes whose homes are in Kordofan and Darfour, still remain in the Ghezireh. . . . The attitude of the Nubas and of other tribes in Central and Southern Kordofan has, since the battle of Omdurman, been perfectly satisfactory. . . . Some long time must certainly elapse before prosperity returns to the tribes in the Soudan. The population has wasted away under Dervish rule."—*Great Britain, papers by command: Egypt, No. 1, 1900, pp. 43-44.*—See also *SUDAN*.

1901-1922.—Development of education.—"Before the English occupation great masses of Egyptians remained ignorant. Over 91 per cent. of the males and almost 00½ per cent. of the females could neither read nor write. . . . Public primary education for the poorer classes, aside from the mere learning of the Koran, was almost unknown. At the present time public schools are being established everywhere, and grants in aid of these schools are paid in proportion to the attendance and the records made by the pupils. Likewise, certain positions in the civil service can be filled only by those who hold certificates from schools of certain grades. As a consequence there has been a great awakening of interest. Most of the teachers of these public schools are Mohammedan, and the schools are non-Christian in their instruction. The Koran is still used as a text-book for many purposes, but the education is practical in its general nature. The children are taught, besides reading and writing, the elements of the sciences, and they choose either French or English as the foreign language which they will learn, and that in which they will receive instruction in the more advanced studies where Arabic text-books cannot readily be provided. It is a noteworthy fact that while, in the earlier days, French was the language more frequently chosen, nearly all the pupils are now selecting English. There are also provisions for training in law, medicine, agriculture, engineering, etc. The law school is the most popular, while the agricultural college—although the basis of Egyptian wealth and prosperity is and must always be agriculture—suffers from lack of pupils."—J. W. Jenks, *Egypt of to-day (International Quarterly Review, Oct., 1902)*.—"Not until 1916 were higher elementary schools started to take up the teaching where the elementary schools leave off, and to give in a four years' course, between eleven and sixteen, simple but practical instruction, suitably differentiated in urban and rural districts, and 'designed to develop the general capacities of pupils with a view to their early absorption in the business of life.' Perhaps the best thing that has been done so far for elementary education has been the delegation of powers . . . to the Provincial Councils. . . . In Western countries the attendance at elementary schools is usually estimated at about 16 per cent. of the population, it is only 3 per cent. in Egypt. . . . The one higher training college, rightly described by the Educational Adviser as 'the most important educational institution in the country,' had 235 students in 1913 and could not meet the increasing applications for admission, because the building in which it was located was not only old . . . but left no room for further expansion. . . . It may be said in extenuation of the present educational system that we did not create it, but found it already in existence at the time of the Occupation. It dates back

in part to Mehemet Ali and his French advisers, and his primary object undoubtedly was . . . to train up young natives for employment in Government offices and administrative services. Nor have the majority of Egyptians yet got beyond the stage of looking upon education as the avenue that leads to Government employment. Unfortunately, . . . that conception was allowed to go on dominating primary and secondary education, and up to 1916 the award of a Primary Education Certificate sufficed to qualify its recipient for appointment to Government service. . . . The proportion of illiteracy amongst the women of Egypt is still appalling. Only three per 1,000 knew how to read or write at the time of the last census in 1907, and the fraction is still probably well under one per cent. But the movement in favour of female education, which started in the upper classes, has been spreading downwards, and the old prejudice against it is dying out even in the rural districts. The Egyptian girls who are receiving some sort of instruction to-day in schools of all kinds under the management or inspection of the Ministry of Education number roughly 50,000. This is more than double the number in 1910, but it still represents only 6 per cent. of the total number of girls of school-going age. In addition to these, another 20,000 are receiving instruction in Egyptian 'private' schools, and the girls' 'private' schools have even a worse reputation than those for boys. . . . The girls' schools under the Ministry of Education are even more overcrowded than the boys' schools. Many of them have long waiting lists. They are wretchedly housed. Money for new school buildings was doled out grudgingly before the war, and now the whole housing problem is as acute in Egypt as at home. The question of high schools for girls has scarcely yet been approached, and the only training college for other than elementary teachers contains just ninety students. Yet the supply of qualified teachers for the better-class of girls' schools is a matter of no less urgency and difficulty than the provision of school buildings. Elementary education, in which also the Provincial Councils are beginning to take an intelligent interest, is still absolutely in its infancy and almost entirely confined to the old native *maktahs*, with just the most sorely needed improvements in their very primitive curriculum and squalid premises. The most promising feature is that of the 3,000 *maktahs* at present under Government inspection, 45—a little more than one in 100—have been set apart for girls only, and in these a large proportion of the teaching staff has now been trained in the Bulak Elementary Training College."—V. Chirol, *Egyptian problem*, pp. 221, 222, 224, 226, 227, 230, 231.

"The Ministry of Education has decided on carrying out a most comprehensive scheme of development, by means of which it is hoped that within a period of 20 years and at the cost of £20,000,000 in extraordinary expenditure, together with a maintenance charge of about £3,000,000 per annum, facilities of education would be provided for a number of children equal to one-tenth of the total population. Although approved some time ago, very little progress comparatively has been possible up to the present owing to the general financial stringency. . . . That a start, however, has been made is seen in the steady increase in the number of government schools during the past few years. . . . There will be, it is hoped, the sum of £70,000 available, partly for carrying out the most important items of the program, and partly for making certain extensions of classes

and other improvements in the existing schools. . . . The expenditure includes the grants-in-aid to many private schools which conform to certain required standards and other directly unremunerative charges, but the fact that the government schools do not pay their expenses shows what a struggle goes on in the case of the private schools, especially those that are not subsidized, in order to realize a reasonable profit. The problem of such schools is not an easy one. The Government is obliged to keep the fees of its schools low, otherwise few would be disposed to send their children to them. The private schools unless heavily subsidized, cannot afford to offer superior educational facilities, seeing that it must keep the fees as low or lower than those of the government schools in order to attract pupils. Under such circumstances it is not surprising that the majority of the private schools other than those maintained by Europeans, are generally far from efficient. . . . Lord Allenby [pointed out] in his last report the lack of good teachers. . . . [which] is becoming a serious problem in considering the extension of education. . . . Salaries must be increased to attract the right kind of men. . . . Those politicians who criticize so freely the policy which admits after 40 years of British tutelage only 8 or 9 per cent of the total population is literate, do not appreciate, or shut their eyes to, the many difficulties to be met—lack of funds, of teachers, of even public support, for most Egyptians view education as but a means of scrambling through certain examinations in order to qualify for Government employment. Fortunately there is no need to attempt to rush education upon the masses. Present developments show that the first essential is to develop a better understanding as to what education really stands for by fostering an interest in study for the sake of moral and intellectual advancement. . . . The majority of the population, the fellahen, require so far but little education other than that of the simplest nature, and village school teaching . . . will meet the need for several years to come. For higher education the country must be prepared to pay liberally."—*Christian Science Monitor*, March 25, 1922.

1901.—Establishment of postal savings banks. See POSTAL SAVINGS BANKS: 1901.

1902 (December).—Completion of the Assuan dam.—The great Assuan Dam, to control the waters of the Nile, was opened with formal ceremony on the 10th of December, 1902, in the presence of the Duke and Duchess of Connaught, the Khedive, Lord and Lady Cromer, and other distinguished personages. Earlier in the year the value of this important work of engineering had been enhanced by a treaty with the Emperor of Abyssinia or Ethiopia, which forbids constructions on the upper waters of the Nile, within the Abyssinian territory, which would arrest the flow of their waters. See ABYSSINIA: A. D. 1902.

1904.—Declarations of England and France concerning Egypt in the Agreements of the Entente of 1904.—Explanatory despatch. See ENTENTE CORDIALE.

1905.—Pan-Islamic preaching.—Pro-Turkish movement.—Turkish encroachments on the Sinai frontier.—"Whether ordered by the Sultan or the result of an instinctive religious wave, a new and definite crusade began to affect Egypt in the summer of 1905. Preachers appeared mysteriously in Cairo and spread rapidly through the country, giving a new and stricter interpretation to texts from the Koran, and preaching in strong terms the wickedness of obeying the infidel. These preachers mixed with the people in their



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houses and cafés, and in the infinite leisure of a prosperous Oriental country doubtless found no lack of occasion for instilling their new doctrines. Then the Arabic native Press began to preach the same lesson, applying it specially to the Macedonian crisis and the piteous plight of the harassed Sultan. A new spirit came suddenly into political controversy. Any native defender of British rule was marked as a 'bad Moslem,' or 'a traitor to Egypt.' Argument was impossible; for any doubt of the Sultan was simply impiety. So the work went on bravely through the summer and autumn of 1905, while the British authorities looked on in surprise and perplexity. Lonely residents up country began to notice a change in the tone of the people. They felt the under-swell of a new and mysterious movement of religious feeling. Europeans who understood Arabic heard insolent remarks in the cafés as they passed by, and doctors in charge of invalids in lonely hotels noticed with alarm the sullen looks of their Arab servants, and their keen excitement over the Sultan's struggle. A spirit of nervous apprehension began to spread abroad among Europeans."—H. Spender, *England, Egypt and Turkey (Contemporary Review, Oct., 1906)*.

1906-1907.—Turks claim Sinai peninsula.—Denshawai riot.—Resignation of Lord Cromer.—"In 1906 a series of incidents occurred which may be described as the culminating point of the anti-English campaign. In the early summer of that year the Turks moved a number of troops into the deserts of Sinai to the east of the Suez Canal with the intention of claiming that territory as outside the sphere of Egyptian authority, and of pushing the frontier of the Khedive's dominions back to the borders of Egypt proper. The Porte had already made an attempt to gain unbridled possession of this territory in the early days of the British Occupation, and this second effort came as no great surprise to the authorities. It was met, however, by extreme firmness on the part of Lord Cromer; and on May 15 an ultimatum was addressed to the Porte, which stated that unless the Turkish troops were withdrawn and the old frontier definitely fixed, England would support the claims of Egypt by the whole might of the Empire. In view of this threat the Sultan reluctantly gave up all his demands, and the frontier was fixed in accordance with the Turco-Egyptian treaties of the time of Mohammed Ali. The Anglophobe sentiments of a certain class of Egyptians were now at their height, and there was a very grave danger of an anti-English rising in favour of the Sultan. British officials in the provinces were exposed to all manner of insults; and I recall personally many weeks of great anxiety when the massacre of all Christians was openly advocated in one's very presence, and the lonely days in remote districts were shadowed by the hourly expectation of disaster. Then came the news that some British officers in uniform had been attacked at the village of Denshawai [Denshawai], in Lower Egypt, while they were pigeon-shooting at the invitation of one of the local sheikhs; and it was generally felt that a rising was imminent. There can be no doubt that these officers had irritated the villagers by a somewhat indiscriminate acceptance of this invitation; but there could also be no question that under normal circumstances no more than a quiet complaint would have been made. As it was, however, the Englishmen were attacked by a savage crowd, and were obliged to run for their lives back to their distant camp, leaving one of their number dead upon the roadway. Lord Cromer took a very

serious view of this incident, more especially since it showed the native disrespect for the British uniform, the prestige of which was the only real guarantee of law and order in the land. He therefore insisted that the ringleaders of the riot should be tried for murder and executed, and that a number of the other offenders should be publicly flogged. The sentences were carried out a few weeks later in the village of Denshawai itself, in the presence of a detachment of British soldiers, and it is probable that by the severity of the action a general rising was averted. The execution was followed by a storm of protest in all sentimental circles throughout the world, and the Egyptian Nationalists were loud in their denunciation of British barbarism; but I think that mature consideration will place the blame for the whole affair very largely with the intriguers at the courts of the Khedive and the Sultan, whose object for some time past had been to inflame the minds of the inhabitants with anti-English animosity. In the following year, while yet the country was in a ferment, Lord Cromer resigned. His health had been entirely wrecked by his long residence in Egypt, and the disturbances of the last years had worried him very considerably."—A. E. P. B. Weigall, *History of events in Egypt from 1798 to 1914*, pp. 202-205.

1907-1911.—Administration of Sir Eldon Gorst.—Succeeded by Lord Kitchener.—Growth of Nationalist movement.—"At the time when Gorst took up office in 1907 the situation was extremely grave. . . . The tragedy of Denshawai in 1906 was still in the forefront of men's minds. The misunderstanding with Turkey in connection with the Sinaitic frontier had caused a more than usually excited outburst of anti-British feeling; and, had there been war, it is possible that the Egyptian army would have mutinied. Rumours of forthcoming massacres of Christians were frequent, and more than once the date was fixed for a general slaughter. Both in 1906 and 1907 a rising, directed against the English, was confidently expected; and there was one well-remembered night in Cairo when a total absence of British officers from the clubs and places of amusement revealed the fact that they were all under arms at their posts. Massacre was openly preached in the villages throughout the country, and many Europeans were subjected to insult. For some time the relations between the Khedive and the British Agent had been strained, and Sir Eldon Gorst made it his first concern to institute more friendly feelings. This he did with such marked success that his Highness was soon completely won over by the careful deference paid to his rank, and by the cordial attitude adopted towards his person."—A. E. P. B. Weigall, *History of events in Egypt from 1798 to 1914*, pp. 206-208, 212.—"No sooner had the Khedive laid aside his differences with the Agency than the Nationalists turned upon him, accusing him of disloyalty to his country, and threatening to dethrone him. It must have been with profound satisfaction that Sir Eldon watched this break between the Khedive and the Nationalists. The latter party had suffered a severe blow by the death of their leader, Mustafa Kamel Pasha, and now many internal quarrels occurred which hastened their fall. With the Khedive and all Egyptians who were loyal either to him or to the Occupation against them, their power could not be retained, and very soon their political redoubtability was reduced to an irritating but not very dangerous agitation. Looking back to the days of his tenure of office in

Egypt, one may now see that he successfully carried the rule of England on the banks of the Nile through a period of great danger and difficulty. His policy may have been distasteful to the British official, but it was fitted to the temper of the times; and there can be few now who do not realise at last that this peculiarly perilous phase of Egyptian history was most correctly diagnosed and treated by Sir Eldon. His early death from cancer removed him at the moment when his real power was beginning to be felt; and had he lived a little while longer his many calumniators and detractors would most assuredly have been silenced. . . . The death of Sir Eldon Gorst [July 12, 1911] led to the appointment of Britain's third Pro-Consul in Egypt, and a new epoch began on the banks of the Nile. . . . The good sense of the home government in appointing Lord Kitchener [July 16, 1911] to the vacant office was highly to be commended."—*Ibid.*, pp., 213, 233-234.

"During the threatened invasion of the Mahdi and the efforts for the reconquest of the Sudan, agitation was in abeyance. But Britain's sincere efforts to be fair, even to the point of partiality to the Moslem, did not succeed in winning their loyalty. The Nationalist movement broke out again after a time. For the Moslem prefers oppression from one of his own faith and race to justice and progress under the infidel foreigner. Pan-Islamic agitation from Turkey helped to revive Nationalism in Egypt and the new spirit moving upon Asiatic peoples was felt there also. Discontent and dissatisfaction grew apace; partly from the agitation of those shut out from former emoluments; partly from the exclusion of Egyptians from high civil and military offices; partly from the injustice of the capitulations which favoured foreigners even when criminals; partly from hostility to Christianity itself. This hostility was kept alive not only by the Ulama, but by the Europeanized Egyptians, who, often sceptical themselves, regarded Islam as the rallying cry for nationalism. The demand was, 'Cessation of British occupation and Home-Rule.' Khedive Abbas Hilmi was anti-English and the Council was manipulated by the Nationalists. The . . . [High Commissioner] Sir Eldon Gorst, tried a policy of accommodation and conciliation. Two parties, at least, existed among the Nationalists. The first and oldest was led by Ali Pasha Yusuf. They advocated reforms and the gradual withdrawal of Great Britain. Their newspaper was *Al Moayad*. The other party was led by [Mustafa] Kamel Pasha. He had been educated in France, loudly denounced everything British, and strenuously advocated immediate withdrawal, saying, 'Rather an unreformed Egypt than one reformed by the British; rather the Turks, for they at least are Moslems.' He was supported by the Sultan of Turkey. Their organ was the *Lewa*. The newspapers had great influence in exciting patriotic feeling, for while few of the people can read, story-tellers in the villages read and re-read the papers to groups. The movement was directly encouraged by the Minister of Education. Anglophobia was rampant in the schools, especially the School of Law. The Club of High Schools, founded for educational purposes, was turned into an organization of the Nationalist party. Students were continually involved in criminal investigations. Of the graduate Nationalist, W. N. Willis gives the following description (quoted in *The Near East*, from 'Anti-Christ in Egypt'): 'He is half-educated and wholly superficial. He is a nuisance to himself and a worry to everybody else.

Many of the foreign consuls play upon his vanity by sympathizing with him—with their tongues well planted in their cheeks. They simply make a tool of him in order to breed trouble and discontent.' Nationalist agitation reached a climax when, in February, 1910, Boutros Pasha, the Prime Minister and a Copt, an able supporter of British administration, was assassinated by Wardani. The power of Moslem fanaticism appears in the fetva or decree of the Grand Mufti, that Wardani should not be executed—(1) because he killed with a revolver, and Moslem law has said nothing about such a murder, (2) because the government entered process, and by Moslem law it should have been done by the relatives, (3) because it is not a capital crime for a Moslem to kill a Christian. Wide sympathy for the assassin existed among the Egyptians. It was at this time that former President Roosevelt passed through Egypt on returning from Central Africa. In an address at the University in Cairo he strongly condemned the murder. The Nationalists were greatly enraged, and hundreds of them made a demonstration against him, shouting, 'Down with Roosevelt!' 'Down with the Occupation!' The Copts have been alienated from the Nationalist party, whose cry, 'Egypt for the Egyptians,' is more truly, 'Egypt for the Moslems.' The Nationalism attaches itself to Islam and does not include in its scope the real Egyptians, the Copts, who are six hundred thousand, or one-tenth of the people, and proportionately the more intelligent. Indeed, it is said that a large proportion of the Nationalists were of Turkish, Kurdish, Circassian, and Syrian extraction. Moslem fanaticism has even awakened in the Christians a fear for their personal safety. The British Government awoke to the necessity of action and sent Lord Kitchener to be . . . [High Commissioner] with an iron policy. A press law was enforced with severe penalties. Offending editors were dealt with. Among these was Sheikh Abdul Aziz Shawish. He was a graduate of Al Azhar, lecturer on Arabic at Oxford, Inspector in the Egyptian Ministry of Education, an able writer and editor and a contributor to Nationalist journals. He was fiercely anti-English, and was for a while imprisoned for libel and sedition. Some editors fled to Geneva and Paris. There they published a paper called *El Kisas* ('The Punishment'). Its spirit is shown in its exalting the assassin of Boutros Pasha to the rank of hero and patriot. The Turkish Revolution of 1908 strengthened Nationalism in Egypt. The Young Turks actively promoted it, and the Ottoman High Commissioner, who represented the Sultan, had no occupation but to carry on intrigues and to try to inflame the spirit. Though Egypt was neutral in the war in Tripoli, yet Egyptians helped the Turks. A significant incident showed that Nationalism is not love for the Turks. Among those who assisted Turkey in Cyrenaica was the Egyptian Aziz Ali Bey. After the war he was court-martialled in Constantinople through the jealousy of Enver Pasha and Sheikh Shawish and condemned to death. The unjust sentence was protested against by the united voice of the Egyptian press and people, seconding the efforts of the two governments, and was accompanied by a vehement outburst of anger against the Turks until he was freed. Lord Kitchener, with severity, combined efforts to satisfy the people."—S. G. Wilson, *Modern movements among the Moslems*, pp. 233-237.

1907-1914.—Archæological research at Thebes. See THEBES.

1909-1912.—Description of Assuan dam and Assiut and Zifta barrages.—Esna barrage.—“The following descriptions of the dam at Assuan and of the Assiut and Zifta barrages are taken from a paper contributed by Colonel Sir Hanbury Brown, K. C. M. G., . . . to the Transactions of the American Society of Civil Engineers, at the International Engineering Congress of 1904, and printed in the Transactions of that Society, volume LIV, part C, 1905. The Assuan Dam is built on the granite rock which forms the crest of the First Cataract, 600 miles to the south of Cairo. The original design of the dam was the work of Sir William Willcocks; the dam, as actually built, was in principle the same as that originally designed, but was modified in details. It is about $1\frac{1}{4}$ miles (2000 m.) in length. Its height varies with the level at which sound rock was found, the maximum height from foundation being about 125 ft. (37 m.). The thickness of the dam at the top is 23 ft. (7 m.) and at the deepest part 81 ft. (25 m.), and the total weight of masonry in it is over one million tons. . . . The dam is pierced with sluice openings of sufficient area to pass the flood discharge of the river, which may amount to 500,000 cu. ft. per sec. There are 140 such openings 23 ft. (7 m.) high by 6 ft. 6 in. (2 m.) wide, and forty more of half that height and same width. Those sluice-gates which are subject to heavy pressure at the time of movement are of the Stoney roller pattern. Navigation is provided for by a ladder of four locks, each 263 ft. (80 m.) long by 31 ft. ($9\frac{1}{2}$ m.) wide. The cost of the dam was $2\frac{1}{2}$ million pounds. The reservoir above the dam, as built, is calculated to hold about 1300 million cubic yards of water with the water-surface at 106 m. above sea. It had originally been decided to build the dam 26 ft. higher, so as to hold up water to 114 m. above sea, which would have given a storage capacity in the reservoir of 3250 million cu. yd. But the Egyptian Government gave way before the strong protests against the submersion of Philae raised by archaeologists and artists, and the lesser project was adopted. . . . [The original project was later carried out, and the dam raised to its full height by 1912.]

“Both the Assiut and Zifta barrages are built on platforms, 0 ft. 0 in. (3 m.) thick and from 85 to 100 ft. (26 to 30 m.) wide, enclosed between up- and down-stream rows of cast-iron piles. . . . The Assiut Barrage is 900 yd. in length and has 111 bays of 16 ft. 5 in. (5 m.) width. . . . Two iron regulating gates, as in the old barrage, are worked in vertical grooves by an overhead winch, and provide for holding up a level of 0 ft. 0 in. (3 m.) of water. The Zifta Barrage has 50 bays, but is in other respects similar to the Assiut Barrage, except that it is designed to hold up 13 ft. of water.”—A. Colvin, *Making of modern Egypt (Appendix)*, pp. 417, 418.—An important addition to the irrigation works in Egypt, supplementing the great dam at Assuan and the Assiut barrage, was completed in February, 1900, when the Esna barrage was formally opened, on the 9th of that month. Esna is a town of some 25,000 inhabitants, situated in Upper Egypt, on the west bank of the Nile, and the work now completed will, even in the lowest of floods, ensure a plentiful supply of water to a great tract of land in the Nile valley from Esna, northwards. In deciding to undertake the construction of this latest barrage, at a point about 100 miles north of the Assuan reservoir, the government influenced by the great success of the Assiut barrage, but that work differs from the barrage in being

designed as a low-water summer regulator, whereas the function of the Esna barrage is to hold up the water in low floods.—See also CONSERVATION OF NATURAL RESOURCES: Egypt.

1911-1914.—Administration of Lord Kitchener.—Reforms of 1913.—“The campaign against continued British occupation assumed such alarming proportions that Sir Eldon Gorst . . . was compelled to admit that ‘the policy of ruling this country in coöperation with native ministers is, at the present time, incompatible with that of encouraging the development of so-called representative institutions.’ Further, he was of the opinion that: ‘The Egyptians have intellectually reached a stage when they should be quite capable of utilizing with advantage the facilities accorded to them for coöperating in the administration of the country. Nevertheless it cannot be denied that the recent experiment has, so far as the Legislative Council and General Assembly are concerned, proved a failure, and that the results derived from it have not been in accordance with our intentions or hopes.’ Such was the situation when in 1911 Lord Kitchener was named to succeed Sir Eldon Gorst as consul-general. Lord Kitchener’s reputation as a soldier who would not tolerate nonsense had a sobering effect on the Egyptian people. In his first report [*British Parliamentary Papers*, 1912-1913, *Egypt*, pp. 635-705] he minimized the political disturbances; ‘Egypt,’ he declared, ‘was not seething with disaffection.’ The widespread unrest which prevailed he attributed largely to ‘the totally unexpected action of Italy in declaring war against the Turkish Empire and proceeding to invade Tripoli and Cyrenaica.’ . . . In his second report, submitted March 22, 1913, the consul-general mentioned the Balkan Wars at the occasion of the continued Egyptian unrest, again declaring that politically Egypt was undisturbed. In this latter respect Lord Kitchener undoubtedly was deceived, for, as subsequent events proved, the political serenity was more apparent than real.”—H. J. Carman, *England and the Egyptian problem (Political Science Quarterly, Mar., 1921, pp. 60-61)*.—Lord Kitchener strove to improve laws which bore harshly on the peasants and to restrain the landlords from exploiting them. Among other valuable reforms, he introduced a Usury law which forbade the lending of money at more than nine per cent. and empowered the courts to inflict penalties for charging above that rate of interest. Usurers had preyed like parasites on the toiling peasants (fellahcen) for many years. It is a curious fact that, although usurious commerce is forbidden by Islamic doctrine, there had been no legislation on the subject in Egypt. Greeks, Levantines, Jews, Copts and even Moslems constituted the majority of the usurers operating in the provinces, extorting interest on money loaned at the rate of sixty per cent. and more. “Yet the British authorities have kept steadily in mind the wise suggestion of Lord Dufferin—that, in the fullness of time, representative institutions should be given to Egypt. In the spring of 1913, Lord Kitchener took up this matter again seriously and made an excellent report, recommending certain important changes in the electoral laws and in the existing form of popular representation. His suggestions were taken up by Parliament and embodied in the Electoral and Organic Law of July 21, 1913. The old ‘General Assembly’ has been abolished under the new law, and all popular authority concentrated in the Legislative Assembly which has become a real representative body. The number of deputies is increased to eighty-nine, including six

ministers, sixty-six elected members, and seventeen appointed to represent minorities and interests not otherwise provided for. Although the representation is indirect, the method is simple and well adapted to present conditions. Every male Egyptian, who is twenty years of age and has his name registered in the electoral list of his town or village, is entitled to vote, except soldiers, criminals, bankrupts, and disbarred lawyers. Every fifty voters choose an elector-delegate for a term of six years, who must be thirty years of age and a registered voter. He is to act for them in electing deputies to the provincial assemblies and to the national chamber. The proportion in the latter is intended to be about one member to every 200,000 of the population. One third of this assembly will be renewed every two years; and the term of office is six years. Deputies must be thirty-five years of age, registered voters of three years' standing, able to read and write, and must have paid at least two annual tax assessments of £E50 [fifty pounds Egyptian] on land, or £E20 if on a house. Holders of educational diplomas are required to pay only two-fifths of these taxes, or £E20 or £E3 as the case may be. The ministry may dissolve the Legislative Assembly at any time, but a new election must be held within three months. A bill has to be sent three times to the Chamber, however, for public discussion, and, in case of disagreement, one private conference must be held with the Government before a dissolution can be ordered. Laws relative to interior affairs, the organization of the powers of state, the civil and political rights of the people, and the public administration, cannot be promulgated without the advice of the Assembly; and all statutes must be countersigned by the President of the Council and the proper minister. No new tax—direct, personal, or land—can be established without the vote of this legislative body, which will sit yearly from November 1 to May 1. Its advice must be obtained on all public loans and on canal, drainage, or railway projects affecting more than one province; and the annual budget has to be submitted for its scrutiny forty days before the end of the fiscal year. The Assembly may even initiate legislation, provided it does not pertain to constitutional matters, receive private members' bills, and question the ministers after due notice. The provincial assemblies which are composed of two representatives from each sub-district, elected for four years, possess a large amount of control over local affairs and the introduction of public improvements, being permitted to vote five per cent of the annual land taxes without further approval and to supervise the (elementary) agricultural, industrial, and commercial education. To insure better public morals, all elections are to be declared void where any trace of fraud, violation of electoral laws, or irregularities by candidates or their agents is found. And all corruption, intimidation, and impersonation are punishable by heavy fines and imprisonment. To fit the masses for the proper use of the ballot and for greater self-dependence, great attention is being paid to the educational system. There are now [1913] some 2003 elementary public, 3051 elementary private ('Kuttabs'), and 203 higher, schools in the country, including nearly thirty industrial, agricultural, and commercial institutes, with a total attendance of over 321,300. Since the Ministry of Education, led by Mahommed Ali Pasha, began its systematic work in 1897-98, the public expenditure for education has risen from £E3,000 to £E64,000 in 1910."—N. D. Harris, *Intervention and colonization in Africa*, pp. 325-327.

1914.—World War.—When the World War broke out, "Egypt legally was still a part of the Turkish Empire and the sultan, under the existing treaties, had the right to demand Egyptian troops should he need them. In 1768 he had called upon Egypt for assistance in his struggle against Russia; during the Greek War of Independence his Egyptian vassal had been obliged to furnish an army; and in the Crimean War Egyptian soldiers had battled for the Turks. In her later struggles, notably the Tripolitan and Balkan wars, the Porte had been persuaded not to ask for Egyptian aid; by refraining from such a request Turkey saved Great Britain from what might have been an embarrassing position, but she did not, however, in any way invalidate her legal right. When war was declared between England and Germany on August 4, 1914, it was apparent that Germany would employ every means to destroy British control in Egypt. Even before the outbreak of hostilities it was obvious that the Germans in Egypt were bending every effort to antagonize the British administration in that country. Inasmuch as Egypt was by oft-repeated definition an integral part of the Turkish Empire, Great Britain was powerless to take any legal action. To meet the situation the British authorities boldly 'persuaded' the Egyptian government to regard itself as in a state of war with the Teutonic powers. Accordingly on August 6 the Egyptian Prime Minister, Hussein Rushdi Pasha, on the ground that 'the presence of the British army of occupation in Egypt renders the country liable to attack by the enemies of His Britannic Majesty,' published a 'Decision of the Council of Ministers' which practically amounted to a declaration of war. Expedient and justifiable though this act may have been, it was beyond doubt illegal; for in accordance with the terms of the Turco-Egyptian treaty, Egypt as a vassal state could not declare war and its political relations with other states could be conducted only through the Turkish sovereign. It really constituted an enforced act of rebellion on the part of Egypt for it obviously implied a definite repudiation of the suzerainty of the Sultan. No statement was made at this time by England that the Sultan's authority in Egypt had ceased to be recognized, nevertheless to all intents and purposes Egypt was henceforth completely independent of the Porte. This fact was strikingly apparent when three months after the outbreak of hostilities in Europe war was declared between England and Turkey. Technically Great Britain was at war with Egypt, for by treaty that country was still a part of the Ottoman domain and Egyptian forces a part of the Turkish army. Treaty stipulations were, however, entirely ignored and war measures directed against the Germans were extended to the Turks. During these turbulent days Abbas Hilmi Pasha, the khedive, was in Constantinople. Pro-Turk and pro-German in sympathy, he hated the English and desired to get rid of them. It was this desire to free himself not only from the 'British intruders' but from all restraint, that led him, prior to the outbreak of the war, to champion the nationalist movement. Selfish, overbearing and irresponsible, he soon proved a dangerous liability to the popular cause, so much so that by 1914 he was despised by the majority of his own subjects. . . . In casting his fortunes with the Central Powers Abbas Hilmi gave Great Britain opportunity to sever the formal ties which still united Egypt to the Ottoman Empire. The proclamation of martial law and the establishment of a very strict censorship early in November, 1914, were forerunners of this inevitable



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break; the bonds were completely severed on December 18 by issuance of a proclamation to the effect that 'Egypt is placed under the protection of His Majesty and will henceforth constitute a British Protectorate.' On the following day another proclamation announced that 'in view of the action of His Highness Abbas Hilmi Pasha, lately Khedive of Egypt, who has adhered to the King's enemies, His Majesty's government have seen fit to depose him from the Khedivate; and that high dignity has been offered, with the title of Sultan of Egypt, to His Highness Prince Hussein Kamel Pasha, eldest living prince of the family of Mohammed Ali, and has been accepted by him.' Thus Egypt after nearly four hundred years ceased to be even nominally a part of the crumbling Ottoman Empire, and the veiled protectorate which Britain had exercised for over thirty years became a protectorate in name as well as in fact. It is difficult to see precisely what ultimate advantage accrued to Great Britain by this change. It is true that her anomalous and questionable position in Egypt was 'regularized' but only by violating the reciprocal arrangement with the Entente Powers that no territorial changes should be made before the end of the war and then only by common agreement. Some British authorities go so far as to point out that it was possible for England to establish a protectorate only after she had gained the acquiescence of France and Russia by promising Syria to the former and possession of Constantinople and the Straits to the latter.—H. J. Carman, *England and the Egyptian problem (Political Science Quarterly, Mar., 1921, pp. 63-66)*.—"As to the future Government of Egypt, it was pointed out [in 1914] that the British Government considered themselves trustees for the inhabitants of Egypt, and accepted full responsibility for the defence of her territory against all aggression. All Egyptian subjects will be entitled to receive the protection of Great Britain. The disappearance of Turkish suzerainty will remove the various restrictions that had been imposed by firmans on the strength and organization of the new Sultan's army and on his bestowal of honours. As to foreign relations, they will be conducted, conformably to the responsibility assumed by Great Britain, through his Majesty's representative in Cairo. With regard to judicial administration the British Government have repeatedly expressed their view that the system of capitulations no longer harmonized with the development of the country; and therefore a revision will be made after the termination of the war. In all internal affairs Britain will remain faithful to the policy she has pursued, and will continue to work through and in close association with the constituted Egyptian authorities, in order to secure individual liberty, to promote the spread of education, to further the development of the country's natural resources, and as far as possible to associate the governed in the task of government. Religious convictions will be scrupulously respected; the British Government have no feelings of hostility towards the Khalifate, though Egypt is liberated from all political obligations to Constantinople. Finally, it was stated that the General Officer commanding his Majesty's forces is entrusted with the maintenance of internal order, and with the prevention of any attempts to render aid to the enemy."—C. Phillipson, *International law and the Great War, pp. 200-301*.—See also WORLD WAR: 1914: IV. Turkey: h.

1914.—Railway and industrial development. See AFRICA: Modern European occupation: 1914-1920: Lack of railway and industrial development.

1914.—Attempt to assassinate khedive.—Sir A. H. McMahon appointed High Commissioner.—An attempt was made in July to assassinate the Khedive, Abbas Hilmi, while he was on a visit to Constantinople; but was frustrated. Lord Kitchener, who was in England during the summer, had started on his return to Egypt when war was proclaimed, and he was recalled to take office as minister for war. He was succeeded in October by Sir A. H. McMahon, who received a High-Commissionership instead of the "former modest post of 'Agent and Consul-General,' the occupant of which was, technically, on a par with the Diplomatic Representatives of fourteen other Powers—not even *primus inter pares*, but ranking with them according to seniority."—M. McLlwraith, *Egypt in wartime (Fortnightly Review, Aug., 1917, p. 230)*.

1915.—Growing disaffection and unrest.—Disaffection became more and more apparent throughout the year. In January, the deposed khedive called upon the faithful to rise against the British. Three separate attempts—in April, July and September—were made on the life of the new Sultan, all of which were unsuccessful. At the third attempt, Fathi Pasha, Minister of Wakfs (charitable foundations), was wounded. In this case, as well as in the first instance the assassin was captured and executed. All three attempts appeared to be the work of individual fanatics, but nevertheless they showed an undercurrent of unrest which caused considerable anxiety. The firm attitude of the government, however, curbed agitation for the time.

1915.—Turks attack Suez canal via Sinai peninsula. See WORLD WAR: 1915: VI. Turkey: b.

1916-1917.—Campaigns in World War. See WORLD WAR: 1916: VI. Turkish theater: b; 1917: VI. Turkish theater: b.

1916-1917.—Resignation of Sir A. H. McMahon.—Appointment of Sir F. R. Wingate.—Commission on capitulations.—Toward the close of 1916, Sir Henry McMahon resigned, and in January was succeeded as High Commissioner by Sir F. R. Wingate, who for sixteen years had been Sirdar of the Egyptian army, and governor-general of the Sudan. In the Sudan, his administration had been extraordinarily successful and his appointment to the high commissionership, in view of the difficulties which were plainly discerned ahead, was received with much approval. About the same time a commission was appointed in Cairo "to study the legal and other changes involved by the impending abolition of the capitulations. The composition of this Commission is typical of Egyptian administration. It consists of three native Ministers, one of them being President, three British Advisers, one Frenchman, and one Italian—these last two being both eminent lawyers."—M. McLlwraith, *Egypt in wartime (Fortnightly Review, Aug., 1917)*.

1917.—Death of Sultan Hussein Kamel.—Succession of Ahmed Fuad Pasha. On October 9, Sultan Hussein Kamel died, and was succeeded by his brother Ahmed Fuad Pasha (b. 1868).

1918-1919.—Demands for independence.—Egypt at the Peace conference.—Disturbances.—Pacification.—Government changes.—"Buoyed up by the utterances of the allied statesmen, especially by those of President Wilson, Mr. Asquith and Mr. Lloyd George, regarding the right of small nations to self-determination, . . . [the Nationalists] raised the cry of 'complete independence.' Two days after the armistice had been signed they formally demanded the abolition of the protectorate and recognition of the complete

independence of Egypt. In answer the British High Commissioner, Sir Reginald Wingate, stated that he was unacquainted with the intentions of his government in regard to the future of Egypt. Anticipating this reply the Egyptian prime minister, Rushdi Pasha, asked that Egyptian representatives be permitted to proceed to London to discuss the status of Egypt with the British government; his request was flatly refused, whereupon he resigned. [Though his resignation was not formally accepted until early in March, 1919, Egypt was without a regular government for several weeks.] Undaunted, Saad Pasha Zaghlul next appealed to Mr. Lloyd George, M. Clemenceau, M. Orlando, and President Wilson, adjuring them to apply to Egypt the lofty principles they had proclaimed in defining their war aims—but to no avail. Despite the efforts of the military authorities to prevent it, the Egyptian leaders elected a national delegation to the Peace Conference; as soon as the Conference assembled this delegation proceeded to send to all the plenipotentiaries an exhaustive memorandum setting forth the program of the party of independence. Among other things it pointed with pride to the progress of the Egyptian people during the days of Mehemet Ali and his successors; it lauded the English for good accomplished during the occupation, but at the same time stressed Britain's oft-repeated assurance that her stay was merely temporary, emphasizing the detrimental effects of continued alien tutelage upon the moral and intellectual development of the nation; it enumerated in considerable detail the splendid services which Egypt had rendered to the Allies during the war, and denounced the protectorate as an illegal and unjustified war measure proclaimed without the consent or approval of the Egyptian people; recognition and complete independence for Egypt were demanded together with full sovereignty over the Sudan. The program guaranteed to fulfil Egypt's financial obligations and promised to safeguard the rights enjoyed by foreign communities settled in the country. In conclusion a bitter protest was registered against the arbitrary refusal of the British authorities to permit the Egyptian delegation to proceed to Paris as the representatives of the Egyptian people. [See also ST. GERMAIN, TREATY OF: Part 4, Sect. 2; VERSAILLES, TREATY OF: Part 4, Sect. 6.] The refusal to grant passports to representatives who would confer personally with the British government, or to permit the Egyptian delegation to proceed to Paris roused all Egypt to fever heat. Fresh fuel was added when it became known that a report on proposed constitutional reforms, drawn up by Sir William Brunyate, the Egyptian judicial adviser, completely ignored the national aspirations of the populace. Throughout the country local committees were formed, public meetings held and a campaign waged for 'freedom.' On every hand there were indications that the people were determined and that the situation was serious. . . . The British government refused to concede this fact; apparently it looked upon the nationalist movement as a shallow affair headed by a small group of discontented politicians. The climax came when on . . . [March 6, 1919] Saad Pasha Zaghlul and nine of his associates were summoned before the military officials and warned not to take action which might incite disorder or hinder or embarrass the work of the authorities. The news of this interview quickly circulated and on the following day the delegation issued a . . . protest which the authorities at once interpreted as . . . defiance of the warning. Accordingly on . . . [March 9] Saad Pasha Zaghlul, Mohammed Pasha

Mahmond, Ismail Pasha Sidki and Hamid Pasha el Bassal, the four most prominent members of the delegation chosen to represent Egypt at Paris, were arrested and secretly hurried from their homes to the Kass el-Nil [Kasr en Nil] barracks; the next morning they were . . . [deported to Malta]. Within a few days all Egypt was in revolt."—H. J. Carman, *England and the Egyptian problem* (*Political Science Quarterly*, Mar., 1921, pp. 68-70).

The riots started in Cairo on March 9. "The first to stir were, as usual, the students. They struck work and poured noisily into the streets. . . . Crowds began by gathering outside the railway station, where they waited in vain to greet the departing Four. . . . On the same day, street lamps and tramway cars were smashed in Sharia Mohamed Ali, in the heart of the modern Europeanized Cairo. The next morning, the 10th, large crowds of street roughs and holidaymaking workmen paraded the streets in various quarters . . . and did considerable damage to shops and public establishments. . . . Ultimately fire was opened on the crowd. There were several casualties and a large number of arrests. For three days the demonstrations had been confined to Cairo. But on Wednesday, the 12th, the trouble had already spread. The *fellaheen* were beginning to take a hand in the business of tearing up railway and telegraph lines. There was rioting at Tanta, Damanhour, Zagazig, Mansura, Shebib el Kom and Menouf. . . . An Order under Martial Law was posted on the walls and rained by aeroplanes all over the country, warning 'all whom it may concern that any person who destroys, damages, or tampers in any way with railway, telegraph, and telephone communications, or who attempts to commit any of these acts, is liable under martial law to be shot.' On the 15th the disorders extended to Upper Egypt. At Regga, the morning express from Cairo was attacked and pillaged. . . . At Wasta several trains, including goods trains, were completely sacked. An official of the Egyptian State Railways, Mr. A. T. Smith, was murdered. . . . At Hawamdieh, the large sugar factory was attacked by villagers. . . . At Beni-Suef, crowds invaded the Law Courts during a sitting, drove out the officials, and tried, but unsuccessfully, to get hold of the British judge. They then proceeded to attack the Mudirieh and various other Government offices, which they wrecked. . . . In Lower Egypt the main railway line was destroyed between Kaliub and Benha, and Cairo cut off from the whole of the Delta. . . . These quotations might be considerably amplified, for it was not till April 18th that Major-General Shea, to whom had been entrusted the restoration of order in Upper Egypt, reached Assuan, and occasional outbreaks of violence and some cases of armed resistance occurred even later. But the rebellion had been scotched by the end of March. In three weeks it had strewn Egypt with wreckage. A sum of £1,000,000 [was] allotted in [the yearly] Budget for the compensation of innocent sufferers, but it . . . [represented] only a small part of the damage actually done. . . . Whatever share of responsibility the blunders committed by British civil and military authorities during the war must bear for having sown the tempest, they would have incurred a still deeper responsibility had they flinched before the whirlwind when it came and plunged Egypt into anarchy. We owed it to Egypt to rescue her from anarchy, and she was rescued."—V. Chirol, *Egyptian problem*, pp. 177-181, 188-189.—At the commencement of the riots the high commissioner, Sir F. R. Wingate,

was absent from Egypt and General Allenby was on his way to England. The latter was ordered to return to Egypt immediately as "Special High Commissioner" and invested with plenary powers. He arrived in Egypt on March 25, 1919, and immediately rescinded the deportation order against the four nationalists. Rushdi Pasha then resumed his office, appealed to the people to preserve order, and resigned again on April 21. Next day the American diplomatic agent communicated to General Allenby President Wilson's recognition of the British protectorate, also expressing hopes for the realization of the autonomous aspirations of the Egyptian people. A general strike broke out towards the end of the month. General Allenby issued a proclamation demanding that all government employees who were absent without leave should return to their posts or be punished. "Every person who, by persuasion, threats, or violence, prevents, or seeks to prevent, any person from complying with this order will be liable to arrest and prosecution before a military court." This proclamation proved effective; the strike soon subsided. Egypt was without a cabinet for some weeks until, at the end of May, Mohammed Said Pasha accepted the premiership. Public excitement calmed down to almost normal conditions. At the end of October it was announced that "Field Marshal Viscount" Allenby had been appointed high commissioner for Egypt and the Sudan in succession to General Wingate. Lord Allenby issued a declaration on November 15 to the effect that the British government proposed to develop the autonomy of Egypt under British protection. There was a cabinet change in November, which produced a new ministry under Youssef Wahba Pasha. In December, a special mission with Viscount Milner, secretary of state for the colonies, as its chairman, arrived at Cairo to investigate the causes of the disorders in Egypt.

1920.—Milner mission's investigation.—Return of the commission.—Continuation of discussion with nationalists in London.—Joint memorandum to the government.—Continued disorder.—Lord Milner's party "was boycotted severely and found it difficult to get testimony of influential persons regarding what is best for the country. Members of the Egyptian delegation refused to appear. The mission traveled extensively in the country, however, and saw enough to convince it that the demand for independence was universal. This was accentuated by an announcement of the University on Jan. 7 urging Britain to 'recognize the complete independence of a country distinguished by a glorious heritage and a peculiar predominance in the Orient.' The commission returned to London last March, and Zaghlul with some of the Nationalist delegates followed it there in May. Meanwhile one of their number, Mahmud Pasha, came to Washington, set up an Egyptian Nationalist headquarter, and employed ex-Governor Folk of Missouri to forward their interests. The attitude of the Senate and the Administration was shown to be favorable, and Mr. Folk suggested that it would be advisable for the Nationalists to indicate to the Milner commission a basis of settlement which would be acceptable to the Egyptians. This advice was followed, and the conditions urged in London were: (1) Abolition of the protectorate; (2) internal independence, except foreign rights, public debts, and control of the Suez Canal; (3) external independence. These proposals were favorably received, and a joint conference was held, the outcome of which is the agreement of Great Britain to recognize the independence of Egypt."—*New York Times Current*

History, Oct., 1920.—See also SÈVRES, TREATY OF: 1920: Part 3: Political clauses: Egypt, etc.—During the summer an Egyptian deputation, headed by Zaghlul Pasha, held a series of conferences with the Milner commission in London. These continued from June till August, when Zaghlul returned to Egypt and informed his countrymen that an agreement on the question of independence had been arrived at, and he recommended its acceptance. In October the Nationalist delegation returned to London for further discussion, and early in November the following joint Memorandum, resulting from the conferences, was published:

1. In order to establish the independence of Egypt on a secure and lasting basis, it is necessary that the relations between Great Britain and Egypt should be precisely defined, and the privileges and immunities now enjoyed in Egypt by the capitulatory Powers should be modified and rendered less injurious to the interests of the country.

2. These ends cannot be achieved without further negotiations between accredited representatives of the British and Egyptian Governments respectively in the one case, and between the British Government and the Governments of the capitulatory Powers in the other case. Such negotiations will be directed to arriving at definite agreement on the following lines:—

3. (I.) As between Egypt and Great Britain a Treaty will be entered into, under which Great Britain will recognise the independence of Egypt as a constitutional monarchy, with representative institutions, and Egypt will confer upon Great Britain such rights as are necessary to safeguard her special interests, and to enable her to furnish the guarantees which must be given to foreign Powers to secure the relinquishment of their capitulatory rights.

(II.) By the same Treaty, an Alliance will be concluded between Great Britain and Egypt, by which Great Britain will undertake to support Egypt in defending the integrity of her territory, and Egypt will undertake, in case of war, even when the integrity of Egypt is not affected, to render to Great Britain all the assistance in her power within her own borders, including the use of her harbours, aerodromes, and means of communication for military purposes.

4. This Treaty will embody stipulations to the following effect:—

(I.) Egypt will enjoy the right to representation in foreign countries. In the absence of any duly accredited Egyptian representative, the Egyptian Government will confide its interests to the care of the British representative. Egypt will undertake not to adopt in foreign countries an attitude which is inconsistent with the Alliance, or will create difficulties for Great Britain, and will also undertake not to enter into any agreement with a foreign Power which is prejudicial to British interests.

(II.) Egypt will confer on Great Britain the right to maintain a military force on Egyptian soil for the protection of her Imperial communications. The Treaty will fix the place where the force shall be quartered, and will regulate any subsidiary matters which require to be arranged. The presence of this force shall not constitute in any manner a military occupation of the country, or prejudice the rights of the Government of Egypt.

(III.) Egypt will appoint, in concurrence with his Majesty's Government, a Financial Adviser, to whom shall be entrusted in due course the powers at present exercised by the Commissioners

of the Debt, and who will be at the disposal of the Egyptian Government for all other matters on which they may desire to consult him.

(IV.) Egypt will appoint, in concurrence with his Majesty's Government, an official in the Ministry of Justice, who shall enjoy the right of access to the Minister. He shall be kept fully informed on all matters connected with the administration of the law as affecting foreigners, and will also be at the disposal of the Egyptian Government for consultation on any matter connected with the efficient maintenance of law and order.

(V.) In view of the contemplated transfer to his Majesty's Government of the rights hitherto exercised under the *régime* of the Capitulations by the various foreign Governments, Egypt recognises the right of Great Britain to intervene, through her representative in Egypt, to prevent the application to foreigners of any Egyptian law now requiring foreign consent, and Great Britain on her side undertakes not to exercise this right except in the case of laws operating inequitably against foreigners.

Alternative:

In view of the contemplated transfer to his Majesty's Government of the right hitherto exercised under the *régime* of the Capitulations by the various foreign Governments, Egypt recognises the right of Great Britain to intervene through her representative in Egypt, to prevent the application to foreigners of any Egyptian law now requiring foreign consent, and Great Britain on her side undertakes not to exercise this right except in the case of laws inequitably discriminating against foreigners in the matter of taxation, or inconsistent with the principles of legislation common to all the capitulatory Powers.

(VI.) On account of the special relations between Great Britain and Egypt created by the Alliance, the British representative will be accorded an exceptional position in Egypt and will be entitled to precedence over all other representatives.

(VII.) The engagements of British and other foreign officers and administrative officials who entered into the service of the Egyptian Government before the coming into force of the Treaty, may be terminated, at the instance of either the officials themselves or the Egyptian Government, at any time within two years after the coming into force of the Treaty. The pension or compensation to be accorded to officials retiring under this provision, in addition to that provided by the existing law, shall be determined by the Treaty. In cases where no advantage is taken of this arrangement, existing terms of services will remain unaffected.

5. This Treaty will be submitted to the approval of a Constituent Assembly, but it will not come into force until after the agreements with foreign Powers for the closing of their Consular Courts and the decrees for the reorganization of the Mixed Tribunals have come into operation.

6. This constituent Assembly will also be charged with the duty of framing a new Organic Statute, in accordance with the provisions of which the Government of Egypt will in future be conducted. The Statute will embody provisions for the Ministers being responsible to the Legislature. It will also provide for religious toleration for all persons and for the due protection of the rights of foreigners.

7. The necessary modifications in the *régime* of the Capitulations will be secured by agreements to be concluded by Great Britain with the various capitulatory Powers. These agreements will provide for the closing of the foreign Consular

Courts, so as to render possible the reorganisation and extension of the jurisdiction of the Mixed Tribunals and the application to all foreigners in Egypt of the legislation (including legislation imposing taxation) enacted by the Egyptian Legislature.

8. These agreements will provide for the transfer to his Majesty's Government of the rights previously exercised under the *régime* of the Capitulations by the various foreign Governments. They will also contain stipulations to the following effect:—

(a) No attempt will be made to discriminate against the nationals of a Power which agrees to close its Consular Courts, and such nationals shall enjoy in Egypt the same treatment as British subjects.

(b) The Egyptian Nationality Law will be founded on the *jus sanguinis*, so that the children born in Egypt of a foreigner will enjoy the nationality of their father and will not be claimed as Egyptian subjects.

(c) Consular officers of the foreign Powers shall be accorded by Egypt the same status as foreign Consuls enjoy in England.

(d) Existing Treaties and Conventions to which Egypt is a party on matters of commerce and navigation, including postal and telegraphic Conventions, will remain in force. Pending the conclusion of special agreements to which she is a party, Egypt will apply the Treaties in force between Great Britain and the foreign Powers concerned on questions affected by the closing of the Consular Courts, such as extradition Treaties, Treaties for the surrender of seamen deserters, etc., as also Treaties of a political nature, whether multilateral or bilateral, e.g., arbitration Conventions and the various Conventions relating to the conduct of hostilities.

(e) The liberty to maintain schools and to teach the language of the foreign country concerned will be guaranteed, provided that such schools are subject in all respects to the laws applicable generally to European schools in Egypt.

(f) The liberty to maintain or organise religious and charitable foundations, such as hospitals, etc., will also be guaranteed.

The Treaties will also provide for the necessary changes in the Commission of the Debt and the elimination of the international element in the Alexandria Board of Health.

9. The legislation rendered necessary by the aforesaid agreements between Great Britain and the foreign Powers, will be effected by decrees to be issued by the Egyptian Government.

A decree shall be enacted at the same time, validating all measures, legislative, administrative, or judicial, taken under Martial Law.

10. The decrees for the reorganisation of the Mixed Tribunals will provide for conferring upon these Tribunals all jurisdiction hitherto exercised by the foreign Consular Courts, while leaving the jurisdiction of the Native Courts untouched.

11. After the coming into force of the Treaty referred to in Article 3, Great Britain will communicate its terms to foreign Powers and will support an application by Egypt for admission as a member of the League of Nations.

"The abolition of the capitulations is opposed by foreigners, wealthy middlemen, who exploit the trade of the country under cover of their respective flags and are exempt from taxation." On November 12 Lord Allenby, who had been temporarily out of the country, returned to Cairo and received a cordial welcome. "A counter-

demonstration by a crowd of extreme Nationalists occurred later in the centre of the city, in which great hostility was shown to the English and the Sultan, but the mob was quickly dispersed by the police. The next day the students struck and organized demonstrations all over Cairo. Windows were broken and street cars attacked. A British officer was shot and seriously wounded on Nov. 14, and four days later cafés and shops in the Shubra quarter, where the attack occurred, were ordered closed after dusk."—*New York Times Current History*, Apr., 1921, p. 93.

"There can be no doubt that when the British went to Egypt they never meant to stay there. No Englishman, official or unofficial, dreamed on the morrow of Tel-el-Kebir that we should be on the Nile to-day. When Lord Wolseley left 10,000 British troops in Egypt after crushing Arabi, he did so for the preservation of order. The very officers charged with clearing up the muddle left by the revolt and by Ismail's deplorable financial policy talked about 'a few months' or 'a year or two.' The last thing Mr. Gladstone's Government thought of was a permanent occupation of Egyptian territory. Even the rise of Mahdism in the Sudan did not affect this serene conviction. At first the British Government never troubled itself about the Sudan at all. When Hicks Pasha started on his fatal march, he did so at the bidding, or with the sanction, of the Khedive's Ministry. Great Britain expressly washed her hands of the whole affair. Had we watched Sudan policy as we should have done, General Hicks would probably never have started, and Khartum might never have fallen. It was the enormous encouragement given to the Mahdist revolt by the destruction of Hicks Pasha's army which set in motion the long train of events ending in the battle of Omdurman. We had to try to arrange afterwards the evacuation of the Sudan; then we had to try to rescue Gordon; and when we failed the British public slowly made up its mind that we could not leave Egypt until the inextinguishable tragedy of Gordon's death had been avenged. After Omdurman we were faced with the task of making a new Sudan. We had destroyed the Khalifa's murderous rule, and we had to take his place ourselves. Exactly the same thing happened in Lower Egypt in the eighties. We had disbanded the old Egyptian Army and quelled disorder, but some one had to build up a new Administration. Lord Granville, in his famous circular to the Powers in 1883, announced that we meant to withdraw from Egypt as soon as possible, but that meanwhile we had to undertake 'the duty of giving advice with the object of securing that the order of things to be established shall be of a satisfactory character, and possess the elements of stability and progress.' Giving advice would never have restored stability and progress to Egypt, and after Lord Dufferin had visited Cairo and prepared his scheme of reforms, it was slowly realized that we must carry them out ourselves. We need a man, and we found him in Lord Cromer."—*The Times (London)*, May 24, 1913.—"When Great Britain intervened in Egypt, the British government officially announced that its sole purpose was to 'restore the power of the khedive.' Indeed, on August 10 [1882], more than a month before the rout of the Nationalists, Mr. Gladstone said during a debate in the House of Commons: 'I can go so far as to answer the honorable gentleman when he asks me whether we contemplate an indefinite occupation of Egypt. Undoubtedly of all things in the world, that is the thing we are not going to do.

It would be absolutely at variance with all the principles of Her Majesty's government and the pledges we have given Europe and with the views, I may say, of Europe itself.' Immediate withdrawal was impossible, for without assistance the khedive seemed powerless to maintain order or to undertake the reforms so urgently needed to cure the existing economic and political ills, and British authorities argued, therefore, that the army of occupation should remain long enough to 'reestablish on a firm basis the authority of the khedive and to make provision for the future well-being of all classes of the Egyptian people.' It was with this understanding that Lord Granville in a note to the Powers under date of January 3, 1883, in referring to the presence of the British army in Egypt, declared that 'Her Majesty's government is desirous of withdrawing it as soon as the state of the country and the organization of the proper means for the maintenance of the khedive's authority will admit of it.' This statement of policy was emphasized and elaborated by Mr. Gladstone when on August 9, 1883, he asserted in the House of Commons that the government was opposed to permanent occupation or annexation: 'We are against everything that resembles it and approaches it, and against all language that tends to bring about an expectation of it. We are against it on the ground of the interest of England; we are against it on the ground of the specific and solemn pledges given to the world in the most solemn manner and under the most critical circumstances—pledges which have earned for us the confidence of Europe at large during the course of difficult and delicate operations, and which, if one pledge can be more sacred than another, special sacredness in this case binds us to fulfil.' For thirty years following this statement the Egyptian people were given similar assurances by official Britain: Lord Dufferin, Sir Charles Dilke, Lord Derby, Lord Salisbury, Lord Cromer, Sir Edward Grey and Sir Eldon Gorst emphatically declared that Great Britain had no intention of remaining in Egypt and, above all else, would never proclaim a protectorate. It was for this reason that Lord Dufferin vigorously opposed holding the Egyptian people 'in any irritating tutelage'; rather he preferred that 'they should lead their own lives and administer their own government unimpeded by any external anxieties and preoccupations.' On the other hand it was just as vigorously maintained that the Egyptians unaided could not work out their salvation; that they must first be schooled in the elements of self-government before they could enjoy the blessings of national independence. In other words Egypt must be 're-created' and made fit for Egyptians. Great Britain, it was contended, should remain as the Egyptian schoolmaster until there had been 'established on sure foundations the principles of justice, liberty and public happiness.'"—H. J. Carman, *England and the Egyptian problem (Political Science Quarterly, Mar., 1921, pp. 52-54)*.—"There followed, under English tutelage, thirty years of tranquillity, during which Egypt grew in population and steadily increased in prosperity and production. Slavery was abolished and the octroi discontinued. The fellahen waxed fat on their fertile farms, and the great university of El Azhar turned out 4,000 students a year from all parts of the Moslem world, becoming gradually a centre of Egyptian nationalism as well as of Moslem theology. Yet Great Britain retained control, and her unfulfilled pledge of abandoning the occupation of Egypt, given by Gladstone in 1882, was occasionally referred to

by European diplomatists as a glaring instance of British bad faith."—*New York Times Current History*, Oct., 1920, p. 22.

1921.—Lord Milner's report made public.—The "Report of the Special Mission to Egypt" (Cmd. 1131) was published on Feb. 10, 1921, five days after the resignation of Lord Milner from the cabinet. The Mission consisted of Viscount Milner, then secretary of state for the colonies (chairman); Sir Rennell Rodd, General Sir John G. Maxwell, Brigadier-General Sir Owen Thomas, M.P., Sir Cecil J. B. Hurst (Foreign office), and Mr. J. A. Spender, editor of the *Westminster Gazette*. The mission was charged "To inquire into the causes of the late disorders in Egypt, and to report on the existing situation in the country and the form of the Constitution which, under the Protectorate, will be best calculated to promote its peace and prosperity, the progressive development of self-governing institutions, and the protection of foreign interests." Referring to the memorandum of August 18, 1920, the report states that "This document, which presently came to be known as the Milner-Zaghlul Agreement . . . was not an agreement, but merely an outline of the bases on which an agreement might subsequently be framed." It was understood that Zaghlul Pasha and his friends "might make free use of it in public discussion in Egypt." The memorandum was in accordance with conclusions at which the commission had arrived before leaving Egypt; but "as a result of our discussions with Zaghlul Pasha and his associates, we were now prepared to go somewhat further." The record of this advance is clearly outlined in the section of the report dealing with the representation of Egypt in foreign countries (pp. 26-28): "It has always been, and is from our point of view, a fundamental principle that the foreign relations of Egypt should be under the general direction of Great Britain. . . . It is obviously impossible to expect that Great Britain should shoulder the responsibility of defending the integrity and independence of Egypt against all possible dangers, if that country were free to pursue a policy of her own in foreign affairs inconsistent with or prejudicial to the policy of Great Britain. This axiom none of the Egyptians with whom we were dealing ever attempted to dispute. They were quite prepared—in a Treaty of Alliance—to give whatever pledges might be necessary to exclude the possibility of any action on the part of Egypt which could cause embarrassment to her great Ally." Again "the impossibility of our assenting" to Egypt's being left "free to follow a foreign policy independent of Great Britain . . . was not disputed." The question was whether this principle necessarily involved the conduct of all her foreign relations remaining in British hands. The commission originally held that British control should be limited to Egypt's political relations, and that Egyptian commercial interests should be left in Egyptian hands; Egypt's representatives having only consular, not diplomatic, status. The Egyptian delegates, however, held quite other views, and considered that "the denial of diplomatic status to the representatives of Egypt . . . would make the settlement we were contemplating entirely unacceptable to their countrymen." They urged that Egyptian representatives "could not take any action injurious to British interests . . . without breaking the Treaty"; that the number of such representatives would be very limited, since Egypt did not desire, and could not afford, to have them in more than a few countries; and that the entrusting of Egyptian interests elsewhere to the care of Great Britain would mark

"the specially intimate character of the relations between the two countries." "The Commission," says the report, "could not but feel that these were weighty considerations"; but it expressed some uneasiness lest the presence of Egyptian diplomatists in a few European capitals and of foreign diplomatists in Cairo, with nothing to do, "might lead to much trouble," as they might be tempted "to justify their existence by transgressing their proper functions." The Egyptian delegates, however, "would not admit that there was any real danger of this happening": under the treaty, Egyptians would be the last to favour intrigues which might make mischief between them and Great Britain; and "the greatest safeguard which we could have . . . was the fact that the Egyptians themselves would be wholeheartedly in favour of an Alliance which fully recognised their national status and dignity." These arguments led the commission to reconsider their position on the question.

The paragraphs devoted to "The Defence of Imperial Communications" are likely to make more satisfactory reading for the British people. "It was quite impossible" for the commission to agree to the proposal that the British troops "should be stationed on the Suez Canal, and preferably on its eastern side." But while it is admitted that any force that Great Britain may keep in the country "should not be regarded in any sense as a garrison of Egypt," the question where it should be stationed was left open for the conclusion of the contemplated Treaty. The remaining paragraphs of this section are concerned with the British officials in the Egyptian service and reservations for the protection of foreigners. It is recognised that the Egyptians look forward, naturally enough, "to the time when the whole, or almost the whole, of the public service will be staffed by their fellow-countrymen"; and the commission is inclined to think that the importation of British officials has been somewhat overdone of late years. But while the retirement of the British officials would not mean that the country would relapse into the deplorable condition from which we rescued it, the "new model" would be exposed to dangers of deterioration if they were suddenly withdrawn or dismissed. "The number of Egyptians qualified by education and character to take part in the work of government on civilised principles has greatly increased since the occupation. All the Egyptians, even the humblest, have become so habituated to the new standard of orderly, equitable, and honest administration that a complete return to the abuses of the past would not be tolerated" (page 29). On page 30 the question is asked, "Will it still be possible to carry on the perpetual struggle against corruption and nepotism, and for promotion by merit and not by influence, with any measure of success? Such fears are not unnatural."

In regard to the protection of foreigners and the safeguarding of foreign interests, the report clearly states the reasons why the financial adviser and the official of the ministry of justice are to be appointed only in concurrence with the British government. Those reasons are fairly obvious; they are unlikely to be challenged outside Egypt. The retention of this very slight degree of control would be indeed a small price to pay for the removal of the incubus of the capitulations. A feature of the report which cannot be ignored is the distinction it draws between the official and the fellah, or, rather, between the attitude of these two types towards the mission. Thus, on the first page, we read of the strong contrast between "the

caution and reserve exhibited by the native official world" and "the storm of protest and disapprobation with which the arrival of the Mission was greeted by the native public and the native Press." Again, on page 9, reference is made to "the cordial and intimate relations which many old residents in Egypt, and not a few senior officials and their wives, have established with their Egyptian neighbours"; but this goodwill was, as we know, unable to prevent the boycott of the mission. That boycott, however, "carried out as it mainly was by students and schoolboys," was not approved "by educated Egyptians generally, or even by all those who held advanced Nationalist views." The unfortunate thing seems to have been that moral courage was lacking: "there were a large number of men who were really anxious to bring their views before the Mission, but were deterred from doing so by fear of the personal annoyance to which they might in consequence be exposed." In connection with the quotation above regarding officials, it may be noted that the report mentions the "particular resentment . . . occasioned in Egypt at the time of the arrival of the Mission by a recent increase in the numbers of the British engaged for the public service." The number of British officials has risen from a few hundred to upwards of sixteen hundred, with scales of pay higher than those of Egyptians; and though these higher scales are doubtless justifiable, they have been readily represented as constituting a grievance. It is satisfactory to learn that the mission does not regard as justified the oft-heard criticism that the quality of the British officials has deteriorated; but the critical sense of the Egyptians has been greatly developed.

An important contributory cause of the unrest in Egypt was "the manifest insuccess of educational policy resulting in the production of an unnecessarily large and ever-increasing number of candidates for official posts, provided with examination certificates, but destitute of any real educational culture." Almost inevitably a proportion of these failures turn to political agitation, and the report asserts that "Nationalist propaganda has been at work for many years in Egypt." Most people will agree that "the evolution of a sane and moderate Nationalist spirit might have been regarded with sympathy and interest"; but it is unfortunate that "political rivalries among the Western Powers led it from the first to assume an anti-British colour." Finally, among the causes of unrest, "there is the latent but ever-present impatience of the Moslem with Christian rule. . . . There is in the East a patriotism of religion which is an even more fundamental sentiment than the patriotism of home and tradition."

Two passages bearing on the fellah and the political agitator and his methods may be given from page 15:—"It has been said that "every Egyptian worth his salt is at heart a Nationalist." This is only true of the educated and semi-educated classes, who constitute less than 10 per cent. of the fourteen million inhabitants of Egypt. It would be meaningless as applied to the 92 per cent. of illiterates and especially to the fellahen, who are two-thirds of the whole people. The turbulent crowds of the great towns may indeed be easily worked up to excitement by political catchwords, which they vociferate without understanding. But the fellahen, as a body, are normally very indifferent to politics. They are a primitive peasantry, living on the land and by the land, to which they are passionately devoted. . . . But while their outlook remains limited, their independence has developed, and they are far more tenacious of

their rights than in the old days of despotism. On page 16 we read that "It is inconceivable that the sentiment of their social superiors of every class, of all the men who make opinion, should not in the long run profoundly affect the mass of the people. No doubt Nationalism as a political creed has little attraction for these unlettered millions, though they can easily be taught to repeat its catchwords. But then it is not so much by abstract political arguments that the extremist agitator seeks to win their support, as by the constant vilification of everything British and by subtly attributing every local disaster and every personal grievance to the malignity or incompetence of British officials. This campaign of mendacious denigration is carried on by many agencies, by preachers in the mosques, by country-bred students returning for the holidays, by all but a few organs of the Arabic Press. It is true that the fellah cannot, as a rule, read himself, but he can always be read to, and if everything that is spoken or written to influence him points the same way, the falsehood so sedulously instilled cannot fail ultimately to poison his mind." The Mission, however, was satisfied, even before leaving Cairo, that it would be a profound mistake to take the view that Nationalism is synonymous with violent Anglophobia and aims at the complete subversion of the existing system of government in Egypt.—Adapted from *The Near East*, Mar. 3 and Mar. 10, 1921.

1921.—British cabinet decision on Egypt's future.—Early in March the British government came to the conclusion that the status of Egypt as a protectorate was not satisfactory to either party, and they desired that official negotiations should be entered into in order to substitute for the protectorate a more satisfactory relationship. This decision was communicated to the sultan of Egypt. The announcement was made by Cecil Harmsworth, British under-secretary of state for foreign affairs, who stated: "His Majesty's government have addressed the following invitation to the Sultan of Egypt: 'His Majesty's Government, after a study of the proposals made by Lord Milner, have arrived at the conclusion that the status of protectorate is not a satisfactory relation in which Egypt should continue to stand to Great Britain. While they have not reached final decisions with regard to Lord Milner's recommendations, they desire to confer regarding them with a delegation nominated by your Highness with a view, if possible, to substitute for the protectorate a relationship which would, while securing the special interests of Great Britain and enabling her to offer adequate guarantees to foreign Powers, meet the legitimate aspirations of Egypt and the Egyptian people.'"—Thus, without waiting to submit the report of the special mission to Egypt to a discussion in Parliament, the government went one better than the Milner-Zaghlul agreement.

1921.—Preparation for independence.—Adly Yeghen Pasha premier.—Dissensions with Zaghlul Pasha.—Riots.—"In preparation for negotiations to carry out a scheme of independence for Egypt, a new coalition Cabinet was formed at Cairo on March 15, with Adly Yeghen Pasha as Premier, to conclude an agreement with Great Britain. . . . He at once received the support of the lawyers, the ulama and the students of El Azhar University. The armed police cyclists, who have attended the Ministers since September, 1919, were dispensed with, and there was every sign of popular approval. Zaghlul Pasha arrived from France on April 4 and had an enthusiastic reception. . . . Conferences were begun, at which differ-

ences were apparent between Zaghlul and Adly. The former intimated that the Presidency of the official delegation . . . to go to London to conduct the negotiations, should be reserved for him, and that acceptance of all his reservations by Great Britain should precede negotiations. It became apparent that the Zaghlulists were preparing to compel Adly to allow Zaghlul to formulate the delegations policy."—*New York Times Current History, May, 1921, p. 330.*—"On April 18 Zaghlul Pasha made his first public statement, affirming that he was whole-heartedly ready to co-operate with Adly Pasha's Cabinet provided it would declare that negotiations were to be opened for the purpose of abolishing the protectorate and securing the internal and external independence of Egypt, and if the Milner proposal be made to conform to the Nationalist reservations."—*Ibid., June, 1921, p. 511.*—The main reservation was that Great Britain should expressly abolish the protectorate, while others concerned the limitations of the functions of the financial adviser and of the British officials in the Ministry of Justice and the abandonment of the provision that the proposed treaty should not come into effect until the régime of the capitulations had been modified so as to satisfy the interests of foreign powers. During May semi-political riots broke out in Cairo and Alexandria, accompanied by indiscriminate shooting, incendiarism and plunder. The disturbances were attributed to the fact that Adly Pasha had refused to appoint either Zaghlul Pasha or any of his adherents for the London mission and had decided to go himself. In June a leader of the "Young Egyptians" named Mohammed Fahmy addressed the Council of the League of Nations at Geneva and requested that body to mediate between Great Britain and Egypt to secure independence.

1921.—Secret convention in London.—Text of proposed agreement between Great Britain and Egypt.—Rejection by Egypt.—Delegation's reply.—In July Adly Pasha came to London at the head of a delegation to discuss the status of Egypt with Lord Curzon, by whose insistence the greatest secrecy was preserved. "Both parties were morally pledged to the general lines of the Milner report. . . . But the agreement reached between Lord Milner and the Zaghlul delegation was indefinite on certain points, in particular with regard to the military question. Egypt, it was decided, was to confer on Great Britain the right to maintain a military force on Egyptian soil for the protection of her imperial communications, but it was left to the treaty to fix the place where the force should be quartered, with the proviso that the presence of this force should not constitute in any manner a military occupation of the country, nor prejudice the rights of the government of Egypt."—*Near East, Nov. 3, 1921, p. 562.*—On November 10, the text of a proposed convention between Great Britain and Egypt was handed to Adly Yeghen Pasha by Lord Curzon. The Egyptian delegation rejected these terms in a formal reply on November 15, and on December 3, the British foreign office published both these documents.

Proposed convention:

I.—Termination of Protectorate. 1. The Government of his Britannic Majesty agree, in consideration of the conclusion and ratification of the present treaty, to terminate the Protectorate declared over Egypt on December 18, 1914, and thenceforth to recognise Egypt as a Sovereign State under a constitutional monarchy. There is hereby concluded, and there shall henceforth subsist, be-

tween the Government and people of his Britannic Majesty on the one hand and the Government and people of Egypt on the other hand, a perpetual treaty and bond of peace, amity, and alliance.

II.—Foreign Relations. 2. The foreign affairs of Egypt shall be conducted by the Egyptian Ministry of Foreign Affairs under a Ministry so designated. 3. His Britannic Majesty's Government shall be represented in Egypt by a High Commissioner, who, in virtue of his special responsibilities, shall at all times be entitled to an exceptional position, and shall take precedence over the representatives of other countries. 4. The Egyptian Government shall be represented in London, and in any other capital in which, in the opinion of the Egyptian Government, Egyptian interests may require such representation, by diplomatic representatives enjoying the rank and title of Minister. 5. In view of the obligations which Great Britain has undertaken in Egypt, notably in respect of foreign countries, the closest relations shall exist between the Egyptian Ministry of Foreign Affairs and the British High Commissioner, who will render all possible assistance to the Egyptian Government in respect of diplomatic transactions or negotiations. 6. The Egyptian Government will not enter into any political agreement with foreign Powers without consultation with his Britannic Majesty's Government through the British High Commissioner. 7. The Egyptian Government will enjoy the right of appointing such Consular representatives abroad as their interests may require. 8. For the general conduct of diplomatic relations, and the consular protection of Egyptian interests in places where no Egyptian diplomatic or consular representative is stationed, his Britannic Majesty's representatives will place themselves at the disposal of the Egyptian Government, and will render them every assistance in their power. 9. His Britannic Majesty's Government will continue to conduct the negotiations for the abolition of the existing capitulations with the various capitulatory Powers, and accept the responsibility for protecting the legitimate interests of foreigners in Egypt. His Majesty's Government will confer with the Egyptian Government before formally concluding these negotiations.

III.—Military Dispositions. 10. Great Britain undertakes to support Egypt in the defence of her vital interests and of the integrity of her territory. For the discharge of these obligations and for the due protection of British Imperial communications, British forces shall have free passage through Egypt, and shall be maintained at such places in Egypt and for such periods as shall from time to time be determined. They shall also at all times have facilities as at present for the acquisition and use of barracks, exercise grounds, aerodromes, naval yards, and naval harbours.

IV.—Employment of Foreign Officers. 11. In view of the special responsibilities assumed by Great Britain and of the existing position in the Egyptian army and public services, the Egyptian Government undertake not to appoint any foreign officers or officials to any of those services without the previous concurrence of the British High Commissioner.

V.—Financial Administration. 12. The Egyptian Government will appoint in consultation with his Britannic Majesty's Government, a Financial Commissioner, to whom shall be entrusted in due course the powers at present exercised by the Commissioners of the debt, and who will more especially be responsible for the punctual payment of the following charges:—(i.) The charges for the budget

of the mixed courts. (ii.) All pensions or other annuities payable to retired foreign officials and their heirs. (iii.) The budgets of the Financial and Judicial Commissioners and their respective staffs. 13. For the proper discharge of his duties the Financial Commissioner shall be kept fully informed on all matters within the purview of the Ministry of Finance, and shall at all times enjoy the right of access to the President of the Council of Ministers and to the Minister of Finance. 14. No external loan shall be raised nor the revenue of any public service be assigned by the Egyptian Government without the concurrence of the Financial Commissioner.

VI.—Judicial Administration. 15. The Egyptian Government will appoint, in agreement with his Britannic Majesty's Government, a Judicial Commissioner, who, in virtue of the obligations assumed by Great Britain, shall be charged with the duty of watching the administration of the law in all matters affecting foreigners. 16. For the proper discharge of his duties, the Judicial Commissioner shall be kept fully informed on all matters affecting foreigners which concern the Ministers of Justice and of the Interior, and shall at all times enjoy the right of access to the Egyptian Ministers of Justice and of the Interior.

VII.—Sudan. 17. The peaceful development of the Sudan being essential to the security of Egypt and for the maintenance of her water supply, Egypt undertakes to continue to afford the Sudan Government the same military assistance as in the past, or, in lieu thereof, to provide the Sudan Government with financial assistance to an extent to be agreed upon between the two Governments. All Egyptian forces in the Sudan shall be under the orders of the Governor-General. Great Britain further undertakes to secure for Egypt her fair share of the waters of the Nile, and to this end it is agreed that no new irrigation works on the Nile or its tributaries south of Wadi Halfa shall be undertaken without the concurrence of a Board of three conservators representing Egypt, the Sudan, and Uganda respectively.

VIII.—Tribute Loans. 18. The sums which the Khedives of Egypt have from time to time undertaken to pay over to the houses by which the Turkish loans secured on the Egyptian tribute were issued will be applied as heretofore by the Egyptian Government to the interest and sinking funds of the loans of 1804 and 1891 until the final extinction of those loans. The Egyptian Government will also continue to apply the sum hitherto paid towards the interest of the guaranteed loan of 1855. Upon the extinction of these loans of 1804, 1891, and 1855 all liability on the part of the Egyptian Government arising out of the tribute formerly paid by Egypt to Turkey will cease.

IX.—Retirement and Compensation of Officials. 19. The Egyptian Government shall be entitled to dispense with the services of British officials at any time after the coming into force of this treaty on condition that such officials shall receive monetary compensation as hereafter provided, in addition to any pension or indemnity to which their conditions of service may entitle them. On the like conditions British officials shall be entitled to resign at any time after the coming into force of this treaty. The scheme shall apply to pensionable and non-pensionable officials as well as to employees of municipalities, provincial councils, or other local bodies. 20. An official dismissed or retiring under the terms of the preceding clause shall receive in addition to compensation a repatriation allowance sufficient to cover the cost of transporting himself, his family,

and his household goods to London. 21. Compensation and pensions shall be payable in Egyptian pounds at the fixed rate of 97½ piastres to the pound sterling. 22. A table of compensation, (a) for permanent officials, (b) for temporary officials, shall be prepared by the President of the Society of Actuaries.

X.—Protection of Minorities. 23. Egypt undertakes that the stipulations following shall be recognised as fundamental laws, and that no law, regulation, or official action shall conflict or interfere with these stipulations, nor shall any law, regulation, or official action prevail over them. 24. Egypt undertakes to assure full and complete protection of life and liberty to all inhabitants of Egypt, without distinction of birth, nationality, language, race or religion. All inhabitants of Egypt shall be entitled to the free exercise, whether public or private, of any creed, religion, or belief, whose practices are not inconsistent with public order or public morals. 25. All Egyptian nationals shall be equal before the law, and shall enjoy the same civil and political rights without distinction as to race, language, or religion. Differences of religion, creed, or confession shall not prejudice any Egyptian national in matters relating to the enjoyment of civil or political rights, as, for instance, admission to public employments, functions, and honours, the exercise of professions and industries. No restrictions shall be imposed on the free use by any Egyptian national of any language in private intercourse, in commerce, in religion, in the press or in publications of any kind or at public meetings. 26. Egyptian nationals who belong to racial, religious, or linguistic minorities shall enjoy the same treatment and security in law and in fact as the other Egyptian nationals. In particular, they shall have an equal right to establish, manage, and control, at their own expense, charitable, religious, and social institutions, schools, and other educational establishments, with the right to use their own language and to exercise their religion freely therein.

Delegation's reply:

"The Egyptian official delegation have taken cognisance of the draft handed to their president by Lord Curzon on the 10th inst. The delegation note that with regard to the majority of the questions which have formed the subject of our discussions and of notes exchanged between us during a period of four months, the draft reproduces the texts and the formulæ which were presented to us at the beginning of the negotiations and which we did not accept. Thus, with regard to the military question, which is one of capital importance, the draft not only supports, but even extends, the scope of the solution which we so resolutely opposed. The protection of Imperial communications, which in the conversations of last year was given as the only reason for the presence of a military force in Egypt, could not justify this solution. While it would have been sufficient to agree upon a zone in the region of the Canal, where the ways and means of Imperial communications and the force for their protection might have been localised, the draft confers on Great Britain the right to maintain military forces at all times, on any part of Egyptian territory, and places at her disposition all the ways and means of communication in the country. This constitutes occupation pure and simple, destroys every idea of independence, and suppresses even internal sovereignty. In the past military occupation, although it had only a temporary character.

sufficed to guarantee to Great Britain absolute control over the whole administration without the need of any textual treaty or any definition of the powers whatever. With regard to the question of foreign relations, the only point on which the original formula of the Foreign Office has been modified by the acceptance of the principle of representation, the right which has been recognised as ours is surrounded by so many restrictions that it becomes to a certain extent illusory. It cannot be thought that the Minister for Foreign Affairs would be able freely to undertake the responsibilities of his office, if he were compelled by a formal stipulation to maintain the closest relations with the High Commissioner, that is to say, in fact to submit to his direct control in the conduct of foreign affairs. Further, the obligation to submit to the consent of Great Britain all political agreements, even those that are not incompatible with the spirit of the alliance, constitutes a serious infringement of the principle of external sovereignty. Finally, the maintenance of the title of High Commissioner, which it is not customary to confer on diplomatic representatives accredited to independent countries, emphasises yet further the character of the political status proposed for Egypt. Again, the problem of the capitulations having been postponed, we had every reason to believe that there ought to be no further question of it in the agreement, and that it would be dealt with later by Egypt, the party chiefly interested, with the diplomatic co-operation of her ally. But now the problem is regarded as one that principally interests Great Britain, who takes upon herself from henceforth the protection of foreign interests and intends eventually to carry on alone the negotiations relative to the abolition of the capitulations. With regard to the Financial and Judicial Commissioners and their interference, in the name of the protection of foreign interests, with the whole internal administration of the country, interference going so far in certain cases, as regards the Financial Adviser, as to constitute a check on the Government and Parliament, we do not wish to touch again upon the objections put forward in our various notes. We must, however, say that from the discussions which followed on the postponement of the question of the capitulations we did receive the impression that an agreement would be reached with regard to the protection of foreign interests on other bases more compatible with the sovereignty of Egypt. With regard to the question of the Sudan, which had not yet been discussed, we feel bound to point out that it has been made the subject of provisions which we cannot accept, and which do not guarantee to Egypt the exercise of her indisputable right of sovereignty over that country and of control of the waters of the Nile. The foregoing observations render it unnecessary for us to analyse the draft, the spirit and scope of which they have sufficiently brought out. And the insistence with which it refers to the obligations of Great Britain, 'the special responsibilities' of the High Commissioner and the new reason given for the presence of the military force, viz., the protection of the vital interests of Egypt, have the effect of investing the draft with the quality of an actual deed of guardianship. When we accepted the mission with which his Highness the Sultan entrusted us, we hoped to conclude a treaty of alliance which, while truly establishing the independence of Egypt, would have safeguarded British interests, and Egypt as the ally of Great Britain would have held it a point of honour

scrupulously to fulfil the obligations which would have been incumbent upon her. But an alliance between the two peoples cannot be realised save with the condition that it does not constitute for one of them a permanent pact of subjection. The conciliatory spirit in which our discussions were conducted entitled us to look forward to the result of the negotiations with confidence. The draft which we have in our hands does not correspond with that expectation. In its present form it does not allow us to retain the hope of arriving at an agreement which will give satisfaction to the national aspirations of Egypt.

"After continuing negotiations for an Egyptian settlement . . . Adly Pasha's delegation gave up the task on November 19 and left the next day for Egypt. Britain, it was conceded, would find it easy to grant independence to the Egyptians, a single nation with one race and practically one religion, were it not that the right of Britain to guard her communications through the Suez Canal, keeping garrisons in Cairo and Alexandria, was insisted upon by the Foreign Office and refused by the Egyptians. Adly's contention was that British troops should be confined to the canal zone, that Egypt should control her own foreign relations and Britain abandon her claim to the Anglo-Egyptian Sudan, now under joint control."—*New York Times Current History, Feb., 1922, p. 866.*

1921.—Lord Allenby's note to Sultan of Egypt.—British government views.—Imperial policy.—Necessity for maintaining troops.—Promise of future termination of protectorate.—On December 3, when the British Foreign Office published the text of the proposed convention with Egypt, and the reply of Adly Pasha's delegation, Lord Allenby, British High Commissioner for Egypt and the Sudan, addressed the following communication to the Sultan:—"Your Highness:—I have the honour, in accordance with instructions received from his Majesty's Government, to place before your Highness the following statement of their views in connection with the negotiations that have recently taken place with the delegation despatched by your Highness under the presidency of his Excellency Adly Pasha. His Majesty's Government have presented to Adly Pasha the draft proposals for a treaty between the British Empire and Egypt which they were prepared to recommend to his Majesty the King and to Parliament and have learnt with keen disappointment that these are not acceptable to him. They regret it the more because they regarded their proposals as liberal in character and far-reaching in effect, and because they cannot hold out any prospect of reconsideration of the principle on which they are framed. It is therefore proper that they should acquaint your Highness fully with the main considerations by which they were guided, and with the spirit in which their proposals were made. One dominant fact has governed the association of Great Britain and Egypt for forty years, and must always govern it, namely, the close coincidence between Great Britain's interests in Egypt and the interests of Egypt herself. The independence and the prosperity of the Egyptian people are both of great importance to the British Empire. Egypt lies upon the main line of communications between Great Britain and the King's dominions to the east. The whole territory of Egypt is indeed essential to those communications, since the fortunes of Egypt are inseparable from the security of the Suez Canal zone. . . . The general success of that association during the

generation which preceded the Great War was universally recognised. When Great Britain first began to take an active interest in Egypt the Egyptian people were a prey to financial chaos and administrative anarchy. . . . If the Egyptian people are a vigorous and self-respecting nation to-day they owe that recovery largely to British assistance and advice. They have been secured against foreign intervention; they have been helped to create an efficient system of administration; large numbers of them have been trained in the arts of government; their power has steadily grown; their finances have prospered beyond all expectations; the welfare of all classes has been laid on firm foundations. . . . The outbreak of war between the great European Powers in 1914 made the association between the British Empire and Egypt of necessity more close. . . . In the extension of the war brought about by Turkey many thousands of the King's subjects from India, Australia, and New Zealand, as well as from Great Britain, were maimed or killed. Their graves in Gallipoli, Palestine, and Irak stand as witness of the great effort which Turkish intervention cost the British Commonwealth. Covered by their ranks Egypt passed scathless through that period of ordeal. Her losses were inconsiderable; her debt was not increased; her wealth is now greater than before the war, whilst economic paralysis lies heavy on most other lands. It is not wise for her people to overlook these facts or forget to whom they are owed. . . . Now, as in the past, the British Empire has to shoulder ultimate responsibility for the defence of your Highness's territories against external menace, as also for such assistance as your Highness's Government may at any time request in the maintenance of your authority at home. It must claim, moreover, the exclusive right of tendering such advice as your Highness's Government may require in the administration of the country, the conduct of its finances, the development of its judicial system, and the pursuance of its relations with foreign Governments. These claims are not, however, asserted with any desire to derogate from Egypt's enjoyment of the full rights of national self-government. . . . The treaty provisions which his Majesty's Government consider necessary to maintain these rights and cover these responsibilities were formulated in the draft proposals which Adly Pasha will communicate to your Highness. Of these the most essential are those relating to British troops. . . . Scarcely a generation has passed since she was rescued from anarchy, and there are signs that the extremest elements in the Nationalist movement are even now capable of plunging her back into the abyss from which she has so recently been raised. The anxiety of his Majesty's Government on this point has been aggravated by the unwillingness of your Highness's delegation to recognise that the British Empire must have firm guarantees against any such menace to its interests. . . . [His Majesty's Government] repeat, however, with emphasis, that their claims in this respect are not intended to involve the continuance of an actual or virtual protectorate. On the contrary, the ideal which they have sincerely at heart is that of an Egypt enjoying the national prerogatives and international position of a sovereign State, but closely wedded to the British Empire by a treaty guarantee of common aims and interests. With this end in view, they proposed to terminate the protectorate forthwith, to recognise Egypt as 'a sovereign State under a constitutional monarchy,' and to substitute for the present relation between the Empire and Egypt 'a perpetual treaty and bond of peace,

amity, and alliance.' Their hope was that Egypt, with a reconstituted Ministry of Foreign Affairs, would at once have despatched her own representatives to foreign Courts; and they would readily have supported an application on her part for admission to the League of Nations. The Egyptian nation would have thus secured at once the powers and privileges of a sovereign State. The rejection of these proposals by your Highness's existing Government creates a new situation. It will not affect the principle of British policy, but it necessarily reduces the measures which can now be carried out. His Majesty's Government therefore desire to state clearly where they stand. With regard to the immediate present, they cannot give effect to their proposals without the consent and co-operation of the Egyptian nation; but they maintain the desire, which they have long entertained, to provide for the ever-advancing development of native talent by an increase in the number of Egyptians employed in every branch, and notably in the higher branches of the Administration, hitherto too extensively filled by Europeans. They are willing to pursue, in consultation with your Highness's Government, the negotiations in foreign Courts necessary for the abolition of the capitulations, so that the international situation may be clear when the Egyptian legislation necessary to take the place of the capitulations is ready to be passed. They would wish that the powers now exercised by the Commander-in-Chief under martial law should be exercised only under the Egyptian civil law by the Egyptian Government, and they will gladly withdraw martial law as soon as the Act of Indemnity, which is indispensable for the protection of that Government as well as of the British authorities in Egypt, has been enacted and become operative in all the civil and criminal courts in Egypt. With regard to the future, his Majesty's Government desire to state in plain terms the policy which they intend to pursue. They understand that the proposals presented to your Highness's delegation were rejected on the ground that the safeguards for British and foreign interests contained in them would be fatal to the genuine exercise of self-government. They deeply regret that the maintenance of British troops in Egypt and the association of British officials with the Ministries of Justice and Finance should be so gravely misunderstood. The progress of Egypt towards her ideals will not only be retarded, but completely jeopardised, if her people are tempted to indulge their national aspirations, however sound and legitimate in themselves, without sufficient regard to the facts which govern international life. . . . The world is suffering in many places at the present time from the cult of a fanatical and purely disruptive type of nationalism. His Majesty's Government will set their face against it as firmly in Egypt as elsewhere. . . . They desire to see the work of Lord Cromer's generation completed, not recommenced. They do not aim at keeping Egypt in tutelage. On the contrary, they desire to fortify the constructive elements in Egyptian nationalism, to give them scope, and to bring nearer the full attainment of the national ideal. But they must insist on effective rights and powers to safeguard both Egypt's interests and their own until the Egyptian people have shown the capacity themselves to preserve their country from internal disorder and its inevitable corollary, the intervention of foreign Powers. The true line of advance for the Egyptian people is by co-operation with the British Empire, and not by antagonism to it. In this spirit of co-operation his Majesty's Government on their

side are prepared to consider any methods which may be suggested for carrying out the substance of their proposals, whenever your Highness's Government may so desire. They cannot, however, modify the principle on which their proposals are based or relax the essential safeguards which they contain. . . . It is for the responsible leaders of Egypt, in this second generation of her association with Great Britain, to prove by their acceptance and steady use of the national status now open to them that the vital interests of the Empire in their country may be progressively entrusted to their care.

"The Egyptians having declared, through the Press and in several speeches at public gatherings, that the Treaty proposed by Great Britain was unacceptable, the [Adly Pasha] Cabinet had no alternative but to resign. It resigned on Thursday afternoon [Dec. 8, 1921] handing to the Sultan a formal letter stating that as the Government had been unable to fulfil the mandate given to it by His Highness and the Egyptian people, it had no reason to continue in office. At the same time Adly Pasha handed in the Delegation's explanatory note on the negotiations. . . . Coincidental with the submission of the resignation, two strong appeals were issued by the dissentient members of Zaghloul's delegation—who have been supporting Adly Pasha—and the Egyptian Democratic Party respectively. Both documents reviewed the recent relations of Great Britain and Egypt, accused the British Government of having deceived Egypt, suggested that as Great Britain desired to maintain her rule over Egypt she should be left to shoulder alone the functions of Government, and warned any and every Egyptian that acceptance of Ministerial office under present conditions would be regarded 'as a stab in Egypt's back.'"—*Near East*, Dec. 22, 1921.—Sarwat Pasha was invited by the Sultan to form a ministry, but declined to do so.

1921-1922.—Agitation by Zaglul Pasha.—Strikes and riots.—British military action.—Arrest and deportation of Zaglul Pasha.—Sarwat Pasha's terms to Great Britain.—"Zaglul Pasha, on the day of Adly's arrival in Cairo, issued a manifesto stating that Britain had always toyed with Egypt, after the occupation promising evacuation and after the protectorate independence, but had thrown aside the mask and demanded that Egypt form part of the British Empire. He appealed to his followers to use their energies for the liberation of the country. . . . Rioting began in several places during the week before Christmas and on December 24 extended to Gizeh, where students raided the Government Survey offices, but were ejected by British troops, leaving five killed and twenty wounded. . . . British armed boats moved up the sacred river (the Nile) and airplanes circled over the tombs of the Pharaohs. . . . The disturbances were largely due to the forcible removal of Zaglul Pasha from Cairo to Suez early in the morning of Dec. 23 on his refusal to obey an order by General Allenby to refrain from political activity."—*Near East*, Jan. 5, 1922.—"Meanwhile, agitators had been at work all over Lower Egypt. Serious troubles flared out at Port Said and Suez, and the British military authorities were impelled to take over both towns. Rioting also occurred at Tanta, and on Christmas Day a curfew from 10 P.M. to 5 A.M. was instituted with the object of lightening the night patrol of the British troops. Strikes were declared by almost every section of Egyptian workers, whether professional or manual. The Government officials went out for three days, but their return

to duty was accelerated by the announcement that those absent would be deprived of their pay for the length of time they were away. Lawyers, all students, the cab-drivers, Cairo tramwaymen, and other sectional unions stopped work as a protest against the declared British policy and against the arrest of Zaghloul and his colleagues. On Christmas Day the curve of trouble rose to its highest. Renewed disorders were reported from practically all centres in Lower Egypt. . . . The British troops had occupied the most important caravels in Cairo on Friday; but there was one, near the Azhar University, which had been left to the local authorities. On Monday morning [Dec. 26] the mob determined to wreck this building. They attacked it, but the defenders were not playing the game with kid gloves on: they shot at the crowd, and they shot to kill. According to official information, five were killed and four wounded. This brought the casualties in Cairo up to about 20 killed and 70 or 80 wounded. Meanwhile, a number of isolated attacks had been made on Europeans, but never at any time during the trouble has there been any determined manifestation of xenophobia. Things became a little more serious at Suez on Monday [Dec. 26]. . . . The higher classes of the Egyptians began to recoil from the shock of the swiftly-moving drama which had been staged during the Christmas season, and there was a general tendency towards unity. The dissentient members of Zaghloul's old Delegation at once fraternised with such members of Zaghloul's committee as were left; and together they issued a proclamation through every line of which ran a feeling of bitter hostility to Britain. The Native Press also published envenomed articles, which conveyed everything but hints of reconciliation to British policy. . . . Quick action followed. The English *Egyptian Gazette* . . . (and the) *Istiklal* . . . were suspended for two days. . . . The returning calm allowed time for consideration of the political position. Obviously there was no hope of an Egyptian Cabinet in the circumstances, and the High Commissioner authorised the under-secretaries of the respective Ministries to assume the powers and functions of the Ministers provisionally, and pending the formation of another Cabinet. On Thursday evening Zaghloul and his five colleagues were deported to Ceylon. The news became generally known in Cairo and throughout the country on Friday evening [Dec. 30]."—*Near East*, Jan. 19, 1922.—"On Jan. 10, twenty-seven participants in the riots were sentenced to several months' imprisonment and a number of others were ordered flogged."—*New York Times Current History*, Feb., 1922.

1922 (January-February).—Lord Allenby's intervention.—British declaration to Egypt.—Protectorate ended.—"On December 6, Lord Allenby telegraphed to Lord Curzon: 'During the past twelve months I have more than once given it as my opinion that no signed agreement was practicable unless His Majesty's Government were prepared to accord to Egypt a higher degree of independence than they are clearly disposed to grant, and that it would therefore eventually be incumbent upon them to define their own policy and give effect to it. The situation which I foresaw has come into existence and it behooves us to deal with it. . . . I consider that the Draft Treaty definitely represents a policy which fulfils all our requirements so far as Egypt is concerned. This policy confers upon the people of Egypt a substantially greater participation in the conduct of their internal affairs, but at the same time ensures that our own vital interests are adequately safe-

guarded.' He was advising H. M. Government that 'the present moment is a favourable one . . . to adopt a strong line calculated to supply a constructive programme to those Egyptians who are not unwilling to co-operate with us'; and he recalled the fact that Adly Pasha at his last interview with Lord Curzon had asked why H. M. Government 'did not on its own initiative bring into operation the plan indicated in the rejected draft treaty.' Later in the same dispatch we read: 'I quite appreciate that the action I advocate would oblige His Majesty's Government to terminate the protectorate by a unilateral declaration on their part. You will recall that a step such as this was at one time suggested, and I cannot see why it should not be taken.' On December 12, the High Commissioner reports the terms on which Sarwat Pasha was ready to take office. A week later he reports that Sarwat 'has not yet been able to collect a Ministry.' Then, after a series of messages describing the arrest of Zaahloul and his lieutenants, and other events in Egypt, there is a message giving the Sarwat's proposals for the composition of a Ministry. It is interesting to note that all the names therein mentioned actually appear in the list of members of the Cabinet just formed [Mar. 6]. At the end of January, after first suggesting that Sir G. Clayton and Mr. Sheldon Amos should be sent to England to advise H. M. Government of the situation, the Government summoned Lord Allenby himself to London.—*Correspondence respecting affairs in Egypt (British Government White Paper, Cmd. 1502, Mar., 1922)*.—"Lord Allenby found himself confronted with an even more difficult situation than after the resignation of the Rushdi Cabinet in 1910. No responsible Egyptian would undertake to form a new Ministry except on conditions which the British Government refused to sanction. There was this difference, however, between 1910 and 1922, that Lord Allenby had had three years' experience of Egypt and had come to the conclusion that without the co-operation of a friendly Egyptian Government he could no longer carry on. . . . He gave his reasons why very frankly and fully. But British Ministers were still loth to believe him, and only when they realised the gravity of the situation which would have been created in Egypt, and perhaps also in Parliament, by his resignation, did they summon him over once more to 'advise.' He gave his advice and backed it up with such cogent arguments that he carried the position in Downing Street by storm, just as he had carried the Turkish positions in Palestine."—*Near East, Mar. 9, 1922*.

"As a result of his visit he was instructed to communicate to the Sultan the Declaration referred to above, together with a covering letter. These are as follows:—

"*Letter handed to Sultan Fuad by Lord Allenby.*

"Your Highness,—

"I have the honour to bring to your Highness' notice that certain passages of the explanatory note which I addressed to you on December 3, 1921, were interpreted, to my great disappointment, in a manner not in accordance with the intention and policy of his Majesty's Government.

"2. Judging by many comments which have been published on the subject of this note, it would appear that many Egyptians were under the impression that Great Britain was about to abandon her liberal and favourable attitude towards Egyptian aspirations and to make use of her special position in Egyptian order to maintain a political and ad-

ministrative régime incompatible with the freedom she had offered.

"3. Such an interpretation of the intentions of his Majesty's Government was quite mistaken. On the contrary, the explanatory note emphasised the dominating principle that the guarantees claimed by Great Britain are not designed to involve the continuance of an actual or virtual protectorate. Great Britain as it is stated therein, sincerely desires to see 'an Egypt enjoying the national prerogatives and the international position of a sovereign State.'

"4. If Egyptians have regarded these guarantees as being out of keeping with the position of a free country they have, on the other hand, lost sight of the fact that Great Britain has been obliged to claim them out of consideration for her own security in face of a situation which demands great prudence on her part, particularly in the matter of the disposition of her troops. Present world conditions, however, and the state of effervescence which has prevailed in Egypt since the Armistice are not permanent factors, and it is to be hoped that while, on the one hand, the former will eventually improve, on the other hand, the time will come when, in the language of the note, Egypt's record will give confidence in her own guarantees.

"5. As to any design to interfere in the internal administration of Egypt, his Majesty's Government have sufficiently stated, and repeat, that their most ardent desire is to place in Egyptian hands the conduct of their own affairs. The draft agreement proposed by Great Britain did not depart from this idea, and in making provision for the presence of two British officials in the Ministries of Finance and Justice, it was not her intention to use these two officials for the purpose of intervening in Egyptian affairs, but solely in order to preserve the contact necessary for protecting foreign interests.

"6. Such is the sole bearing of the guarantees that were demanded by Great Britain. They were claimed without any desire to impede Egyptians enjoying the full rights of a national Government.

"7. Animated as she is by these intentions, it will be understood that it is repugnant to Great Britain on the one hand, to see Egyptians delay by their own acts the realization of an ideal aimed at by both parties, and, on the other, to be compelled herself to intervene to re-establish order when it is threatened in such a way as to arouse the fears of foreigners and to involve the interests of foreign Powers. It would be much to be regretted if Egyptians should see in the exceptional measures which have recently been taken any prejudice to the ideal to which they aspire or an intention on the part of His Majesty's Government to alter the policy I have indicated. In taking these measures, the sole desire of His Majesty's Government has been to put an end to a harmful agitation which, by arousing popular passions, might have such consequences as to jeopardise the whole result of the efforts of the Egyptian nation. These measures were taken primarily in the interest of the Egyptian cause, which has everything to gain by being studied in an atmosphere of calm and friendly discussion.

"8. Now that tranquillity seems to be re-establishing itself, thanks to the wise spirit which is the root of the Egyptian character and asserts itself in times of crisis. I am happy to be able to announce to your Highness that his Majesty's Government are prepared to recommend the accompanying declaration for the approval of Parliament. This will, I am confident, establish a

régime of mutual confidence and lay the foundation for a satisfactory and final solution of the Egyptian problem.

"9. There is no obstacle to the re-establishment forthwith of an Egyptian Ministry for Foreign Affairs which will prepare the way for the creation of the diplomatic and consular representation of Egypt.

"10. The creation of a Parliament with a right to control the policy and administration of a constitutionally responsible Government is a matter for your Highness and the Egyptian people to determine. Should circumstances arise to delay the coming into force of the Act of Indemnity with application to all inhabitants of Egypt mentioned in the declaration accompanying this note, I desire to inform your Highness that I shall be prepared, pending the repeal of the proclamation of November 2, 1914, to suspend the application of martial law in respect of all matters affecting the free exercise of the political rights of Egyptians.

"11. It is now for Egypt to respond, and it is to be hoped she will justly appreciate the good intentions of Great Britain, and that reflection and not passion will guide her attitude.

"Declaration to Egypt.

"Whereas his Majesty's Government in accordance with their declared intentions, desire forthwith to recognise Egypt as an independent sovereign State; and

"Whereas the relations between his Majesty's Government and Egypt are of vital interest to the British Empire;

"The following principles are hereby declared:—

"1. The British Protectorate over Egypt is terminated, and Egypt is declared to be an independent sovereign State.

"2. So soon as the Government of his Highness shall pass an Act of Indemnity with application to all inhabitants of Egypt martial law as proclaimed on the 2nd November, 1914, shall be withdrawn.

"3. The following matters are absolutely reserved to the discretion of his Majesty's Government until such time as it may be possible by free discussion and friendly accommodation on both sides to conclude agreements in regard thereto between his Majesty's Government and the Government of Egypt:—

"(a) The security of the communications of the British Empire in Egypt;

"(b) The defence of Egypt against all foreign aggression or interference, direct or indirect;

"(c) The protection of foreign interests in Egypt and the protection of minorities;

"(d) The Sudan.

"Pending the conclusion of such agreements the *status quo* in all these matters shall remain intact."

—*Correspondence respecting affairs in Egypt (British Government White Paper, Cmd. 1592, March, 1922).*

1922 (March).—New régime opened.—First cabinet council.—Two British finance officials.—New Constitution promised.—Declaration of independence.—Sultan Fuad proclaimed king of Egypt.—British warning.—"The Sultan of Egypt presided over the first Council of his new Cabinet on March 6 at the Abdin Palace. The Council confirmed Mr. E. M. Dowson as Financial Adviser and Mr. F. T. Dillin as Under-Secretary of Finance and Posts. It is noteworthy that the Financial Adviser was absent from to-day's Council. The non-attendance of the Financial

Adviser to-day marks a step towards independence and, together with the appointment of the Egyptian Under-Secretaries in all the Ministries, should certainly be regarded as an earnest of the sincerity of our [British] intention to carry out what we promised. The new Constitution with which the country is to be endowed will entail the renunciation by the Sultan of certain of his prerogatives. . . Sarwat Pasha's letter to the Sultan accepting office gives the new Cabinet's programme. The Cabinet considers that satisfaction will be given to national aspirations by the immediate declaration of independence and by the fact that free and friendly negotiations will take place later on for the discussion of guarantees. The Cabinet declares its intention to draft a Constitution, with a new electoral law, providing for the establishment of Ministerial responsibility, which will permit Parliament to control the politi-



KING FUAD

First king of modern Egypt

cal and administrative work of the Government. The letter announces the creation of a Ministry for Foreign Affairs to pave the way for diplomatic and Consular representation abroad. Sarwat Pasha further declares that he assumes full responsibility for the administration of the country, and calls on the nation for support by maintaining peace and concord.—*The Times (London), Mar. 7, 1922.*

"The proclamation of the Sultan, Ahmed Fuad Pasha, as King of Egypt today was accompanied by the firing of salvos of 101 guns in Cairo, Alexandria and Port Said, and of 21 guns in all the other provincial Capitals [on March 16]. Field Marshal Viscount Allenby, hitherto the British High Commissioner, accompanied by members of his staff, called at the Royal Palace and congratulated King Fuad, whom he addressed as 'Your Majesty.' Through Premier Sarwat Pasha, the King addressed a letter to 'our noble nation,' in which he said in part: 'God has graciously permitted the independence of Egypt to be attained by our hands. We are grateful to God, and hereby

announce to the world that from today Egypt enjoys independence and sovereignty. We have taken for ourself the title His Majesty, King of Egypt, in order to insure the country's dignity and its international status. We ask God and the nation to bear witness that we shall endeavor to work for the welfare and happiness of our beloved country. We hope this day will inaugurate an era which will restore Egypt's grandeur.' A rescript issued by the Sultan last night announced that Egypt had become an independent and sovereign State and that the Sultan would assume the title King of Egypt."—*New York Times*, Mar. 17, 1922.

"King Fuad of Egypt's proclamation follows naturally upon the recent British abandonment of the protectorate and recognition of Egypt as an independent sovereign State. Great Britain's action did not of itself confer sovereign independence upon Egypt. By international law the right of proclaiming independence and securing recognition thereof belongs inherently to a country itself. Thus King Fuad is simply carrying out the new arrangement. Simultaneously all British Ambassadors and Ministers abroad have been instructed to inform all foreign Governments of Egypt's new status and of Great Britain's abandonment of the protectorate, at the same time pointing out that as far as Great Britain's special relations, established and recognized by all Powers for forty years, are concerned, the status quo will be maintained until such time as Egypt herself embodies them in the direct negotiation of a treaty with these countries. In defining these special relations the British Government has specifically and exclusively reserved to its own discretion the following matters: (1) Security of British Imperial communications in Egypt; (2) defense of Egypt against all foreign aggression or interference direct or indirect; (3) protection of foreign interests and foreign communities in Egypt. In notifying the world of its attitude in regard to these special relations, Great Britain proclaims its Monroe Doctrine toward Egypt and declares, to quote Prime Minister Lloyd George's dispatch of Feb. 27 to the Dominion Premiers, that 'we will not admit them to be questioned or discussed by another power; we will regard as an unfriendly act any attempt at interference in the affairs of Egypt by another power; we will consider any aggression against the territory of Egypt as an act to be repelled with all the means at our command.'"—*Ibid.* (*Special London cable*).—This declaration was re-emphasized on March 27 in a dispatch from Lord Curzon to all British diplomatic representatives abroad.

1922 (April–September).—Framing a constitution.—Decree fixing succession to throne.—New national flag.—Recognition by United States: Abolition of Capitulations negatived.—Restriction of drug traffic.—Outlines of constitution.—First American minister to Egypt appointed.—Increasing lawlessness.—A commission of thirty-five members, headed by Hussein Rushdi Pasha, who had been premier from 1914 to 1918, was appointed by the government in April to draft a constitution. Early in May it was reported that the commission had decided to decree in the constitution that the sovereignty of the king extended over the Sudan, since 1899 known as the Anglo-Egyptian Sudan, a great territory of some 950,000 square miles. On April 17 the king issued a rescript declaring the throne to be hereditary in the dynasty of Mehemet Ali and confirming his (the king's) son, Prince Fuad, as heir-apparent. Abbas Hilmi II, the ex-khedive, who had been deposed by the British in 1914, was expressly excluded from

the succession and the country; his property was later confiscated. A new national flag was adopted, composed of a white crescent and three white stars on a green background. The United States government recognized the new kingdom of Egypt on April 27, with the proviso that the proposed abolition of the Capitulations was not carried out. In May the import and export of deleterious drugs—opium, cocaine, hashish—were prohibited except under legal restrictions. During the summer and early autumn the drafting of the constitution was proceeded with. The Sudan was incorporated in the kingdom and the political divisions of the country were left unchanged. "All Egyptian subjects are equal before the law and have equal civil and political rights. All subjects belonging to racial, religious or political minorities have the same rights as any other person of Egyptian nationality. But this does not mean that they shall have proportionate representation in Parliament. The refusal of the commission to provide for proportionate representation has gravely offended the Copts, and the Coptic Bishop of Alexandria, vice-ruler of the Church and a member of the commission, resigned from it on June 10, because he did not desire to take part in a discussion that was becoming bitter. The Copts fear that the Moslems will ultimately control the Egyptian Parliament to the detriment of Coptic interests. That question, however, as well as the sovereignty of the Sudan, is reserved for future settlement between Britain and Egypt"—*New York Times Current History*, August, 1922, p. 899.—In June the first American minister to Egypt was appointed in the person of Dr. J. Morton Howell of Ohio. He was received in audience by the king on August 29. A disquieting feature marked the early period of Egyptian independence in the shape of an epidemic of lawlessness. During 1922 there were numerous cases of brigandage, kidnapping, murder and robberies. Great Britain felt obliged to make serious representations to the Egyptian government through General Allenby, the High Commissioner in Cairo, with a warning that, if the series of outrages against British officials did not cease, the British government would be compelled to reconsider its attitude towards Egypt.

1922 (May).—Represented at Genoa congress of oriental peoples. See GENOA CONGRESS OF ORIENTAL PEOPLES.

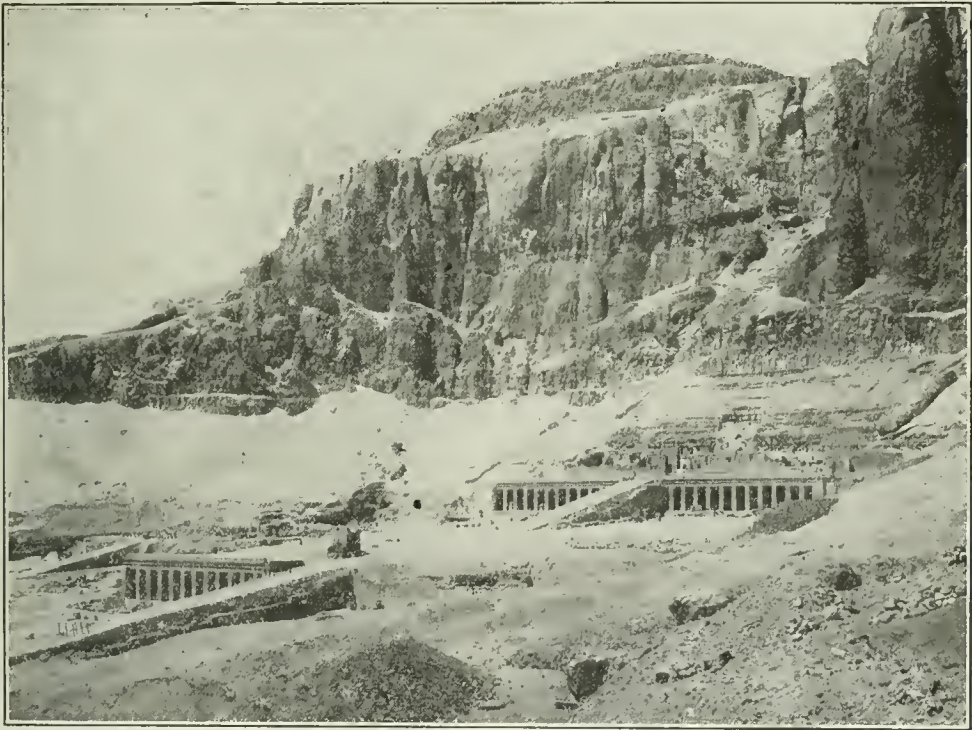
1922 (October).—Representation of minorities.—Future of the Sudan.—"Two important questions are uppermost in Egyptian politics—the representation of minorities in Parliament and the future of the Sudan. The Constitution Commission, by a vote of 15 to 7, rejected the proposal to guarantee a minimum representation of minorities in the new Parliament and vigorous protests are being heard from the Copts, the largest Egyptian religious minority, the Syrians and the Jews, all of whom demand the right to be represented in Parliament. To offset the commission's inclusion of the Sudan in the new kingdom, Lord Allenby went to Khartoum and met a group of thirty shieks of Sudanese tribes, who expressed their loyalty to the British Government. . . . Women are active [in Cairo] in fighting for the franchise and campaigning for the new Parliament preceding the October elections."—*New York Times Current History*, Nov., 1922, p. 331.

ALSO IN: W. S. Blunt, *Secret history of the English occupation of Egypt*.—M. S. Briggs, *Through Egypt in war time*.—E. A. W. Budge, *By Nile and Tigris*.—A. B. Horsley, *Round about Egypt*.—S. H. Leeder, *Modern sons of the Pharaohs*.—S. A. Mosely, *With Kitchener in Cairo*.

1922-1923.—Cabinet resignation.—Discovery of the tomb of Tut-ankh-Amen.—The Sarwat ministry resigned on the 20th owing to disagreement with the British over the question of the Sudan, culminating in a demand that this great territory should be specified in the new constitution as Egyptian, and under the dominion of the king of Egypt. Tewfik Nessim Pasha, a former premier, succeeded Sarwat Pasha with a strong ministry.

An important discovery of ancient Egyptian relics, valued at \$15,000,000, was revealed on Nov. 29 by Lord Carnarvon and his associate, Howard Carter, an American artist. These Egyptologists had conducted excavating operations for nearly sixteen years on the site of the royal Theban

couches, all gilt, with exquisite carving and heads of Typhon, Hathor, and lion. On these rested beds, beautifully carved, gilt, inlaid with ivory and semi-precious stones, and also innumerable boxes of exquisite workmanship . . . Beneath one of the couches was the State Throne of King Tutankhamen, probably one of the most beautiful objects of art ever discovered. There was also a heavily gilt chair with portraits of the King and Queen, the whole encrusted with turquoise, cornelian, lapis, and other semi-precious stones. Two life-sized bituminized statues of the King, with gold work, holding a golden stick and mace, faced each other, the handsome features, the feet, and the hands delicately carved, with eyes of glass and



THE VALLEY OF KINGS AT THEBES

Along the foot of these cliffs and cut within them are the tombs of the Kings of the xviii-xxth dynasties. The temple of Devi el-Bahri, built by Queen Hatasu and dating from 1600 B. C., is seen in the foreground. To the left of this temple the tomb of Tut-ankh-Amen was found.

ncropolis on the west bank of the Nile at Luxor. This extraordinary find, described as the greatest discovery of Egyptian art, consisted, among other objects, of the funeral paraphernalia of the Egyptian king, Tut-ankh-Amen, one of the heretic kings of the Eighteenth Dynasty, about the middle of the fourteenth century B. C. (see above: B. C. 1370.) Directly below the tomb of Rameses VI. was found a portal to what looked like a *cache*. "The sealed outer door was carefully opened; then a way was cleared down some sixteen steps along a passage of about 25 feet. The door to the chambers was found to be sealed as the outer door had been, and, as on the outer door, there were traces of reclosing. With difficulty an entrance was effected, and when at last the excavators managed to squeeze their way in, an extraordinary sight met their eyes, one that they could scarcely credit. First they saw three magnificent State

head-dress richly studded with gems. [These statues guarded the door of the tomb chamber itself, which had been broken into by some ancient marauder, and again sealed.] There were also four chariots, the sides of which were encrusted with semi-precious stones and rich gold decoration. . . . Other noteworthy objects were Royal sticks, . . . also a stool for a throne with Asiatics carved on it, denoting that the King had placed his foot on the neck of the Asiatic prisoners taken in war. There were some quaint bronze-gilt musical instruments and a robing dummy for Royal wigs and robes. There were also some exquisite alabaster vases with very intricate . . . design, all of one piece, and some handsome blue Egyptian faience, and enormous quantities of provisions for the dead, comprising trussed duck, haunches of venison, &c., all packed in boxes according to the custom of the time. There were some remarkable

wreaths, still looking evergreen, and one of the boxes contained rolls of *papyrus*, which are expected to render a mass of information. A further chamber revealed an indescribable state of confusion. Here furniture, gold beds, exquisite boxes, and alabaster vases similar to those found in the first chamber were piled high one on top of the other, so closely packed that it was impossible to get inside. Numbers of these treasures are in a fairly good state of preservation, but others are in a somewhat precarious condition."—Cairo Correspondent, *The Times* (London, Weekly edition), Dec. 7, 1922.—During January, 1923, the antechamber of the tomb was cleared; the collected relics were duly recorded, and, where necessary, placed in the care of experts to undergo a process of preservation. On Feb. 16, an entrance was made into the sealed chamber of the pharaoh's tomb. Here a great square canopy filled most of the space, the outer doors of which yielded, revealing an inner set of doors, encrusted with gold and precious stones, the seals of which were intact and showed no evidence of ever having been broken. On the walls were painted scenes from Tut-ankh-Amen's life, and there were canopic jars containing the heart and other organs of the dead king. In an adjoining chamber were new objects of artistic and historical value. By the end of the month, however, the entrance to the tomb was closed up and the removal of objects from the sarcophagus enclosure postponed until fall.

EGYPTIAN SUDAN. See **SUDAN.**

EGYPTIAN TALENT. See **TALENT.**

EGYPTIANS. See **GYPSIES.**

EHRlich, Paul (1854-1916), German physician and chemist. Did important research work in histology of the blood, cancer, sleeping-sickness; made important improvements in the study of the nervous system; discovered salvarsan and neo-salvarsan; 1908, awarded the Nobel prize in medicine.—See also **MEDICAL SCIENCE: Modern: 19th-20th centuries: Serotherapy; 20th century: Experimental method; NOBEL PRIZES: Medicine: 1908.**

Ehrenbreitstein, town and fortress of Germany on the Rhine, opposite Coblenz; situated on a high rock affording a wonderful view up and down the river. Repeatedly attacked by the French, it was captured in 1799; the fortifications were destroyed in 1801 by the French; occupied by American troops at the close of the World War, under the terms of the Armistice.

Eichhorn, Hermann von (1848-1918), German field-marshal. In 1915 he commanded the Tenth Army at the battle of the Masurian Lakes; 1916-1918, commanded an army in Courland; 1917, made commander-in-chief of the armies of the East; assassinated in the Ukraine, July 30, 1918.—See also **WORLD WAR: 1915: III. Eastern front: h; i, 6.**

Eidgenossen, German word signifying "sworn confederates." It is often used in a special sense, historically, as applied to the members of the Swiss Confederation. (See **SWITZERLAND: Three forest cantons.**) The name of the Huguenots is erroneously believed by some writers to be a corruption of the same term.—See also **GENEVA: 1504-1535.**

EIDLITZ, Otto Marc (1860-), American contractor, and arbitrator in labor disputes. See **HOUSING: United States; National housing association; LABOR STRIKES AND BOYCOTTS: 1917-1918.**

EIGHT HOUR LABOR DAY. See **ADAMSON LAW: Analysis.**

Agitation for by labor unions. See **AMERICAN**

FEDERATION OF LABOR: 1884-1917; LABOR LEGISLATION: 1901-1918; LABOR ORGANIZATION: 1887-1889.

Colorado plan. See **COLORADO: 1915.**

Laws in the United States. See **LABOR LEGISLATION: 1862-1920; RAILROADS: 1916.**

Railroad considerations. See **ADAMSON LAW: Economic considerations.**

EIGHT SAINTS OF WAR, Florentine council of war. See **FLORENCE: 1375-1378.**

EIGHTEENTH AMENDMENT: United States Constitution. See **LIQUOR PROBLEM: United States: 1913-1919.**

EIMER, Gustav Heinrich Theodor (1843-1898), Swiss naturalist. See **EVOLUTION: Mutation theory of DeVries.**

EINEM, Karl von (1853-), German general. See **WORLD WAR: 1914: I. Western front: r; 1915: II. Western front: j, 8.**

EINHARD (Eginhard) (c. 770-840), Frankish scholar and biographer. See **HISTORY: 20.**

EINKREISUNG POLITIK (encirclement policy).—In the years preceding the World War Germans charged that their country was being hemmed in and stifled by an iron ring of enemies, shutting out Germany from a "place in the sun" and threatening to crush her.

EINSIEDELN, Abbey of, monastic establishment of the Benedictine order, in the canton of Schwyz, Switzerland. According to legend the church was miraculously consecrated by Christ and the Four Evangelists. Although threatened with dissolution during the Protestant Reformation, the abbey was finally left in peace. The study of music, letters and printing has greatly flourished there, but by far its chief feature is the pilgrimages. These have tended to make it even the rival of Rome, Loreto, and Compostela. In 1854 the monks sent a colony to America to work among the native Indian tribes, and St. Meinrad's Abbey, Indiana, owes its origin to this Swiss-American congregation.

EINSTEIN, Albert (c. 1878-), German (naturalized Swiss) scientist who propounded the theory of relativity. See **ASTRONOMY: Measuring star distances; SCIENCE: Modern: 20th century: Theory of relativity.**

EION, city in Greece across the Chalcidice peninsula from Salonika, which in 470 B. C. was captured from the Persians by the Athenians under Cimon.

EISNER, Kurt (1858-1919), revolutionary prime minister and leader of Bavaria. Opponent of Prussian ascendancy; endeavored to organize an independent Bavaria; assassinated in 1919. See **BAVARIA: 1918-1919.**

EJECTMENT, Action of. See **COMMON LAW: 1499.**

EKKLESIA. See **ECCLESIA.**

EKOWE, town in Natal, South Africa, held by the British in 1879 during the Zulu War. See **SOUTH AFRICA, UNION OF: 1877-1879.**

EL, AL or UL, three methods of transliterating the Arabic definite article. The same word also means "of the." The vague styles of pronouncing the vowels in Arabic have led Europeans to employ the three forms given above, though the vowel is originally the same in all cases: the first letter of the alphabet—"Alif" or "Elif" (Hebrew "Aleph," Greek "Alpha"). Thus, Abd-ul-lah (Abdullah) and Abdallah both mean "slave of God." There is no particular reason for describing a former Turkish sultan as Abdul Aziz and a later Moroccan sultan as Abd-el-Aziz (as is generally done), since the two names are absolutely identical, and should be spelled alike. When al, el or ul occurs before a so-called "sun-letter"—i.e.,

tay, thay, dal, dzal, re, ze, sinn, shinn, sad, dad, ta, tsa, or nun, the "1," itself a sun-letter, is silenced and the following consonant is doubled. Thus what is written Nur-el-din (light of the faith) is pronounced Nureddin; Koh-el-nur becomes Koh-en-nur (Kobinoor, "mountain of light"), Abd-el-Rahman (slave of the compassionate) becomes Abdurrahman; el-shems (the sun) turns into esh-shems, el-sabt (Sunday, "the seventh"), es-sabt.

EL AFULE, place in Palestine in the plain of Esdraelon, reached by the British in 1918 of the World War. See **WORLD WAR: 1918: VI. Turkish theater: c, 16.**

ELAGABALUS (204-222), Roman emperor from 218 until 222, when he was murdered. See **ROME: Republic: 192-284.**

ELAM.—"Genesis calls a tribe dwelling on the Lower Tigris, between the river and the mountains of Iran, the Elamites, the oldest son of Shem. Among the Greeks the land of the Elamites was known as Kissia [Cissia], and afterwards as Susiana, from the name of the capital. It was also called Elymais."—M. Duncker, *History of antiquity*, bk. 2, ch. 1.—"Elam, like Babylonia, was a geographical region, not a state [see **ASSYRIA: Map**]. It contained a number of cities, some upland, like Susa, which has yielded all the detailed evidence we have as yet; some maritime, and probably engaged in oversea trade like Babylonian Erech; some, lowland and fenland settlements like Babylon and Lagash. The states, like those of Babylonia, had their own material interests, their own friendships and feuds, their own ideals of conduct and beliefs about the will of heaven. But in addition they clearly maintained a type of civilization which had a strong common likeness, and developed strong contrasts with that which prevailed beyond the Tigris. There were also two standing sources of trouble between the two regions. First, Babylonia is practically devoid of stone, of wood—with the exception of palm and willow—and of metals of any kind. Elam abounds, in all these, and Susa in particular is the key to some of the best and most accessible. More than this, Elam held a practical monopoly, for nowhere else beyond the lower Tigris is there water transport, or even a valley road, like those offered by the Kerkheh and Karun; the nearest alternative sources, in fact, are in Assyria, some three hundred miles away. Here, then, was a 'Naboth's vineyard' to tempt any Babylonian king who thought he was strong enough."—J. Myres, *Dawn of history*, pp. 123-125.—"In her struggles with Chaldaea, Elam was not successful during the earliest historical period of which we have obtained information; and, so far as we can tell at present, her princes long continued to own allegiance to the Semitic rulers whose influence was predominant from time to time in the plains of Lower Mesopotamia. . . . The worker of this change in the political condition of Elam and the author of her independence was a king named Kutir-Nakhhunte or Kutir-Na'khunde, whose name and deeds have been preserved in later Assyrian records, where he is termed Kudur-Nankhundi and Kudur-Nakhunde. This ruler, according to the Assyrian king Ashurbani-pal, was not content with throwing off the yoke under which his land had laboured for so long, but carried war into the country of his suzerain and marched through Babylonia devastating and despoiling the principal cities. This successful Elamite campaign took place, according to the computation of the later Assyrian scribes, about the year 2280 B. C., and it is probable that for many years afterwards the authority of the

King of Elam extended over the plains of Babylonia."—L. W. King and H. R. Hall, *Egypt and western Asia*, pp. 223, 236-237.—"Nor was this a passing inroad or raid of booty-seeking mountaineers. It was a real conquest. Khudur-Nankhundi and his successors remained in Southern Chaldea. . . . This is the first time we meet authentic monumental records of a country which was destined through the next sixteen centuries to be in continual contact, mostly hostile, with both Babylonia and her northern rival, Assyria, until its final annihilation by the latter [649 B. C., under Assur-bani-pal, who reduced the whole country to a wilderness]. Its capital was Shushan (afterwards pronounced by foreigners Susa), and its own original name Shushinak. Its people were of Turanian stock, its language was nearly akin to that of Shumir and Accad. . . . Elam, the name under which the country is best known, both from the Bible and later monuments, is a Turanian word, which means, like 'Accad,' 'Highlands.' . . . One of Khudur-Nankhundi's next successors, Khudur-Lagamar, was not content with the addition of Chaldea to his kingdom of Elam. He had the ambition of a born conqueror, and the generalship of one. The Chap. xiv. of Genesis—which calls him Chedorlaomer—is the only document we have descriptive of this king's warlike career, and a very striking picture it gives of it. . . . Khudur-Lagamar . . . lived, according to the most probable calculations, about 2200 B. C."—Z. A. Ragozin, *Story of Chaldea*, ch. 4.—"With the advent of the First Dynasty in Babylon Elam found herself face to face with a power prepared to dispute her claims to exercise a suzerainty over the plains of Mesopotamia. . . . From the date-formulae of Hammurabi's reign we learn that the struggle between Elam and Babylon was brought to a climax in the thirtieth year of his reign, when it is recorded in the formulae that he defeated the Elamite army and overthrew Rim-Sin, while in the following year we gather that he added the land of Emutbal, that is, the western district of Elam to his dominions. . . . But Rim-sin was only crippled for the time, and, on being driven from Ur and Larsam, he retired beyond the Elamite frontier and devoted his energies to the recuperation of his forces against the time when he should feel himself strong enough again to make a bid for victory in his struggle against the growing power of Babylon. It is probable that he made no further attempt to renew the contest during the life of Hammurabi, but after Samsu-iluna, the son of Hammurabi, had succeeded to the Babylonian throne, he appeared in Babylonia at the head of the forces he had collected, and attempted to regain the cities and territory he had lost. The portion of the text of the chronicle relating to the war between Rim-Sin and Samsu-iluna is broken so that it is not possible to follow the campaign in detail, but it appears that Samsu-iluna defeated Rim-sin, and possibly captured him or burnt him alive in a palace in which he had taken refuge."—L. W. King and H. R. Hall, *Egypt and western Asia*, pp. 239, 243-246.—It is among the discoveries of recent times, that Cyrus the Great was originally king of Elam, and acquired Persia by conquest.—See also **BABYLONIA: First Babylonian empire; PERSIA: B. C. 549-521.**

ELANDSLAAGTE, Battle of. See **SOUTH AFRICA, UNION OF: 1899 (October-December).**

EL ARISH, town of Egypt on the Mediterranean which was attacked by the French during Napoleon's Egyptian campaign. During the World War it was occupied by the British in 1916. See **WORLD WAR: 1916: VI. Turkish theater: b, 2, i; b, 2, ii.**

Treaty of (1800). See FRANCE: 1800 (January-June).

ELASTIC CLAUSE.—Article I, section 8, clause 18 of the constitution of the United States has been called the "elastic clause." It gives to Congress certain enumerated powers, (see CONGRESS OF THE UNITED STATES: Activities of the House and Senate: Powers) and also the right "to make all laws which shall be necessary and proper for carrying into execution the foregoing powers." This clause has been interpreted in two diametrically opposed ways; the so-called "strict constructionists" claiming that Congress should exercise only those powers explicitly granted to it by the constitution, and the "loose constructionists" holding that the constitution must be liberally interpreted and that Congress may assume intended and implied powers.—See also U. S. A.: 1801; 1803; also U. S. A., CONSTITUTION OF.

ALSO IN: B. Moses, *Government of the United States*, ch. 4-7.—R. L. Ashley, *American government*, pp. 204-355.—J. Bryce, *American commonwealth*, v. 1, ch. 33.

ELBA, rocky island in the Tyrrhenian archipelago, now a possession of Italy, famous for its iron and other mineral deposits.

1735.—Ceded to Spain by Austria. See FRANCE: 1733-1735.

1802.—Annexation to France. See FRANCE: 1802 (June-October).

1814.—Napoleon in exile. See FRANCE: 1814 (March-April); (April-June).

ELBASSAN, town in Albania, sixty-four miles southeast of Scutari; taken by Bulgarian forces, 1916; occupied by the Italians, Oct. 7, 1918; now part of the independent state of Albania.

ELBE RIVER, European river formerly called Albis, which rises in the Reiselgebirge, and after a winding course through Bohemia, Saxony, and Prussia, flows into the North Sea at Cuxhaven. The river, which has been canalized for seventy-five miles, is navigable for barges to Aussig in Bohemia, and for ocean liners to Hamburg, sixty miles from its mouth which is ten miles wide. Canals connect it with the Oder, the Spree and the Trave. (See CANALS: Principal European canals; Germany.) This great water way has had an important influence on the commercial history of Germany. In 1919 it was internationalized by one of the provisions of the Treaty of Versailles.—See also GERMANY: 1901 (January); VERSAILLES.

TREATY OF: Part XII: Section II: Chapter III.

ELBE-DANUBE CANAL. See DANUBE: 1921.

ELBE-TRAVE CANAL. See CANALS: Principal European canals; Germany; GERMANY: 1900 (June).

ELBERFELD SYSTEM OF POOR RELIEF. See CHARITIES: Austria: 1783-1909; Germany: 1852-1921.

ELBING, commercial town in west Prussia captured by the Swedes under Gustavus in 1626. See SWEDEN: 1611-1629.

ELBING, small German cruiser sunk at the Battle of Jutland (May 31, 1916).

ELBURZ MOUNTAINS, North Persia, along the Caspian. Their passes give egress to the sea. See CASPIAN GATES.

EL CANEY, Battle of. See U. S. A.: 1898 (June-July).

ELDER STATESMEN, group of public men, Japan. See JAPAN: 1918-1921.

ELDON, John Scott (1751-1838), Lord High Chancellor of England who made decisions in equity cases. See EQUITY LAW: 1801-1827.

EL DORADO: Quest of the legendary city of. —"When the Spaniards had conquered and pillaged

the civilized empires on the table lands of Mexico, Bogota, and Peru, they began to look round for new scenes of conquest, new sources of wealth; the wildest rumours were received as facts, and the forests and savannas, extending for thousands of square miles to the eastward of the cordilleras of the Andes, were covered, in imagination, with populous kingdoms, and cities filled with gold. The story of El Dorado, of a priest or king smeared with oil and then coated with gold dust, probably originated in a custom which prevailed among the civilized Indians of the plateau of Bogota; but El Dorado was placed, by the credulous adventurers, in a golden city amidst the impenetrable forests of the centre of South America, and, as search after search failed, his position was moved further and further to the eastward, in the direction of Guiana. El Dorado, the phantom god of gold and silver, appeared in many forms. . . . The settlers at Quito and in Northern Peru talked of the golden empire of the Omaguas, while those in Cuzco and Charcas dreamt of the wealthy cities of Paytiti and Enim, on the banks of a lake far away to the eastward of the Andes. These romantic fables, so firmly believed in those old days led to the exploration of vast tracts of country, by the fearless adventurers of the sixteenth century, portions of which have never been traversed since, even to this day. The most famous searches after El Dorado were undertaken from the coast of Venezuela, and the most daring leaders of these wild adventures were German knights."—C. R. Markham, *Introduction to Simon's account of the expedition of Ursua and Aguirre (Hakluyt Society, 1861)*.—"There were, along the whole coast of the Spanish Main, rumours of an inland country which abounded with gold. These rumours undoubtedly related to the kingdoms of Bogota and Tunja, now the Nuevo Reyno de Granada. Belalcazar, who was in quest of this country from Quito, Federman, who came from Venezuela, and Gonzalo Jimenez de Quesada, who sought it by way of the River Madalena, and who effected its conquest, met here. But in these countries also there were rumours of a rich land at a distance; similar accounts prevailed in Peru; in Peru they related to the Nuevo Reyno, there they related to Peru; and thus adventures from both sides were allured to continue the pursuit after the game was taken. An imaginary kingdom was soon shaped out as the object of their quest, and stories concerning it were not more easily invented than believed. It was said that a younger brother of Atabalipa fled, after the destruction of the Incas, took with him the main part of their treasures, and founded a greater empire than that of which his family had been deprived. Sometimes the imaginary Emperor was called the Great Paytite, sometimes the Great Moxo, sometimes the Enim or Great Paru. An impostor at Lima affirmed that he had been in his capital, the city of Manoa, where not fewer than 3,000 workmen were employed in a silversmiths' street; he even produced a map of the country, in which he had marked a hill of gold, another of silver, and a third of salt. . . . This imaginary kingdom obtained the name of El Dorado from the fashion of its Lord, which has the merit of being in savage costume. His body was anointed every morning with a certain fragrant gum of great price, and gold dust was then blown upon him, through a tube, till he was covered with it: the whole was washed off at night. This the barbarian thought a more magnificent and costly attire than could be afforded by any other potentate in the world, and hence the Spaniards called him El Dorado, or the Gilded One. A history of all the expeditions

which were undertaken for the conquest of his kingdom would form a volume not less interesting than extraordinary"—R. Southey, *History of Brazil*, v. 1, ch. 12.—The most tragic and thrilling of the stories of the seekers after El Dorado is that which Mr. Markham introduces in the quotation above, and which Southey has told with full details in "Expedition of Orsua," and "Crimes of Aguirre." The most famous of the expeditions were those in which Sir Walter Raleigh engaged, and two of which he personally led—in 1595, and in 1617-1618. Released from his long imprisonment in the Tower to undertake the latter, he returned from it, broken and shamed, to be sent to the scaffold as a victim sacrificed to the malignant resentment of Spain. How far Raleigh shared in the delusion of his age respecting El Dorado, and how far he made use of it merely to promote a great scheme for the "expansion of England," are questions that will probably remain forever in dispute.

ALSO IN: W. Raleigh, *Discoverie of the large, rich and beautiful empire of Guiana* (*Hakluyt Society*, 1848).—J. A. Van Heuvel, *El Dorado*.—E. Edwards, *Life of Raleigh*, v. 1, ch. 10 and 25.—E. Gosse, *Raleigh*, ch. 4 and 9.—A. F. Bandelier, *Gilded man*.—C. Peters, *Eldorado of the ancients*.

ELEATICS, system of ancient Greek philosophy. See EUROPE: Ancient: Greek civilization: Philosophy.

ELECTION CAMPAIGNS, Presidential. See ELECTIONS, PRESIDENTIAL: United States: Steps in election of president, etc.: and list at end of article.

ELECTIONS, Papal. See COLLEGE OF CARDINALS; PAPACY: 1059; 1904; VATICAN: Present-day papal administration.

ELECTIONS, Political. The following is a list of some of the more significant elections and electoral laws:

Argentina. See ARGENTINA: 1880-1891; 1910-1914.

Australia. See AUSTRALIAN BALLOT.

Bulgaria. See BULGARIA: 1908-1914.

California, direct election of senators. See CALIFORNIA: 1911.

Canada. See CANADA: 1896 (June-July).

China. See CHINA: 1909 (October-November); 1914.

Cuba. See CUBA: 1900 (June-November); 1906-1909.

Denmark. See DENMARK: 1920: Dismissal of Zahle ministry.

Egypt. See EGYPT: 1911-1914.

England. See AUSTRALIAN BALLOT: Origin; CORRUPT AND ILLEGAL PRACTICES AT ELECTIONS: Great Britain; ENGLAND: 1703; 1830: Reform movement; 1830-1832; 1865-1868; 1883; 1910; 1918 (December); SUFFRAGE, MANHOOD: British Empire: 1295-1832.

Philippine Islands. See PHILIPPINE ISLANDS: 1907.

Rhode Island, Gubernatorial, 1893. See RHODE ISLAND: 1887-1893.

Rome, ancient. See AMBITUS.

Russia. See RUSSIA, SOVIET CONSTITUTION OF.

Sparta, Ancient. See GEROUSIA.

United States. See ELECTIONS, PRESIDENTIAL (list at the end of the article); CONGRESS OF THE UNITED STATES: Qualifications of congressmen and senators; CORRUPT AND ILLEGAL PRACTICES AT ELECTIONS: United States: Forms; GERRYMANDER.

See also RECALL; SHORT BALLOT; SUFFRAGE, MANHOOD; SUFFRAGE, WOMAN.

ELECTIONS, Presidential: Austria.—Under the Constitution of Austria, adopted on

October 1, 1920, the president of the republic is elected by the two Houses in joint session, for a term of four years, and may be re-elected once only.—See also AUSTRIA: 1920; SUFFRAGE, MANHOOD: Austria: 1921.

Chile. See CHILE: 1920 (June).

Czecho-Slovakia.—"It was provided [by the constitution passed by the National Assembly on February 20, 1920] that the president of the republic should be elected every seven years by the Two Houses of Parliament, sitting in joint session after the pattern of a presidential election in France."—*Annual Register*, 1920, p. 221.—See also below: France.

France.—"The supreme representative of the executive power in France to-day is a President elected by an absolute majority of the suffrages of the Senate and the Chamber of Deputies united as the National Assembly. It is at Versailles, in a wing of the magnificent chateau erected by Louis XIV, that this election takes place. . . . When the Assembly is convoked for a Presidential election the members vote without discussion. The urn is . . . placed in the tribune, and as an usher with a silver chain calls their names in a sonorous voice the members of the Assembly pass in a file in order to deposit their ballot-papers. The President of the session is the President of the Senate. . . . The President whom the National Assembly has just chosen is elected for seven years. He is re-eligible. Constitutionally speaking, there is nothing to prevent his being re-elected as long as he lives. . . . Let us suppose that the end of the seven years has arrived. It is necessary to proceed to a new election. How is the National Assembly to be convoked? The President in office is supposed to issue the convocation, and he should summon the Assembly at least a month before the legal term of his powers. If by some improbable chance he were to neglect this duty, the session would be held, according to a summons from the President of the Senate, a fortnight before the expiration of the Presidential powers. . . . In case of the decease or resignation of a President the two Chambers meet immediately with full powers. There may, however, be an interval of two or more days, during which France will have no President. During this short interval the Council of Ministers will be invested with full executive powers."—R. Poincaré, *How France is governed*, pp. 167-170.

Germany.—"The provisions regarding the President of the Republic are comparatively brief. He is chosen by the whole German people, and must have completed his thirty-fifth year. Further details concerning his election and qualification are left to subsequent legislation. His term of office, seven years, is what the French would call a *septennat persannel*. If a vacancy occurs, a new president is elected for a new period of seven years and not for the unexpired term. Pending such election, or in case of temporary incapacity, the chancellor performs the functions of the office. The President is not subject to prosecution except with the sanction of the Reichstag. The provision for his removal is unique. On proposal by two-thirds of the Reichstag he is subject to recall by popular vote. During the period between the vote of the Reichstag and the referendum, he is not permitted to exercise the functions of the office. In case the referendum sustains the President, it counts as a new election for the constitutional term of seven years and automatically entails the dissolution of the Reichstag."—W. J. Shepard, *The new German constitution* (*American Political Science Review*, Feb., 1920, pp. 40-41).

Poland.—The president of Poland is elected by a national assembly composed of both houses of the legislative assembly in joint session. His term of office is seven years.

Portugal.—The president of Portugal is elected by the members of the two houses of the legislature, for a term of four years. He may not be re-elected.

South American republics.—The election of the president and vice-president of Argentina is made by a body elected for the purpose by the voters of the provinces. The body of presidential electors equals the combined number of both houses. The presidential term is six years, and neither president nor vice-president may be re-elected until six years from the close of their term of office have expired. In contrast with this indirect method, the president of Brazil is elected by the direct vote of the people, and must have a majority of votes. The vice-president is elected in the same manner, and neither may stand for two successive terms. The term of office is four years. Chile also elects its president by indirect methods, by the vote of delegates, elected by the people. The term of office is five years (see also CHILE: 1920 [June]). Colombia, however, elects a president for four years, by direct vote. He is not eligible for reelection until after a full presidential term has expired. Ecuador and Paraguay also elect their presidents by direct vote for four years. The same may be said of the election of the president of Peru, whose term, however, is five years. He is not eligible for reelection for eight years after the expiry of his term of office. The president of Uruguay, who is elected by direct vote of the people for a term of four years, is ineligible for reelection for eight years after his term of office has expired. Under the amended constitution of 1914 the president of Venezuela is elected for a term of seven years, by a majority of the members of Congress. Under the law of 1909 he could not succeed himself; but as the new Constitution contains no prohibition of reelection, there is nothing, except a change in the political color of Congress, to prevent him from being chosen for one term after another during the course of his life.

United States.—"The executive power shall be vested in a President of the United States of America. He shall hold his office during the term of four years, and, together with the Vice-President, chosen for the same term, be elected as follows: Each State shall appoint, in such manner as the legislature thereof may direct, a number of electors, equal to the whole number of Senators and Representatives to which the State may be entitled in the Congress."—*United States constitution, Article II, Section 1, ¶1-2.*—[And these electors, meeting in their respective states, shall vote for president and vice-president, transmitting certified lists of their votes to the president of the Senate of the United States, who shall count them in the presence of the two Houses of Congress; and if no person is elected president by a majority of all the votes cast, then the House of Representatives shall elect a president from the three persons who received the highest numbers of the votes cast by the electors, the representation from each state having one vote in such election.]—Abstract, *Ibid.*, ¶2.—See also below: Electoral college.—"A plan was first adopted by the constitutional convention which provided for the selection of the President by the Congress, or, as it was then called, by the National Legislature. Various other plans were proposed, but only to be summarily rejected in favor of that which the convention had apparently irrevocably

decided upon. There were, however, among the members, some who, notwithstanding the action taken, lost no opportunity to advocate, with energy and sound reasons, the substitution of a mode of electing the President more in keeping with the character of the office and the genius of a popular government. This fortunate persistence resulted in reopening of the subject and its reference, very late in the sessions of the convention, to a committee who reported in favor of a procedure for the choice of the Executive substantially identical with that now in force; and this was adopted by the convention almost unanimously."—G. Cleveland, *Presidential problems*, pp. 7-13.—The expected operation of this plan has since been completely frustrated, by forces unforeseen at the time of the Constitutional convention.

PARTY GOVERNMENT.—"The rôle parties play in the politics of the country was not foreseen in 1787. By the close of Washington's second administration, party lines were closely drawn; and since this time, save during the Era of Good Feeling (1816-1824), there have been two powerful political parties, nearly matched in strength, one or the other of which has elected the President. Men divide on political questions; the resulting parties are resolved on giving effect to their ideas and politics; and to do this, organization and party machinery become necessary. This development of party government it is that has completely changed the operation of the electoral plan. How this came about, a sketch of the modes of making nominations will show."—B. A. Hinsdale, *American government*, p. 261.

NOMINATION BY CONSENT.—"In 1788 and 1792 Washington was nominated by the unanimous voice of the people, without delegates, conventions, or popular assemblies [see U. S. A.: 1789]. Adams was nominated for vice president in a similar way, but not with equal unanimity. In 1796, when the Federal and Democratic-Republican parties were already formed, Adams and Jefferson were designated as candidates by the common consent of their respective parties, and in 1800 Adams and Jefferson were again named in much the same way."—*Ibid.*

NOMINATION BY CONGRESSIONAL CAUCUS.—"The first step in the direction of making nominations by congressional caucus was taken in 1796, when the Democratic-Republican members of Congress agreed to support Jefferson and Burr. The second step was taken in 1800 when Adams and Jefferson were named as presidential candidates in secret caucuses of the Federal and Republican Senators and Representatives. But the first regular congressional nominating caucus was held in 1804, when the Republican members nominated Jefferson and Clinton for President and Vice President. From this time until 1824 the congressional caucus was as much the regular party machine for making nominations as the national convention is now."—*Ibid.*, p. 262.

NOMINATION BY STATE LEGISLATURES.—"Owing to the extinction of the Federal party organization, there was but one, or, more properly speaking, no, political party in the Era of Good Feeling. The four presidential candidates of 1824 had all belonged to the Democratic-Republican party. The congressional caucus had fallen into disrepute. A small number of Senators and Representatives nominated W. H. Crawford, of Georgia, for President, but the nomination hindered rather than helped him. The candidates of 1824 really stood on their personal merits. Still, legislative caucuses, legislatures, and even county conventions recommended their favorite statesmen to the support of

the country. Nominations were in fact made by the general agreement of certain sections of the people. In 1828 they were made in much the same way, except that no congressional caucus was held, and the State legislatures took a more important part."—*Ibid.*

NOMINATION BY NATIONAL CONVENTIONS.—"The first national convention was held by the Antimasons in 1831, and nominated William Wirt for President. The second was a National-Republican convention that nominated Henry Clay, also in 1831. The next year the Jackson men, or the Democratic party of recent times, held a convention to declare their 'highest confidence in the purity, patriotism, and talents of Andrew Jackson,' who had already been nominated by local conventions and State legislatures many times over, and to nominate a candidate for Vice President. Since that time national conventions have been regularly held by the several parties, except that the Whigs held none in 1836."—*Ibid.*—See also U. S. A.: 1832.—"In accordance with the new social leveling of the thirties and forties the Convention was made thoroughly representative. Originally each state was allotted as many delegates as it had electoral votes or members in Congress. In 1868 the representation was doubled. The delegates were chosen, until the advent of direct primaries, two by the party convention in each congressional district, and four delegates-at-large by the state convention. There are thus some 970 or 980 delegates in all. In the Republican Convention of 1916 the representation was reduced for districts where the party vote is negligible, as it is in the South."—C. Seymour and D. P. Frary, *How the world votes*, v. 1, p. 291.

WORK OF THE NOMINATING CONVENTION.—ITS UNIQUE POSITION.—ORGANIZATION IN THE CONVENTION.—FAVORITE SON AND THE DARK HORSE.—BALLOTING.—"Theoretically the historic party convention is the pure embodiment of delegated authority, a representative and democratic institution. Its services since its first appearance in the thirties have been many. It has stimulated a vigorous organization for the party above sectional lines and the local peculiarities of East and West, North and South, which traverse its structure. The argument heard at a large university in favor of compulsory morning chapel applies to the Convention. It is an impressive symbol of party unity, emphasizing its nation-wide constituency and begetting enthusiasm which oils the gears of our political engine. Serious mistakes have been avoided by the gauge it offers of a candidate's real popularity. Business men whose time is precious are spared the time and expense required by an elaborate campaign to get their names before the people; and the maturer judgment of the Convention has often picked able men who had not yet caught the public fancy. Searching publicity forces an honest and able management of the business of the National Convention. In spite of its haphazard mode of filling the highest offices in our government, it has taken such a hold on the popular imagination that it will probably long be retained."—*Ibid.*, p. 295.—"At first national conventions were very simple, having some features of the mass convention, but now they have become so thoroughly organized as to constitute real party parliaments. The national convention is the crown of the national caucus system, the simplest elements of which are seen in the primary meetings, or caucuses, and executive committees of wards and townships, and the more complex forms in city, county, district, and State conventions and committees. The like of this system is unknown in any other country. It is

the creature of purely voluntary effort; it is no part of the Constitution or laws; and yet it exerts an enormous influence upon the local, State, and National governments, and upon all political life. Its grand object is to increase party strength by concentrating it upon certain ends."—B. A. Hinsdale, *American government*, p. 263.—"The entire program of the nominating convention is mapped out for it, before ever the delegates arrive at the place of meeting. The officers of the Convention have been selected and have their impromptu speeches ready in their satchels. . . . The meetings of the Convention are opened with prayer by a local clergyman, in whose selection religious prejudices are scrupulously respected. It is a common practice for the clergyman to summon Divine aid to the cause of the party. The hall of meeting must be large enough to seat all the delegates and their alternates, and at the larger conventions a huge audience is also present. Bunting and flags abound, and brass bands stimulate the indispensable enthusiasm. . . . The first business after the formal roll call is the choice of a temporary chairman. For several weeks the Ring has had its appointee ready, but such is the importance of this office that there may be a contest. The Temporary Chairman appoints the Committees on Resolutions, on Credentials, and on Permanent Organization. He may name a Committee on Credentials which will bar out enough members from contested seats to swing victory to the side of his cohorts. He may cause the selection of a permanent chairman who will use his parliamentary authority to gag the opposition. The Temporary Chairman is therefore voted for by each delegate *viva voce* and is bound by oath to perform his duty fairly. While the Convention takes a recess the Committees now proceed to their work. The Committee on Resolutions perfunctorily approves the platform written for them by the party leaders. The Committee on Permanent Organization nominates for permanent officers the candidates whom the Boss dictates. Only before the Committee on Credentials is there great activity. Its function is to decide in the case of contesting delegations which has the right to be seated, and on its work may hang the control of the Convention. Its approval is eagerly sought because it vests the delegates who are seated with the badge of party 'regularity.' The work of all three committees is generally accepted without debate by the Convention. . . . In the Republican convention each delegate may vote as he pleases, even when his delegation has been instructed to cast a solid vote; and nominations are by a majority of all the delegates. On the other hand the Democratic party maintains here, as elsewhere, the doctrine of state integrity. If the delegation is instructed by its state to vote *en bloc*, its voice goes on the side of the majority within itself; otherwise the delegates are free to decide whether they shall vote individually or as a unit. This is the famous Unit Rule, which originated in the first Democratic national convention, and has held with slight modifications down to the national convention of 1916, where its supremacy was impugned. It was foreseen that with a majority vote under this system the delegates from Republican states might nominate their own favorite, who would then depend for election mainly on the votes of the solid South. In Democratic national conventions nominations have therefore been made since 1832 by a two-thirds vote. Although these and other rules are based only on precedent, they have quite the force of written law. The procedure in the nomination of a presi-

dent and a vice-president is similar to that in the choice of other officials, but the importance of the office and the historic struggles which have occurred in former conventions, evoke a dramatic intensity, an almost riotous enthusiasm, which has no parallel in a similar assembly elsewhere in the world. So huge is the crowd which attends, that a large city is necessary for a meeting place, Chicago being the favorite. The state delegations arrive *en masse* with brass bands and hosts of camp followers. The foremost politicians and statesmen of the country fill the hotels, and on the opening day the city is crowded to its utmost capacity. . . . The only interested persons whom etiquette does not allow to be present are the candidates themselves. Of these there are three types, the Favorite, the Favorite Son, and the Dark Horse. The Favorite is a man known all over the Union, high in his party counsels, who has already run a considerable part of the *cursus honorum*. To balance these assets he has accumulated in his career a large number of political opponents and his virtues have lost the charm of novelty. It is a truism to say that the most conspicuously able men are seldom raised to the Presidential chair. They are, like Henry Clay or James G. Blaine, too well known. The Favorite Son is a less familiar figure. With a strong following in his own state, he has little or none outside it, and the proposal of his name is generally a perfunctory manifestation of state pride, unless he comes from a large and doubtful state like New York or Ohio, whose electoral vote is worth conciliating. The Dark Horse must be colorless and unobjectionable. He may never have been thought of as a possibility, until his name is brought up on the Convention floor; or again his manager may have been grooming him in secret for the moment when the better known candidates are being deserted. Thus Pierce and Garfield were comparatively unknown before their nomination. A candidate of any of these classes must be able to undergo the most searching scrutiny of his political career, his business record, and the most intimate affairs of his private life. The names of the aspirants are placed before the Convention one by one in a roll call of the states with the old-fashioned Fourth of July oratory. As each name is proposed an attempt is made to stampede the delegates by prearranged cheering. . . . When all the nominations are in, the voting begins. After the first few ballots the delegates for the Favorite Sons see the hopelessness of their cause and hasten to 'climb on the band wagon' of one of the Favorites. As count follows count, a deadlock may develop between two leaders. The time is now fulfilled for the entry of the Dark Horse. Rather than yield to a hated opposition one of the leaders switches his supporters to the newcomer. So in 1880 Blaine telegraphed his managers to turn his votes over to General Garfield on the thirty-fourth ballot and assured the defeat of Grant. The landslide spreads and sometimes within a few ballots a comparatively unknown man has been elevated to the dizzy pinnacle. It is not unusual for a nominee to be chosen within the first three or four ballots, but often the contest continues for days. In 1852 Franklin Pierce was nominated on the 49th ballot, and in 1860 Stephen A. Douglas won on the 57th. Finally with as good grace as may be, the nomination is made unanimous, and the Convention then turns to the choice of a Vice-President."—C. Seymour and D. P. Frary, *How the world votes*, v. 1, pp. 277-278, 292-293.—"The convention system, the result of an insurrection against dictation from

office-holders, was not long a means for expressing popular wishes. The party management used it freely and deftly; it gave new opportunities for the skill of the professional political mechanic. And we are now seeking to get rid of this device originally established to give greater scope for popular desires; in the various states of the union we are now making attempts to establish systems of popular nomination, because it is believed that we can make the government our own by transferring to the people the right to say for whom they may cast their ballots. In national politics, too, we have come to have little faith in the nominating convention, though at times it is impressively subservient, in spite of the management, to popular demands, expressed in all sorts of unmechanical and unsystematic ways."—A. C. McLaughlin, *Courts, the constitution and parties*, pp. 123-124.

STEPS IN THE ELECTION OF PRESIDENT AND VICE-PRESIDENT.—"The whole course of progress from first to last embraces the several steps that follow:
1. The national conventions that make the nominations of candidates are constituted under fixed rules, and are called by regularly appointed committees. The conventions of the Republican and Democratic parties both consist of four delegates at large from each State, and twice as many district delegates as the State has Representatives in Congress. 2. In each State every political party participating nominates two electors at large, sometimes called senatorial electors, and as many district electors as it contains Representatives' districts. These candidates together make up its State electoral ticket. These two steps are in no way required by the Constitution or laws, but belong wholly to the sphere of party management. 3. On Tuesday following the first Monday in November the electors are appointed in all the States by a popular election. This is popularly called the presidential election, and it is so in fact, if not in law. This third step is taken by the authority of State laws, Congress fixing the time. From this time on the Constitution and laws take exclusive charge of the process. 4. On the second Monday in January the electors meet at their respective State capitals, and vote by ballot, according to the constitutional provisions for President and Vice President. They make three copies each of the two lists of ballots, naming the offices, the persons, and the number of votes, which they sign, certify, and seal. One of these copies they send by mail to Washington, addressed to the President of the Senate; one they send to Washington by a special messenger, addressed to the same person; and the third they deliver to the Judge of the United States District Court for the district in which the electors meet and vote. 5. On the second Wednesday of February the Senate and House of Representatives meet in the Hall of the House. The President of the Senate, in their presence, opens the certificates and hands them to the tellers appointed by the houses, who read and count the votes. The persons having the greatest number of votes, if a majority of all the electors appointed, he declares President-elect; the person having the greatest number of votes for Vice President, if a majority of all, Vice-President-elect."—B. A. Hinsdale, *American government*, pp. 263-264.

LECTORAL COLLEGE, ORIGIN, DEVELOPMENT AND THEORY.—TWELFTH AMENDMENT.—"There was no question which perplexed the Federal Convention [of 1787] more than the question as to the best method of electing the president. . . . At one time the Convention decided to have the presi-

dent elected by Congress, but there was a grave objection to this; it would be likely to destroy his independence, and make him the tool of Congress. Finally the device of an electoral college was adopted. [This device was similar to that in the Maryland state constitution.] Each state is entitled to a number of electors equal to the number of its representatives in Congress, plus two, the number of its senators [see also U. S. A.: 1787-1789; 1789-1792]. . . . At first the electoral votes did not state whether the candidates named in them were candidates for the presidency or for the vice-presidency. Each elector simply wrote down two names, only one of which could be the name of a citizen of his own state. . . . The candidate who had the largest number of votes, provided they were a majority of the whole number, was declared president. . . . By the twelfth amendment to the constitution, declared in force in 1804, the present method was adopted. The electors make separate ballots for president and for vice-president."—J. Fiske, *Civil government in the United States*, p. 225.—"By the Constitution each state is entitled to as many presidential electors as it has senators and representatives in Congress. The popular vote was to be cast, not for a President, but for electors. The chosen electors were to meet in their own states, vote for President, and transmit the result of their vote to Washington. In the presence of both Houses of Congress the President of the Senate should open the certificates, and 'the votes should then be counted.' Since each elector voted for two candidates without distinction, for President and Vice-President, more than one candidate might have a number of votes equal to a majority of the electors. If no one possessed such a majority, the House of Representatives was to choose a President from among the five highest on the list, the large number being a concession to the nominees from the small states. The votes were to be taken by states, and a majority of all the states was necessary for a choice. The Fathers deemed that they had put the election beyond the reach of popular tumult, and that the count before Congress would be a simple and dignified procedure in arithmetic. In no case has the intention of the framers of the Constitution been more entirely frustrated. The reason lies in the growth of conditions unforeseen or deemed undesirable by them. The first dispute arose in 1800, when the Democratic Republicans, though possessed of a majority in the college, failed to distinguish between Jefferson, the candidate for President, and Burr for Vice-President. To remedy the lack of a covering clause in the Constitution the Twelfth Amendment was passed requiring that the electors vote specifically for President and Vice-President as distinct officers. This amendment, however, was far from removing all grounds of contention. The Constitution forbids any United States official to be an elector. But suppose that through inadvertence electors had been chosen who were ineligible? Should a state's vote be annulled? Who was to do the counting? With Delphic inscrutability the Constitution says, 'The votes shall then be counted.' In the case of treble or quadruple returns, all claiming equal authenticity, who should decide on the legality of a state's vote? If the President of the Senate, was not that to place the election of the President in the hands of one man, perhaps a vitally interested participant? If Congress were to decide, what would happen in case of opposing majorities in the two Houses? What should determine statehood? Was Indiana a state in 1816, or Missouri in 1820?

Should an act of God disfranchise a state, as almost happened in Wisconsin in 1857? These and many other questions have troubled Congress perennially. The theory of the electoral college was that the electors, chosen for superior talents, emancipated from the subtle intrigue of party, should make in Olympian serenity a choice based solely on merit. This plan failed utterly and miserably within twelve years after it was put into effect, yet despite this fact the electoral college has endured for near a hundred and thirty years. No proven case of an elector betraying his responsibility to the party which chose him has occurred since three Democratic electors voted for John Adams in 1796 and kept Jefferson from the Presidency for four years. Senator Thomas H. Benton said: 'In every case the elector has been an instrument, bound to obey a particular impulsion, disobedience to which would be attended with infamy and with every penalty which public indignation could inflict. From the beginning these electors have been useless, and an inconvenient intervention between the people and the object of their choice.'—C. Seymour and D. P. Frary, *How the world votes*, v. 1, pp. 296-298.—See also APPOINTMENT.

DIFFICULTIES ARISING FROM THE SYSTEM OF THE ELECTORAL COUNT.—ELECTORAL COUNT ACT OF 1877.—"Even more haphazard has been the development of a system of counting the electoral votes. No clause in the Constitution has through its cryptic brevity more seriously threatened the peaceable existence of the government. In 1793 was established the machinery for a count which with the changes in 1887 has endured ever since. The President of the Senate was to open each ballot and declare its contents to one teller from the Senate and two from the House of Representatives. The tellers performed the arithmetical computation and reported it to the chairman who announced the result to Congress. The first election disputed as to electoral votes occurred in 1800. Jefferson and Burr had each seventy-three votes, John Adams sixty-five, and Thomas Pinckney sixty-four. The biographer of Burr, Matthew L. Davis, asserted that Jefferson, President of Senate, improperly accepted the four votes of Georgia for himself and Burr. Had these been cast out on the ground of irregularity all four candidates would have come before Congress, and Jefferson could not have been elected. From the outcry raised by the friends of Burr at Jefferson's election, as well as the protests of the Jackson men at J. Q. Adams' election in 1824, it may be judged whether the electoral college has been proof against 'the negotiations and intrigues of party.' After Jefferson became President, the Twelfth Amendment provided for the separate choice of President and Vice-President. An unforeseen complication arose over the vote of Wisconsin in 1857. The Act of March 1, 1792, had set the date for the vote by the electors in the states for the first Wednesday in December in order to 'close the opportunity as much as possible against negotiation, intrigue, and corruption.' A violent blizzard prevented the Wisconsin electors from reaching the state capital on that day, and the vote actually took place on the following day. Again, as in the case of Indiana in 1816 and Missouri in 1821 the knotty question was mooted as to who should decide the validity of a state's vote. Opinion was widely split, some holding that sole power resided in the President of the Senate, some asserting that 'the two Houses assembled together are a board of canvassers organized by the Constitution for the express purpose of counting

those votes,' and voting *per capita* in case of dispute. The theory of a *casus omissus* in the Constitution was advanced, and the imperative need of special legislation was urged. But in the true Anglo-Saxon spirit of *laissez-faire*, the question was allowed to drop from sight because it had not yet vitally affected an election. The issue which was evaded in 1857 recurred in the Hayes-Tilden contest of 1876 with such intensity that it could not again be downed. Tilden was conceded a plurality of 250,000 popular votes, but the undisputed electoral returns were 184 for Tilden and 163 for Hayes, with double returns in four states [see U. S. A.: 1876-1877]. In Florida there were charges of fraud, in both South Carolina and Louisiana there had been violence at the polls, and in the latter two state governments each claimed the right to certify returns. Any one of the twenty-two disputed votes from these states and Oregon (also contested) would have given Mr. Tilden the election. As the House was Democratic and the Senate Republican, no accord could be expected there in deciding upon the contested returns. Senator Edmunds of Vermont predicted civil war, but fortunately patriotism was stronger than party spirit. The Electoral Commission Bill, in every sense a temporary compromise, was enacted, forming a board of five Senators, five Representatives, and five Justices of the Supreme Court, to decide questions of multiple returns. The parties were exactly balanced in the Congressional members appointed. The statute had named two justices from each party and had left the choice of a fifth to the other four. The selection of a Republican Justice practically settled the election, for every vote given by the Commission was a strictly party vote of eight to seven in favor of the Republican returns. The threats of violence to prevent Mr. Hayes' inauguration were silenced by the praiseworthy moderation of Mr. Tilden, and by the promised withdrawal of troops from the South, but in many Latin countries a revolution would have shaken the state at far less provocation. Ten years later Congress at last passed the Electoral Count Act to prevent the recurrence of such a dangerous crisis. The Commission of 1877 had declared the lack of power of the Federal government to go behind the ultimate authority of the state in ascertaining the correct electoral returns, and this principle had met with increasing popularity. The Act of 1887 provided that each state must settle all electoral controversies at least six days before the meeting of the electors. The latter must send their certificates of election, signed by the Governor, to the President of the Senate. On the second Wednesday in February the votes are canvassed in joint session by two tellers from each House. In case of double returns, the certification of a Governor is the ultimate authority, unless claimed to be illegal, in which case Congress is to decide by concurrent vote. If the Houses disagree, the returns which have been certified under the state seal shall be preferred. Thus the responsibility for the electoral vote is thrown back upon the several states, as the Constitution seems to have intended; and Congress becomes only a court of last resort, acting when it is impossible to ascertain between two rivals and the true government of a state."—C. Seymour and D. P. Frary, *How the world votes*, pp. 301-304.—See also U. S. A.: 1887: Electoral Count Act.

RESULTS OF THE ELECTORAL SYSTEM.—"Three votes has a candidate having a smaller popular vote than his leading rival been successful in attaining the presidency. John Quincy Adams was

such a minority candidate in 1824, and Hayes was such in 1876. In 1888 Benjamin Harrison carried twenty States and had 233 electoral votes, although Cleveland had the votes of 100,000 more of his fellow-citizens, than had Harrison. One of the most anomalous cases is the vote for Douglas in 1860. Douglas carried only New Jersey and Missouri, yet his vote was over 500,000 more than that of Breckenridge, who carried the solid South, and was hardly 500,000 less than Lincoln's, who carried seventeen States, with 180 electoral votes [see also U. S. A.: 1860 (April-November)]. Evidently the Douglas leaven had permeated the entire North. Bell won in the three border States, Virginia, Kentucky, and Tennessee. The Lincoln-Douglas vote divided the North, but had little or no significance in the South. Viewed as an expression of the conflict of Northern sentiment as to the proper method of dealing with the question of slavery extension it shows that, among 3,200,000 Northern voters, the division of opinion was in the proportion of about $\frac{23}{40}$ against extension into the new Territories, to $\frac{17}{40}$ in favor of permitting the Territories to decide the question for themselves when they should become States. The policy of Lincoln and the war Congress is commonly supposed to have been triumphantly vindicated in 1864, for Lincoln had 212 electoral votes, from twenty-three States, while McClellan got only 21 electoral votes from three States. The popular vote for Lincoln in 1864 was 2,216,067, and the vote for McClellan, upon a platform which declared the war a failure, was 1,808,725, a difference of 408,342, in a total vote of a little over 4,000,000. Even in the midst of a civil war for the perpetuation of the Union, if the vote be an index of convictions, Union sentiment was only slightly preponderant, for about forty-five per cent. of Northern voters seem to have been ready to agree to a permanent separation of the States [see U. S. A.: 1864 (May-November)]. . . . The most impressive fact is the numerical resemblance between the votes of the two great parties. The natural effects of this close approximation are not fully felt, because under the general-ticket system the electoral result is widely different. Before the projection of the slavery question into the arena of national politics—when parties were forming upon the issue of arresting its extension into new Territories—the divergence between the total vote for each of the leading candidates was slight, denoting how evenly party lines may be drawn. During the Civil War and the reconstruction period there was a marked increase in the Republican majority, owing to the intensity of political excitement, but this increase would have disappeared if a vote had been given to the Southern States, which, upon one theory, were in the Union all the while they were battling to destroy it. With the restoration of these States to their old places the same close approximation of rival votes has reasserted itself. The only extraordinary departure from the normal is the vote [for President Roosevelt (2,545,515 plurality)] of 1904, due in great degree to the ascendancy which the President's personality had gained over the popular mind."—J. H. Dougherty, *Electoral system of the United States*, pp. 318-323.—Since 1904 there have been several "departures from normal." In 1912 President Wilson polled a plurality of 2,160,104 and in 1920 President Harding polled a plurality of 6,996,476.

PREDOMINATING EVILS OF THE ELECTORAL SYSTEM.—"One of the greatest evils of the general ticket system is the manner in which the vote of a large state tends to nullify those of a number

of small ones. Eight presidents have been elected by a minority of the total popular votes cast, two by a smaller vote than their leading opponent, because they gained the whole electoral vote of a pivotal state, even though by a bare plurality. In 1884 the outcome hinged on the result in New York, which finally went for Cleveland by 1149 votes. Had 575 citizens voted differently in New York State Blaine would have won by as large an electoral margin as that by which he was defeated. Each one of the thirty-six electoral votes of the state was controlled by sixteen voters. Consider the enormous premium put upon fraud in the large states in a close campaign, when a single dishonest ballot influences one fifth of the number of electoral votes necessary for a choice, instead of the three of Rhode Island or Idaho, or a single vote under the district system. The crowning fault of this hoary and useless electoral system is that it is not representative. Taking an average of all the elections since the general adoption of the general ticket system in 1832 the percentage of the electoral vote obtained by the winning candidate is never found to be an accurate index of his percentage of the votes cast for the candidates of the two great parties. The average percentage of the electoral vote falling to the winner has been sixty-six per cent, whereas that of the popular vote has been fifty per cent. Time and again the unwisdom, the injustice, of such a discrepancy has been demonstrated. In 1824 Jackson received 155,800 votes to Adams' 105,300, yet on the ballot in the House of Representatives (the electoral college had furnished no majority), Clay's influence turned the election to Adams. In 1860 Stephen A. Douglas, champion of squatter sovereignty, rolled up a popular vote within 500,000 of that of Lincoln, yet won but one-fifteenth of the latter's electoral vote. Douglas led Breckenridge by another 500,000, but his electoral vote was twelve and Breckenridge's seventy-two. Grant's percentage of the popular vote in 1872 was fifty-five; of the electoral vote eighty-four. The election of 1876 was bitterly disputed, and almost led to violence at the inaugural ceremony. Whether the Democratic or the Republican returns be accepted, the popular vote for Hayes was about 250,000 smaller than that for Tilden. The awarding of the vote of the electoral votes of Florida, Louisiana, South Carolina, and Oregon to Hayes gave him a majority of one in the electoral college [see also U. S. A.: 1876-1877]. The minority candidate was again elevated to the presidency in 1888 at the expense of the Democratic party. Cleveland outstripped Harrison by 100,476 votes, but was defeated in the electoral college by a margin of sixty-five. It has been proven beyond the shadow of a doubt that the connection between the popular vote and the filling of the highest office in the land depends entirely too much upon chance. . . . Even with the Electoral Count Act of 1887 the electoral system is still archaic, needlessly complex, and inadequate to present conditions. Any complication which thwarts the choice of the individual voter diminishes the significance of the ballot, and by that much discourages participation in the government. Under the general ticket system every vote cast for an unsuccessful candidate is as totally lost as if the voter had not troubled himself to go to the polls. In states which are consistently Democratic or Republican, the voter of the minority party has never yet deposited a ballot which had the slightest effect on the final result and he is therefore in reality disfranchised. If it is argued that a Democratic minority in one state balances a Republican

minority in another, the wide discrepancy between the popular vote and the electoral vote in the last century is proof of the contrary. The electoral college is worse than a fifth wheel to the coach of democracy; it is unrepresentative and on occasion has been the bone of dangerous contention."—C. Seymour and D. P. Frary, *How the world votes*, pp. 299-304.—See also U. S. A.: 1888.

EFFORTS TO ABOLISH ELECTORAL SYSTEM.—“The presidential election of 1824 put an end to the practice of caucus nominations, but it did not terminate the efforts for the abolition of the electoral system [see also U. S. A.: 1824]. Benton, in his *Thirty Years' View*, says that the resolutions presented in the Senate in December, 1823, were referred to a select committee of five, but as no definite action was taken the attempt was resumed in the session of 1825-6. . . . Benton, from the select committee, on January 19, 1826, made a report which elaborately set forth the grounds upon which the proposed amendment was supported. The proposed amendment dispensed with electors, created electoral districts in which a direct vote of the people was to be taken, and obviated ‘all excuse for caucuses and conventions to concentrate public opinion, by proposing a second election between the two highest in the event of no one receiving a majority of the whole number of district votes in the first election.’ When the subject came before the Senate, on May 8, 1826, Benton stated that its consideration had been discussed in the other branch of the legislature, for it was deemed inadvisable to carry on a dual debate at the same time. Such had been the issue of the discussion in the House that it was not deemed wise to take any further step to obtain a definite vote at the existing session. . . . The plan was unanimously recommended by the whole committee, but it did not receive the requisite support of two-thirds of the Senate. The disputed count of 1877 emphasized so sharply the defects in the present system that a number of amendments were proposed in the special session of Congress which commenced on October 15, 1877, and in the next succeeding regular session. Nearly all these amendments aimed to dispense with presidential electors, and two of them, . . . proposed to apportion the presidential votes of each State among the respective candidates according to the ratio of the popular vote for each.”—J. H. Dougherty, *Electoral system of the United States*, pp. 332, 334-335, 338, 354.—Efforts to abolish or radically change the electoral system have continued to be agitated. “The needed reform of the system is twofold: abolition of the electoral college, and some provision for making the Federal count simply a process in addition. It is not necessary in making an end of the electors to change the present relative weight of the states in the election. Each state could retain as many presidential votes as it now has electors. To insure proper representation for all in the choice of a President, let those votes be allotted to the various parties in direct ratio to the votes polled by them. No voter would then feel that his ballot was cast in vain, for even though he and his fellow sympathizers secured only a decimal part of a presidential vote in the state, that fraction would go to swell the total in the other states, instead of being entirely lost as at present. Let the state be the supreme authority in settling its own electoral controversies, Congress requiring only that the final returns should be unquestionably certified under the Governor's signature and the state seal, and refusing to accept other returns than these. The power of either House to disfranchise a state

then ceases, and the count at the seat of government involves simply the addition of the whole and fractional presidential votes bearing a state seal, and the proclamation of the person who has received a plurality thereof. The advantages of such a system are manifest. There can be no multiple returns, except in the event of two state governments both claiming authenticity. In any case the state itself is alone responsible if its vote is lost. The temptation to graft is minimized, for each fraudulent ballot affects only a ten thousandth part of a presidential vote. The proposed reform would on the other hand stimulate honest party life in such districts as the South, which are now consistently uni-partisan. It would give to all parties an effective voice in presidential elections, a condition indispensable in a government by discussion."—C. Seymour and D. P. Frary, *How the world votes*, v. 1, pp. 304-305.—See also AUSTRALIAN BALLOT; PRESIDENT: Comparative; UNITED STATES; U. S. A., CONSTITUTION OF; UNIT RULE.

Presidential campaigns and elections:

- Washington, George. See U. S. A.: 1789; 1792.
 Adams, John. See U. S. A.: 1796.
 Jefferson, Thomas. See U. S. A.: 1800-1801; 1804.
 Madison, James. See U. S. A.: 1808; 1812.
 Monroe, James. See U. S. A.: 1816; 1820.
 Adams, John Quincy. See U. S. A.: 1824.
 Jackson, Andrew. See U. S. A.: 1832.
 Van Buren, Martin. See U. S. A.: 1836.
 Harrison, William Henry. See U. S. A.: 1840.
 Polk, James K. See U. S. A.: 1844.
 Taylor, Zachary. See U. S. A.: 1848-1849.
 Pierce, Franklin. See U. S. A.: 1852.
 Buchanan, James. See U. S. A.: 1856.
 Lincoln, Abraham. See U. S. A.: 1860 (April-November); 1864 (May-November).
 Grant, Ulysses S. See U. S. A.: 1868 (November); 1872.
 Hayes, Rutherford B. See U. S. A.: 1876-1877.
 Garfield, James A. See U. S. A.: 1880.
 Cleveland, Grover. See U. S. A.: 1884.
 Harrison, Benjamin. See U. S. A.: 1888.
 Cleveland, Grover. See U. S. A.: 1892.
 McKinley, William. See U. S. A.: 1896 (June-November); 1900 (May-November).
 Roosevelt, Theodore. See U. S. A.: 1904 (May-November).
 Taft, William Howard. See U. S. A.: 1908 (April-November).
 Wilson, Woodrow. See U. S. A.: 1912; 1916 (February-November).

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ELECTOR, Great. See FREDERICK WILLIAM, ELECTOR OF BRANDENBURG.

ELECTORAL COLLEGE, Germanic. See ELECTORS, GERMAN.

ELECTORAL COLLEGE, United States. See ELECTIONS, PRESIDENTIAL: United States: Electoral college.

ELECTORAL COMMISSION. See U. S. A.: 1876-1877.

ELECTORAL COUNT ACT. See ELECTIONS, PRESIDENTIAL: Difficulties arising, etc.; U. S. A.: 1887: Electoral Count Act.

ELECTORAL DISTRICTS. See APPORTIONMENT.

ELECTORAL SYSTEM. See SUFFRAGE, MANHOOD; SUFFRAGE, WOMAN.

ELECTORS, German, group of princes, usually seven, who from the thirteenth until the last of the nineteenth century, elected the German king. See GERMANY: 1125-1272; 1347-1493; 1789; 1801-1803; 1805-1806; SUFFRAGE, MANHOOD: 1100-1800.

ELECTORS, Presidential, United States. See ELECTIONS, PRESIDENTIAL: United States; U. S. A., CONSTITUTION OF.

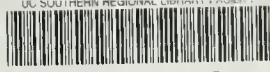
ELECTRIC COOKER. See ELECTRICAL DISCOVERY: 1870-1917.

ELECTRIC CURRENTS. See ELECTRICAL DISCOVERY: 1887-1916.

ELECTRIC LOCOMOTIVES. See ELECTRICAL DISCOVERY: Electric locomotives.

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